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Indianapolis, Indiana

# Pope's meeting with Waldheim assailed

a "substantive" discussion with Pope John Paul II in light of his announced meeting with Austrian President Kurt Waldheim. But they are not insisting on a specific time or place the chairman of an international Jewish committee said June 21.

Rabbi Mordecai Waxman, chairman of the International Jewish Committee on Interreligious Consultations, said that they originally agreed to let a scheduled Sept. 11 meeting in Miami during the pope's U.S. visit be largely ceremonial. With the Waldheim issue requiring clarification, they preferred to have the substantive meeting before that event but would take it during or after if need be, he said.

June 22 statement the NCCB president, Archbishop John L. May of St. Louis said, "I see the wisdom of considering further dialogue at some appropriate level with a representative international Jewish agency." But he added, "How this may be done is beyond my particular competence to

Archbishop May noted that the pope did not initiate the meeting with Waldheim and that "such a meeting is in keeping with the standard practice of the Holy See to receive duly elected political leaders."

It can also be noted that to be received by the pope does not mean that the Holy See is making a statement on the personal character of the one being received. It is the pope's practice to maintain dialogue with many of the world's political leaders, a duty he exercises frequently as he fulfills his diplomatic and pastoral responsibilities, the archbishop said.

The reaction of U.S. Jewish leaders was part of a controversy which erupted when the visit of Waldheim to the Vatican was announced. They called Waldheim "an unrepentant Nazi."

Allegations have been made that Waldheim, former U.N. secretary general, was

connected with Nazi wartime atrocities in Yugoslavia. Waldheim has denied the allegations, saying they are part of a smear campaign

American Jewish Congress announced June 18 that it would withdraw from the meeting with the pope in Miami in September but later modified its stand, after most Jewish leaders said they would wait until they had consulted further among

themselves and had conferred with Catholic

A Vatican statement June 20 defended the meeting as a state visit requested by meeting as a state visit requested by Waldheim, who was "democratically elected" president and who previously undertook "missions of great responsibility for peace" as U.N. secretary general. The negative reactions to the announcement caused "surprise and profound pain"

because they raise "questions and doub about the consideration and respect of the pope and the Holy See toward the Jewish people and especially their situation during the inhuman persecution which struck ' said the statement, referring to the Nazi Holocaust.

Vatican press spokesman Joaquin Navarro-Valls said June 19 that Austria had "repeatedly requested" the meeting.

In addition to the Waldheim visit, Rabbi Waxman said, Jews wish to talk with the pope about such issues as the history and meaning of the Holocaust, how changes in church teaching are transmitted to the aity and Vatican relations with Israel. On the latter, he said Jews were dissatisfied with the Vatican position that they should talk with one committee about "religious questions but go somewhere else to talk about "political" issues such as Israel.

Rabbi Waxman, spiritual leader of Temple Israel in Great Neck, Long Island, presided at a June 19 meeting that involved the International Committee and three groups that are not committee members: American Jewish Congress, Anti-Defamation League and National Jewish Community Relations Advisory Council.

Participants issued a joint statement saying, "We urge that an early meeting with the pope take place to clarify for us, and all those who share our dismay, the motivation for imparting the honor of a papal audience to Kurt Waldheim.'

"To urge is not to demand," said Rabbi "To urge is not to demand," Saio Rabun Waxman, disputing a "Jews Demand Papal Summit" headline in one paper. "We didn't throw down any gauntlet. We don't want to break relations, but neither do we want to break relations of the samething unswallowable." have to swallow something unswallowable. Jews, he said, are looking for some response that indicates the Vatican considers Jewish-Catholic dialogue a matter of concern

He said the June 19 meeting included (See POPE'S PLANNED, page 28)



MILLION DOLLAR DANCE—The "First Lady of the Theater," Helen Hayes, dancer with Father Bruce Ritter at a fund-raising dinner for Covenant House at New York's Waldorf Astoria. Held in honor of Richard Schmeelk, an executive of Salomon Brothers Inc. and a long-time Covenant House supporter, the event raised \$1 million for homeless and runaway children sheltered at Father Ritter's facility. (NC photo)

# List of places where pope can be seen in person

have given preliminary approval to a final itinerary for Pope John Paul IT's September visit to the United States, the National Conference of Catholic Bishops said June 18.

Host dioceses for the Sept. 16-19 papal trip

are Miami, Charleston, New Orleans, San Antonio, Phoenix, Los Angeles, Monterey, San Francisco, and Detroit.

According to the itinerary the pope is scheduled during the U.S. trip to meet with bishops, priests, Religious, deacons, youths, bisnops, priests, rengious, deacons, youths, schoolchildren, blacks, Hispanics, Native Americans, Polish Americans, social action

workers and health care workers, among

In addition, he is to meet with representatives of American Jews in Miami, with non-Catholic Christian leaders in Columbia, S.C., and with representatives of non-Christian faiths in Los Angeles.

THURSDAY, Sept. 10

2:00 p.m., Arrival at Miami International Airport.

3:00 p.m., Visit to St. Mary's Cathedral; greeting by Miami Archbishop Edward A. McCarthy.
4:15 p.m., Meeting with representatives of

U.S. priests at pastoral center.

5:50 p.m., Expected meeting with President and Mrs. Reagan at Vizcaya.

FRIDAY, Sept. 11 8:15 a.m., Meeting with 200 U.S. Jewish leaders at Dade County Cultural Center; opening of Vatican Judaica Exhibit.

10:25 a.m., Celebration of Eucharist at Dade County Youth Fairground. 1:30 p.m., Airport, for Columbia, S.C.

3:30 p.m., Arrival at Columbia Airport.

4:05 p.m., Visit to St. Peter's Church; greeting by Bishop Ernest L. Unterkoefler.

5:20 p.m., Meeting with 30 ecumenical leaders at the president's house, University of South Carolina. (See POPE'S ITINERARY, page 25)

### Looking Inside

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The newly released itinerary contained no surprises. It covered major sites and events on the papal trip but did not cover every event or detail. It basically added specific times and sites to already-published general plans for the papal trips. The itinerary follows. Times listed are local.

### Peter's Pence this weekend

by John F. Fink

The Peter's Pence collection, which will be taken up in parishes throughout the world this weekend, helps the Vatican meet its many obligations for spiritual, educational and charitable service. It provides much of the operating budget of the Holy See. In May of this year the Vatican provided

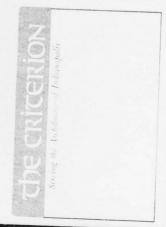
to the world's bishops, for the first time, details about Vatican income and expen to show wny it is important for Catholics to contribute more generously. The deficit for the Vatican's 1987 fiscal year was \$63 million.

Since 1984 a special 14-member council of cardinals, which includes Philadelphia's Cardinal John Krol, has been working on plans to reduce the Vatican's growing short fall. It was this council that decided to make the financial figures available to the bishops.

In the Archdiocese of Indianapolis, Msgr. Gerald A. Gettelfinger, chancellor, has writ-ten to pastors urging them to "invite your people to be generous in prayer for the church's effort to carry on the mission of Jesus. Please invite them as well to be enerous in giving to the Peter's Pence collection.

Msgr. Gettelfinger said that the "Holy Father reflects both the unity and the univer sality of the church in his person. He reflects its unity as he presides at St. Peter's, the center of Christendom. As the Vicar of Christ on earth, he leads us in fulfilling our mission to make disciples of all nations."

Among the Holy See's expenses covered by Peter's Pence are disaster aid, salaries for Vatican employees and pensions for retirees, papal representation join more than 100 countries, and the pope's journeys.



### from the editor

### Why the bishops don't support the contras

Recently I received a letter from a reader who was trying to make up his mind whether or not he was in favor of U.S. support for the *contras* who are trying to overthrow the government in Nicaragua. He noted articles and letters,

both in The Criterion and in secular media, that reported that the Sandinista government is communistic and that it has been restricting the Catholic Church. He noted that Nicaragua's Cardinal Obando y Bravo opposes the Sandinistas. And yet, the U.S. Catholic bishops do not support the contras. He wanted to know why.

Letters in this newspaper have also stressed the evils of communistic gov-

ernments and repression of the church in Nicaragua as legitimate reasons for supporting the contras. To these let-ter writers, it seems obvious that we should do everything possible to get rid of the Sandinista government and the best possibility of doing that seems to be through the contras.

PEOPLE STILL DO not understand that a good end does not justify bad means to that end. Even if the overthrow of the Sandinista government is seen as a good and worthy objective (and I see it that way), we cannot justify war and violence to achieve that objective—especially when it involves the murder of innocent women and children, as is happening in Nicaragua.

In their pastoral on war and peace, the U.S. bishops tried to be clear about when war and violence is justified and it's difficult to see how the type of war the contras are fighting measures up to the principles of Catholic teaching. For example, one principle is that "offensive war of any kind is not morally justifiable." Can there be any doubt that our trying to overthrow the Nicaraguan government is an offensive war? We certainly aren't defending ourselves

Another principle is that "every nation has a right and duty to defend itself against unjust aggression." Applying that principle in this case would mean that Nicaragua may and must defend itself against the contras and against the United States. The Sandinistas aren't the aggressors

FORTUNATELY, MOST Americans seem to agree that we should not support the *contras*. Every poll taken since 1983 has shown that from 62 to 73 percent of Americans oppose assistance to them. Furthermore, polls taken about President Reagan's handling of the Nicaraguan situation have shown negative reactions ranging from 58 to 64 percent.

It is, of course, this sentiment on the part of U.S. citizens that Congress reflected when it passed the legislation forbidding aid to the contras—the legislation that some members of the Reagan administration tried to circumvent and that resulted in the present drawn-out Iran-contra hearings in Washington.

In those hearings we have been learning more about Marine Lt. Col. Oliver North's secret operations to get aid to the contras. In investigating North's operation, News-week reported that Nicaragua's Cardinal Obando might have unknowingly received covert U.S. aid from the CIA and from North. This has been vehemently denied by Car-dinal Obando who called the report "a tremendous slander" aimed at discrediting the church

The Council of Priests of the Archdiocese of Managua has written a letter to Newsweek protesting the report, saying that "we want to stress our outrage at the flippancy of the authors who attempt to defame, denigrate and dis-

The point is, while Cardinal Obando and other leaders of the church in Nicaragua oppose the Sandinistas, they do not support the *contras*. They oppose the violent overthrow of the government. President Reagan is always careful to call the contras freedom fighters, but the Nicaraguan people realize that the contras aren't fighting for freedom, but for power. The Nicaraguan people don't want to be by the contras.

That's why Cardinal Obando and the Council of Priests reacted so strongly to the Newsweek piece. The government-controlled newspapers in Nicaragua have played up the Newsweek allegations in a manner designed to embarrass the cardinal and refused to print his denials.

THE CHURCH IN Nicaragua has accepted money from U.S. Catholics. Some of that aid was organized by Peter Grace, chairman of W.R. Grace & Co. and president of the ts of Malta in the U.S. That aid went for such things as Bibles and other religious articles and for leadership courses and religious instruction to "thwart the Marxist-Leninist policies of the Sandinistas," according to a memo from Grace back in 1984. Other contributions from the U.S. have helped fund seminarian training and a Eucharistic

There's nothing wrong with this type of aid. The church in all Central and South American countries can use help from the much wealthier church in the U.S. It's the type of aid that benefits the people of Nicaragua. It's the opposite of the type of aid that goes to the contras to destroy property, murder and maim, and keep the people in a state of poverty.

That's why the American bishops don't support the contras.

### Catholic population up, priests and nuns down

by Jerry Filteau

WASHINGTON (NC)-The U.S. Catholic population went up about one-half of one percent last year, but the number of priests and nuns serving them declined, according to statistics in the 1987 Official Catholic Directory.
The 1987 directory, issued in early June,

reported an increase in the total U.S. Catholic population from 52,654,908 at the start of 1986 to 52,893,217 at the start of 1987. Catholics make up about 22 percent of the country's total population.

In the same period the number of diocesan priests dropped from 35,155 to 34,471, a loss of 684, or under two percent.

Statistics for the Archdiocese of Indian-

apolis in the 1987 Official Catholic Directory

show increases and decreases similar to

diocese at the time figures were reported

was up seven-tenths of one percent from the

previous year, compared with one-half of one percent for the country as a whole. Catholic

The Catholic population in the arch-

those of other dioceses in the U.S.

The number of religious brothers was stable, registering a total loss of only 11, from 7,429 to 7,418. The number of sisters declined one percent, from 113,658 to 112,489. Permanent deacons rose, from 7,562 to 7,981.

The reported number of religious-order priests was down dramatically, from 22,028 to 18,911, but a change in reporting procedures seemed to be responsible for a major part of the apparent loss. Dioceses were not asked to report separately on religious priests working in foreign missions, and lack of data in that area made it impossible to determine immediately what the total of religious priests actually was this year.

The annual Official Catholic Directory has been published since 1817 by P.J. Kenedy

Population statistics for archdiocese similar

population in the archdiocese is shown at

201,883 out of a total population of 2,127,915.

This is 9.5 percent, compared with about 22

archdiocese when the report was prepared, down nine from the previous year. Diocesan

priests numbered 201, down two, and there

were 158 religious priests in the archdiocese.

Of the 201 diocesan priests, 43 were retired,

There were a total of 359 priests in the

percent for the country as a whole.

and Sons, which has its editorial offices in Wilmette, Ill.

The publication depends on reports from dioceses and religious orders for its data. As a result, large fluctuations sometimes represent changes in the ways of counting or reporting rather than in the actual situation.

In other data reported by the new directory:

► The Archdiocese of Los Angeles remains the nation's largest with a Catholic population of 2,659,000, followed by the archdioceses of Chicago, Boston, New York and Detroit.

► The number of Catholic colleges and universities listed dropped from 243 to 238,

The new directory showed 87 brothers in

the archdiocese and 963 sisters, down 27. In its statistics about schools, the 1987

directory shows that there were 21,690

students enrolled in Catholic elementary and

high schools, down 159. There were 17,285

students in CCD classes, up 276. There were 1.381 teachers in the Catholic schools, 80 per-

cent of them lay persons. The directory also

showed 56 percent of total marriages in 1986

were between Catholics and non-Catholics.

but the number of students served rose from 545,461 to 556,337.

► Catholic parish, diocesan and private high schools went down 10, from 1,418 to 1,408. The number of students served dropped from 766,744 to 754,714.

► Catholic elementary schools, dropping from 7,865 to 7,772, served 2,030,598 pupils at the start of 1987, down nearly 70,000 from the previous year.

► The number of high school students in Catholic religious education programs rose some 57,000 to 888,452, but the elementary-level students in religious education fell about 130,000, to 2,972,588.

The 1987 figures showed slight declines from the previous year in numbers of recorded infant baptisms, converts, marriages and deaths.

The statistical summary in the new directory, reflecting changes over recent years in parish structure and administration, dropped "stations" and "chapels" from its listings and added "pastoral centers" along with the traditional categories of "parishes" and "missions." It recorded 830 pastoral centers in the first year of that listing.

Ordinations, numbering 670 over the past year, were added to the directory's tistical summary for the first time in 1987.

Reflecting changes in Catholic health care and social service institutions, the directory revised its categories in that area. New categories included dispensaries, homes for special care, child welfare centers, nurseries and special social centers. Previous cate-gories of special hospitals, orphanages and asylums, children in foster homes, and homes for aged were dropped.

## Terre Haute parish

On Sunday, May 24, St. Leonard's Church in West Terre Haute held a Mission Awareness Sunday, featuring Father Mike Barton and Sister Demetria Smith, from the Pro-

sick or absent.

missions because two parishioners have a relative serving in the missions in Sudan. Father Riebe, son of Mrs. Carolyn Riebe and brother of Heidi Riebe, recently replaced Father Mike Barton after a nine-year tour of service there.

Father Barton was the celebrant for the 10:30 a.m. liturgy. He and Sister Demetria of the people in the Sudan and thanking the people of St. Leonard Church for their

Propagation of the Faith.

The Mass was followed by a pitch-in luncheon. Slides, songs, and stories about the missions were presented to about forty people who attended the program. Sister Demetria presented an African dance and thanked the participants for their concern interest and prayers for the issues and sufferings of Sudan and other third world countries

# plugs mission awareness

pogation of the Faith office. The parish has a special interest in the

shared the homily, speaking of the deep faith

prayers and sacrifices for the missions. Father Mike Barton is a cousin to Father James Barton, archdiocesan director of the

### Archbishop O'Meara's Schedule

Week of June 28, 1987

MONDAY, June 29 - 50th anniversary of the founding of the Benedictine Federation of St. Gertrude, Our Lady of Grace Convent Chapel, Eucharistic Liturgy at 11:00 a.m.

MONDAY thru THURSDAY, June 29-July 2 - Second Assembly of Ordinaries and Rectors of Theologates, Seton Hall University, South Orange, New Jersey.



## Why the shortage of music ministers?

by Margaret Nelson

It has been almost two decades since it was usual for the parish music program to be led by a Religious music teacher in the school, who taught several of the students how to play the organ so that they could ac-company the congregation during Mass. Today, parish music directors are profes-

sional musicians. And there is a shortage. In sional musicians. And there is a snortage. In fact, at least ten parishes in the archdiocese are seeking someone for this position. Charles Gardner, director of music for the archdiocesan Office of Worship, believes

that there are three areas in which parish music directors must be proficient. They must basically be good musicians; they must have some knowledge of the liturgy; and they must be able to work well with people. This combination of talents is not always available.

Gardner explained that the leader must know what quality music is. And the musician must recognize that liturgical music is written for a specific purpose-not for its own sake-but still be "well put together." To gain the respect of other musicians, the music director should also have skill in one or more musical instruments, preferably keyboard and/or voice.

To have a good liturgical sense, it is important that the music director realize that the gift of music must serve the liturgical prayer; it cannot dominate it. Without realizing this, music ministers can sound like they are performing for an audience, Gardner observed.

Also in the liturgical area, the ability to choose appropriate music is crucial. It is important to challenge the congregation to grow by adding new music. But what might be considered "the best" music for one con-gregation or one point of the liturgy or one season of the liturgical year would be a poor selection in other circumstances. And part of knowing the liturgy is knowing the lectionary, the readings.

The music director in today's parish, much like the priest or school principal, must be able to work with all kinds of people. Usually the pastor, the liturgy committee, other musicians, and members of the con-gregation have strong opinions about the music. The music director must be able to resolve conflicts and yet maintain personal standards.

"It used to be simpler. There was a certain repertoire; now there are varying styles of music," observed Gardner, who also serves as music director for St. Pius X Parish, Indianapolis, along with his wife, Diann. Both were taught to play the organ by the sisters in their parish elementary schools; Charles at St. Andrew in Indianapolis, and Diann at St. Augustine in Jeffersonville.

The organ has long been the main instrument in church liturgy and Gardner thinks that this will continue to be true because of its ability to support a large number of people singing. But he said that now "there really is no musical instrument that may never be used." He thinks it is important for the music director to keep an open mind about this.

The main difference today is in the leadership of parish music needs. "For many years, musical direction has been done by volunteers," Gardner reflected. "That is not possible now in most parishes. You can have music, but it will not have the appropriate direction or resources. That demands more hours than you would ask of a volunteer."

But the position of music director has not Bit the position of music director has not attracted many people. Even as supplemental income, it was only relatively recently that satisfactory salaries were given. Gardner said that there are parishes that have the financial means to new purple directs but financial means to pay a music director but do not realize the need. He compares that to expecting a volunteer to teach math in the elementary school.

Gardner is pleased with what the arch-diocese and the archbishop have done by making a commitment to promote good music, good liturgy, and an artistic environ-



ment through the Office of Worship. He emphasized, "We're here to serve all the

The office presents special educational programs and workshops for musicians, lec-tors, and parish liturgical committees. In fact, it offers a certification program for cantors and organists. Here, too, the diversity of needs is recognized. The office will work with each parish to design an individual

training program.
But Gardner is concerned that young people are not being attracted to the music ministry. And he guesses that fewer children are taking music lessons. Along with the fact that there is a much smaller number of Sisters teaching music in the elementary schools, Gardner sees the younger genera-tion enjoying music more passively than past generations, with the availability of radios, stereos, and tapes.

