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Archbishop O'Meara on trip for CRS

by John F. Fink

Indianapolis Archbishop Edward T. O'Meara is on a familiarization trip on behalf of Catholic Relief Services (CRS) in Poland, the West Bank and Morocco. The archbishop is chairman of the board of CRS.

He was in Poland from Monday to Thursday this week, traveling with Robert Quindlan, CRS senior director for Asia and the Near East. In Poland he examined CRS's food distribution program administered through the Catholic parishes. Approximately 15,000 tons of food—rice, cooking oil and non-fat dried milk—have been sent to Poland. The archbishop also met with members of the charities committee of the Polish Bishops' Episcopate.

A visit to Auschwitz, the former Nazi concentration camp, was on the agenda as was a visit to summer camps for children and an examination of a CRS program of distribution of medicines.

Archbishop O'Meara was scheduled to fly to Jerusalem on Thursday, July 9, where he will meet with both American and Israeli government officials. He will be visiting CRS projects in the West Bank and Gaza where CRS is helping the Palestinians in numerous development projects including the building of roads, plumbing and electrification systems.

He will visit villages where the Palestinians are being trained in basic nutrition and hygiene and he will see the CRS programs that are training the handicapped to become

useful in the villages. He will also witness agricultural mechanization projects that are helping the Palestinians grow food.

While in Jerusalem, the archbishop will meet with officials of other private voluntary organizations in the area, including the Pontifical Mission for Palestine, and with various members of the church hierarchy.

Archbishop O'Meara will fly from Jerusalem to Morocco next Wednesday, July 15. He will be joined there by CRS executive director Lawrence Pezzullo and the two will meet with both the U.S. ambassador and officials of the Agency for International Development (AID). They will also meet with the papal nuncio and local bishops and various Moroccan government officials, including the prime minister.

They will inspect a CRS-funded women's vocational training center where women are being taught basic skills, and several water projects including wells and irrigation techniques being used to overcome the drought that afflicts that country.

Part of the discussion with people in Morocco will pertain to the possibility of increasing CRS's food distribution program to compensate for coming economic adjustments being made by the World Bank and the International Monetary Fund (IMF). CRS officials say that these adjustments will adversely affect the poorest of the poor and that CRS will have to do more to help these countries.

Archbishop O'Meara is scheduled to leave Morocco on July 20.

Pro-lifers welcome Bork but foes vow long fight

by Stephanie Overman

WASHINGTON (NC)—Abortion opponents warmly welcomed President Reagan's nomination of Robert H. Bork to the Supreme Court, but abortion supporters and others threatened to turn his confirmation hearings into a long hot summer.

Abortion, civil rights and education groups vowed to fight against Bork, 60, a federal appeals court judge nominated by Reagan July 1 to succeed Justice Lewis F. Powell Jr. Senate Democratic leaders predicted that Bork faces a confirmation battle so bitter that it could last well past the Oct. 5 opening of the next Supreme Court term.

One of Bork's most controversial positions is that the privacy doctrine that is the basis for abortion rights is unconstitutional. In testimony in 1981 Bork called Roe vs. Wade, the 1973 Supreme Court decision that struck down most state abortion laws, "an unconstitutional decision, a serious and wholly unjustifiable judicial usurpation of state legislative authority." However, he has testified against a bill that would declare a human embryo a person from the moment of conception.

In nominating Bork "President Reagan has fulfilled his 1984 campaign promise to appoint highly qualified Supreme Court justices who will interpret the Constitution according to its text and history," the National Right to Life Committee said in a July 2 statement.

(See FOES PLAN, page 23)



REAGAN'S PICK—President Reagan tells White House reporters that he is nominating Circuit Court Judge Robert H. Bork (left) to serve on the Supreme Court.

If confirmed by the Senate, Bork will take the seat vacated by Justice Lewis F. Powell Jr., who resigned. (NC photo from UPI)

How church is reacting to growing priest shortage

by Jerry Filteau

WASHINGTON (NC)—When Bishop James R. Hoffman of Toledo announced a series of parish leadership changes in his northwestern Ohio diocese this summer, the new head of one parish was a permanent deacon. And he was succeeding a nun.

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On July 1 deacon John M. Kinder, 45, with his wife and three of his five children, moved into the rectory of St. Mary Parish in Wake-man, Ohio, to take over as pastoral administrator. Providence Sister Mary Lou Ruck moved out after four years as administrator there to go to Peru, Ind., for a new job as a pastoral associate.

Scenes such as this, virtually unheard of a decade ago, are becoming almost commonplace now in rural U.S. dioceses as the priest shortage grows more evident every year. In southeastern Iowa this spring, a summer Bible school was started by the cooperative efforts of 50 Catholic women in three neighboring parishes—none of which had a resident priest.

In Milwaukee, priests have been discussing the draft version of a statewide policy paper on lay leadership of Sunday worship services in communities that have fewer priests.

And across Wisconsin, priests are discussing the draft version of a statewide policy paper on lay leadership of Sunday worship services in communities that have fewer priests.

Recently Archbishop Edward A. McCarthy of Miami said matter-of-factly, "Numerically, you know, we're about 400 priests short (in the Miami Archdiocese)." He has 360 priests serving 1.1 million Catholics.

The priest shortage is not just a U.S. phenomenon. The latest worldwide Catholic statistics, released by the Vatican in June and covering the year 1986, showed a net decline of nearly 2,500 priests that year, to 403,480, despite the largest number of new ordinations in at least a decade. (See story on page 14).

Pope John Paul II has spoken several times recently about the priest shortage and this increasing lay roles in the church. And this increasing gathering in Rome of the world Synod of Bishops, devoted to the question of the laity, is certain to touch on questions raised by the lack of priests.

Sunday worship without a priest present was one of the main topics that the Vatican's Congregation for Divine Worship discussed at its plenary meeting this spring.

Pope John Paul, meeting with the assembly members of the congregation May 22, bled members of the congregation May 22, took the occasion to note that, with fewer priests, priestless Sundays are becoming more common.