Even though young musicians who play occasionally at liturgies are not paid, arrangements could be made by the parishes to pay for additional music lessons. Gardner believes this would "build for the future."

In the same way, Chales Cande counter musicial parts of the counte

In the same way, Charles Gardner would like to see some sort of scholarship program for potential music directors

### 38 parishes will use Renew

by John F. Fink

Thirty-eight parishes in the Archdiocese of Indianapolis are planning to do the RENEW program this fall. This includes 26 parishes that will be starting the first year of the program and 12 parishes in the Terre Haute Deanery that will be starting the sec-

Three parishes have completed the program: St. Matthew, Indianapolis; St. John the Apostle, Bloomington; and St. Meinrad, St. Meinrad.

RENEW is a two-and-a-half-year struc tured program of prayer and sharing during which the basic themes from the life and teaching of Christ are stressed. It is divided into five semesters, six weeks in the fall and six weeks in Lent each year during which there are special Masses and homilies, meetings of small groups, large group activities, and take-home materials.

activities, and take-nome materials.

The program is scheduled to begin Oct.

11, but committees in the parishes will be active through the summer in planning.

The Office of Catholic Education is plan-

ning a workshop Sept. 2 for the pastors of the parishes that are starting the program.

The parishes scheduled to start RENEW are St. Bernadette, St. Patrick, Holy Spirit, Holy Trinity, St. Barnabas, St. Mark, St. Thomas Aquinas, St. Luke, Immaculate Heart of Mary, Little Flower, Our Lady of Lourdes, and St. Roch, all in Indianapolis.

Also Holy Name, Beech Grove; St. Mary, Also Holy Name, Beech Grove; St. Mary, Greensburg; St. Agnes, Nashville; Holy Guardian Angels, Cedar Grove; St. Mary, Mitchell; St. Mary, Lanesville; Our Lady of Perpetual Help, New Albany; St. Mary, Aurora; St. Paul, Sellersburg; St. Vincent de Paul, Bedford; St. Rose of Lima, Franklin; S. Legan, St. Lagar, St. Wichael, Brockyulle; St. Joseph, St. Leon; St. Michael, Brookville; and St. Mary, North Vernon.

The parishes in the Terre Haute Deanery starting the second year are Sacred Heart, St. Ann, St. Benedict, St. Joseph, St. Margaret Mary, and St. Patrick in Terre Haute, and Sacred Heart, Clinton; St. Joseph, Universal; Immaculate Conception, Mon-tezuma; St. Joseph, Rockville; St. Mary of the Woods, St. Mary of the Woods; and Holy Rosary, Seelyville.

### Marian hosts Elderhostel

Forty-two students from across the U.S., Forty-two students from across the U.S., including 11 Sisters of St. Francis from Oldenburg, participated in the 1987 Elderhostel held at Marian College June 7-13. Directed by Franciscan Sister Miriam Clare Heskamp, the Marian Elderhostel is part of a worldwide network of educational institutions which offer low-cost, short-term, residential academic programs for older

The 1987 Elderhostel offered three courses: "Social Issues of Today: Poverty,

Cults, New Immigrants, and Refugees," by Dr. Mary Haugh and William Cisco; "Unraveling the Mysteries of the Mind," by Dr. Drew Appleby; and "A Peek at Pan Am Cultures: Breaking the Cultural Barriers," by Franciscan Sister Rosanne Taylor. Classes were held in the mornings.

In the afternoons, students participated in a variety of social and cultural activities which acquainted them with Indianapolis. The 1988 Elderhostel will be held at Marian College June 6-11.



ENJOYING ELDERHOSTEL—Franciscan Sister Rosanne Taylor reacts merrily to a comment by one of her students in Marian College's 1987 Elderhostel. Sister Rosanne taught "A Peek at Pan Am Cultures: Breaking the Cultural Barriers."

### Matter\$

by Msgr. Gerald A. Gettelfinger Secretary for Temporalities

Archdiocesan Development Program

In the world of not-for-profit organizations, development has become a buzz-word. For a very long

time, in the Roman Catholic Church about the only place one could find a serious effort being made in development was in the academic world. Colleges and niversities have a long history of development programs

since their financial stability required sources of funding other than tuition. Care had to be taken in order not to price themselves out of existence.

Development programs also provided new" money for growth whether it was for funding a science building or a chair of philosophy or scholarships for the gifted but poor student. The academic world has taught us much in this area; development has become a science.

It is not by accident that the academic center for development will be opened at IUPUI during the coming year. This will be known as the I.U. Center on Philanthrophy. It will house a fund raising school as part of its academic program.

We in the archdiocese are learning. We have much more to learn.

However, we have come a long way in the archdiocese. We do have a develop-ment program that is quite active. There are several elements. The first to be put in place was the Archbishop's Annual Appeal, now the Archdiocesan Appeal, in the spring of 1981. The second Stewardship Program, a self-help program for parishes, designed, implemented and serviced by the Office of Development for the archdiocese. The third element includes Planned Giving, not fully implemented.

### Temporal

One part of planned giving is an archdiocesan foundation. The documents incor-porating the archdiocesan foundation are being prepared. An entire column will be devoted to the foundation in the very near

#### Mission Statement

The first and most significant—and in many ways the most difficult—task in establishing a program of financial development is the writing of the statement of purpose or mission of the institution. For so long we have presumed in an unstated way our purpose, our direction as the church. We have done the same thing about the meaning of parish and archdio-cese. We have relied on the old line "Well, everybody knows what we are supposed to be doing!

The fact of the matter is that each of us does have an idea, even many ideas about what we are about. The difficulty comes when we discover that even in the use of a single word we begin to realize that there are multiple understandings. that there are multiple understandings. For instance, we speak so often of parish community: What do you understand that "community" to mean? We've tried so hard to teach each other the meaning that we have confused ourselves.

For this reason the writing of a statement of purpose becomes a most trying endeavor. The investment of effort in the writing of it will be rewarded with broader understanding. Clearer understanding will generate more ownership. Greater owner-ship builds a positive climate for moving forward to the goal. In such a climate the question: "What does it take to get there? is a challenge.

As mentioned earlier, future columns As menuoned earner, nuture columns will consider the role of each element of the Archdiocesan Development Program. Currently an "audit" or "study" of our development program is being done with the excitance of a remail great from the the assistance of a small grant from the Lilly Endowment of Indianapolis. Recommendations to us will be forthcoming in the late summer.

## COMMENTARY

# United Farmworkers celebrate 25 hard years

by Msgr. George G. Higgins

The United Farmworkers of America (AFL-CIO) celebrated its 25th anniversary May 23 at a rally in Delano, Calif. I was unable to attend, but I sent a message to

Cesar Chavez, UFW president, to be read in my absence.

my absence.

In it I recalled with bittersweet nostalgia that 17 years ago in Delano I witnessed the signing, in the presence of hundreds of UFW members and supporters, of collective bargaining contracts across the board in the table grape industry.

Perhaps all of us were too optimistic, even naive, but it appeared then that the UFW had won its long, costly struggle for survival and was in a position to extend its organizing efforts into other crops, not only in California but throughout the agricultural industry.

Tragically, that was not to be. Seventeen years later, the UFW is still forced to struggle against seemingly impossible odds. But the UFW will prevail.

There is widespread agreement that time and public opinion are on the side of the farm workers. As one writer put it, those trying to destroy the UFW "think they are fighting Cesar Chavez, but they are (really) fighting time... and there is no more ruthless or relentless an enemy."

The reason so many people believe time is on the UFW's side is simple: They have implicit confidence in the decency, good sense and good judgment of the American people.

Americans, as one historian of the farmlabor movement phrased it, "are capable of selfishness, prejudice and other human failings. "But the value system of the United States stresses the very qualities called for by the farm-labor movement: freedom of association, self-determination, fair play. It is always to the advantage of any social movement if, rather than demanding a whole new set of social values, it asks society simply to live up to those which it already professes."

That is what the disadvantaged fieldworkers who have struggled to build up the UFW are asking society to do: live up to the values it already professes.

The basic issue is that farm workers have a right to organize into a union of their choosing and that no other union and no groups growers should be permitted to interfere with this right. For 25 years the agricultural industry has been needlessly caught up in the most bitter kind of conflict. For what purpose? To avoid dealing with the UFW—the only union which can validly claim to represent the workers who harvest the nation's crops.

The time has come for the industry's leaders to admit their mistake and begin to develop a mature system of labor-management relations. Compared to other industries, it is rather late in the game for the agricultural industry to be facing up to its responsibilities and opportunities—but better late than never.

Pope John Paul II will address a mass agricultural rally in Salinas, Calif., in September. Many UFW members and supporters will be present.

Even in developed countries, the pope noted in his 1981 encyclical on labor, "the right to work can be infringed" when farm



workers are denied the possibility of sharing in decisions concerning their services or denied the right to free association with a view to their just advancement. He urged "radical and urgent changes"

He urged "radical and urgent changes" to "proclaim and promote the dignity of work, of all work, but especially of agricultural work."

That describes the UFW's goals. May the Good Lord give it the strength and courage to continue struggling for these goals and to do so with confidence that justice will prevail.

1987 by NC News Service

### The Christian life: traveling a road with a thousand detours

by Lou Jacquet

There is something about cleaning out the garage that makes one realize how foolish is this drive to amass possessions.

Whatever could have possessed us to buy

this tool or that knick-knack? Each has lain unused or unnoticed in some forgotten corner for years. Only the need to create more room for future possessions has forced us to stir out of our easy chairs to make adjustments in the limited amount of space available in the garage for would-between the space of the same properties.

We think we own our possessions but in some real sense they own us. Each takes up space, each demands repair or care to be kept in good shape. With each we purchase some immediate gratification that is soon forgotten. Like the Atari computer games that the boys once swore they could not live without, but which have gathered dust in the basement for over a year now, many of our most desired possessions prove strangely unsatisfying once we own them. It is the chase, not the capture, that delights us. Wanting is more enjoyable than having.

A nice exception to that rule arrived at our house the other day. We bought some redwood lawn furniture that will prove to be, I am quite certain, a welcome friend for a long time to come. The chaise lounge, in particular, seemed to understand my preference for reclining over more upright means of being. Like an old and understanding companion, it makes no demands.

I still believe that, like most families in middle-class America, we have too many possessions. Perhaps memory deceives, but I seemed happier in far more spartan surroundings in college, when my worldly belongings could be packed into a few boxes rather than an 18-wheel tractor-trailer.

#### New columnist

A new syndicated columnist, Lou Jacquet, joins *The Criterion* this week. The columns by Jacquet, an associate editor of *Our Sunday Visitor*, will replace those by Richard B. Scheiber and will be published every other week, as are our other commentary columns.

Jacquet was one of five columnists who won special commendations by the judges in this year's journalism awards competition sponsored by the Catholic Press Association.

The talk on the lawn furniture these long summer evenings centers on what we have become and what we have missed by the choices we have made with our lives. We warily evaluate our middle-class lives, our good jobs, our parishes filled with the saved, and yearn for the times when each day brought new frontiers.

What, I ask myself, would my favorite Apostle have done in this situation? Middle-class life would have strangled Paul, of course. His vision, his commitment demanded giving everything to Christ. We, living the safe and suburban middle-class brand of Christianity, won't make that same sacrifice.

We don't mind being identified with Jesus. In fact, we like what he does for us when we can sandwich him into our schedules. But we dare not risk everything to follow him as Paul did because we might lose the house, the career, the friends, the lawn furniture.

And therein lies the dilemma of trying to live a Christian life in a consumer society. It's a road with a thousand detours. Some days, faith tastes like warmed-over oatmeal on the back burner when that's all the importance we give it in the daily grind of everyday life.

I think of Paul, and I tell myself that we can do better than this.

### The Hunthausen case: American plan or European plan

by Dick Dowd

Tourists have their choice of American plan or European plan when they travel abroad. "Everybody knows," said my travel agent, Nancy Dowd, "American plan: three

meals; modified American plan: two meals; European plan: nothing in terms of food at all."

When Cardinal Joseph Bernardin chose the word "plan" to describe the present status of the Archbishop of Seattle's trouble with the Vatican, I, once

again, marveled at his precision and perspicacity. You know the details: Archbishop Ray-

You know the details: Archbishop Raymond Hunthausen has a coadjutor archbishop, Thomas J. Murphy, of Great Falls-Billings, Mont., to assist him in straightening out his archdiocese, and Bishop Donald Wuerl, his former auxiliary, is awaiting another assignment.

While the headlines spoke of resolution, solution or end, the facts dictated, instead, Cardinal Bernardin's term: a plan. And it is an American plan, worked out by three American archbishops from Chicago, New York and San Francisco, clearly Archbishop Hunthausen's peers.

Not only has judgment been made by a

committee of peers (sounds more and more American every minute, doesn't it), but in public and on the record. Our late President Woodrow Wilson was convinced that the route to world peace was "open covenants, openly arrived at."

So however delicate the negotiations between the Vatican and the Seattle archbishop, and the desire of the Vatican not to



embarrass the archbishop in public, there was a nagging fear among his supporters that he was being unjustly accused and falsely vilified in secret.

Thus the European plan, which featured private communications, assignment of an auxiliary with special powers, arrangements left to the bishops to work it out between them, just didn't work.

The call continued to "restore the archbishop's powers" and "unity" the archdiocese. Also, despite good will on all sides, few advances were made in the difficulties between the archbishop and the Vatican.

The Bernardin, O'Connor, Quinn commit-

The Bernardin, O'Connor, Quinn committee, as their report clearly shows, decided on an American plan from the beginning. They held meetings with all participants; gave copies of all materials to all involved; spoke with fellow bishops and archbishops, priests and partisans.

When you carefully read their report, and the now-published letter of Cardinal Joseph Ratzinger which outlined the difficulties the Vatican encountered with Archbishop Hunthausen's tenure, you find, despite the differences in approach and viewpoint, both agree things must change in Seattle.

But it is now clear, and on the record, what must change. Also there is a time-table—a year to show progress. Plus there is a coadjutor bishop with nine years' experience running a diocese, from a familiar territory (Archbishop Hunthausen is a Mon-

tanan), who has been accepted by both parties (the archbishop and the Vatican).

So with a coadjutor and successor in place, a committee of three archbishops continuing to support and watch over the people of Seattle, peace has been restored for now.

This modified American plan (not quite a full plate, but better than nothing) replaces the European plan for Seattle. Perhaps, by working together this time, the church has also discovered a practical American model for the future as well.

the criterion

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# POINT OF

### New members in the parish

by Margaret Nelson

More and more in this mobile society, urban parishioners are called upon to welcome new individuals into the church family." Some of my favorite people are 'new members" who have joined our parish in the past 15 or 16 years

I met Judy at a parish renewal about five years ago. I remember thinking, "What a warm, sincere person!" Soon afterward she became director of our Simeon House, a became director of our Simeon House, a cooperative, low-cost conversion of the former parish convent, designed to house able seniors. Judy more than doubled the number of residents, keeping two part-time cooks, a housekeeper, and an activities director busy. But the most admirable thing about lands is the way the talks with ready. She Judy is the way she talks with people. She is caring, thoughtful, and direct—fully aware of the needs and attributes of each of the older people in her trust.

And Judy uses these talents beyond the confines of the Simeon House. She has touched the lives of many other parishioners, who seem to gravitate to her for wise and cheerful counsel. She helps them in action as well as with words. She also serves the parish as Eucharistic minister and as activities director for the over-fifties social club. Judy director for the over-fifties social club. Judy is happily married to the executive director of Citizens' Action Against Poverty, and she's the mother of a beautifully behaved 14-year-old daughter. It's easy to apply the word "Christian" to Judy.

Larry was part of the Rite of Christian Initiation for Adults' (RIA) classe last work.

Initiation for Adults (RCIA) class last year. By the time he was baptized at Easter Vigil Mass, he seemed like an old friend. During that year, I met his wife, Barbara, at

liturgy meeting. Eright and creative, she brought fresh ideas to our worship plan The two are working parents; Barbara has been employed as a legal secretary for 36 years and Larry has worked for the gas company for 19 years, now in the fraudulent sage department.

Despite all of their responsibilities, the couple managed to chair the three-part parish 40th anniversary celebration last year. The two used their excellent organiza tional skills to carry off three meaningful tional skills to carry out three meaningture events—a picnic in August, a dinner-dance in September, and a Mass in November. A joyful young couple, they always seem to see the positive side of things. And they are not afraid to share their love with others in the parish family. Larry is athletic director for the parish. Both serve as Eucharistic ministers

I have to smile when I think of Clara— almost laugh. Her eithusiasm is such a joy! Those who attended the closing Mass at the district gathering of the National Association of Pastarel, Musiciane Links, Links, and Control of Pastoral Musicians last July heard Clara's unique interpretation of Moore's "Taste and unique interpretation of moore's Taste and See the Goodness of the Lord." Some of our choir directors might not have appreciated her antics during the weekly practices (I must confess that I have done nothing to discourage her). But most of us need a good laugh after a long day at work—especially Clara. She is responsible for 32 installation people at the telephone company after being in this line of work for 22 years.

Tony, Clara's husband, has worked 22 Tony, Clara's husband, has worked 22 years fir a major auto maker. Both are very active in a 600-member social/religious organization that does very necessary charitable and educational work for the poor and sick. In fact, Clara became the first woman president of its central state council. Their son recently won a Dow recearch grant. Their son recently won a Dow research grant at Purdue University

And then there's Alma. We have shared

the happiest and saddest of times. We met e was attending daily Mass a few when she was attending daily Mass a rew months before she was baptized in January, 1971. In December of that year, our husbands died three days apart. Though family situa-tions were different, we were able to "talk through" our grief together. I have never house anyone who so garpfully engagers the known anyone who so carefully considers the will of God in every action and decision— whether or not it meets the approval of other people.

These people could never know the many sacrifices Alma has made for others, especially in caring for the sick. When she recently retired after serving as director of food serv retired after serving as director of food services at a large Protestant church, almost 400 members attended the congregational brunch to honor her. The minister talked about how she showed her love of God as she served them. He observed, "Alma, you have demonstrated to us that God does not wear any labels '

Actually, all of these "new people" have something else in common. Well, a but Barbara have this in common. They are all

This is certainly no big deal to me. Though I have more than my share of faults, I really have to stop and think sometimes I really have to stop and think sometimes when I'm asked about someone's skin color. But why do we tend to consider a person less worthy when he or she is different than we are? This applies not only to color, but age, income, sex, size, religion, etc. It is usually a difference that person has little or no control over. And, by refusing to accept them as

they are, we are really saying that God made

something bad or inferior.

Anyway, I'm still hearing too many conversations filled with a lot of negative generalizations about black Americans, even from some comfortable-in-their-faith Cath-These comments are especially ridiculous when applied to these and the thousands of other very fine black people who contribute so much of themselves to our archdiocese

archdiocese.

It adds fuel to the fire to be told, "Well, he (or she) is an exception." There are hundreds of stories of black people like these in my own parish—a bank executive, a in my own parish—a bank executive, a research chemist, a printer, a kindergarten principal, an owner of a construction firm, a retired couple that works for the archdiocesan Retired Senior Volunteer Program, teachers, postal Wedgers, mechanics and nurses. (And their doors is only mentioned as one expression of who these people are and one way they add to society. Others may contribute even more in ways we can't see or talk about—like "simply" knowing and loving God and those around them.)

I cannot apply the common negative

I cannot apply the common negative social comments to the black people that I know. To the contrary, all of the "new" black parishioners of my acquaintance have been a real joy and blessing to the parish community and to me personally

When will we learn that the "judge" who forms an opinion before becoming familiar with the situation is the real loser? It's better known as prejudice!

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## to the editor

### Devotion to Blessed Virgin

Pope John Paul II has declared the period between June 7, 1987 and Aug. 15, 1988 as a year honoring Mary, the mother of God. Considering the fact that we hear so very little about devotion to Our Blessed Mother since Vatican II, many probably wonder why a year (14 months, in fact) should be desig-

year (14 months, in fact) should be designated in her honor.