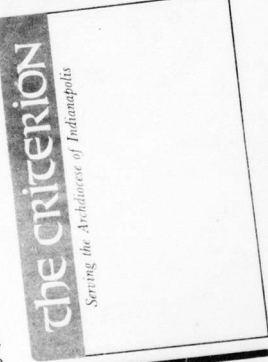
The pope said Catholics unable to attend a parish Mass for lack of a priest ought to gather anyway in prayer, in hearing God's word proclaimed, "and, if possible, in the word proclaimed of eucharistic bread consecrated at a previous Mass."

The pope called this a way, "however imperfect," for a small Catholic community to keep "its own unity and vitality and to

maintain its bonds, from Sunday to Sunday, with the whole church."

The pope's yearly message for World Mission Day, released June 16, stressed the role of the laity in evangelization, or preaching of the Gospel. The pope particularly called for "a wider and more active participation of lay

(See THE PRIEST, page 21)



from the editor

Some talk about the mission of the laity

by John F. Fink

SAN DIEGO, Cal., June 25—With some notable and important exceptions, members of the laity around the world seem to have fairly similar ideas about the mission of the laity in the church and in the world, at least if the panelists at this week's Serra convention here are typical of the laity throughout the world.

About 1,600 Serrans are attending this annual international convention. Serra is a lay organization that fosters and promotes vocations to the ministerial priesthood. I'm here because I was asked to serve as moderator of an international panel specifically on the Bishops' Synod on the laity to be held in October. Many other speakers during the three-day meeting also referred to the synod.

One of those speakers, Dominican Father Thomas O'Meara from the Department of Theology at the University of Notre Dame, spoke on the expansion of church ministry and the role of priests in today's American church. One of the points he emphasized was that the growth in lay ministries is not the result of the shortage of priests, as many assume, but because of the Vatican II theology of the function of the laity as flowing from their baptism.

BEFORE VATICAN II, Father O'Meara said, the laity did not do much, and what they did do was not central to the mission of the church. That is what is different today, he said. The laity today are the priests' "co-workers in Christ Jesus," as St. Paul called Prisca and Aquila in his Letter to the Romans, Father O'Meara said.

Another speaker, Archbishop Theodore McCarrick of Newark, said that "Vatican II taught us that the church

doesn't belong only to the bishops and the clergy, but it belongs to all of us. There are some things in the church that only the lay people can do, that only lay people should do," he said.

The modern parish is dependent upon the laity to do numerous tasks that used to be done by the pastor, a couple assistants and Sisters. The role of the priest, Father O'Meara said, is to represent the leader of the local church, the bishop, by leading and coordinating all the activities of the parish, but not doing them himself, with the Eucharist at the heart of what the church does.

SINCE VATICAN II the laity have assumed more and more responsibility within the church. As one of the panelists at the workshop I moderated pointed out, the best example of this is our school system. Today most of the teachers and administrators are lay people. Yet, my lay woman panelist said, when an administrative position opens, the first choice to fill that position is still a woman Religious. If none is available, the second choice is a lay man. Then, if all else fails, a lay woman is accepted for the job.

This type of discrimination against women seems to be recognized as a problem around the world, but there seems to be great disagreement about what to do about it. A man from England on my panel told about an international meeting of women who all agreed that the problems of women are an important issue that should be discussed at the synod, but every culture has its own ideas about what the proper role of women should be.

The proper role of all lay people is also still evolving. The Englishman also pointed out that, whereas those present at the Serra convention have probably accepted greater responsibilities in the church, most Catholics "still put the clergy on a pedestal" and still look to them for solutions to all problems.

This obviously is not true everywhere though. A young woman from Mexico on the panel said that in her country there is only one priest for every 10,000 people, so the laity are forced to take leadership roles. She pointed out the importance that small groups have assumed in third world countries, an importance that is also becoming more prevalent here in the U.S.

SINCE THE COMING synod is on the vocation and mission of the laity in the church and in the world, our panel also discussed what lay people should be doing to spread Christ's message in the marketplace. According to the working papers for the synod put out by the Vatican, that is still the area where the laity should be exerting their influence.

One of the panelists, a businessman from Spokane, Wash., gave a good example of how to put Christian principles into practice. He said that he has made money from the garment business that he started and he knows that now he could take the money he has made, invest it and make more money than he can by continuing the business. But he has 400 employees depending on his business, so he recognizes that it's his responsibility to continue to operate that business.

Back in the Catholic Actor, days of the '40s and '50s it was assumed that the apostolate of the laity was to function in secular society. We used to meet in small groups to observe, judge and act on particular problems in society. That is exactly what is happening today in many parts of the world where base ecclesial communities are playing important roles. Undoubtedly the coming synod will encourage this role again.

The difference is that today it's recognized that the laity have a vocation and mission in the church as well as in the secular world. They have tasted some responsibility and are hungry for more.



Participants praise youth ministry certificate program

by Richard Cain

The latest "how-to" information and support for working effectively with youth is available through a national program offered on selected weekends through the archdiocesan CYO in Indianapolis.

The program, called the National Certificate Program in Youth Ministry, is designed for parish youth ministers, coordinators of religious education, high school religion teachers and prospective youth ministers.

It is built around four intensive weekend sessions over the course of a school year as well as additional support group meetings. There are two years worth of courses on subjects ranging from counseling the adolescent to organizing programs and recruiting volunteers.

"The (participants) get the latest in youth ministry from a national viewpoint," said SS. Cyril and Methodius Sister Joan Marie Massura, archdiocesan coordinator of youth

ministry. "All the teaching faculty have master's or doctorates and are experienced in youth ministry."

For Marilyn Crain of Holy Angels parish in Indianapolis, the program has shown how their parish can start a youth ministry program. "The main thing is to be organized," she said. She particularly appreciated the course on leadership processes which showed her how to set realistic goals and design job descriptions.

"You can burn out people very fast in church work," Crain said. "It's good to know you can break things down to a point where people can feel like they can handle it."

Equally important are the contacts participants build among themselves. "It's a great way to build a support network with others involved in youth ministry in this archdiocese and in other dioceses," said Sister Joan Marie.

Crain said another youth minister she met through the program helped her plan a

trip for her youth group to a Jewish synagogue. "It's good to know who to call," she said.

The cycle of courses this fall will begin with Mike Carotta, former coordinator of adolescent catechesis for the archdiocese, teaching the session of Fostering the Faith Growth of Adolescents through Evangelization and Catechesis.

Those interested can register for the series or for individual courses. Each course

can be taken for credit through the St. Meinrad School of Theology.

The cost per weekend is \$150 for tuition, all books and materials. Those coming from out of town may pay an additional \$35 for room and board. Graduate credit is \$10 per credit (if desired).

The first session this fall will be the weekend of Oct. 9-11. To register or for more information contact the CYO Office, 580 E. Stevens St., Indpls., Ind., 46203, 317-632-9311.

Post offices to 'cancel' papal trip

MIAMI (NC)—The U.S. Postal Service plans to greet Pope John Paul II with special cancellations in every city the pope visits during his U.S. trip this September.

The cancellations—of stamps, not of postal events—will mark each stage of the pope's nine-city visit with a special postmark.

The special postmarks are to consist of two circles. One, common to all the special cancellations, is to show the tiara and crossed keys beneath the inscription, "The Visit of Pope John Paul II." The other, specific to each city, is to carry the date, city, and Papal Visit Station.

Kathleen Boehm, U.S. Postal Service marketing director in Miami, first stop on the papal trip, said the hand-cancelled stamps will probably be the cheapest souvenir available for the pope's visit. "We're not making any special profit on this," she said.

After Miami Pope John Paul is to visit Columbia, S.C.; New Orleans; San Antonio, Texas; Phoenix, Ariz.; Los Angeles; Monterey-Carmel, Calif.; San Francisco; and Detroit.

People waiting until the day of the pope's arrival in a city will have to wait in line at the designated papal visit station to get their letter or card postmarked.

In a routine familiar to many philatelists, however, the special postmarks can also be collected by writing in advance to the postmaster in each city, enclosing a stamped, self-addressed envelope or postcard asking that it be canceled with the special papal visit postmark.

Ralph Stewart, a Postal Service spokesman in Washington, said that for walk-up customers, other things besides cards or letters can also be canceled if they have postage stamps on them.

Marian video novena produced

by John F. Fink

Pope John Paul II, Mother Teresa of Calcutta and all four of the active American

cardinals are among those featured in a videotaped novena produced for the Marian Year by the Apostolate for Family Consecration, a lay organization dedicated to disseminating spiritual formation programs.

Called the "Be Not Afraid Novena," the nine-day videotaped series focuses on the person and spirituality of Pope John Paul and on contemporary devotion to Mary, the mother of God. The programs were produced at the suggestion of Mother Teresa.

Others featured in the programs include Father Patrick Peyton, founder of the Family Rosary Crusade; Loretta Young; Cardinal Luigi Ciampi, the pope's personal theologian; and Bishop John Magee, former master of ceremonies and personal secretary to the pope. The four active cardinals are Joseph Bernardin of Chicago, John O'Connor of New York, John Krol of Philadelphia, and Bernard Law of Boston.

The Apostolate, established by Jerome F. Coulier in 1975, sets up permanent neighborhood chapters for in-depth spiritual formation, using television/video, publishing and computers. For more information about the novenas or the work of The Apostolate, write to Box 220, Kenosha, Wis. 53141.



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Couple has been foster parents of 57 babies

by Margaret Nelson

At the annual Catholic Charities dinner, when the Copelands were honored as Volunteers of the Year for serving St. Elizabeth's Home as foster parents for ten years, Bob Copeland stole the show.

Copeland said to those assembled, "If I were about to be born into this world with some terrible disease, or with stripes like a zebra, or a deformity, or for some other reason I needed someone special, I would point my little finger at this woman here and ask her to be my mother." He was referring to his wife, Barbara. The two have cared for 51 babies from St. Elizabeth's Home in the Tender Loving Care (TLC) program and six from welfare.

Father Thomas Harvey, national executive director of Catholic Charities, used this couple's work as an example of charity and devotion in his keynote address.

But when reference was made to this incident later, Barbara laughed. She didn't know who Bob was talking about until he pointed at her. And she commented, "You never saw kids so wild as when 'Daddy' comes home from a trip." In mid-June, her husband retired after 50 years as a professional truck driver.

Bob admits that he does have a special love for children. When he was on the road, children seemed drawn to him in restaurants. He explained, "I guess I talk their language." When parents admonish their children for "bothering" him, he assures them, "You couldn't give me a bigger compliment."

Bob reflected, "My special compassion for little people goes back to World War II when I saw a premature baby born on the Queen Mary." He explained that he still



Robert Copeland

regrets that he did not override a superior medical officer, who let the baby strangle.

The couple's foster parenting really began because their own daughter, Candice, adopted two children from St. Elizabeth's. A couple of years later in 1977, Candice encountered the representative of the home who had placed the children with her. She explained that there was a baby at St. Elizabeth's who needed a foster home, but they could find no one to take the infant. Candice called her parents, who offered to help. She had already told the agency, "Mom and Dad wouldn't turn you down." So the formalities were completed.

After their application was approved, representatives of St. Elizabeth's came and looked at the home and talked with the two children who were still at home. They looked over the space and facilities for caring for the infants. The agents explained that they



Barbara Copeland

would take the babies for medical care, but that the foster parents were welcome to go with them.

The Copelands are licensed to care for four babies at a time in their comfortable ranch-style home. It has been more than two years since they had a few days without at least one baby. The foster parents keep them until suitable adoptive parents are found, an average of two to four months. But they have had one baby for over a year and several for eight months. Just by coincidence, it has been almost two years since the Copelands have cared for a boy. They are willing to take ill or handicapped babies. And as Bob puts it, "We have been totally color-blind."