But the documents of Vatican II made numerous declarations about Mary. The Dogmatic Constitution on the Church says Dogmatic Constitution on the Church says that "the faithful must venerate the memory above all of the glorious and perpetual Virgin Mary, Mother of God and Our Lord Jesus Christ" and it admonishes that "practices and exercises of devotion toward her be treasured as recommended by the teaching authority of the church in the course of centuries." (This causes one to wonder what happened to the statues in some of our churches, doesn't it?)

The Dogmatic Constitution devoted an entire chapter to Mary showing, I believe, the intent of the church fathers, who were surely guided by the Holy Spirit, just as surely as the fathers of other councils in cen-turies past were guided by the same Holy Spirit. The document was signed on Nov. 21, 1964 by the pope and all the church fathers who were members of the council

In view of the above, and considering how little we hear about devotion to Mary, it appears to me that the documents of Vatican II have not been widely read, as they should

And, did you know that on Nov. 21, 1973 the National Conference of Catholic Bishops issued a pastoral letter on the Blessed Virgin

Mary, entitled "Behold Your Mother, Woman of Faith"? In this they strongly advocated devotion to Mary, and specifically urged the use of the rosary in our prayer life.

Winferd E. Moody

### Let Holy Spirit move in church

I wrote sometime ago on the same issues expressed in "To the Editor" in the June 12

ue, but you chose not to print my letter.
Maybe it was because I didn't pull any punches in what I said about women in the church, but everything I said can be found

in Scripture and in the church's teaching.
The letter by Sister Mary Moloney, S.P. of Bloomington expressed exactly the same things I was saying, but I said more. Also Karen Scott of Indianapolis expressed my

karen Scott of Indianapous expressed my feelings. More power to Anne McDonnell. I couldn't agree more with her letter. We seem in the church to be ever ready to heap unbearable burdens on people, ones that men would not stand for themselves if they were directed at them.

Let the Holy Spirit move in the church and stop trying to box him into our theology and doctrine. Let the good news of the redeeming love of Jesus Christ transform both the church and the world. Over half of the church are women and it as well as the church are women and it as well as the church are women and it as well as the church are women and it as well as the church are women and it as well as the church are women and it as well as the church are women and it as well as the church are women and it as well as the church are women and it as well as the church are the ch the church are women and it seems strange that God would exclude women from ministry, especially when the church teaches that Mary is the mother of the church. Something is wrong with how the church

sees women as active members in the ministry of the church as deaconess, as priest.

Catherine Holtel

Hamburg



### cornucopia

## Until death do you part

by Alice Dailey

In this traditional time of bridal veils and wedding marches couples everywhere are promising to love, honor and fight ring-

around-the-dollar. But sometimes, even before the pricey, showy wedding is paid for, the lovebirds begin to harbor notions of divorce.

Why is this? Surely it's not only because society condones easy divorce; it's because newlyweds find that marriage is full of surprises, not exactly

The bride, for instance, didn't know that something as repugnant as pickled herring was a tradition in his background and that

he expected her to make some "That smelly old stuff? You've got to be kidding.

The groom didn't know that her lovely "natural" face didn't take on that glow until she had hogged the mirror for an hour.

'You're going to make me late again!"

Even something as innocuous as dishwashing often starts a good fight.

"Why do you go off and leave the dishes for me? I work all day too, you know. My father always helped Mom with the dishes.

"Your father is a wimp. And your mother is a demanding woman."

"You leave my parents out of this!" (Isn't it amazing that the parents we often deemed dictatorial and out of it become candidates for canonization as we look back?)

One thing couples must learn early in married life is restraint in in-law description. They may be nosey, buttinsky or complaining people but you don't say so. They are precious and sacred to the spouse.

Surviving in marriage is living with the other party's failings and idiosyncracies. My own long-suffering husband gave up saying, "Mom cooked hers this way," and accepted the fact that he had married a culinary

Let me tell you a man has to be special to survive grey gravy, adobe cookies and crumbly combread that had to be eaten with

I learned that we did grocery shopping at halftime, and that we always left receptions before food was served. (His mother once got sick on buffet potato salad and passed her aversion to him.) I also learned that as soon as we got home he would ank, "What do you have to eat, Hon?

Marriage doesn't carry a guarantee for daily happiness. Marriage is not something that ends after the first shouting match. It is based on love and mutual trust.

Just because a man tells his wife to get another woman's pie recipe doesn't mean he wishes he had married that woman. Just because a woman expressed admiration at another man's craft doesn't mean she thinks her husband is a knownothing.

As Saint Paul said, "Love is patient. Love is kind.

Love is cleaning a bathroom mirror you didn't splash up. Love is quietly transferring the husband's sweaty jogging clothes from her end of the closet where he had parked them.

Love is withholding comment when the little woman's housekeeping isn't quite like Mom's. And most of all love is never, ever saying "I told you so."

Young couples: In every marriage there are times when you would gladly shove your partner out the door, and those who claim the contrary either have leaky memories or trifle with the truth.

Couples don't move effortlessly from the wedding to 25th or even 60th anniversaries anymore then neophytes on a job move effortlessly to becoming top banana. It takes day-by-day perseverance, steadfastly working to make your calling joyful, worthwhile. Your dark and handsome groom may go

grey or bald; your petite little bride, paunchy. But after you've laughed together, loved together, rejoiced together at enchanting products of that love, and cried together when ills and tragedies threatened them, incidentals of aging matter little. Bonds are strengthened and you learn the wisdom of 'till death do you part."

VIDS...



Fred J. and Cassie Harris Kattau celebrated their 50th Wedding Anniversary at the regular Sunday Mass on June 28 at St. Patrick Church of which they are members A reception followed in the church hall. The Kattaus were married July 3, 1937. They are the parents of five children: Fred D., Charles Paul L., JoAnn M. Bailey and Barbara S. Sweeney. They also have 14 grandchildren and four great-grandchildren.

Mike and Kathy Carotta are shown at a recent surprise celebration given for them by the archdiocesan Association of Parish Administrators of Religious Education at St. Agnes Parish in Nashville. Mike Carotta will leave his position as archdiocesan coor-dinator of adolescent catechesis at the end of June to take a new job as director of religious education at Boys' Town in Omaha, Nebraska.

Franciscan Sister Diane Jamison was honored recently by St. Barnabas Parish at

special liturgy and reception in recognition

of her 25th anniversary as a member of the Sisters of St. Francis of Oldenburg, Sister

Diane has been director of religious educa-

tion at St. Barnabas since 1980. She is also

beginning a second two-year term as president of the archdiocesan Association of

Parish Administrators of Religious Edu-

Carolyn Bouchard, Kathy Newport, Catherine White and Susan Whitlow will pronounce first yows as Sisters of Providence at a 10 a.m. liturgy on Sunday, June 28 in the Church of the Immaculate Conception at St. Mary of the Woods. Sister Carolyn, a recent sociology graduate of Marian College, will serve as a youth minister in Evansville; Sister Kathy, daughter of Marcella Newport of Terre Haute and a teacher at Nativity School in Indianapolis from 1980-85, will teach in Chicago. Sister Catherine will minister in Evansville, and Sister Susan will continue as a teacher in the language support and study program at Cathedral High School in Indianapolis.



AUXILIARY ELECTS OFFICERS-Members of the St. Francis Hospital Auxiliary recently elected officers for 1987-88. Pictured, left to right, are: Becky Alstott, secretary; Mary Egan, board member; Jean Feldhake, president; Døn Boyd, treasurer; Kathryn Massing, vice president; and Madelyn Chohany, board member. Not pictured is board member Richard Porter. To raise funds for St. Francis Hospital, the auxiliary conducts activities such as a holiday bazaar, an Easter basket sale and a plant sale.

### The Ad Game 5 – A PUZZLE FOR PRIZES – \$25

The following readers correctly unscrambled last week's puzzle

Pauline Graf, Little Flower, Indpis.

Mrs. Harold Schmall, St. Mary, Rushville Sylvia Schnarr, Holy Spirit, Indpls. Syrvia schnarr, holy spirit, iriquis. Joanne Ajamie, Lourdes, Indpls Margaret Sanders, St. Catherine, Indpls. Jean Mansini, At. Lawrence, Indpls. Arlene Locke, St. Gabriel, Indpls. Jim Wohlhieter, St. Roch, Indpls. Alberta Howell, St. Mark, Indpls.

Margaret Carson, Christ the King, Indpls.

Michael Vinci, Holy Name, Indpls.

Alberta Howell, St. Mark, Indpls. Sr. Carmita Moran, St. Joseph, Shelbyville Sr. Carmis Moran. St. Joseph. Shebuyille Teresa Kennys, St. Monca. Indols. Sandra Hoxley, St. Joseph. Prethyville Stephen Coderma. Sf. Gabrel. Indols. Barbara Whitesth. St. Jude. Indols. Barbara Whitesth. St. Jude. Indols. Sara Nethaus. St. Gabrel. Comersiale Margaret Malloy, Our Lady of Greenwood Anteen Krebs. Sf. Mallochy, Pfilbsborn Kattleen La Harpe. Sf. Gabrel. Cornersiale Susan Williams. St. Anne. New Castle Mrs. Bruno Hecksi. Sf. Bonface. Evanston Rts Schueer: Perpetual Herp. New Albany George Augustern. Christ the King, Indone. George Augustine. Christ the King, Indpls George Augustine, Ornis tine King, Indias Theresa Gray, St. Gabriel, Indpis. Margie Cope, Mary Queen of Peace, Danville Henry Wolff, St. Susanna, Monrovia Barbara Worrell, Holy Spril, Indpis. Angie Willett, St. Michael, Greenfield Angle Willett, Oly Name, Beech Grove Alma Holloran, St. Barnabas, Indpls. Maureen McQueen, St. Bernadette, Indpls. Anna Banich, Holy Trinity, Indpls.

Maureen Duncan, Little Flower, Indpls Mary Haboush, Little Flower, Indpls. Rebecca Alstott, St. Barnabas, Indpls Bernice Hoseman, Holy Name, Indys. Mary Dring, Holy Spirit, Indpls. Clara Donahue, Little Flower, Indpls. Dorothy Meier, Little Flower, Indpls. Audrey Dowd, St. Matthews, Indpls. Adela Warthen, St. Thomas More, Moor Adela Warthen, St. Thomas More, Mo Linda Owens, St. Michael, Greenflow Jackie Treacy, St. Lawrence, Indipls Carolyn Sue Rike, St. Simon, Indpls Mary Tietz, Sacred Heart, Indpls Mike House, St. Barnabas, Indpls Mike House, St. Barnabas, Indpls John Garrigus, St. Lawrence, Indpls Genewieve Watson, Christ the King, Indplis Mrs, James Witkemper, St. Mary, Westport Mary Jane Moran, St. Mary, Rushville Mary Hensley, St. Dennis, Westport Margaret Senese, St. Andrew, Richmond Christle Fry. St. Thomas Aquinas. Indplis Donna Ruf. St. Michael, Brockville Sharon Huber, Holy Name, Beech Grove Bill Hagenauer, Lady of Lourdes, Indpls. Bonnie Rihm, Our Lady of Greenwood Nancy Adams, Holy Cross, Indpls Huth Yamber, St. Michael, Greenland Sarah Cubert, St. Monida, Indpls. Shiela Nelson, St. Joseph. Bloomingdale Jane Youngman, St. Barnabas, Indpls. Charlotte Filicer, Holy Spirit, Indpls. Pat Russelli, St. Plus X, Indpls. Cindy Traub, St. Pius X, Indpls Sister Teresa, St. Christopher,

Marilyn Keyler, Holy Name, Beech Grove Carol Wagner, St. Pux X. Indpis William Hill, Little Flower, Indpis Elsie McGurk, St. Michael, Bradford Mary Lou Brite, Little Flower, Indpis Joan Dowling, St. Plus X. Indpis Marcia, Catternative St. Indpis Joan Dowling St. Plus X. Indids:
Monca Gotheroler St. Jude Indids.
Jean Zushy St. Mary Midson
Jean Zushy St. Mary Midson
Kathy Hut. St. Anthony, Clairsoille
Mary Saids, Perpetual Helb, New Albany
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Mary Stoley St. Sought Sheebville
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Jose Laubin St. P. O. Indids.
Mary Stoley St. Suspense Beech Grow
Mrs. Pay Spouzza. Sacred Heart Indigs.
Mary Stoley St. Suspense Indigs. Mary Siosarz, St. Matthew, Indpls. Bebbie Cato, St. Lawrence, Indpls. Lois Woods, St. Simon, Indpls. J. Faulkner, Holy Spirit, Indpls.

HOLY NAME CHURCH LACHEORHNMUHYC = GOODMANS SHOES HSNOAGDOSMOSE = NAKED FURNITURE EFENIARUKUTRND =

**ALDANS PAINT GLASS** LNASANGASDTSPALI = THE HERMITAGE EHIATEMTEGHR =

(TIF-BREAKER) SISTERS OF ST BENEDICT IOCISTSFETTEESNRDBS =

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4) .... Congratulations to the winner this week

William Hill, Little Flower, Indpls.—Your \$25 Check is in the Mail

Anyone can enter "The Ad Game" with the exception of employees or the Criterion and their families Entiries must be received on or before noon on the first Tuesday following publication of the game. All entires must be accompanied by the name and address of the person submitting the answers 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!

 Two students from Catholic parochial schools in Indianapolis were among 114 Hoosier youths ages 11-13 identified as academically talented in the annual Indiana Midwest Talent Search. David Gardner, of Little Flower School and Brian Traub of St. Pius X School earned recognition by reaching a composite score of at least 1,100 on the Scholastic Aptitude Test (SAT).



Mr and Mrs. Victor J. Stenger of Brookville celebrated their 60th Wedding anniversary on June 21 with a Mass in St. Michael Church, followed by a reception in the school hall. Victor Stenger and the former Mary Reuter were married June 22, 1927 in St. Philomena Church at Oak Forest. They have six children, including June Mullins, Harrison, Ohio; Darlene Steinmetz, Ross, Ohio; Jean Dwenger and Martha Dramann, Batesville; Virginia Buck, Lafay-ette; and Victor, Jr. of Brookville. They also have 11 grandchildren and two greatgrandchildren.

Father Mark A. Svarczkopf, pastor of St. Catherine and administrator of St. James parishes in Indianapolis, recently received the Silver Beaver Award from the Crossroads of America Council, Boy Scouts of America. Father Svarczkopf also serves as archdiocesan chaplain of scouts.

The Indianapolis Board of Public Safety recently named Father Carlton Beaver to the part-time ministry of Catholic Chaplain for the Indianapolis Fire Department. Chaplains minister to the firefighters and those affected by tragedy. Father Carlton is pastor of St. Bernadette Parish in Indianapolis

#### check-it-out...

The upcoming Pan American Games are being included in the prayers of the Sisters of St. Joseph of Tipton, Ind. Beginning June 17, the Sisters have recited the following Memorare daily: Remember, most gracious Virgin Mary, you were chosen to be the mother of God. As such, you are very near to Him. Please intercede with your Son, and ask Him to place the Indianapolis Pan-American games in His most loving hands. May this event plant lasting seeds of peace in our state and in the world. We ask this through your Son, Jesus Christ our Lord.

The Barangay Club of Indiana (Filipino-American Association) will hold a
"Pista sa Navon," or country fiesta celebration of Philippine independence from Spain at 7 p.m. on Saturday, June 27 in the India Community Center, 4420 W. 56th St. Members and guests will wear native costumes and enjoy an Oriental buffet dinner featur-ing the traditional roast pig. A short program will precede music for dancing provided by Knights of Sounds. Donation \$12.50/person. Contact: Finy Lumanlan, 6215 Parliament Dr., Indianapolis, Ind. 46220, 251-1120.

A National Youth Sports Program for young people ages 10-16 will be held June 29-July 31 on the Marian College campus. The free five-week program of sports and living skills classes is designed for disadvan-taged boys and girls. Participants are selected from referrals made by social service agencies and applications from qualified families. For more information contact Dr. Lynn Morrell at 929-0222 or write: Marian College NYSP, 3200 Cold Spring Rd., Indianapolis, Ind. 46222.



GOLDEN JUBILEE-Five Benedictine Sisters from Beech Grove will mark the 50th Jubilee of their religious profession on Sunday, July 5. The jubilarians entered the Ferdinand Benedic-tine Community in 1935 and later became members of Our Lady of Grace Convent in Beech Grove. Shown (left to right) are Benedictine Sisters Mary Patrick Lenges, on mission at St. Mary's in Floyd Knobs; Mary Benedict Livers, principal of St. Joseph School, Corydon; Catherine Gardner, parish minister at St. Mary's, Mitchell; Mary Philip Seib, former prioress at Beech Grove, in parish ministry at St. Maurice, St. Maurice; and Mary Lambert Buss, artist in residence at Our Lady of Grace.



ST. FRANCIS VOLUNTEERS-More than 250 volunteers at St. Francis Hospital were honored recently for more than 80,000 hours of work they perform each year. Pictured here are volunteers who have logged the most hours. Seated, left to right, are: Mary Sanders, 12,000 hours; Estella Herbertz, 9,000 hours; Abbie Boone, 5,000 hours; and Helen Landwerlen, 13,000 hours. Standing, left to right; Alberta Lossin, 12,000 hours and Mary Egan, 11,000 hours.

### Has impulse to help others

by Margaret Nelson

Illness can strike anyone. But the average guy in Ken's condition would sit at home and just take care of himself and his family.

Ken was never the type to sit around idly. Before he was struck with a leg vein disability, he held two full-time jobs. Now on a Social Security disability, he helps his near eastside parish by operating its only school bus route and by driving the donated van to pick up supplies for the food pantry three

Ken can not stand on his leg for long. And even though these activities put his leg at some risk, he wants to do them for the food pantry that is helping to feed his children and for the school that is educating some of his children.

Besides, Ken, as we said, needs to be active. He said, "It keeps me out of trouble." For one thing, he knows from past experience that he could have a drinking pro-blem if he did not have these kinds of commitments.

Ken and his wife, Phyllis, have seven bright and active children, ages three to thir-teen. The oldest girl was just graduated from the parish school. The family also includes the three children of Ken's brother, who are four, six, and nine. Their father is unable to care for them now.

Phyllis babysits for three neighbor children while their mothers work. The older girls seem to enjoy watching out for the younger ones and keeping them safely occupied. They challenge each other's skills by reading the names on trucks that speed by on the busy street in front of their home.

Besides the driving, Ken has also built shelves and put down linoleum in the food pantry so that it could be partitioned and part of it leased out with the school gym. Before this division, it was difficult to keep the pantry clean and organized.

Ken observed, "There are a lot of good people out there." The project needed \$300 worth of floor tile and an eastside company sold him some outdated tile at \$5 a carton. Besides the businesses that donate food to the pantry, others have helped by discounting repairs to the van.

Ken also interviews some of the food pantry applicants. He is glad they are able to help the many who need the food so desperately. He knows there are a few people who do cheat, but feels it is dangerous not to help where there are children involved.

Obviously, Ken loves children. He speaks gently to his own children and shows concern for their well-being. And every year, he gives his young bus riders a treat to celebrate the last day of school.

This love of children partially motivates Ken's dream. He has heard that a govern-ment agency may buy the family home for a redevelopment project. If this happens, he wants to buy a small farm so that the family can raise the food they need and have a little extra to sell. He is sure this move will reduce the heating bills that eat up onefourth of his disability check. And other bills should be lower, too, he hopes. But most of all, he wants his family to know "peace and

But if Ken's dream comes true, an eastside parish will surely miss his generosity.

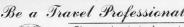
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### Mary in Our Faith

# Mary is everyone's spiritual mother

Not too long ago I was looking for a Mother's Day card. While sorting through the store's vast selection, I couldn't help noticing the number of cards that began with the question: "What is a mother?" They went on to answer it with words such as kindness, presence, generosity, loyalty and love. Clearly there is a lot more to being a mether. Clearly there is a lot more to being a mother than bearing and rearing a child. Mother-hood has a spiritual as well as a biological dimension.

If that is true of any human mother, it must also be true of Mary, the mother of God. So if Jesus were looking for a card for his mother, what would it say? What is the mother of God?

It is clear from the scriptures that Mary's It is clear from the scriptures that Mary's motherhood involves far more than bearing and rearing the human Jesus. Luke describes a time when Jesus is preaching. Suddenly a woman cries out, "Blest is the world between the second that are the seco womb that bore you and the breasts that nursed you!" These words praise Mary in her role as Jesus' biological mother.

her role as Jesus' biological mother.

In response, Jesus chooses to redirect the woman's words about his mother. He replies, "Rather, blest are they who hear the word of God and keep it." (Luke 11:27-28) As Pope John Paul II pointed out in his recent encyclical, "Redemptoris Mater" (Mother of the Redeemer): Jesus "wishes to divert attention from matherboad understood only not the state of the Redeemer). tention from motherhood understood only as a fleshly bond, in order to direct it toward those mysterious bonds of the spirit which develop from hearing and keeping God's

The same shift from the level of the flesh to the level of the spiritual is seen in another gospel incident. When Jesus is told that his mother and brothers are standing outside

and my brothers are those who hear the word of God and act upon it." (Luke 8:19-21).

These words also shed some light on the mysterious statement the 12-year-old Jesus makes to his mother and father when he is makes to his mother and tather when he is found after three days in the temple in Jerusalem. "Why did you search for me? Did you not know I had to be in my Father's house?" (Luke 2:49) Once Jesus leaves his home in Nazareth and begins his public ministry, he is completely and exclusively concerned with "his Father's business.

In other words, the coming of God's kingdom as announced by Jesus brings a whole new dimension to every human rela-tionship. Brotherhood in the spirit means something different than brotherhood in the flesh. In the same way, motherhood of the Messiah takes on a new and special mean-

Messian takes on a new and special meaning, which the gospels begin to make clear. But this doesn't mean that Jesus is trying to distance himself from his biological mother. Rather, he is trying to call attention to this new dimension of motherhood which

applies to Mary in a special way.

If motherhood and brotherhood in the new era means hearing the word of God and do-ing it, isn't Mary the first of those who hears this new word of God and follows it? Indeed, this new word of God and follows it? Indeed, the present era in salvation history begins with the angel announcing to Mary that God wanted her to be the mother of the Messiah. And Mary's response is: "I am the servant of the Lord. Let it be done to me as you say." (Luke 1:38) As John Paul IT's encyclical points out, "... This som... she conceived in her myind hefore she conceived him in her her mind before she conceived him in her womb: precisely in faith!"

It is through her faith that Mary discovers and accepts this other dimension of motherhood revealed by Jesus in his role as hear, ponder and follow the word of God. (Luke 2:19, 51) In this way, Mary becomes the first disciple of her son, long before he calls the apostles to follow him.

John in his gospel presents the fullest pic-John in his gospei presents the funess pic-ture in scripture of what Mary's maternity means. His second chapter begins: "There was a marriage at Cana in Galilee, and the mother of Jesus was there; Jesus also was invited to the marriage, with his disciples," So at the beginning of Jesus' public ministry, the gospel is careful to mention that Mary was present. She was present as "the mother

When the wine runs out, it is the mother of Jesus who notices and points it out to her son. Jesus replies, "O woman, what have you to do with me? My hour has not yet come. In John's gospel, "hour" refers to the predetermined time when Jesus acpredetermined time when Jesus ac-complishes his Father's work and is glorified. Even though Jesus' words sound like a refusal, the mother of Jesus turns to the servants and says, "Do whatever he tells you." Jesus then orders the servants to fill stone jars with water and the result is wine better than the wine that has previously been better than the wine that has previously been served

In this way, Mary contributes to the beginning of Jesus' public ministry and the beginning of the signs which reveal the Messianic identity and power of her son and cause his followers to believe in him. (John

It is clear that more is going on in this ex-change between Mary and Jesus than meets the eye. When she mentions the lack of wine to him, he clearly takes the meaning in a symbolic and spiritual sense. And in fact in the scriptures, wine is a symbol for the spirit. So Jesus is linking the need for wine to the need for his own spirit which can only be need for his own spirit which call only of given through his death and resurrection. The reference to Mary as "woman" in turn links her with the woman of Genesis 3:15 and the great ongoing battle through history between humanity and the forces of evil. Jesus' death and resurrection will be the decisive victory in that battle.

So here we glimpse something of the deep mystical role which Mary exercises in Jesus ministry. She is the one who recognizes the needs of others and brings them to the atten-tion of her son. As John Paul II's encyclical points out: "Mary places herself between her son and mankind in the reality of their wants, needs and sufferings not as an outsider but in her position as mother. The mother of Christ (also) presents herself as the spokeswoman of her son's will, pointing put those things which must be done so that the salvific power of the Messiah may be

manifested."
So far, John's gospel has shown Mary's role as spiritual mother at the beginning of Jesus' ministry. The gospel also confirms this new role at the crowning moment of Jesus' hour—his crucifixion. "When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother: 'Woman, behold your son!' Then he said to

the disciple, 'Behold your mother!' And from that hour the disciple took her to his own (John 19:26-27

Undoubtedly, on the human level Jesus is showing concern for his mother's future wellbeing after his death. But given the way in which Jesus considers his ministry to over-turn all previously existing human relationships, we may see in this passage a deeper meaning. If the incident at Cana suggests Mary's spiritual motherhood of the human race, then this passage clearly states and confirms it.

But Mary is not only the spiritual mother of all humanity, she is the spiritual mother of each individual. Jesus' words are stated in the singular because he gives Mary perin the singular because he gives Mary per-sonally to each of us. A mother's relationship with each of her children is unique, personal, unrepeatable. In the same way, Mary's spiritual motherhood works itself out in each of our lives in a unique, personal and unrepeatable way.

It is in this sense that Vatican II taught that Mary has an active spiritual role today as a mediator between God and each of us. She is not a mediator in the sense that she stands between us and a distant Jesus. Rather, she is like a mother fostering an at-mosphere in which we can draw closer to her son and hear what he really has to say to us.

In the words of the Vatican II document on the church, Lumen Gentium:

In the words of the apostle, there is but one mediator: 'for there is but one God and one mediator of God and men, the man Grist Jesus, who gave himself as a ransom for all.' (I Timothy 2:5-6) But Mary's function as mother of men in no way obscures or diminishes this unique mediation of Christ, but rather shows its power. But the Blessed Virgin's salutary influence on men originates not in any inner necessity but in the disposition of God. It flows forth from the superabundance of the merits of Christ, rests on his mediation, depends entirely on

the disposition of God. It flows forth from the superabundance of the merits of Christ, rests on his mediation, depends entirely on it, and draws all its power from it. It does not in any way hinder the immediate union of the faithful with Christ but on the contary fosters it.

This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfillment of all the elect. Taken up into heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation. By her maternal charity, she cares for the brethren of her Son, who still journey on earth, surrounded by dangers and difficulties, until they are led into their biesed home. Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress and Mediatrix. This, however, is so understood that it neither takes away anything from nor adds anything to the dignity of Christ the one Mediator.

When we pray to Mary, then we are talking to her as a mother, a special kind of friend. When we ask for her guidance and help, we are not asking her to use her influence to persuade Christ to do us some good he would otherwise not do-as though Mary were more loving than God! Rather, we are allowing her to use her experience and expertise to coach us, to show us how to open up more to the Christ who is already loving us from within.

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### Three laypeople among those set to be saints

by John Thavis

VATICAN CITY (NC)-Pope John Paul II has approved the canonization of 135 peo-ple, including missionary martyrs killed in Japan and Vietnam and an Italian doctor who worked among the poor of Naples.

Two prominent lay men in the group will be proclaimed saints during a Synod of Bishops on the laity in October, the Vatican announced June 22. The announcement followed a consistory the same day, at which the pope and cardinals gave final consideration to the sainthood causes.

On Oct. 25, the pope plans to canonize Dr. Giuseppe Moscati, a physician who practiced Giuseppe Moscati, a physician who practiced among the overcrowded slums of Naples in the early part of this century. The port city was frequently ravaged by disease and malnutrition, and Moscati, known as "the apostle in the white gown," ministered to its inhabitants until his death in 1927.

At the same time, the doctor was famous for his research on human nutrition. He was the only lay man beatified during the 1975 Holy Year by Pope Paul VI, who cited his career as an example of harmony between e and faith.

On Oct. 18, the pope will canonize Lorenzo Ruiz, a Filipino lay man, and 15 others who died during anti-Christian persecutions in Nagasaki, Japan, in the 1630s. The group includes priests, brothers, nuns and lay men of four nationalities; nine are Japanese

Church historians estimate that some 4,000 Catholics died for the faith during evangelization in Japan. The pope beatified the group of 16 martyrs during a visit to the Pacific region in 1981.

In June 1988, the pope will declare as saints 117 Vietnamese martyrs, victims of 18th- and 19th-century religious persecutions noth-and Isun-century reagons persecutions in the country's kingdoms. Among them was Father Jean Theophane Venard, a young member of the Paris Foreign Mission Society who in 1854 traveled secretly to Tonkin, combined and a center of anti-Christian sentiment. Seven years later, after a pastoral odyssey through the region's Christian enclaves, he was cap tured, tried and beheaded.

### Discovering key to evangelization

Interview with Msgr. Bohr, main speaker at evangelization conference here

The fourth annual conference of the Na-tional Council for Catholic Evangelization is meeting this week in Indianapolis. Prior to the convention, Richard Cain interviewed by phone Msgr. David Bohr, Director of the Office for Evangelization for the Diocese of Scranton in Pennsylvania and one of the main speakers at the convention.

Msgr. Bohr, what do you mean when you describe Catholic evangelization today as a new Pentecost for the U.S.?

The first Pentecost formed the church to continue the mission of Jesus Christ. Pope Paul VI's apostolic exhortation on evan-gelization in the modern world, Evangelii Nuntiandi, points out that the church exists Nuntana, points out that the critical exists to carry out Christ's mission, namely to evangelize. This document has been a new Pentecost for the church. It has helped redirect our focus back on the original mission of the church.

In 1985 a group of theologians and scholars met in Washington, D.C., to promote Catholic evangelization in the U.S. in light of the pope's document. Later some of the material from this symposium was in-cluded in a book by Paulist Father Kenneth Boyak titled, "Catholic Evangelization To-day: A New Pentecost for the United States." My talk is really an attempt to pull together the articles and topics in that book and what we have learned about Catholic evangelization in the last 10-12 years.

What have we learned about Catholic evangelization in the last 10-12 years?

We have learned that evangelization is not just another program in the church. It's an ongoing process which all other ministries serve. Evangelization is ongoing because conversion is an ongoing process. It's a gradual putting on of Christ. The new RCIA (Rite of Christian Initiation for Adults) brings this out very clearly.
We have also learned that person-to-

person contact is the most effective form of evangelization. Crusades are effective when they support this person-to-person contact. for example, by enabling active Catholics to invite their inactive neighbors to church.

For example, 80 percent of adult Catholic converts come to the church through their marriage to a Catholic. Only 17 percent come to the church on their own

What else have we learned about evangelization in the U.S.?

We have learned the necessity of proclaiming the gospel. When Vatican II taught the universality of grace, some wondered whether to explicitly proclaim the gospel is a violation of another's conscience. But Pope Paul VI answered that question in his exhortation. It's not a violation if it's done without coercion or undue pessuasion. Why should only errors and falsehood, the unworthy and the obscene have a right to be proposed?

How do we put into action what we have

Pastoral planning is very important. Our pastoral planning must move away from a maintenance mentality. We're not just try-ing to maintain the faith but to invite people to participate in what God is doing. Moving away from the maintenance mentality would help to overcome some of the turf battles in the church, such as who implements RCIA. We have looked upon it too narrowly as bringing new members to fill empty pews. It's more than that.

Why do you call your second talk, "Evangelization: The Mission Which Has a

Pope John Paul II sees the content of evangelization as reconciliation with God, with oneself, with one another and with all creation. Pope Paul VI saw it as liberation from sin. Either way, this was the mission of Jesus. The mission was first. The church was founded by Jesus to carry on his own mission. We have to rediscover our roots as a church in that mission. Otherwise we risk just being a maintenance station.

At the same time, evangelization has a very ecclesial dimension. Salvation is not just God and me. Reconciliation with God also means reconciliation with one another and the formation of the worshiping community. That's difficult to get across because of our cultural individualism in this country.

What are the biggest obstacles to Catholic evangelization today?

In the January 19, 1985, issue of America there is an article by Father John Catoir titled, "Is the Church Unforgiving?" In it he

says that remaining faithful to the teaching of Jesus is more than holding the right position on moral issues such as sex, war, peace and abortion. Embracing the sinner is not a sign of laxity. It is not enough for us to chastise and correct the sinners. We must love them. The admonitions of Jesus were always tempered with mercy.

We're dealing here with a perceived real-

ity. It has to do with the way we come across. For every document the church issues, there should be 30 television spots explaining the love and caring behind each word.

#### Anything else?

In short, we need to rediscover the roots of the gospel in Jesus' mission of reconcilia-tion and spend more time proclaiming that gospel.



Msgr. David Bohr



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### Bicentennial a 'Catholic moment'

DENVER (NC)—The bicentennials of the U.S. Constitution and U.S. Catholicism can mark "a Catholic moment" in helping restore public virtue, Archbishop J. Francis Stafford of Denver said in a pastoral letter.

"As we open the third century of our common life under the Constitution, perhaps we can understand more clearly that what America requires today is a renewal of civic

And both Catholic and non-Catholic commentators "have suggested that this is a 'Catholic moment' in the ongoing and neverto-be-completed evolution of the American experiment," he said.

Catholics' "history in this country pre-disposes us to want to help America be a true community of virtue," he said. "And our classic method of moral reasoning can bridge the chasms between believers and secularists, between Catholics and Protestants, between Christians and Jews

The archbishop commented May 28 in "This Home of Freedom," his second pastoral letter as head of the Denver See.
The 36-page letter commemorates the current bicentennial of the U.S. Constitution, the upcoming 1989 bicentennial of the U.S. Catholic hierarchy, and the centennial this year of his own archdiocese. In part, it cites the contributions Catholics can make in renewing public virtue.

He mentioned economic injustice, high divorce rates, abortion, drug abuse, and other social ills as examples of the moral problems facing contemporary Americans.

The Founding Fathers knew that "public virtue was essential if the American experiment in democratic pluralism was to survive

and prosper," he said. "Each of thes cepts must be reclaimed in our own day."
The task of renewing America's public virtue must be an ecumenical endeavor, he

He said that obligations to the greater community are the "oughts" demanded of responsible citizens.

"We also discern the 'oughts' of our lives by reason," the archbishop said. "Morality, whether public or private, is always a mat-ter of intelligence, according to Catholic understanding."

Furthermore, he added, "the American third century requires a recommitment to the idea that the 'oughts' of our common life will be discerned through a disciplined, civil and public argument.

"In addition to reclaiming this deeper understanding of freedom in the American understanding or freedom in the American third century, we must reconceive the rela-tionship between individual liberty and the common good," he said.

There is also an American role to play

in the world, he said.

Americans, he said, demonstrate "that political community can be sustained and developed among peoples of every race and creed" and illustrate "that the classic Catholic understanding of peace as 'the tran-quility of order'—in St. Augustine's famous phrase—today involves democratic political community."

"Political reasoning is moral reasoning, according to the classic tradition of the West," he said. "And thus I suggest a moral focus for America's action in the world: We must be a leader for ordered liberty, in and among nations.



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### Synod paper affirms and challenges

WASHINGTON (NC)-U.S. Catholics would agree with many views in the Vatican's working paper for this fall's world Synot of Bishops on the laity, but they would also have real disagreements, said a theologian who has spent several months studying Catholic responses to a nationwide presynod consultation

American Catholic lay people would object to Vatican tendencies to think of them as passive and needing guidance in every-thing they do, said the theologian, Father Robert Kinast

They would also disagree with "persistent traces of dualistic thinking" and a Vatican stress on "secularity" as the distinctive quality of lay life, he added.

Addressing the opening session of a pre-synod symposium of bishops and lay experts June 7-9, Father Kinast analyzed the views on synod issues expressed by nearly 200,000 American Catholics during the past year. He compared their views with the working paper distributed by the Holy See

The synod is a meeting in Rome every two or three years at which representa-tives of the world's bishops advise the pope on selected issues facing the church. monthlong meeting this fall is to discuss the vocation and mission of lay people.

The presynod symposium, held at St. ary's College in Notre Dame, Ind., was closed to the press, but Father Kinast's two reports to it were made available afterward. The symposium brought together specialists in theology, lay ministry and other fields to meet with the U.S. bishops preparing for the synod and advise them on synod topics. (Among those participating was Valerie Dillon, director of the Family Life Office for the Archdiocese of Indianapolis.)

Father Kinast, a theology professor at Washington Theological Union, has worked for the past several months as a special consultant to the laity secretariat of the National Conference of Catholic Bishops, studying and synthesizing synod consultation reports sent to the secretariat by dioceses, parishes, parish groups, lay organizations and individual

In a written synthesis of the consultation which was sent to all symposium participants beforehand, Father Kinast said Catholics who responded to the consultations:

► Feel strongly "that church and world should not be divided sharply in our thinking and language.

►Stress a belief that "all the baptized share full responsibility for both the church

► See a lack of integration between so-called secular life and Christian life, both in

Parish: Immaculate Heart of Marv

their own practice and in church teaching and guidance.

► Are "almost unanimous" in affirming a strong role for women in the church and in judging that "women are still discriminated against in the church." On church discrimination against women, "theologically these faithful see a major contradiction within the church which undercuts its credi-

► View marriage and family life as "the area where they experience God most" and one of the key areas where they want more "guidance and resources" from the church At the same time they see their family life as "a source of teaching and ministry, not just a field of application."

► See themselves actively contributing to the church in lay ministry, giving "high priority" to "collaborative ministry," but without any desire to "replace priests.

► Value parish councils and committees as a way to "contribute one's gifts and ex-perience," but are usually unfamiliar with comparable structures on the diocesan level and almost never aware of the National Advisory Council, a nearly all-lay consultative body to the U.S. bishops.

► "Have a clear and deep sense of their call to ministry through baptism" but tend to think of their mission and ministry in highly "church-oriented" terms, despite

their general rejection of a dichotomy between church and world

► Give a high priority to their personal faith life and spirituality, value small-community experiences as a source of spiritual life, and look especially to Scripture and the liturgy as resources for spiritual

In his speech at the opening session of the symposium, Father Kinast compared those and other results from the consultation with the working document that the Vatican's synod secretariat recently issued as a starting point for synod deliberations.

He said U.S. lay Catholics would agree with the synod paper's generally affirmative stance toward lay involvement, its affirma-tion of participation as a key element in modern life and its view of "communio," or a living union, as a central theme for understanding life in the church.

They would have problems, however, with a tendency of the working document "to speak of the laity in the third person and the church as something other than the laity.'

They would also object to suggestions in the document that success in lay movements arises from "laity responding to initiatives from the 'church,' " as if "without such guidance, the laity would remain passive and indifferent."

The insistence in the working paper on the need for official episcopal jurisdiction over all aspects of church life goes against the general lay Catholic experience that "they are gifted by God and are not likely to go astray if they do not check with authority.



**CATHY BRADSHAW** 

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# Today's Faith

A supplement to Catholic newspapers published with grant assistance from Catholic Church Extension Society by the National Catholic News Service, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. All contents copyright © 1987 by NC News Service.

### When a respect life issue really hits home

by Neil Paren

As soon as I picked up the telephone and heard her voice, I knew that something was terribly wrong.

The caller was a good friend in the parish where I was working as a director of religious education. Over the years, she and her husband were active in a range of parish activities, from adult education to youth work.

Not too many months earlier, the family had suffered a severe blow when the father collapsed and died from a heart attack. Now, as I listened to Mary's pained voice asking if she could see me, I wondered what else had happened. In less than 10 minutes there

was a knock at my office door. When I opened it, I was surprised to see not only

Mary but also Susan, her oldest daughter (not their real names).

We sat down and I waited for Mary to speak. She sat at the edge of her chair, face drawn with strain and hands clasped tightly in her lap. In sharp contrast, Susan appeared relaxed, even removed from the unfolding drama.

Taking in a breath, Mary came to the point quickly. Susan was pregnant. This was not a pregnancy that resulted from a long-term relationship with a boy the family knew. Rather, it was a pregnancy that resulted from Susan becoming involved with someone only recently.