The Copelands are unusual in being able to take almost any baby for any length of time. Some couples find it necessary to limit their care to infants who are healthy because they do not feel capable of caring for those

who are ill. Others feel that they must limit the length of time they can care for a baby. And some feel that a child of another race might suffer in their neighborhood environment. These factors are considered when placing babies in the foster homes.

St. Elizabeth's provides diapers and formula and clothes. But Barbara can't resist buying things for them, so she has collected quite a wardrobe of tiny girls' clothes.

Bob and Barbara had four girls of their own. And in 1973, they adopted a two-year-old black girl, Lee, who had cystic fibrosis. Their own daughter, Chris, also had the disease, so they knew how to care for the child. Lee died in 1984, just a week after serving as a television "poster" child. Ironically, their own daughter, then 28, died a few months later of cystic fibrosis.

But the Copelands are cheerful and positive as they talk about the children. They are especially pleased with the way St. Elizabeth's Home shows care and sensitivity about placement of the babies. Bob commented, "We sure think a lot of the people at St. Elizabeth's."

The Copelands have also taken care of six welfare children. These experiences were less positive. Bob said, "The wishes of the so-called parents have priority over what is best for the baby." They told about one child who came to them with bite marks from the mother and shoe heel marks inflicted by the father. The baby screamed bitterly when she was given back to the parents. He said, "We can't judge. But we do pray for them."

Even in the best of circumstances, the Copelands miss the babies when they leave. They have pictures of the children on the wall above the piano and fondly reminisce about their individual attributes. Barbara smiled, "We like to see them go to loving people."



50 BENEDICTINES—The Federation of St. Gertrude, including members from Canada, California, and the Midwest, met recently at the Beech Grove Center.

Benedictine Sisters are host to federation meeting

by Sr. Mary Luke Jones

"Seek God in everyone and everything, every day of your life," sang the 50 Benedictine women chosen as delegates to represent their religious communities at the 18th meeting of the Federation of St. Gertrude held recently at Our Lady of Grace Convent in Beech Grove.

Made up of independent Benedictine priorities, the federation is celebrating its 50th anniversary. In honor of the occasion, Sister Mary Sue Freiberg, a Beech Grove Benedictine, was commissioned to compose a jubilee song.

In 1937 three priories came together to establish a direct relationship with the Sacred Congregation of Religious and Secular Institutes. Benedictine monasteries are by nature autonomous in the organization and governance of the lives of their members. The federation acts as a liaison with the Holy See and has grown to 15 members since its early beginnings.

Sister Mary Margaret Funk, prioress, Sister Harriet Woehler and Sister Heidi

Marie Krack represented Our Lady of Grace Convent.

The group was addressed on the topic of community life by Parker and Sally Palmer, who for 11 years were members of Pendle Hill, a Quaker study center and spiritual community, and are now on the staff of the St. Benedict Center in Madison, Wis. "The hallmark of a healthy community is putting God at the center of its life," said Parker Palmer.

Noting that the Benedictine heritage has lasted more than 1,500 years, he asked, "How do you account for the persistence of Benedictine life, its tenacity, its faithfulness?" The answer, he said, lies in the premise that all relationships in the community are mediated by the presence of God—seek God in everyone and everything.

The primary task of this gathering was to examine and revise the constitutions of the federation for submission to Rome.

The admission of a new monastery to membership in the federation, a report on the budget and a study of monastic poverty, completed the agenda.

Matter\$ Temporal

by Msgr. Gerald A. Gettelfinger
Secretary for Temporalities

Law and the Church

The Roman Catholic Church is an institution, an organization. As such, to guarantee order, it is governed by law. Because the church is universal, it comes under the influence of the civil law of each of the nations of the world in which the church proclaims the gospel message. In that sense the church is governed by two



sets of laws: its own and that of the nation in which it operates. For us in the United States, the church is governed by its own law; it must also comply with the laws of our country. To complicate matters, the church law follows the Roman system of law, whereas our country follows the English system of law.

The Roman System of Law

Under the Roman system of law, the ideal is the law. In other words, the best possible way of doing things is the law. Applying this approach, the Roman system of law requires the ideal that each of us is capable of driving responsibly, being mindful of the health and safety of not only ourselves, but everybody else as well. At the risk of oversimplifying, it's much like the four-way stop system, an honor system. After stopping and looking, one drives through the intersection. Further, if there are extenuating circumstances, and providing we can see both directions to be assured that no one is endangered, the Roman approach to the law would allow an exception. Such an exception might be if I were hurrying to the hospital with a sick person and came to such a stop. Going through the stop would be an exception to the law and not a violation of the law.

In the church we are governed by an extensive system or code of laws. This system is known as the Code of Canon

Law. One of the most common laws of the church from which dispensations are granted is the law which states that a Catholic may not marry a person of another faith. The ideal of marriage is unity in every aspect, including the most basic element of religion. Acknowledging that marital love transcends even this fundamental of human life, the church sets aside its own law by dispensation to permit a marriage between a Catholic and a non-Catholic. Please note, however, that the unity of faith of a married couple is still the ideal. Those choosing otherwise are still confronted with the difficulties that such a basic disunity brings with it.

The English System of Law

Contrary to Roman law, the English system of law allows for no exception. We, in this country, are governed by the English system of law. There is no dispensation from it. To use the example I cited above, even in the case of an emergency, I am not allowed to go through a stop light without breaking the law. Should I do so, I am subject to the penalty of having broken the law. The judge in such a situation may be kind to me, but as far as the record is concerned, I have violated the law. The church as an organization and we as its members are governed also by the English system of law. This is of particular concern in matters of ownership, real estate, and taxes. There are situations in the laws themselves that provide for exemptions. For instance, there are tax exemptions for churches and non-profit organizations. Such exemptions are written into the law, they are not dispensations from it. Though it may seem a fine distinction, it certainly is a difference in the systems of law. Any of you who have been audited by the Internal Revenue Service will acknowledge that the tax law is quite unbending.

We will explore how the church exercises ownership under both the Roman and English systems of law in the next issue.