It was as if, explained Mary, Susan deliberately had set out to prove a point or to flirt with disaster.

Throughout Mary's anguished explanation, Susan remained quiet, distant. I wondered what was going on with her. Why her silence? Why was Mary taking the lead?

Mary said that she wanted to explore what options were available. For example, given the circumstances, could a case be made for an abortion? We talked about that briefly, but I wanted to draw Susan into the conversation.

Despite my coaxing, Susan volunteered little. What she did convey, however, was that this visit was her mother's doing and as far as she was concerned, everything was OK. It was obvious to me that this family, whose members had given so much to others, was now in serious need of help. Everyone was suffering, including Susar's brothers and sisters who, Mary reported, were struggling to cope with Susan's situation.

Before Mary and Susan left, I made arrangements for them to consult with a moral theologian at a nearby Catholic university. We also spoke of the family's need to seek counseling and pastoral care and I provided them with names of persons I thought could help them in these areas.

Some days later, I called Mary to see how things were going. She told me that she and Susan had met with the theologian and with a family counselor. From the latter, they learned that pregnancy among teen-age girls following the loss of a father was not uncommon.

Susan eventually decided to have the baby and give it up for adoption. She briefly entered a home for unwed mothers but was unhappy there and returned home.

If the family was worried about how the school, the neighborhood and the parish would react, their fears quickly were dispelled. Everyone seemed to reach out to them with genuine care and compassion. Teachers from Susan's school helped her keep up with her class work at home and the neighbors quickly came to the aid of the struggling family.

For me, it was an example of a paristo responding as a Christian community should. Everyone connected with the family displayed a genuine respect for life—not only for the unborn child but for Susan, Mary and her other children as well. Many people, professionals and others, helped the family live a more meaningful life in spite of its problems.

Mary called me the day the baby was born and I immediately headed for the hospital. Both Mary and Susan walked me to the nursery to see the child.

Susan clearly was in love with the baby. And, although she more than once pointed out to me how beautiful the baby was, she never wavered from her earlier decision to give her up for adoption. She felt that the baby's best interests were to be served by having both a mother and a father who deeply wanted the baby and would care for her.

As the three of us walked back to the hospital room, I couldn't help but notice the happy glow on Mary's face such lovely contrast to the way she looked a few months earlier.

### How do parents teach their children to respect life?

by Fr. David O'Rourke OP

Junior high school students can be extraordinarily disinterested in ideas. I have seen homework assignments bring forth sighs that would do credit to a silent movie star. Often as not the youngsters' world is made of very concrete events and people. Tomorrow can seem as distant as Timbuktu.

So how can we teach youngsters to value and respect human life at all its stages? Not too long ago I witnessed a simple family exchange that illustrates what can be done. For obvious reasons

I am changing some of the identifying details.

One Sunday afternoon I was helping friends prepare for a barbecue. In the absence of a food processor I had been elected chief chopper and had taken my onions and garlic off to the side of the kitchen, away from everyone else's eyes and nose.

The family's seventh grader came in with a list. "Daddy," she said, "these are the friends I want to ask to my birthday party."

He ran his eyes down the list and smiled. "It's going to be a good party."

He went back to shaping the ground beef and, after a few moments' hesitation, asked, "What about Madeleine?" "Oh, dad," she said, rolling her

"Oh, dad," she said, rolling her eyes. "She's such a bore! She just sits there looking dumb." After a moment she added, "She's just no fun."

My friend said nothing for a moment, then said, "But I think she enjoys the parties even if she doesn't take part the way the other kids do."

His daughter was not about to admit the point and demanded, "Well, what's wrong with her anyway, she's so different?" Her father thought for a moment. Then he said very quietly, "When she was being born something happened and she was without oxygen for a couple of seconds too long."

The youngster blinked in surprise. "So it's not something she can do anything about?"

"She's always going to seem on the slow side," her father replied, "and the quicker you get the slower she is going to seem." Then he added, "But she's been your friend since you were little and I don't know if she would understand why this year you didn't ask her to your birthday party."

That is all he said. No argument, no sermon, no commands. But in this instance it was enough.

The youngster left the kitchen quietly, then returned in a few moments. "I think I should explain this to the other kids, so they don't leave her out of things either."

That experience at my friend's house is a simple story about a young-ster's birthday party. Perhaps the connection with the church's teachings on respect for all human life seems strained. But I don't think it is.

A decision to exclude a handicapped child from a social event because she no longer seems to fit in can involve questions of human worth as truly as some other issues do.

(See RESPECT, page 13)

### This Week in Focus

Today many forces oppose the value of each individual life. Abortion, euthanasia, exploitation of the poor, the denial of human rights—these are a few of the forces which parishioners may be called on to fight against as followers of Christ.

Neil Parent tells how a parish rallied to the support of a widow whose daughter became a pregnant, unwed mother. "The parish responded as a Christian community should," he said, reaching out to the family with compassion and genuine caring. Parent is representative for adult education at the U.S. Catholic Conference.

Monica Clark interviews two Sisters of St. Joseph of the Third Order of St. Francis about their work at Casa Vincentia, a home for single, pregnant women in Oakland, Calif. Casa director, Sister Bernardine Dominick, points out that the women she counsels, including those who have had abortions, usually have a sense that they conceived life. Clark is editor in chief of The Catholic Voice, the Oakland, Calif., diocesan newspaper.

Dominican Father David O'Rourke tells how a father gently led his junior high school daughter to understand better the difficulties of a handicapped friend. In the process, the father taught his daughter a fine lesson on the value of life and the respect that value demands, said Father O'Rourke. He is a staff member with the family life office in the Oakland Diocese.

Some people do not value the life of others because they never learned to value themselves. Father John Castelot's article points out how the Bible teaches the importance of valuing oneself.

### Home that values life

by Monica Clark

Nineteen-year-old Amy sat on a dark green sofa with her hands resting gently on her protruding belly "Breathe in slowly. Now exhale coached the gray-haired nun. "Remember you are now breathing for two

Amy recently had arrived at Casa Vincentia, a home for single, pregnant women in Oakland, Calif., sponsored by the St. Vincent de Paul Society. She was five months pregnant and came to the shelter after her parents and boy friend refused to accept her decision to bring her pregnancy to term. Casa director, Sister Bernardine Dominick, a Sister of St. Joseph of the Third Order of St. Francis, was guiding Amy in

Amy had considered abortion. Her boyfriend had driven her to an abortion clinic. When she arrived she saw small group of women praying quietly in front of the building. "Seeing those women praying for me and my baby women praying for the and my observed made me realize I couldn't snuff out the life within me," she told Sister Maureen Webb, a counselor. "Had they been protesting or demonstrating I would have been turned off.'

Both nuns find Amy's innate realization that it was a child she was bearing is common among the women they counsel. Those who have had abortions also sense that they had conceived life

"Women who've had an abortion need our understanding," said Sister Maureen. "I tell them how much God loves them .that he offers them forgiveness

Sister Maureen, a consultant on bioethics for the Oakland Diocese, likened the emotional and spiritual state of a woman considering abortion to being immersed in a black hole. "She doesn't see any viable alternative and decides this is the best choice she can make under her circumstances. Somehow she doesn't see the light of God's love for If and when she does, she is not likely to continue with an abortion.

I don't tell the young woman what she did was right but I don't sit in judgment either," Sister Maureen said "She needs help with her grief and her

Telling a troubled pregnant woman who is considering abortion, "You can always place the child for adop tion," ignores the tremendous suffering involved in handing over your child to someone else, Sister Maureen added.

A birth mother grieves deeply for the child she has relinquished in adop tion and needs tremendous support, the nun said. "She is a life-giver and needs lots of affirmation for that.

It also helps for the woman to meet other women who have lived successfully through the process.



Sister Dominick said her primary work at the casa is to help single, pregnant women see their situations as a point on the spiritual journey. "It's a transition time when they open themselves up to thinking unselfishly about another," she said.

"Once they start doing this, they feel bonded to the child. They begin realizing what being 'mother' is all about."

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### The Bible and Us

## God places great value on each of us

by Fr. John Castelot

Teaching is a great learning experience. The first time I offered a course in women in the New Testament, I said that, considering the lower status of women in the culture of Jesus' day, one was struck by the way he put women on a pedestal.

A perceptive student objected immediately. Jesus did not put women on a pedestal, she insisted. What he did, consistently and emphatically, was to acknow-ledge that women were persons of worth and dignity. In the climate of the day, that was quite revolutionary

Her observation touches upon a fundamental aspect of Jesus' attitude. In word and action, Jesus taught the unassailable dignity of every human person and the right of every human being to respect.

This is the basis of the Christian's duty to respect

all life at every stage of its development. We owe this respect to all, not because they are male or female, white or black, American or Russian or Nicaraguan, but because they are human. Not because they are innocent or guilty but because they are human beings

who are "endowed by the Creator with inalienable rights.

So much has been said and written about respect for life in the 20th century yet few centuries have held human life so cheaply.

Psychological studies suggest an explanation which, I believe, should be given serious consideration in adult education. Stated simply, it is this: People who do not value themselves may not value others.

That should be obvious. But what may not be so obvious is the dismal fact that many people have poor images of themselves. When this is brought to their attention, people usually are surprised. They may begin to understand why they lash out unreasonably even at people they love: They are trying to punish themselves for their unworthiness.

It has been pointed out that abused children often grow up to be child abusers. One would expect just the opposite. But the abuse these children suffer convinces them that they have no value. And if they are worthless, why should they regard anyone else any differently?

The case of abused children is a dramatic instance

of what I am talking about: Lack of self-respect, a poor self-image, can lead to lack of respect for life and for human beings in general.

Knowledge of the scriptures can be a tremendous help in countering such a conviction. It can help convince each person that God loves him, treasures him. It helps to repeat over and over again with St. Paul: Jesus "loved me and gave himself for me" (Galatians 2:20)

From the first page of the Bible to the last, God practically screams at us: "I love you and by loving you I have made you precious beyond price. And I love all of you with the same love, make you all equally precious. Consequently you should have the same regard, the same respect, for all your fellow humans.

The Bible also tells us, "You shall love your neighbor as yourself." The implication is that we cannot love others unless we first love ourselves.

### Helping children see the gift of life

When I look at you, the young people, I feel great gratitude and hope. The future far into the next century lies in your hands. . You must be people with a deep trust in man and a deep trust in the grandeur of the human vocation—a vocation to be pursued with respect for truth and for the dignity and inviolable rights of the human person.

Pope John Paul II's 1985 World Day of Peace Message

Parents need to start early to get their views on the value and dignity of life across to their children, said Laura Meagher, director of religious education at St. Mary of the Assumption Parish in Hockessin, Del.

Even before entering school, youngsters have formed "a concept of God and a concept of their own worth and the world around them," she said. In large part, it is based "on how their parents treat them" and those around them.

Parents need to find ways to initiate such conversations because young children "don't think in abstract terms," Meagher said. And they are not likely to bring such issues up without prompting.

Parents can initiate discussions by taking advantage of their children's activities and interests, the religious educator suggested. Little children, for instance, are fascinated by the world of nature.

'Mother wouldn't let us kill a bug in the house,"

she said, chuckling at the memory. "We had to open the screen door and let it out."

The sick kitten also gave her an opportunity to talk with her children about the value of an individual life. It helped them learn that each "life is to be treasured and honored," she said.

In her parish preparation classes for first confession and first Communion, she often uses an exercise teaching children that God has given them life.

One way she does this is by asking parents to talk with their children about their baptism and "how they chose the baptismal name." She also asks parents to bless their children with water as a reminder of their baptism into God's life.

The long-range goal of talking with children about these issues is to help them see that life is a gift from God. Meagher concluded, and that we have a responsibility to respect that gift in ourselves and others

#### Food for Thought

How Christians should treat migrant and immigrant people is discussed by the U.S. bishops in a 1986 pastoral statement, "Together: A New People." The bishops "invite all people of good will to open their hearts to welcome and love the migrant and refugee." This call comes from the Lord himself who "gave us the best motivation and example by identifying with the immigrant and the refugee," the bishops say. In discussing this human life issue, the bishops make a number of suggestions on what people can do to help newcomers on the parish and the diocesan levels. On the parish level, for instance, catechetical programs should use multicultural approaches. And in Bible study groups, the meaning of migration and exile in the history of salvation should be highlighted, the bishops suggest Putting such activities into practice can give people a better understanding of the acute problems a better understanding of the acotor problems encountered by today's migrants. (Office of Publishing and Promotion Services, U.S. Catholic Conference, 1312 Mass. Ave. N.W., Washington, D.C. Single copy, \$3.95 plus \$1.50 postage).

### Respect for life

(Continued from page 11)
The church's teachings on the value of life and the respect that value demands have been developed by theologians and church leaders. Often they are developed in response to very difficult and dramatic issues, like the definitions of when life begins.

But those teachings are intended for ordinary people, even those who happen to be in junior high school.

Youngsters may not be interested in religious defini-

tions or even capable of dealing with the more complex questions. But they are very much aware of themselves and the way they get along with one another.

Parents, like this father, who gently lead their children

into a sensitive awareness of the people around them are teaching respect for life as truly as the theologians.

#### What Do You Think?

- · In Neil Parent's article, a family is faced with an unwanted and unplanned pregnancy. How did the family deal with the crisis and who helped them? What does this family's experience teach about respecting life?
- · Dominican Father David O'Rourke tells a story about a father's advice to his daughter on inviting guests to a party. Why does Father O'Rourke consider this a lesson on the value of life?
- · In Monica Clark's article, what does Sister Maureen Webb mean by comparing the emotional and spiritual state of a woman considering abortion to being immersed in a black hole?
- Why does Father John Castelot say that having a poor self-image is contrary to the message of God contained in the Bible?



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### Children's Story Hour

### Rachel Carson valued all of creation

by Janaan Manternach

Rachel grew up on a farm in Penn-sylvania. As a child she loved the farm animals and she loved to explore the fields and the woods. Everything that lived and moved fascinated her-plants, flowers, insects, birds, rabbits, squirrels, fish.

Rachel was a shy, quiet child. When she was not exploring the mysteries of the woods and streams, she often sat and read for hours.

As Rachel grew older, she saw some things that upset her. The world around her farm was getting uglier. Coal mines were taking over the fields, woods and streams. She saw fewer animals, birds and fish. The air and streams were dirty.

In college Rachel began to study biology and zoology. Her love and respect for all forms of life continued to grow over the years.

Rachel spent years working in Washington D.C. for the United States Fish and Wildlife Service. She was one of the first women to work there as a scientist. She spent her days doing research and writing official publications on animals and nature subjects during World War II.

Then Rachel decided to share her love and knowledge of nature with as many people as she could. She worked at night writing books about the sea, about the fish and animals that live in the ocean depths. People loved her

books. Two became best sellers and movie was made of one. She helped many people learn to know and love the beautiful world and all the creatures that lived in it.

People who knew Rachel were struck by her kindness and generosity. She was attentive to others' feelings, willing to listen to their needs and to

But the more Rachel learned and wrote about the mysteries of life, the more concerned she became about the damage people were doing to the world of nature. Factories polluted the air and waters. New poisons used to kill weeds also hurt flowers, crops and people. Some pesticides caused cancer. Aerosol sprays weakened the ozone layer that protects the world from deadly sun

Rachel felt she had to share her knowledge to help save the world. She worked for four years on a book called, "The Silent Spring." It was a best seller almost everywhere in the world. It helped change the course of history by moving people to care about the environment and all forms of life. U.S. President John Kennedy and many world leaders honored her for her con tribution in making people aware of the natural world around them.

Rachel Carson died of cancer two years later in 1964. Her example and writing continue to help people learn to respect nature and all living



### What Do You Think?

As a child, what sorts of things did Rachel Carson like to do? Can you tell by looking at these things what her attitude toward life was?

#### Children's Reading Corner

Sometimes people in our society are mistreated by others who think they are better. This diminishes the value of people. In the story, "Song of the Trees" by Mildred D. Taylor, Cassie is growing up in rural Mississippi during the Depression. Jobs are scarce so her father goes to Louisiana for work. While he is gone, some men take advantage of his absence to threaten Cassie's mother and grandmother and force them to give permission to cut down trees on the family's property. How Cassie's mother acts to get her husband to return and how he stops the destruction makes for a moving and unusual story. The book is based on a true story and is an award winner. (Dial Press, 1 Dag Hammarskjold Plaza, New York, N.Y. 10017, 1975, Hardback, \$4.95.)

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### the sunday. Kings 4:8-11, 14-16 readings

Psalm 89:2-3, 16-19 Romans 6:3-4, 8-11 Matthew 10:37-42

13th SUNDAY IN ORDINARY TIME

JUNE 28, 1987

by Richard Cain

This Sunday's first reading is from the Second Book of Kings. The reading describes a friendship that developed between the prophet Elisha and a prominent woman in the town of Shunem.

The friendship began when the woman urged him to have dinner with her family. Elisha accepted and ate at her home whenever he passed through the town. Recognizing that Elisha was "a holy man of God," the woman had

My first impulse was to decline, but after the first incident I knew better than that

her husband build a guest room so he

could stay with them during his visits.
In return the prophet looked for something he could do for the woman. Although the reading leaves this out, Elisha first offered to put in a good word for her to the king. This might have meant a lowering of her taxes But the woman declined to be treated differently from those around her. Still Elisha kept looking for some

thing he could do for her. Finally his servant, Gehazi, noticed that the woman had no son and that her hus band was getting along in years. So Elisha promised with prophetic words that one year later she would have a

The passage suggests to me the importance of both giving and receiving love. Two incidents from my past come to mind. One Sunday in Savannah as I was leaving church, I saw a black

### My Journey to God Prayers of a mother and daughter

(Patty Ballard wrote: "This is a prayer I jotted down while waiting in my car in the church parking lot for my daughter to return from a Girl Scout outing ")

Dear Lord. You are so real to me I cannot see you, yet I feel your presence and experience your existence. I desire so to understand you more. In you I can find all the answers. I praise you for your great-ness, and ask you for the wisdom I need to do your will

(She added that the following is a prayer her 10-year-old daughter, Elizabeth, wrote while playing at the typewriter.)

Lord, we worship you. We love you for you gave us Jesus. We thank you for this. We know that you are holy. All of us are your people. As we think of the gifts you have given us, we are happy. We all say,

(The Ballards are members of Sacred Heart in Jeffersonville where Elizabeth recently completed the fourth grade.)

Encourage one another to pray by sending your prayer experiences to: My Journey to God, P.O. Box 1717, Indpls., IN 46206. woman walking home with two little children. I recognized her as someone who also attended the same church. I offered them a ride home. Although the home was not far, it was in a run-down neighborhood I had never been in

When we arrived, the woman invited me in. I was reluctant, but she insisted so I staved for a brief visit. I was not very comfortable. When I left, she invited me to come again for a visit. I never did.

Looking back, I realize I was afraid of entering into any kind of friendship with the woman and her family. She was from a different world and I didn't feel confident about entering into that world. But by not letting the woman do something for me in return, I missed an opportunity to experience God's love in a fuller way and what might have been a nice friendship.

More recently, I was asked by a woman in my parish to set her pilot husband's favorite poem to music. When I was delivering a tape of the finished product, the woman urged me to come in for a visit. My first impulse was to decline, but I knew better than that. Now our two families are going to get together and spend a Saturday flying in a plane. And this would never be happening if I had resisted letting this woman do something for me in return.

The gospel reading also stresses the two-sidedness of love. It tells me that if I refuse to let others love me, I am refusing the love of God. For Jesus makes it clear that just as he represents the Father, so other people represent him.

Jesus also says something that seems a bit harsh. He says that if I love anyone or anything more than I love him, I'm not worthy of him. But there is also another way to look at this. If I try to "love" others APART from Jesus, I'm not understanding what love is all about. Jesus is the human image of love. If I leave Jesus out of my relationships, I'm leaving love out.

The second reading from Paul's Let-ter to the Romans talks about the meaning of baptism. Baptism is more than a symbolic washing away of ori-ginal sin. Through it we actually experi-ence Jesus' death and resurrection in

We must simply believe and spend the rest of our lives living out that belief as best as we can.

some mysterious way. We experience the death that original sin involves but somehow survive it with Jesus' help and are made into something entirely

The challenge is that nothing physically happens to tell us these things. We must simply believe and spend the rest of our lives trying to live out our belief as best we can

It is something like what a primitive tribesman must feel when he or she encounters a modern doctor. The doctor can cure the tribesman of the deadly disease malaria—but only if the tribesman follows the doctor's treatment.

The shot will cure-even though it doesn't seem real to the primitive tribes man because there is no ritual dancing and invocation of spirits. In a similar way, baptism is real even though we don't get the satisfaction of having something physical happen. We only experience the effects by how we live out our lives after baptism.

### the Saints

ST. MAXENTIUS



MAXENTIUS WAS BORN AT AGDE, GAUL, ABOUT 445. HE WAS BAPTIZED ADJUTOR AND PLACED BAPTIZED ADJUTOR AND PLACED IN THE CARE OF ABBOT ST. SEVERUS WHEN ONLY A CHILD. AFTER BECOMING A MONK, HE LEFT THE ABBEY FOR TWO YEARS TO ESCAPE THE ADULATION OF SOME OF HIS FELLOW MONKS. BUT ON HIS RETURN HE WAS ACCLAIMED A RETURN HE WAS ACCLAIMED A MIRACLE WORKER WHEN HIS ARRIVAL AT AGDE COINCIDED WITH THE END OF A LONG DROUGHT. HE AGAIN LEFT THE ABBEY, JOINED A COMMUNITY AT POITOU UNDER ABBOT AGAPITUS, AND CHANGED HIS NAME TO MAXENTIUS. ELECTED ABBOT ABOUT 500, HE WAS CREDITED WITH SAVING THE MONASTERY FROM MARAUDING SOI DIERS.

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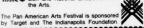
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### Question Corner

### AIDS and communion cup

**Q** I am a eucharistic minister in my parish and am troubled about the possibility of AIDS. At some of our Masses we give Communion in two forms, bread and wine.

I was told the person who is a carrier of AIDS is not aware of it, has no physical symptoms and will never know unless he or she gets a

This person could receive from the cup and endanger all those that drink from that cup. The ones in danger are the community and especially the eucharistic minis-ters who must drink all the wine that is left.

I would like to hear your explanation and if any steps are being taken by our church to give answers. (New York)

If my mail is any criterion, this question concerns A if my mail is any criterion, this question concern a number of parishes. And understandably so. While your question is a good one, however, it con-tains some assumptions that are questionable—as the following will, I hope, make clear.

As most people perhaps know by now, Acquired Immune Deficiency Syndrome is caused by a virus which invades many cells in the body but in particular one group of cells that is vital to the body's immune system of defense.

Much has been learned in the past few years about transmission of the disease and much remains to be discovered. But enough now seems to be known to give a reasonably authoritative answer about drinking from a common communion cup.

Without detailing the methods now commonly believed effective in transmitting the disease from one person to another, scientists seem to agree that what

is called casual contact is not one of these methods.

As recently as April 1987, the Health Letter of the
Harvard Medical School, for example, strongly discounts the theory that people who live in the same bousehold as an AIDS patient (using the same utensils, linen and so on) may communicate the disease to others in their community. "Studies of household contacts have not found any evidence of transmission," it

Certain types of sexual relationships and people who share needles run a very high risk, according to the Harvard document. Apart from this, "those whose physical contact with others is non-sexual have vir-

tually no risk of getting the disease."

The director of the hospital infections program of the Federal Center for Disease Control in Atlanta said somewhat the same toward the end of May in connection with some new cases

Three health care workers were infected through

massive, and in one case prolonged, exposure to contaminated blood

To the Federal Center for Disease Control authorities, this suggested "that exposure of skin or mucuous membranes to contaminated blood may—rarely—result in transmission" of AIDS virus. According to the director, however, there is still no evidence that AIDS virus can be transmitted through casual

Much surely remains to be learned. As this column was being prepared, however, a Federal Center for Disease Control spokesman confirmed to me that center officials and others most knowledgeable in the subject are convinced that no evidence exists linking transmission of AIDS from one person to another with the types of contact connected to drinking from a common communion cup.

(A free brochure explaining Catholic teaching and practice on annulments is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.

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

1987 by NC News Service

### Family Talk Children and divorce

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am a fourth-grade teacher in a Catholic school. Three children in my class have had parents go through a divorce. I know the children experienced a difficult time, and it was made worse by unkind remarks from some of their classmates How can I as a teacher make it easier for children of

Answer: Without any doubt, the most important thing a teacher can do for children of divorcing parents is to be supportive of the parents. This does not mean that you agree with the parents' decision.

Teachers should not blame the parents for the

children's distress. They need rather to express sympathy and recognize that the time of divorce is very difficult for parents. Also, teachers should not take sides in a custody battle.

Parents are the major influence in children's lives. When children show signs of distress, it often reflects turmoil in the home. This is why your first and best way to help the child is by helping and being supportive of the parents.

The divorcing parents are probably on an emotional roller coaster, with extreme ups and downs. They are facing the shock of separation, the ongoing petty bickering as the marriage itself is divided up and the beginnings of loneliness. Divorce is a hard

Sometimes teachers are asked to testify on behalf of one or both parents. This may be done without taking sides between the parents. Teachers can attest to a child's behavior and performance in school, and even offer their assessment of the adequacy of one or both homes, without saying which one is better.

Teachers should also listen to the children. Each child will have his or her own unique reaction to divorce. Ask them to "Tell me about it.... Tell me more about how you feel." Let them know you realize that this is a hard time.

Do not come on too quickly with possibly false reassurance, such as: "Both parents love you very much" or "Things will work out." These may not be true and will only prevent the child from telling you about his or her doubts and concerns.

Give the children time and space to express all the contradictory feelings. It is OK for them to cry, to be enraged, to be confused.

Listen with your "third ear" for behavioral distress signals such as withdrawal, increased dependency, poor grades, no homework and fighting. Do not excu this type of behavior, but be sympathetic to the child as you straighten it out.

Finally, teachers can intervene when peers are cruel. If you hear a child say in a taunting voice: "Your mom's getting a divorce!" you might interrupt to say: "Hey, it's hard to have your parents split. Susan is trying to figure it out. Don't dump on her. What kind of a friend are you?"

Teachers can help children of divorce by supporting their parents, and by listening and responding to the children. A neutral, but warm teacher may be the ideal person for a child to confide in. Good luck!

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

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#### Vatican Letter

### Where the sacred and secular mingle

by Greg Erlandson

Wandering between Gucci's and St. Peter's, visitors to Rome are often struck by the Eternal City's startling mixture of the sacred and the secular. It seems nearly every city block sports a church or an image of the Madonna beneath which roam shoppers and seminarians, hustlers and white-robed Missionaries of Charity, scantily clad tourists and packagetour pilgrims from around the world.

From a brand of pants called "Jesus Jeans" to a regular Sunday newspaper cartoon which features Christ on the cross discussing the events of the day with a voice from heaven, Romans make a show of not taking their role as the traditional center of Christendom too seriously

The Vatican, temporal headquarters of the mystical Body of Christ, may capture this mix of spirit and body best of all. The disconcerting proximity of the sacred and the secular was particularly in evidence June 6, when the pope met President Reagan for the third time of his pontificate, then celebrated an outdoor Mass in St. Peter's Square to inaugurate the Marian year and Pentecost, the birthday of the

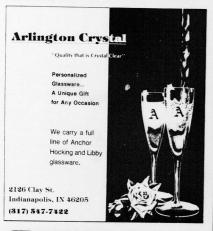
According to press spokesmen, the 55-minute private chat between the head of the world's most powerful country and the leader of the world's most populous church primarily concerned issues of disarmament and East-West relations. The pope reinforced this message in his brief public speech afterward, when he called for an end to the arms race and 'greater trust between peoples and nations.

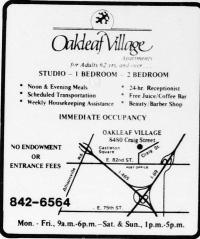
So what must the pope have been thinking when among the people he greeted in the presidential

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entourage was the man with the codes capable of launching World War III?

Maj. Ron Thomas, with a black satchel known as "the football" handcuffed to his wrist, shook hands with the pope and received a papal medal. Inside the 'football' are the authorization codes the president would need to unleash U.S. nuclear forces

Perhaps at no point in his pontificate has the pope come so close to the reality of the nuclear threat as when he greeted the president of the United States and his ever-present aide. In the heart of the Vatican. where President Reagan said one feels the power of a moral force "stronger than the evils that befall mankind," the promise of the Spirit and the potential for nuclear holocaust were suddenly juxtaposed in a

That evening the sacred and the profane came together in an incident more common to this city. It occurred during the three-hour Mass inaugurating the Marian year and Pentecost. Not long after the pope, speaking against the torch-bedecked facade of St Peter's, said "the church that is in Rome has gathered this night to give a special sign of its sharing,"

someone seemed to take his words a bit too much to heart.

A wiry, olive-skinned man with the slight smell of alcohol on his breath fell in line with the thousands of other pilgrims waiting patiently in the midnight chill to receive Communion. Unlike the others, however, he had one of his hands slipped gently into the wallet pocket of the Irish pilgrim in front of him.

Only when the would-be thief noticed he had been caught in the act of "sharing" by someone watching nearby did he step quietly out of line and beat a hasty retreat. Pickpockets are as plentiful as churches in Rome, but preying on communicants at a papal Mass takes the locals' casual disregard for things sacred to unexpected limits.

However, like a firm handshake with nuclear reality or the papal headaches of administering a citystate within a state, petty thieves in the shadow of St. Peter's are just another reminder that this church is not located in some golden city on a hill. Instead, it is situated right in the heart of the problems, distractions, needs and skepticism of real men and women.

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### ENTERTAINMENT

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### Message gets lost in film 'The Believers'

If we must have films about the occult, they might as well involve quality people like Martin Sheen and Helen Shaver and producer-director John Schlesinger. That line

of thinking got me to see "The Believers." It was a good thought but a mistake.

Fact is there have been 500 movies about Satan, black magic and the "dark supernatural" since "Rosemary's Baby."

We seem as obsessed by the subject as they were in the Middle Ages. But nearly all of the movies have been dreadful.

Most have been made for teenagers on dates who seek their thrills on Elm Street on Friday the 13th, and who enjoy screaming at mutilation, gore, decay and creeping yuckies. The news is that movies made for adults don't come in at a much higher level.

Schlesinger, the Briton who is among the best filmmakers in the world ("Midnight Cowboy"), has done some stylishly realistic thrillers in recent years ("Marathon Man," "Falcon and the Snowman"). Sheen is well-known not only for his talent and that of his several sons, but for his dedication to high-minded causes. Ms. Shaver is one of Canada's best young actresses, bright, vivacious and articulate.

So why are they all doing this

movie? To make a living. Sheen plays a Minneapolis police psychiatrist who moves with his young son to New York after his wife is elecspilt milk on the kitchen floor and a faulty coffeemaker. (This scene opens the movie, a Hitchcockian shockpiece to get you in the mood.)

Manhattan provides a typical welome. They go for a romp in Central Park and come upon the remnants of a voodoo headless cat ritual, and the kid picks up an evil charm to go along with the African doll he holds instead of a teddy bear. The Hispanic landlady begins to plant charms and icons all over their townhouse. A tough police lieutenant (Robert Loggia) asks Sheen's help with a series of mutilation murders of young boys. It soon becomes clear that Sheen's son is a prime target.

About the only upbeat event is that Sheen falls in mutual affection with his blonde landlady (Shaver), a divorcee

who lives across the street.

Like the recent "Angel Heart," "The Believers" offers some marginal religious interest. Mark Frost's screenplay, from Nicholas Conde's novel "The Reliestablishes the deadly cult as an offshoot of Santeria, an odd mix of pagan and Catholic beliefs and rituals. As a defender puts it, "Name one religion in which atrocities have not been committed in the name of a god.'

Much is made of the fact that Sheen's character is a typically contemporary lapsed Catholic. Does he believe in God? "I believe in a God," he replies vaguely. A Catholic? "Not practicing," he says. Is he a religious man, a third person asks. "Yes and no," he says. 'A sign of the times," the other man observes.

When Sheen takes his son to a Catholic church (to pray for their deceased



SCARE—The Lee sisters, Lori (Kelly Rowan, left) and Linda (Jennifer Irwin), are petrified by the demon menace in "The Gate" released by New Century-Vista Film Co. The U.S. Catholic Conference gives "The Gate" an A-II rating. (NC photos)

wife/mother), the camera explores the icons of tortured and mutilated saints. The idea is that bloody suffering is also part of traditional religions

As it turns out, the "believers" have achieved "freedom from doubt" by signing up with an African "unholy man" who sacrifices their only sons in return for giving them unlimited worldly power. This guy is a typical movie witch doctor who can roll his eyes into gray blanks and perform unspeakable stuff with bugs and snakes. How he helps you win on the stock market is never explained, but he makes a formidable villain.

Undoubtedly somewhere the various writers wanted to make the point that humans need to believe, and if old faiths weaken they will find something else, perhaps something corrupt. The message tends to get lost amid Schlesinger's thrills and chills, but emerges clearly from the now required horror movie epilogue.

While the murders are supposed to be stomach-churning, Schlesinger is a master of reaction shots and flash cuts. We never really see the gore. But Loggia and Jimmy Smits (of "L.A. Law") are spirit-driven into graphic suicides, and luckless Ms. Shaver is

afflicted by a horrific facial sore that should keep the ladies from using their powder puffs for several days.

While it's mostly very silly, "The Believers" does have a slambang climax in which good triumphs, a rarity these days, and occasional bits of humor relieve the general gloom. Among them: the villain reciting "Peter Peter, Pumpkin Eater" to soothe the kidnaped child, and Ms Shaver, in a prophetic moment, wearing a Mt. St. Helen's T-shirt.

(Adult horror with religious trap-

pings; potent crew but mostly dreary results; language, non-marital sex, mostly implicit violence but nightmare stuff for kids; not recommended.)

#### Recent USCC Film Classifications

The Witches of Eastwick
Spaceballs
Tampopo
Benji the Hunted
The Untouchables
Withnail and I
Predator A-III
Legend: A-II—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reserva-

tions; O-morally offensive. A high recommendation from the USCC is indicated by the \* before the title. Special gives compassionate look at the mentally ill

by Henry Herx and Tony Zaza

A close, compassionate look at the mentally ill is presented in "They Have Souls Too," a compelling 'Closeup' documentary airing Friday, June 26, 8:30-9:30 p.m. on ABC.

What makes it so compelling is its sensitivity. This is not a clinical freak show. It is a program about human beings who are troubled and deserve respect and help. Its message is that such individuals can be helped only if others care.

With Marshall Frady as narrator, the first half of the program examines how society has failed to provide adequate care for some 3 million Americans who are classified as seriously mentally disturbed.

The program shows depressing a stitutions where mental patients used to be isolated from society until the 1960s, when four out of five such patients were released to be cared for in their local community

The theory that local care would be better than institutionalized warehousing was right. However, it has been undercut by the fact that local governments never appropriate money to establish community mental health care centers.

The failure to provide a community support system for released patients has resulted in a large number of them-an estimated one-third of the country's homeless-living on the streets.

These disturbed street people are a reality to be faced. Once realizing this, viewers can better appreciate the second half of the program, which emphasizes that the mentally ill can be helped more by personal, loving support than by psychiatric or chemical intervention.

The first line of such support should be the family, but as one example shown suggests, this can be dif

ficult, frustrating, time-consuming and expensive. Of potentially greater benefit are local centers and programs that treat the mentally ill as people whose problems are surmountable.

The final section of the program affirms examples of such centers, the models of hope for the future. Most important, however, is the point that care only is possible through love and acceptance, something

needed in any human relationship.

The program makes this point very clearly. A woman with a long history of mental illness explains that her recovery is largely due to an Orthodox Church in America priest, Father Tom Hopko, and others in his parish who stood by her through her mental turmoil.

This final segment demonstrates the spiritual dimension suggested by the title. Father Hopko says there were enough people around her upon whom she could rely for help and encouragement until her mental problems were finally "cornered by grace.

Credit for this documentary on the mentally ill and their need for humane care goes to producer Helen Whitney, who is best known for previous "Closeup" documentaries on subjects from street gangs to a Trappist monastery. Once again she has treated a difficult aspect of life with sensitivity and intelligence.

At a time when social programs are being cut back, the public needs to be reminded of the problem to be faced in providing adequate mental health care. "They Have Souls Too" accomplishes that and deserves to be seen by anyone who truly respects the dignity of life.

#### TV Programs of Note

Sunday, June 28, 8-11 p.m. (NBC) "Hitler's SS: Portrait in Evil." Rebroadcast of a drama about two

brothers and their experiences and conflicts while serving at opposite ends of the German military under Hitler. Some good performances from Tony Randall and Jose Ferrer in support of David Warner and Bill Nighy in a story showing the effect of war on family

Sunday, June 28, 9-11 p.m. (CBS) "The Lady from Yesterday." Complacency turns to shock and reevaluation of marriage and career when a Texas businessman (Wayne Rogers) encounters the Vietnamese woman and son he unknowingly left behind 10 years before. Rebroadcast of a melodramatic moral see-saw concerning the subject of adoption and the search for spousal understanding and support. Mature food for thought.

Sunday, June 28, 10-11 p.m. (PBS) "The Creation of Omo." Providing some insights into the development of a dance company is this documentary on the experimental San Francisco Dance Company, Omo, following the troupe's progress from early rehearsals through sold-out performances.

Monday, June 20, 9-11 p.m. (NBC) "Love Is For-

ever." Rebroadcast of the fact-based story about John Everingham (Michael Landon), the last Western journalist in postwar Laos, whose daring rescue of the woman he loved made international news. Another rendition of the compulsive romantic love syndrome

and how far a man will go for the woman he loves. Monday, June 29, 9-11:30 p.m. (PBS) "Cat on a Hot Tin Roof." Rebroadcast of the "American Playhouse" presentation of Tennessee Williams' exploration of a Southern family's tragic secrets and rivalries, with Jessica Lange as Maggie, Tommy Lee Jones as Bic, her crippled husband, and Rip Torn as Big Daddy, the family patriarch. First-rate production of an intense drama that is mature fare.

### Ex-Colt linebacker helps launch anti-porn effort

by Tracy Early

NEW YORK (NC)—A former lineman for the Indianapolis Colts professional football team has enlisted a group of fellow professional athletes to help promote the antipornography efforts of Morality in Media.

"Athletes for Kids," headed by recently retired Colt player Leo Wisniewski, launched its new program to heighten public awareness of the pornography issue and encourage enforcement of laws against pornography at a press conference and luncheon June 16 in New York.

June 16 in New York.

The kickoff events for the program included a showing of several 30-second TV spots featuring athletes. In one dramatization, Tunch Ilkin of the Pittsburgh Steelers says, "I have to play by the rules of the game. Why is it then that pornographers can break the law and get away with it? Pornographers have done an end run around the First Amendment too long."

The spots end by asking viewers to call a telephone number and "join the Athletes for Kids Team." At the press conference, Brad Curl, national director of Morality in Media, said that callers

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Please send your broch. Name Address would be given information about how to fight pornography and would be told that for \$35 they could "join" the team and receive an "Athletes for Kids" cap.

Curl said the spots would be appearing in the next 60 days. Their appearance would be arranged by local Morality in Media groups as well as the national organization.

Morality in Media is an interfaith organization founded by Jesuit Father Morton A. Hill.

Jesuit Father Paul J. Murphy, who became president following Father Hill's death in 1985, said at the luncheon that the athletes were "role models" who would be able to influence children.

The luncheon was a \$200per-plate fund-raiser that drew some 300 people, with many of the tickets paid for by corporate benefactors. Joe Paterno, a Catholic lay man who coaches the Penn State University football team, received the first Athletes for Kids Award at the luncheon. He also appeared at the press conference and said he had been enlisted by Wisniewski, a former player at Penn State.

Paterno recounted how only the previous evening, when he had told his children about the Athletes for Kids event, he learned of sales of pornography to children in his town. He said people in many other communities are probably equally "naive" about the access of young children to pornography.