Questions or comments may be addressed to the Secretary of Temporalities, P.O. Box 1410, Indianapolis, Ind., 46206.

COMMENTARY

Speaking as guardian of Polish nation's soul

by Msgr. George G. Higgins

Paul Johnson, a distinguished British journalist and author, holds Pope John Paul II in high esteem. But Johnson recently told *The Washington Times* that the pope has lost his grip. "Since that assassination attempt," Johnson said, "his available energy is very much limited. He's never been the same man since."

The day after Johnson's interview appeared, I left for Poland. The Pope John Paul II I followed around Poland—as best I could—during his third pastoral visit to the man homeland bore no resemblance to the man Johnson described. The pope was bursting with energy. After crisscrossing Poland for seven grueling days he appeared fresh.



The following day at the Vatican he gave two major addresses and held a round of time-consuming private audiences. The rest of that week his schedule was enough to overtax a man half his age.

I doubt that there is another public figure on the international scene who can match him in terms of sheer physical energy and vitality.

If Johnson underestimated the pope's energy, many others erred more significantly by predicting he would play it low-key during his stay in Poland so as not to jeopardize his chances of being invited to visit the Soviet Union. But on his first day in Poland the pope signaled to all concerned that he intended to speak out forcefully in favor of human rights. He told Poland's communist leaders that the nation's future depends on religious liberty, free speech and full economic participation.

During the days ahead in Poland, the pope frequently emphasized the importance

of human rights as a precondition for the normalization of relations between Poland and the Holy See. On some occasions he did so indirectly, for example when he went out of his way in three speeches to laud the memory of Father Jerzy Popieluszko, who was brutally murdered by Polish security policy in 1984. The pope also paid a dramatic visit to the priest's grave, which has become a national shrine for the people.

When the pope visited Gdansk on the Baltic coast where the Polish labor movement, Solidarity, was established in 1980, he started his day by meeting privately with Lech Walesa, Solidarity's founder. He then stopped to pray at the famous monument of Solidarity built in front of the Lenin Shipyard where the strike that led to the founding of Solidarity took place in 1980. This monument, dedicated to the memory of the workers killed by police in an earlier uprising in 1970, has like Father Popieluszko's grave become a national shrine.

Later that day the pope pulled out all the stops with an outdoor Mass in Gdansk attended by at least one-half million people. To the surprise of many and to the government's chagrin, he went for broke in support of Solidarity with a ringing endorsement of independence and self-governing trade unions like those proposed in 1980 by Solidarity.

The pope's strong support of Solidarity in Gdansk was the highlight of his entire trip from my point of view. I had met the night before with a dozen or more Polish priests long associated with the Solidarity movement. They were confident the pope would say something the next day to keep alive the



spirit of Solidarity, but I doubt any of them dreamed he would come out so forcefully.

How to summarize the pope's historic third visit to his homeland? Peter Hebblethwaite, in Poland during the trip, put it well in *The London Tablet*: "This was the Polish church expressing itself and taking over, for a brief symbolic space, its inheritance as guardian of the nation's soul... Only a Polish pope could do this. The problems it leaves... will have to be left for another day. Meanwhile, one must admire the sheer tenacity and grandeur of it all."

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Real faith means experiencing some real struggles

by Lou Jacquet

"What ever happened to the me I was going to become?"

That is a question that I ask myself often these days. Do you ever ask yourself the same question? If so, perhaps you can commiserate with me. For most of my life I did not turn out as I had expected, which has led to a good deal of soul searching about when and why the fire went out.

When I say "the fire went out," I do not complain. Rather, I am simply being honest with myself that my commitment to the Lord, my growth in Christianity, has been nothing like what I envisioned 20 years ago during a special summer when I lived with two other young men in a



Christian community we called "Cherrywood Lane" after our street.

We dedicated our energies that summer to helping others be better Christians, better Catholics. We prayed together, shared chores, sang songs, talked long into the night every night about what faith meant and how we were living it out in our lives.

We were, if I may say so without being overly dramatic, on fire with the Lord. Like Paul, we wanted to be bold proclaimers of the marvelous deeds that the Lord had done, of the wonders that he could do for anyone and everyone who would respond to his call.

We were quite sincere. We believed that we were going to change people's lives, and to some extent, with the Lord's help, perhaps we did. We worked with neighborhood youngsters who had drug problems, did counseling and helped get professional help for various parishioners with other problems, and lived a life close to the edge.

We were involved in a high-wire act without a net; the exhilaration was intense and profoundly rewarding. Nothing before nor since has come close to matching it for excitement. One of the hardest aspects of my life at the moment is to realize that more than likely nothing ever will.

Which leads me to various conclusions, among them that those who opt for living out faith in the trenches of everyday life are indeed unsung saints in many respects. My admiration for single parents, for couples who keep their marriages alive decade after decade, for widows and widowers who find the strength to go on, knows no bounds.

It is, I firmly believe, infinitely harder to get out of bed every day and go to work to spend a paycheck that puts food on the table than it is to minister to the poor in the inner city, spend a year volunteering in the missions, or work in intense, one-to-one ministries like we lived at Cherrywood Lane.

These all involve an excitement (for all the danger and the hard work) that keeps the adrenalin pumping. There is, believe me, precious little adrenalin pumping on Monday mornings when I roll out of bed to face another day at the office. And I'm lucky; I like my job. Imagine what it must be like for countless millions who drag themselves to jobs they hate, consoled by the knowledge that their faith will sustain them, through whatever comes.

If I could change anything about my life, I would ask the Lord for a chance to return to Cherrywood Lane for a day, recapture that spirit of enthusiasm, and bring it back to inject into my daily life today. Impossible, I know. Real faith means real struggles, not magic solutions. That the Lord will sustain me I have no doubt. I just wish he could help me recapture the exhilaration of the high-wire experience. I'd like to work without a net again.

Defense for ad by married priests wanting to serve

by Dick Dowd

For a number of years, the church management newsletter which I edit, CRUX of the NEWS, has been carrying a little paid ad each week. It says simply this:

SERVICES OFFERED Over One Thousand Married Priests are ready, willing, and able and eager to resume official ministry. CORPUS, National Association of Resigned Married Priests, Box 2649, Chicago 60690.