Wisniewski said his concern about the effects of pornography arose out of his own struggles. "The influence of pornography in my teen-age years helped to shape my view of sexuality in a negative way," he said. "Each man here probably represents that same struggle."

Curl said that although the athletes enlisted for the program initially were mostly football players and all male, Morality in Media planned to expand with more athletes from other sports and with women athletes. He said some women athletes had already been contacted and had indicated their willingness to participate.



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### Draft of women's pastoral ready

by Jerry Filteau

WASHINGTON (NC)—Consultants who reviewed a rough draft of a U.S. bishops' pastoral on women gave an overall "positive response" to it, said Bishop Joseph L. Imesch of Joliet, III., writing committee chairman.

Everyone consulted had some criticisms, he said, but their positive reaction to the document as a whole was "practically unanimous."

At a June meeting in Pittsburgh the committee of bishops writing the pastoral reviewed a rough first draft and began to refine it in light of the criticisms. The committee hopes to have a full first draft ready for distribution to the bishops by next spring, said Bishop Imesch in a telephone interview June 15.

Bishop Imesch said that, although contents would not be made public before a full first draft is distributed to the bishops, in the original private consultations the rough draft

"was very well received, by people from the broadest areas."

Until then the committee members were not sure of what to expect, he said, but the first response "certainly was encouraging to us."

The committee's tentative target date for completing the pastoral is November of 1989, he said. He stressed that any deadlines or target dates in current plans are still tentative.

The country's bishops agreed in November 1983 to embark on an in-depth analysis of women's concerns, with an eye toward issuing a pastoral letter on the subject.

Bishop Imesch was head of the bishops' Committee on Women in Society and the Church, which recommended that project, and he was also named to head the separate writing committee. The committee has since held national hearings and collected data from nationwide diocesan hearings on women's concerns.

Bishop Imesch said that the first rough draft of the pastoral

was written for the committee by Susan Muto, director of the Institute of Formative Spirituality at Duquesne University in Pittsburgh, Before meeting in Pittsburgh June 9-11, each committee member sent copies of that rough draft "to a number of consultants" for comment, he said.

In Pittsburgh, they combined the suggestions they had received separately and discussed how to incorporate them into a revised rough draft, which they hope to have ready by this October so that they can discuss and refine it further when they meet as a committee this November, Bishop Imesch said.

The hoped-for result from that, he said, would be completion by early next year of the actual "first draft"—the first version of the document that will actually go out to the nation's bishops for their discussion and comments.

Bishop Imesch said that if the committee completes that first draft by next January, it will be presented to the March meeting of the Administrative Committee of the National Conference of Catholic Bishops, with a request to the Administrative Committee to approve its distribution to the bishops. That action then could lead to first general discussion of the letter when the bishops meet in June 1988, he said.

In late 1985 or early 1986 the committee decided, after extensive consultation, to divide its treatment of women's concerns into five major areas. These were women as persons, women in the church, justice toward women, marriage and family life, and women and sexuality.

With Bishop Imesch on the writing committee are Archbishop William J. Levada of Portland, Ore., Bishops Matthew H. Clark of Rochester, N.Y., and Thomas J. Grady of Orlando, Fla., and Auxiliary Bishops Alfred C. Hughes of Boston and Amedee W. Proulx of Portland, Maine.

### Annulment report

by Greg Erlandson

VATICAN CITY (NC)—In 1986, the Vatican's court of appeals for marriage cases decided 123 cases in favor of annulment, citing causes ranging from nymphomania to bigamy to a lack of witnesses. The figure represents an almost 20 percent increase from the preceding year, according to a newly released yearbook of Vatican activities.

The annulment statistics were published this month in the 1,684-page book titled "The Activity of the Holy See 1986."

The Vatican's Apostolic Tribunal of the Roman Rota granted or confirmed more decisions for annulment in 1986 than in the priceding year, but the number of cases pending dropped from 722 in October 1985 to 710 by the end of September 1986.

Msgr. Kenneth Boccafola, a member of the Rota staff, said that since the Second Vatican Council the agency has given "more credence" to psychological conditions which may restrict a person's ability to contract a marriage. While at one time the attitude was that "someone was doing wrong and they had better change their mind and do right," he said, the church now recognizes that some impairments limit a person's ability to freely control his or her actions.

In one case in which annulment was granted, a woman suffered from nymphomania, "which can render the woman incapable of assuming the essential obligation of fidelity," the report said. It cited canon law code 1995 which says those who cannot assume "the obligations of matrimony due to causes of a psychic nature" are incapable of contracting marriage. Nymphomania is the abnormal and uncontrollable desire

(See REPORT, page 21)



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### Catholic-Orthodox commission approves document

VATICAN CITY (NC)-A joint Catholic-Orthodox theological commission has announced its approval of a document on faith the sacraments and church unity at a June meeting in southern Italy.

The document, "Faith, Sacraments and the Unity of the Church" was to have been ratified by the commission last year, but a walkout and boycott by some Orthodox members caused its postponement.

The text is part of a series planned to aid "dialogue aimed at re-establishing full communion in faith and sacramental life between the two churches," the final communique said.

The communique was released by the Mixed International Commission for Theological Dialogue Between the Catholic Church and the Orthodox Churches at the end of the June 9-16 meeting in Bari, Italy,

Attending the meeting were 25 Catholics and 20 Orthodox members of the 56-member commission, which is considered

the major vehicle for Catholic-Orthodox dialogue. It was presided over by Cardinal Johannes Willebrands, president of the Vatican Secretariat for Promoting Christian Unity and Archbishop Harkianakis Stylianos of the Greek Orthodox Archdiocese of Australia.

As approved, the document consists of two parts. The first lists essential themes which must be addressed before there is complete communion. The second treats the sacra ments of Christian initiation—baptism, the Eucharist and confirmation—and their differences as expressed in the

Christian tradition.

According to Paulist Father Ronald Roberson in a monograph, "The Eastern Christian Churches," some of the Eastern-Rite churches grew out of missionary activity by Catholics loyal to Rome among the Orthodox. "Most Orthodox view the existence of these churches as an obstacle in the way of Catholic-Orthodox reunion." he wrote. Churches which he wrote. Churches which would fall under this heading include the Melkite, Ruthenian and Greek Catholic churches

The faith and sacraments document was to have been published at last year's meeting in Bari, but a walkout by two Orthodox delegations and a boycott by two more meant a postponement until this year. Alleged Catholic prosyletism on the island of Cyprus and a disputed Vatican exhibit of Vugoslavian religious icons were cited as the cause of the

The next document to be considered by the commission will be on the sacrament of holy orders and "the apostolic suc cession for the sanctification and the unity of the people of God." The group will meet in Finland June 19-27, 1988.

American Catholics attending the Bari meeting as members of the commission were Bishop William H. Keeler of Harrisburg, Pa., chairman of the U.S. bishops' Committee for Ecumenical and Interreligious Affairs; Msgr. Frederick R. McManus of The Catholic University of America. a liturgist and canon law expert; and Jesuit Father John F.

Long of the Pontifical Oriental Institute in Rome, an ecumenical expert specializing in Orthodox relations.

### Report on annulments

(Continued from page 20)
by a woman for sexual intercourse, Msgr. Boccafola said the
equivalent condition for men, known as satyriasis, might also be grounds for an annulment

A commentary by the Canon Law Society of America on the 1983 Code of Canon Law said the first case recognizing nymphomania as rendering a person incapable of fulfilling 'essential obligations" of marriage was in 1957.

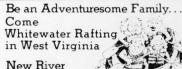
Schizophrenia, alcoholism so severe it causes personality changes and "manic-depressive psychosis" were considered grounds for annulments in 1986 in cases in which those conditions were shown to interfere with the ability to contract a marriage

Homosexuality could also be grounds for an annulment if it could be shown as an "irrepressible inclination toward the same sex, whatever its cause, inborn or acquired," the report

The court also granted annulments for cases involving bigamy and lack of witnesses. In the first, a marriage at the Vatican between a Catholic and a recent convert from Judaism was ruled invalid when it was discovered that the convert was still married to a Jewish woman in Romania.

In the second, a case which the report called "truly strange," two Catholics in the Soviet Union in 1937 were married in a civil ceremony according to the law. But because they did not consider that ceremony to have any value because of their "profoundly religious consciences," they traveled with great difficulty in the Russian winter to find a Catholic priest. Finally reaching him, he blessed their marriage, but without witnesses. The Rota ruled the marriage was invalid because the couple did not grant the civil rite any value, but also had not conformed to the norms for a religious rite, which called for two witnesses.

The Roman Rota has jurisdiction for cases appealed to the Holy See, best-known of which are those concerning the validity of marriage



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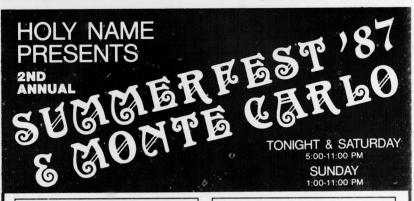
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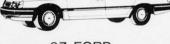
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— Send to: The Acture List, 1400 N. Meridan N. P.O. Box 177, Indianapolis, IN 46206—

#### June 26-27

The World Apostolate of Fatima (The Blue Army) will hold an All Night Vigil in honor of the Sacred Heart of Jesus and the Immaculate Heart of Mary at 8 p.m. in Immaculate Heart of Mary Church, 5892 N. Central Ave. Closing Mass 8:30 a.m. Sat.

Holy Rosary Parish, 520 Stevens St. will hold an Italian Street Festival from 5-11 p.m. both days. Procession and Mass at 7:45 p.m. Sat. Italian food, fruit bas-kets, music and dancing, Italian grocery store.

#### June 26-28

Trappist Father Basil Pennington will conduct a Weekend Retreat on Centering Prayer. Cost \$75 + \$4.50 Sat. lunch. Call 545-0742 for information.

A Franciscan Spirituality Retreat will be presented at Al-verna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for infor-

Holy Name Parish, Beech Grove will present "Summerfest '87 and Monte Carlo" from 5-11 p.m. Fri. and Sat. and from 4-11 p.m. Sun. Monte Carlo starts 1

St. Simon Parish, 8400 Roy Rd. will hold its Annual Festival from 6-11 p.m. Fri., from 5-11 p.m. Sat. and from 4-11 p.m. Sun. Daily dinner specials, rides, games,

#### June 27

Holy Rosary Parish, Seelyville will hold a Jonah Fish Fry from 4-8 p.m. in the parish hall. Adults \$4; children \$2. Fish, baked beans, applesauce or slaw and cake.

South Central Separated, Divorced and Remarried Catholics (SDRC) will take a trip on the Belle of Louisville. For informa-tion call Patrick Fitzgerald 812-336-1500.

#### June 27-28

St. Michael Parish, Brookville will present its Festival beginning at 5 p.m. Sat. and at 10:30 a.m. Sun. Sandwiches Sat., chicken din-ner Sun. Quilts, beer garden,

#### June 28

St. Vincent de Paul Parish in Shelby County will celebrate its Sesquicentennial with a Home-coming Picnic on the parish grounds after 11 a.m. Mass. Bring covered dish and table service:

All former parishioners invited.

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

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

The Sisters of St. Benedict in Ferdinand will sponsor a 120th Anniversary Summer Social on the convent grounds. Quilts, home cooked food, turtle soup, kiddie

Trappist Father Basil Pennington will present a program on "The Centered Life" at 7 p.m. at St. Joan of Arc Church, 4217 Central Ave. Admission \$3.50.

Sacred Heart Parish will hold its Homecoming Picnic beginning at 12 noon in German Park, 8600 S. Meridian St. German menu, games, music, dancing.

Our Lady of Hope Hospital Guild will hold its annual Card Party at 2 p.m. at Little Flower School cafeteria, 14th and Bosart. Refreshments, door prizes. Admis-

#### June 29

Separated, Divorced and Remarried Catholics will meet at 1400 N. Meridian St. for a long and short range planning session. For information call 236-1596 days or 844-5034 or 291-3629 evenings.

#### July 1

The Parent Support Group at St. Malachy Parish, Brownsburg will meet at 10 a.m. in the parish meeting room (rectory basement).

#### July 3

First Friday devotions of Rosary and Way of the Cross at 11:45 a.m. will precede the noon Mass at St. Mary Church, 317 N. New Jersey St. Refreshments afterward

Channel of Peace Community will share a soup and bread supper at 6 p.m. followed by praise and worship at 7:30 p.m. in St. Monica Church, 6131 N. Michigan Rd. Call 253-2193 for information.

#### July 4

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour at 2:30 p.m. in Little Flower Parish Center chapel, 13th and Bosart. Everyone is welcome.

#### July 5

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.

St. Vincent Hospital Calix Unit will meet at 8:30 a.m. in chapel for Mass followed by 9:15 a.m. meet-

A Natural Family Planning Class will be sponsored by the archdiocesan Family Life Office at 11:30 a.m. in room B-17 of St. Louis School, Batesville. Call 317-238-1596 for information.

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

St. Maurice Parish, Decatur



Co. will hold its Summer Picnic, serving chicken or roast beef din-ners from 10:30 a.m.-3 p.m. EST. Adults \$4.50; children under 12 \$2.50. Evening lunches, games, amusements.

#### Socials

MONDAY; St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; Otr Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY; K. of C. Pius X. Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNES-

DAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7:11 p.m. THURSDAY; St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Rd., 6 p.m. FRIDAY; St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, 5:20 p.m Rita parish hall, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY; Cathedral High School, 3 p.m.; K. of C. Courcil 437, 1305 N. Delaware, 4:30 p.m. SUNDAY; Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

### Fight for racial equality urgent

NEW HAVEN, Mo. (NC)-The fight for racial equality is more urgent today than it has ever been, Auxiliary Bishop Eugene Marino of Washington said at a meeting of 75 civil rights advocates sponsored by the National Catholic Con-ference for Interracial Justice. The meeting was held June 13-15 in New Haven, about 65 miles west of St. Louis. Bishop Marino, one of 11 U.S. black bishops, is co-chairman of the interracial justice conference advisory board. The organization, which was active in the struggle for civil rights in the 1960s but in recent years has had a declining impact on race relations. Bishop Marino said incidents such as the apparent racially motivated killing late last year at Howard Beach in New York, although isolated, demonstrate that racial prejudice is still strong in the United States.

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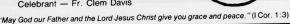
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## Emmaus Journey

A story about movin' right along in one's life

by Jerry Finn

(This story is based on a passage from the Gospel of Luke (24:13-35). It was first heard during a performance which included mime and music at the 1985 Mid-Winter Youth Rally held in New Albany.)

Two of them that same day were making their way to a village named Emmaus, seven miles distant from Jerusalem. They were en-gaged in quite a lively discussion about the events that had happened recently...

"Did not."

"Oh, yea, he did so."

"Well, I betcha!"

"Well, whatta you know anyway.'

"Well, he always liked me better anyway!" "That's not true, he just felt

sorry for you 'cause you were the youngest."

"You're just jealous that's all." said the younger one. 'Anyway, at least I had guts enough to hang around until the very end. I wasn't some t of chicken that ran off and

During the lively exchange and being so caught up in their own thoughts, the two walkers didn't realize that Jesus had approached and begun to walk along with them. They didn't recognize him, however, for he had disguised himself.

"What are you two discussing as you go on your way?" Jesus asked them.

They stopped and just stood there staring at him in much distress with their mouths open. Finally one of them asked him, "Are you the only person around who does not

know all the things that went on these past few days?"

Jesus looked at them and asked, "What things?

In unison they both said: "All those things that had to do with our friend, Jesus of Nazareth, a prophet powerful in word and deed in the eyes of God and of all the people. He was such a good man and yet our chief priests and leaders delivered him up to be condemned to death and they crucified him. On top of all of this, today-the third day since all these things happened-there was a group of women with our gang that just brought us some astonishing news. They said that they had made their way to the tomb before dawn, where he had been laid after he died, but they failed to find his body there. They came back and told us that they had seen a vision of angels who declared, who swore, that he was alive. On hearing this, our group ran to the tomb and found it to be just like the women said—but none of us could see him there.

Then Jesus said to them, "You sure don't have much sense! And I can hardly believe how slow you are to realize what the prophets have announced! Don't you re-member that the Messiah had to undergo all of this to be in all his glory?"

Beginning then with Moses and all the prophets, Jesus interpreted for them every age of scripture which had referred to him.

By now they were near the village to which they were going, but Jesus acted as if he were going on farther still. But they begged him: "Why don't

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you stay with us tonight? It's already late

So Jesus went in with them. When he seated himself with them to eat, he took bread and over it he said a blessing. He then broke the bread and began to give it to them. It was as if they could see things with new eyes—and they recog-nized him. Then he vanished from their sight. As they sat there dumbfounded, staring at each other in total amazement, they said, "Were not our hearts burning inside us as he talked with us along the road and explained all those things to us? Couldn't we hear what our hearts were trying to tell

They got up immediately Music and Life and headed back toward Jerusalem where they found the rest of the gang together. They greeted the gang with the exclamation, "Our Lord has been raised! It is true! He has appeared to us!" And then they told back to them all that had happened to them on the road and how they had failed to recognize him until the breaking of the bread.

With new eyes and new nearts, they felt certain that the journeys ahead would hold many more unexpected surprises in them.

As they thought about the ourney they had just been on with Jesus, they remembered his parting words: "Peace I leave with you, my peace I give to you." They continued their own journey, sharing their love and the Lord's peace with all whom they met, regardless of whether they were friend or stranger, Jew or Gentile.

(Finn is youth ministry coordinator for the New Albany Deanery.)

(317) 632-5374



END OF SCHOOL'—A May 31 dance helps youth in the New Albany Deanery celebrate the arrival of summer vacation. Enjoying the evening at the Mount St. Francis Retreat Center are (from left) George Leonard, Jill Freiberger, Angie Banet, Sheila Banet, and Tracy Aemer. The dance was preceded by a special Mass planned by the youth. (Photo by Tony Cooper)

### Kansas and inner power

by Charlie Martin, NC News Service

POWER

Sometimes a smile can deceive/The one who has made you promise/Suddenly you can't believe/The truth only leaves you cold/Sometimes the answers you fear/Are there on the face in the mirror/Something the world needs to hear/But no one is

Refrain: Power/It takes power/Power/It takes power/To back up the things you say/Power/It takes power/Power/It takes power/To takes power/To cut through the chains/Breakaway

Fortune can wear a disguise/Pride is a grand illusion/And when it's your name up in lights/Fate proves this one conclusion/Sometimes the answers you fear/Are there on the face in the mirror/Something the world needs to hear/The truth only leaves you cold

(Repeat Refrain)

All that you see/Someday will be/Lost in the shadows of time/Mountains must fall/Someday this all/Will be darkness/Where light used to shine

Sometimes a smile can deceive/The one who has made you promise/Suddenly you can't believe/But no one is even listening

Recorded by: Kansas; written by: Steve Morse, Steve Walsh, Randy Goodrum (c) 1986 by Music Corporation of America Inc.

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Kansas' latest release talks about a topic seldom discussed in pop music—power. Not all the lyrics make sense, but the idea of power is an impor-tant one to understand.

Each of us has what I call self-power. The song says this type of power is needed to "back up the things you say."
Self-power also "cuts through the chains" of fear, doubt and other limitations that keep us from becoming the best we

Beliefs and values are the main sources of self-power. Once we are clear about what we believe about ourselves, about life and about right and wrong, we have a deep inner strength. No matter what circumstances we find ourselves in, this inner strength cannot taken away.

For example, let's consider a common teen dilemma, peer pressure. This pressure is powerful

We all want to be liked and accepted by others. However, friends sometimes ask us to go against what we believe is right. In the face of disapproval or ridicule, it can be difficult to follow our beliefs.

In such situations, we need to realize that our beliefs can bring more long-term satisfaction than the approval of others. We can use this power to walk away from actions or decisions that betray our real beliefs

The song is right in saying, "It takes power to fight back and not be afraid." When we take a stand against peer pressure, we tell others that strength, not fear, directs our lives. This shows that fear does not control us. Instead, we draw upon inner power and courage.

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### Pope's itinerary during Sept. U.S. visit is tentatively set

(Continued from page 1)

6:40 p.m., Ecumenical service in university stadium.