We get an occasional letter objecting to the ad. This is how I replied to the last friendly and thoughtful complaint letter I got:

"Thank you for your kind note about CRUX. I'm pleased you enjoy it and read it carefully."

"Your concern about the ad for the resigned and now married priests is understandable. We do not accept every ad which is offered, reserving the right to reject any ad as unsuitable or simply unwanted."

"The board of editors decided to include the CORPUS ad because many of the members of CORPUS have sought and received dispensations from Rome and are now active members of a parish and a

diocese (not necessarily their own) in the church."

"CRUX has continued to report on the overall issue of married priests in the Catholic Church since Pope Paul VI permitted a married Lutheran Minister in Germany to be ordained and serve in a Catholic parish in that country."

"CRUX has reported, most recently, on



papal authorization for married Anglicans to function as priests in our church (23 at last count). Cardinal Law of Boston serves as the papal delegate in this matter for the United States. Other cases are pending."

"Earlier this year (1986) the Vatican authorized a married Polish National Church priest, Father Melvin Walczak, after a suitable period of study, to function as a Catholic priest in the diocese of Rochester, N.Y. without reordination. He was ordained a Polish National Church priest before he was married to his wife Joanne. They have two sons, ages 15 and 12. All family members are now Catholics and Father Walczak is a parochial vicar in Rochester, N.Y."

"Thanks again for writing and giving me the opportunity to explain the views of the board of editors about the presence of the CORPUS advertisement in CRUX Exchange. The editors hope that the ad will encourage all to pray for these men and our church that the true unity Christ wills for all his people will one day be attained." Several dioceses have informal organizations for their former priests and some hold annual meetings with their bishops. Nothing I know of, however, matches a letter I received from CORPUS telling me that Cardinal Joseph Bernardin of Chicago has initiated a pension plan for any priest who left the active ministry after completing 20 years."

At age 70, these men (36 now qualify) will receive \$20 a month for each year of service—meaning all will receive at least \$400 a month pension. The pension, says the letter from the archdiocese they received, is "to honor the service you have given in the specific ministry of the priesthood, and to assist your own efforts toward financial security."

I don't know of any other diocese or religious community that has a similar plan. But it does encourage me to believe that the board was right in deciding to accept the CORPUS ad in CRUX some years ago.

the criterion

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TO THE EDITOR

Jus ad bellum and Nicaragua

Your wishy-washy column "Why the bishops don't support the *contras*" ("From the Editor," June 26 issue) makes one wonder why in God's name the National Conference of Catholic Bishops writes pastorals. The one you refer to is entitled "The Challenge of Peace: God's Promise and our Response." What audacity—"God's promise."

They also write that the pastorals represent Catholic social and moral teachings. You correctly note that the *jus ad bellum* doctrine does apply to "revolutionary-counterrevolutionary conflicts" such as that in Nicaragua.

I can't find your quotes: "Offensive war of any kind is not morally justifiable" and "Every nation has a right and duty to defend itself against unjust aggression," and to some extent question them. (Editor's note: They are in the summary, under "Some Principles, Norms and Premises of Catholic Teaching," paragraphs A2 and A3.) How do you apply them to South Korea and South Africa?

The doctrine of the just war specifies seven criteria: just cause, competent authority, comparative justice, right intention, last resort, probability of success, and proportionality. It's that last one, proportionality, that makes our aid completely immoral. There are 300,000 Nicaraguan refugees in Honduras and Costa Rica. This is 15 percent of the population. It is proportionality, not who is the aggressor or the

stupidity of "North's operation," that makes our aid (humanitarian or military) to the *contras* completely immoral. I believe it is also stupid.

If anyone took the proportionality criteria of "The Challenge of Peace: God's Promise and Our Response" seriously we would probably consider all our covert operations immoral. There are 3.5 million Afghan refugees, 2.1 million Palestinians, 1.3 million Ethiopians, 358,000 Angolans, 250,000 El Salvadorans, and many others. In most cases they don't care about being "freed." Just stop the "shootin'." In some case I'm not sure which side we're on.

Indianapolis

Bob Twitchell

Confraternity of a happy death

In our high school CCD class, I mentioned the Confraternity of a Happy Death, and was surprised at the interest of the young scholars; they asked questions I could not answer. All I heard many years ago was that a Jesuit priest brought the devotion from Rome, to the Gesu (Jesuit) Church in New York. I decided to investigate.

I wrote to "Ask Me a Question" at Our Sunday Visitor, but, to my surprise, received no answer. I phoned the Jesuit provincial office in Chicago and a priest who said he was ordained 60 years ago said that he heard of it long ago but remembers nothing about it. I wrote to the Archdiocese of New York and received a courteous reply: "We have no such confraternity in the archdiocese; in

fact, we could find no such listing in the Official Catholic Directory."

I thought to myself, if people have such little concern for a happy death, perhaps we have another reason for the near epidemic of teen-age suicides. There is much talk of counseling the young people, but in our public schools most of it will likely be done with no mention of God or religion. I do not believe the word suicide is in the Bible, but it does say, "Thou shalt not kill," and it says, "You shall love your neighbor as yourself" (not more than yourself). If you shall not kill one you love less than yourself, surely you must not destroy yourself (whom you love more).

Our Catholic theology makes it plain; it says suicide is a most grave sin against the rights of God. It usurps his authority, refuses him the service he desires, spurns the gift he has bestowed, dishonors the image of God (Gen. 9:6), and destroys the property of God ("Thou, O Lord, hast the power of life and death" (Wis. 16:13).

Suicide is the farthest extreme from the grace of a happy death. It must be the worst of mental suffering before death, and if responsible, after death an eternity of horror. Believe it if you can, and pardon me for saying it, but the big philosophers agree, it's better to exist in hell than not to exist at all, a certain tragedy either way.

I continued my search for the confraternity: I thought of the enormous new library at St. Meinrad Archabbey, but I don't travel much these days. Then I remembered that years ago there was a parish library here at St. Thomasville and we had 156 scholars. Of all places, and under B, there it is: "Bona

Mors Confraternitas" in a 1907 edition of "The Catholic Encyclopedia".

"The Confraternity of a Happy Death was founded Oct. 2, 1648 in the Church of the Gesu (Jesuit) by Fr. Caraffa, seventh general of the society. It was approved by Popes Innocent X and Alexander VI and in 1729 was raised to an archconfraternity. It was enriched with numerous indulgences and Pope Benedict XIII (1730) authorized the Jesuits to erect the B.M.C. in all the churches of their order. It was extended to other churches, with all its privileges, by Pope Leo XII in 1827."

The full title is "Archeconfraternity of Our Lord Jesus Christ dying on the cross, and of the Most Blessed Virgin Mary, his sorrowful mother." Such expresses the chief means to the end, devotion to the Sacred Passion of Jesus and his holy mother.

There were Masses, prayers, special instructions and attention given to Christian burial. Its principal benefit is the grace of final perseverance, without which the follower of Christ is a miserable deserter. We may still have that blessing, by its principal devotion, the Way of the Cross, which can be made privately.

It would be nice to have companionship on the last mile of your journey but, where it is lacking, remember "solitude is the home of the saints, silence is their language." St. Augustine said, "The Christian will not be questioned about the commencement but the end of his life." Once more I beg prayers for a happy death for all retired priests and bishops.

Father John Shaughnessy

Knox County

POINT OF VIEW

Drugs are a security issue

by Ivan J. Kaufman

When a 19-year-old West German flew a small plane across the Soviet border recently and landed in Moscow's Red Square most people in the West took it as a joke. We were amused to find the famous Iron Curtain apparently has some sizable holes in it.

The Soviets, however, were not amused. They reacted about the same way we would have if a Cuban pilot had flown across the border and landed on the White House lawn. The top two Soviet defense officials, equivalent to our Secretary of Defense and the chairman of the Joint Chiefs of Staff, were immediately fired.

But every day dozens of small aircraft fly across the U.S. border illegally, carrying a cargo at least as lethal as nuclear weapons and we rarely even think about it. The fact is, an entire fleet of airplanes and boats is bringing drugs into our nation every day, their cargo literally poisoning us, and we are ignoring the danger.

Ask yourself this question: Which is the greater threat facing my family today: a Soviet missile attack or the possibility of a family member becoming addicted to drugs or alcohol?

A Soviet attack is only a possibility. It's something that could happen but never has. On the other hand, death, disease, family violence and crime caused by drugs and alcohol are now a part of daily life in every American city, town and county. A Soviet attack could kill us; drug and alcohol addictions are killing us.

Yet to protect ourselves from Soviet attack we spend hundreds of billions every year, while we do practically nothing to protect ourselves from drugs—although drugs

cause death just as surely as bullets, and the slavery of addiction is just as real as what any dictator can impose.

We're like people living in a house being eaten by termites, trying to protect it by buying more guns and burglar alarms. They may scare off any potential thieves, but in the meantime the house is falling apart on the inside and there soon won't be anything left to steal.

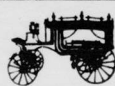
Try to imagine what will happen to our society if the drug epidemic continues. We can't foresee all the effects but we can be sure crime will continue to rise, that economic productivity will continue to decline, that families will break down at an even greater rate, that diseases like AIDS which can be transmitted by needles will proliferate, that homelessness and poverty will get even worse.

Addiction is not something that just goes away. Either it stops or it gets worse—and in the United States it is getting worse. Once a problem only in the poorer sections of big cities, it's now a problem in every small town and suburb. Once there were only a few drugs which were hard to get, but now there are dozens of substances for sale in the vicinity of most schools.

Once drugs were a threat only to adults, but now kids 12 years and younger are addicted. Once they affected only a few individuals, but now there is hardly a family anywhere that is not affected in some way.

What can we do? The Archdiocese of New York has developed a program which takes this threat seriously. It's called D.A.R.E. (Drug, Alcohol, Rehabilitation, Education) and the focus is on prevention. The people involved have some real success stories to tell, and recently the *Wall Street Journal* reported on their experiences with *outer* communities. They publish an excellent, informative magazine.

If you're ready to act why not write D.A.R.E. at 1011 First Ave., N.Y., N.Y. 10022 and ask for more information? If we don't protect ourselves from drugs, who will?



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CORNUCOPIA

Day in life at ground level

by Cynthia Dewes

When we're two feet tall, nature assumes an immediacy that's lost on everyone else. Close to the ground is close to flora and fauna. Keep that in mind, especially at this time of year, when Junior brings home his annual quota of web-worm caterpillars.

Webworms are great for show and tell. For the non-squeamish (two feet tall and under), they make good finger food (unless Mom catches you first), and they're perfect for squashing (unless Mom catches you first). On the other hand, squashers may proceed confidently knowing that Dad would rather see worms murdered than gnawing on his trees.

June bugs like to impersonate cockroaches, and kids befriend both species without prejudice. Cicadas look even more evil than either of these pretties, but they buzz satisfactorily when trapped in empty jam jars. Fortunately for moms, the really juicy kind only appear every 17 years.

Animals too large to squash or too hard to capture may threaten the "low down" citizenry. Tots think that hot weather drool makes neighbor's Fido look like the Big Bad Wolf. The songs of amorous Frogs sung from hidden reaches sound doom to small ears. And horses are downright prehistoric when they're viewed from knee-high.

Birds fly aerobic instructor for little guys. They fix the kids with a reptilian eye when they approach, then fly up in a gleeful, dusty flutter at the moment of contact. The pursuers chase around until they're exhausted, never catching on to the birds or the game. Gulls and sandpipers play the same tricks on toddlers at the beach.

Grandchildren are the flowers of choice for tots, since they're so bright and accessible to persons at that eye level. Besides, their

heads snap off easier than rosebuds do. They make pretty bouquets that Mom likes a lot, although she seems to have a hard time finding vases short enough to fit their stems.