8:25 p.m., Airport departure for New Orleans

9:05 p.m., Arrival at New Orleans International Airport

#### SATURDAY, Sept. 12

8:15 a.m., Reception by Archbishop Philip M. Hannan at St. Louis Cathedral

9:25 a.m., Meeting with black bishops and black Catholic leaders at Superdome.

10:15 a.m., Meeting with Catholic elementary, secondary and religious educators at Superdome.

11:30 a.m., Youth rally in Superdome.

4:15 p.m., Celebration of Eucharist at University of New Orleans Lakefront Arena.

7:25 p.m., Meeting with leaders of Catholic higher education at Xavier University.

#### SUNDAY, Sept. 13

8:40 a.m., Airport departure for San Antonio, Texas.

10:00 a.m., Arrival at Kelly Air Force Base.

11:00 a.m., Celebration of Eucharist and Angelus at Westover Hills Mass site.

4:30 p.m., Meeting with Catholic Charities USA and social action leadership at Municipal Auditorium.

5:45 p.m., Visit to San Fernando Cathedral; greeting by Archbishop Patrick F. Flores; meeting with Texas seminarians and men and women in religious formation programs.

7:15 p.m., Address in Spanish on parish life in Our Lady of Guadalupe Plaza

8:30 p.m., Greeting by Polish-Americans of Texas at archbishop's residence.

#### MONDAY, Sept. 14

8:30 a.m., Kelly Air Force Base departure for Phoenix.

8:30 a.m., Arrival at Phoenix Sky Harbor Airport

9:00 a.m., Visit to pediatrics ward at St. Joseph's Hospital. 10:10 a.m., Welcome by Bishop Thomas J. O'Brien at St. Mary's Basilica.

10:50 a.m., Meeting with Catholic Health Association in Civic

12:30 p.m., Visit to SS. Simon and Jude Cathedral.

4:30 p.m., Meeting with representatives of Native Americans at Memorial Coliseum.

6:30 p.m., Celebration of Eucharist, sacrament of anointing of sick, Arizona State University.

#### TUESDAY, Sept. 15

8:45 a.m., Airport departure for Los Angeles.

9:55 a.m., Arrival at Los Angeles International Airport.

11:20 a.m., Visit to St. Vibiana's Cathedral; greeting by Archbishop Roger M. Mahony.

3:00 p.m., Youth teleconference from Universal Amphitheater linked with Portland, Ore., Denver and St. Louis. 4:25 p.m., Meeting with communication industry leadership at the Registry Hotel.

6:15 p.m., Celebration of Eucharist at Los Angeles Coliseum.

#### WEDNESDAY, Sept. 16

9:00 a.m., Closed meeting with U.S. bishops, Our Lady Queen of the Angels Minor Seminary, Mission San Fernando.

3:00 p.m., Meeting with schoolchildren at Immaculate Conception School; expected meeting with Mrs. Reagan. 4:20 p.m., Meeting with leaders of non-Christian religions at Japanese Cultural Center.

### Fears of family separation keep illegal aliens from amnesty

WASHINGTON (NC)-The federal government is dangling a carrot before illegal aliens but only permitting a few to bite, contend church officials. Immigration and Naturalization Service and its overly restrictive policies deserve the blame for the lower-than-expected turnout of legalization applicants, they say.

Fear of family separation, an almost non-existent public education program and lack of INS-certified physicians to perform required medical exams are keeping qualified immigrants from applying, maintains Gilbert Paul Carrasco, director of immigration services for the U.S. Catholic Conference's Migration and Refugee Services.

Significant numbers of skeptical immigrants are "holding back" out of fear their families will be split up when some members qualify and others do not, said Carrasco.

The problem, he and others argue, is that while INS Commissioner Alan Nelson has made "vague, positive statements" suggesting families not be divided, Nelson has issued no official directive on the subject. Immigrants who have spent their lives viewing INS as the enemy "need some pretty concrete assurance" that their family lives will not be disrupted, Carrasco said.

The 1986 immigration law allows aliens who have resided illegally in the United States since before Jan. 1, 1982, to apply for legalization during a one-year period that began May 5. 6:15 p.m., Concelebration of Eucharist with U.S. bishops at Dodger Stadium

#### THURSDAY, Sept. 17

8:40 a.m., Airport departure for Monterey.

9:30 a.m., Arrival at Monterey Airport.

10:15 a.m., Celebration of Eucharist at Laguna Seca

1:00 p.m., Visit to Carmel Mission Basilica; greeting by Bishop Thaddeus Shubsda; prayer at Father Junipero Serra's grave and address to audience.

4:00 p.m., Departure from Carmel Mission

5:00 p.m., Arrival at San Francisco's Crissy Field.

5:15 p.m., Viewing of Golden Gate Bridge.

6:00 p.m., Visit to Mission Dolores Basilica; greeting by Archbishop John R. Quinn.

7:00 p.m., Meeting with representatives of U.S. women and men Religious at St. Mary's Cathedral.

8:15 a.m., Meeting with representatives of U.S. laity, St. Mary's Cathedral.

10:45 a.m., Celebration of Eucharist at Candlestick Park.

1:45 p.m., Airport departure for Detroit.

9:00 p.m., Arrival at Detroit Metro Airport.

9:45 p.m., Visit to Blessed Sacrament Cathedral; greeting by Archbishop Edmund C. Szoka.

#### SATURDAY, Sept. 19

8:30 a.m., Address in English and Polish to Polish-Americans, Hamtramck,

10:15 a.m., Meeting with representatives of permanent deacons and their wives at Ford Auditorium.

11:45 a.m., Address on social justice issues at Hart Plaza.

5:00 p.m., Celebration of Eucharist in Silverdome.

8:00 p.m., Departure ceremony at airport.

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#### Book Reviews

### Catholic high schools better

Public and Private High Schools: The Impact of Com-munities, by James S. Coleman and Thomas Hoffer. Basic Books (New York, 1987). 254 pp., \$21.95.

#### Reviewed by Stephenie Overman

Catholic high school students do better than do public or most non-Catholic private school students, according to the latest research from James S. Coleman and his associate Thomas Hoffer

Their newest book, "Public and Private High Schools: The Impact of Communities" picks up a central question from their previous work, "High School Achievement" (written with Sally Kilgore). That question concerns the relative effects of public, Catholic and other private schools on

When "High School Achievement" came out in 1982 critics said that parents who chose to sent their children to Catholic and other private schools were more likely to be involved in their children's education, a factor that skewed the findings in favor of the non-public schools.

This time Coleman and Hoffer have used statistical tests signed to isolate the impact of schooling from family and other factors in students' lives and they still give Catholic schools higher marks.

The authors compare Catholic schools, which they describe as agents of the religious community, to public schools, agents of the larger society, and to other private schools, primarily agents of individual families.

The results are that Catholic schools, "with least economic resources but with a functional community base which provides social resources, outdistance the other two sectors in overall achievement growth of their students.'

munity base, according to Coleman and Hoffer. Also, they found "the communal character of the Catholic community appear to reduce very sharply the likelihood of dropping out

Besides looking at the schools, the book finds that "family as an institution is undergoing extensive change, the geographically defined communities in which families reside

are undergoing extensive change and the structures of control under which public schools operate are undergoing extensive change.

Therefore, according to Coleman and Hoffer, "the role and functioning of the school must change if the school is to constitute an effective complement to the changing institutions of the family and the community.

Hoffer reported on the study at this year's National Catholic Educational Association convention in New Orleans. The good news of Catholic school effectiveness came, ironically, on the heels of statistics showing another decline in the number of Catholic schools

Ms. Overman covers education for National Catholic News

### Story of Opus Dei founder, Msgr. Escriva

Footprints in the Snow, by Dennis M. Helming. Scepter Publishers (New Rochelle, N.Y., 1987). 79 pp., \$6.95.

#### Reviewed by Joseph F. McKenna

On a winter day in 1918, a 16-year-old Spaniard named Josemaria Escriva noticed the footprints a barefoot Carmelite monk had made in the snow

"He later confided that the incident bore into him and set his mind and heart churning," Dennis M. Helming writes in the beginning of this short biography of the youth who became founder of Opus Dei.

'If, he reasoned, that Carmelite can sacrifice himself out of love for God, what am I doing for the Lord? Wonder mingled with prayer awoke in the teen-ager a desire to do something

That "something for God" evolved into Opus Dei, an apostolic movement started by then-Father Escriva in 1928 and continued by men and women throughout the world as the "spiritual coach" that proclaims the compatibility of loving God on the one hand, and working in this world, on the

In this pictorial biography, Helming sketches the life of Msgr. Escriva and subsequently explains the origin and growth of Opus Dei, which translates from the Latin as "Work of God.'

From 1928 until his death in 1975, the Spanish priest tirelessly promoted Opus Dei. Even the dangers posed by the Spanish Civil War could not stop Msgr. Escriva's zeal to help ch member "to sanctify yourself.

Today, Opus Dei is the church's first personal prelature and its founder is the object of study that may eventually lead to his canonization.

"In many ways Opus Dei does represent a novelty within the church," writes Helming. "Although the essential Godcentered Christian vocation remains the same, the setting for working it out as proposed by Opus Dei—the world—is relatively untested as a context for the sustained pursuit of sanctity.

Helming acknowledges in his book that Opus Dei has been the object of controversy, but adds that "a full discussion of these questions falls outside the limited scope of this book." That's too bad; such a discussion would make for a truly comprehensive portrait of Opus Dei.

Nevertheless, writing in a straightforward style enhanced by 68 photographs, Helming provides an interesting introduc-tion to Msgr. Escriva and his legacy to Catholics.

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† AHGRICK, Alberta, 93, Assump AHCHCK, Alberta, 33, Assump-tion, Indianapolis, June 16. Mother of Esther A. Perkon and Frances R. Mock; sister of Margaret R. Jones and Frances Kaser; grand-mother of six; great-grandmother of 16; great-great-grandmother of six; step-great-grandmother of two.

CUNDIFF, Curtis Lee, 83, St. Mary, New Albany, June 10.

Mary, New Albany, June 10.
† DENNY, Mary C., 70, St.
Anthony, Indianapolis, June 17.
Mother of Joseph Hickman and
Beverly Ann Whitchurch; halfsister of Dorothy Draper and
Margie Stifle; grandmother of 11;
great-grandmother of seven.

† DONAHUE, John R., 78, St. Anthony of Padua, Clarksville, June 11. Husband of Hazel Miller; father of Gary F.; brother of Hazel Gray and Mary Jane Faulkner; grandfather of seven; great-grandfather of 11.

† GEORGE, Lena, 88, St. Paul, Tell City, June 10. Mother of Hilbert, and Alberta Karney; sister of Berdie Miles and Zelda Paulin; half sister of Margaret Sweeney; grandmother of six; great-grandmother of three.

HURLEY, Meredith "Buck," 51, St. Mark, Indianapolis, June 9. Husband of Karen Dwenger; father of Kurt, Brad, Melanie, and Angela Dussia; grandson of Mary Owens; grandfather of three.

JOYCE, Catherine, 92, St. Mary,

† KIESLE, James W., 68, St. Joan of Arc, Indianapolis, June 12. Father of Ann Huguenard, Jane Williams, James W., Jr., Robert M., William J., Michael E., Thomas R., John J. and Daniel J.; brother of Robert and Joan; grandfather of 10; great-grandfather of one.

KRUKEMEIER, Marie E., 76 St. Mark, Indianapolis, June 11.
Wife of Fred W.; mother of Carol
Walid Pharaon; grandmother of
Jamil Basem and Laura Pharaon.

MABEE, Evelyn A. Hunt, 81, St. Anthony, Indianapolis, June Sister of Raymond M. Hunt.

† MILLER, Laura Frances, infant, St. Paul, Tell City (St. Clement, Boonsville), June 10.
Daughter of Greg and Karen;
sister of Travis; granddaughter of
Pete and Jane Zoll, Nathan and Bette: Bette; great-granddaughter of Chrystal Zoll, Leonard Bolin and Helen Raaf

† MILLER, Leona "Nola," 92, Our ady of Lourdes, Indianapolis, une 11. Mother of Bernice Aldrich, Ruth Sherlock and Paul sister of Gertrude Eaton; grandmother of 18; great-grandmother of 34; great-great-grandmother of one.

† SALLEE, Ruby, 70, St. Jude, Indianapolis, June 5. Mother of J. Merlau and Debbie Hachey.

SMITH, Rose M., 93, Our Lady of Lourdes, Indianapolis, June Mother of William J., Jr.

† STANKIEWICZ, John, 68, St. Mary, New Albany, June 13. Father of John A., Frank, and Yvonne Pavey; brother of Stanley, Tony, Walter, Stella Stank, Helen Licata and Sophie Macko; grandfather of 10, great grandfather of 10 father of 10; great-grandfather of five

† STENGER, Helen L., 72, St. Louis, Batesville, June 13. Mother of Charles and Mary Beth; sister of Mary Elizabeth Johnson, Margaret Monahan and Henrietta

† VAUGHT, Emma C., 68, St. Vincent de Paul, Bedford, June 17. Mother of Nancy East; grand-mother of four; sister of Mrs. Edgar Benge.

† WAGNER, Josepha Marks, 83, St. Philip Neri, Indianapolis, June 9. Mother of Charles E. and Richard D. Richard D.

† ZNIDERSICH, Agnes, 87, Holy Trinity, Indianapolis, June 15 Sister of Anthony Pablin.

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### Pope tells Austrian bishops to resolve conflicts

VATICAN CITY (NC)-Pope John Paul II told Austrian bishops visiting the Vatican to resolve "difficulties and conflicts" concerning his appointments to the country's hierarchy. The pope also accepted an invitation to visit Austria

Several lay and priest groups have complained that the Vatican has been choosing conservatives to fill episcopal vacancies, but the pope defended his choices June 19. "You must have no doubt as to the right of the pope to be free to appoint bishops, a right which, in the struggle for freedom, unity and the Catholic character of the church, has been made

clearer in the course of history," the pope said.

"Anyone who interprets this historical development under categories of power does not do it justice," he said. "History shows that this regulation" protects the church from factions and domination by interest groups "and secures appointments which are governed only by the spiritual mission and com-munal interests of the church," he said.

Much of the criticism has centered around recent episcopal appointments in the Archdiocese of Vienna. Last year the pope named Benedictine Father Hans Hermann Groer to head the archdiocese. Many priests and laity complained that the pope bypassed several auxiliary bishops and the entire diocesan clergy to pick a religious order priest. They interpreted this as an effort to find someone to reverse the renewal policies of Cardinal Franz Konig, a leading renewal figure at the Second Vatican Council. He retired in 1985 because of age.
In March, the pope named Father Kurt Krenn, a theology

professor, as an auxiliary bishop for Vienna. This brought im-mediate protest from 17 of the 21 priests who head arch-diocesan offices. They signed a petition asking Bishop Krenn

to resign, calling him an "ultra-conservative." Several lay and priest groups also have complained that the nominations were made without consultation and were an effort to return to preconciliar ways of running the church.

The pope, during his speech, praised Archbishop Groer for 
"his responsible episcopal service which he has taken up with 
spiritual devotion." He also offered his "greetings and blessing" to Bishop Krenn. Both were present at the meeting.

The pope also thanked the bishops for their "brotherly in-

vitation" to visit Austria. "I am already looking forward to it," he said. An Austrian archbishop has said the visit would take place in June 1988. The pope yisited Austria in 1983.

The pope also told the bishops to do more pastorally to help

divorced and remarried Catholics understand why they are excluded from receiving Communion. He also said contraception encourages an abortion mentality. "The refusal by the tion encourages an aportion mentanty. The retusal by the church with regard to divorcees remarrying and receiving the sacraments is not an expression of unmercifulness, but a defense of love and loyalty," the pope said.

"However, this 'no' must not be given prominence' in

pastoral dealings with divorced and remarried Catholics, he added. Church pastors must remember "our devotion to the religious welfare of living members of our communities, who find themselves in difficult situations," he said. These Catholics "need to be supported even more by the love of the church," the pope said. "Then, and only then, will these Chris-



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At the papal meeting was Archbishop Karl Berg of Salzburg, Austria, president of the Austrian bishops' conference. During the 1985 extraordinary Synod of Bishops, Archbishop Berg suggested that the church take a "more merciful approach to the divorced and remarried," such as readmitting them to the sacraments after a "period of

The Catholic Church holds that a valid marriage is indissoluble while both partners are living, thus prohibiting a divorced Catholic from remarrying while the spouse is still alive. A Catholic who is divorced but not remarried can receive the sacraments.

The Austrian bishops were at the Vatican for their "ad

status of their dioceses

The pope defended the church's "prophetic boldness" in opposing artificial means of contraception. "It is foolish to wish to overcome abortion by encouraging contraception," he said. Contraception "encourages a depersonalized, purely momentary understanding of sexuality and encourages that mentality from which abortion originates and from which it is constantly nurtured," he added. "With new methods

available, the passing from contraception to abortion has become much easier," he said.

The pope noted that the contraception teaching has caused "a certain perplexity" among Catholics and praised the bishops for supporting the church's stand in public statements.

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### Pope's planned meeting with Waldheim draws criticism

(Continued from page 1)
Rabbi Henry Siegman, executive director of the American Jewish Congress, and the joint statement represented a "modification" of Rabbi Siegman's earlier annou the Congress was withdrawing from the Miami meeting.

The Jewish community, Rabbi Waxman

said, includes "right-wing" elements op-posed to any interfaith dialogue and agencies determined because of their own goals to continue relations. "Then there is an intermediate position I represent with a consensus that we would like to continue under conditions that can satisfy our constituency,



JEWS PROTEST-Representatives of U.S. Jewish organizations stand outside the Jerusalem residence of Archbishop Carlo Curis, apostolic delegate in Jerusalem and Palestine. They were protesting a decision by Pope John Paul II to grant a Vatican audience to Austrian President Kurt Waldheim who is accused by U.S. Jewish organizations of involvement in Nazi war crimes. (NC photo from UPI-Reuter)

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Rabbi Waxman voiced concern that Vatican officials made no effort ahead of time to talk with Jewish leaders about the Waldheim visit. "If you feel you have to do it, at least discuss it," he said. Rabbi Leon Klenicki, interfaith relations director of the Anti-Defamation League, in-

dicated June 21 that the dialogue would continue despite the Waldheim controversy. The dialogue is "beyond this particular incident," he said. So much progress has already been made, he said, that such incidents "don't touch" the basic relationship.

Cardinal John J. O'Connor of New York, speaking to reporters June 21, warned that it would be a mistake for Jewish leaders "to threaten or be perceived to threaten" a boycott of their scheduled meeting with Pope John Paul. Inclusion of the meeting in the schedule of the papal visit, he said, has shown the pope's concern for the Jewish community "in an extraordinary way," and Jews would be "missing a great opportun-

ity" if they did not go through with it.

Speaking to the reporters, the cardinal voiced strong "regret" at attempts to tie the Waldheim visit with other matters and discern a "pattern" of church actions affecting Jews. "It would be a mistake to relate it in any way to the question of formal diplomatic recognition of Israel," he said

The pope's handling of the Waldheim visit, Cardinal O'Connor suggested, might

turn out to deal with the issues in unexpected ways. "The Polish government was anxious to have him come to Poland till he got there,' the cardinal remarked. "Mr. Waldheim might regret having importuned for this

Miami Archbishop Edward A. McCarthy cited Pope John Paul's policy of dialogue with "friend or foe" in a statement released June 19 on the pontiff's decision to meet with Waldheim.

Perhaps, said the archbishop, the Vatican feels "it would be inappropriate to rebuff the Austrian people by rejecting the requests of their leader on a state visit." Archbishop McCarthy suggested the pope might be attempting to be faithful to the Gospel directive to love one's enemies and "do good to those who persecute you."

He said the pope demonstrated this philosophy before when he publicly forgave Mehmet Ali Agca, convicted of attempting to kill the pope in 1981. "He surely shares in his heart the anguish

of the Jewish people. He has had a taste of their suffering in the oppression of his own people in his native land," Archbishop McCarthy said. "I hope this will be an opportunity for us in South Florida to recommit ourselves to each other and to be united in expressed condemnation of the Holocaust and of all man's inhumanity to man," he



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