Kids know about grasses, too: the kind for hiding in, and the kind for chewing on. Feathery wheat weeds are the favorites of knowledgeable pre-schoolers, but other kinds have a neat, green taste, too. Wild strawberries are easy for short guys to find, but blackberries have too many stickers. Besides, waxes like berries better than they like short guys.

Cracks in sidewalks and asphalt driveways are entertainment arcades for the short set. They harbor moss: spongy, attractive-yet-repulsive, and fun to poke. Ants build sandhills in the cracks' middies and use them for highways. Crabgrass thrives in their narrow spaces, defying the megahoses of lawn care experts.

There's a lot going on outside. Ask anyone who still has baby teeth. When we grow up we tend to forget the wonders that exist in nature below the level of our knees. Fortunately, we've been provided with intrepid and charming guides to that region.

check-it-out...

✓ Days of Preparation for the Feast of Our Lady of Mount Carmel in this Marian Year are being held at the Carmel of Terre Haute through Thursday, July 16. A liturgy is celebrated nightly at 7:30 p.m., featuring homilist Carmelite Father Bonaventure Lussier of Holy Hill, Wis.

✓ Secelina Alumni will sponsor a Dinner Dance honoring 30 year graduates at 6:30 p.m. on Friday, July 31 at the Indiana Roof. A 15-piece orchestra will play. Tickets are \$25 per person, \$50 per couple. For reservations contact: Judy Pette, 1033 Carroll White dr., Indianapolis, Ind. 46219, 353-1176 afternoons.

vips...

✓ Mr. and Mrs. Herbert J. Gilligan will celebrate their Golden Wedding Anniversary on Saturday, July 25 at a Mass of Thanksgiving and dinner reception in Encinitas, Calif. Herbert Gilligan and Amy (Amelia) Arvin were married July 31, 1937 in Blessed

Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis. They were members of St. Roch Parish for 42 years. The Gilligans have five children, including Mary Wong, Andrea Petrescu, Cathy Wyss, Patrick and Daniel, and seven grandchildren. Friends may send greetings to the couple in care of Dr. Pat Gilligan, 744 Nordo Rd., Encinitas, Calif. 92024.

✓ Franciscan Father Robert J. Karris of Chicago was recently elected Minister Provincial of the St. Louis-Chicago Franciscan Province of the Sacred Heart. Sacred Heart Province includes the area of the Indianapolis Archdiocese, in which many Franciscan priests serve.



PEACE QUILT—Helen Haggard, left, chairman of the New Albany Deanery Council of Catholic Women Peace Quilt Project, presents the Peace Quilt to Hilda McDaniel of St. Anthony Parish in Clarksville. The quilt was designed, assembled and quilted by deanery women as a gesture toward furthering peace. McDaniel won the quilt, which was displayed in each parish in the deanery. Proceeds of \$3,124.75 from the sale of chances on the quilt were forwarded to the archdiocese for use in works of peace.



SHARING—St. Francis Hospital recently received a donation from Delta Theta Tau philanthropic sorority in Greenwood for its "Resolve Through Sharing" bereavement program for parents whose newborn infants have died. Here Michele Wood (from left), unit manager of the St. Francis Family Center and Sheila Adams, manager of maternal child health at St. Francis, accept the gift from Delta Theta Tau member Bunny Pennington. The donation helped defray costs of a four-day "Resolve Through Sharing" conference held in June.

The Ad Game

\$25 — A PUZZLE FOR PRIZES — \$25

The object of this game is to simply unscramble the names of Criterion advertisers. If you need help, you have a definite "Ad"vantage... the answers can be found in the advertisements in this issue of *The Criterion*.

Below you will find the names of five *Criterion* advertisers, each followed by a series of boxes. Unscramble the letters and place each letter in its appropriate box (example: MAFITA would become FATIMA). The sixth advertising name will be used as a tie breaker (see rule #4 below).

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Mail entries to: The Criterion, P.O. Box 1717, Indianapolis, IN 46206

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

The Name of the Winning Entry and the Solution will be Published in Next Week's Criterion



Welcome to
The Cathedral
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SS. Peter & Paul
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Sunday Masses
Saturday Anticipation 5:00 PM
Sunday Morning 10:30 AM

Dr. Dias helps kids to live life fully

by Cynthia Dewes

Jessie (Philomena Jessica) Dias is a young Christian physican practicing adolescent medicine at Methodist Hospital, who believes that God is the healer and she is his instrument. She sees herself as a conduit for God to reach man's soul through his body.

Although the pediatric sub-specialty of adolescent medicine is only 18 years old, Dr. Dias finds a growing need for it. Adolescents appreciate having their own doctor for three major reasons. They feel they are too old to go to a pediatrician, or "baby doctor;" they fear that a family physician may inadvertently

betray their confidence to their parents or others; and, if counseling is necessary, they fear the social stigma of going to a psychiatrist.

Dr. Dias deals with adolescent problems ranging from physical illness to pregnancy to low self esteem. She says that between the ages of 11 through 16 people should be learning to think abstractly, to understand that many of the decisions they make will affect the rest of their lives and the lives of others. At the same time, they are trying to gain life experiences.

Many factors enter into the adolescent's maturing process: peer pressure, position in

the family, economic condition. According to Dr. Dias, the most important factor is "stroking" by parents. Parents "need to be best friends with their children" and should seize every opportunity to make time for them. It is time, not money, that is the most important thing parents can give to children.

Dr. Dias suggests that parents share personal experiences with children, telling them how they felt when they were their age or in their situation. She says to soft-pedal "winning." If a child is ordinary, not especially adept at sports or school work, not beautiful or witty, where will his self esteem come from? Only from feeling secure in the love of his parents, family and friends.

"Kids can be pushed," she says. Their performance should not be compared to that of other children, nor criticized because it does not measure up to some popular standard. But adult input in demonstrations of interest, encouragement and acceptance can help the child to learn to live life fully, as God intends for us all to do.

Dr. Dias thinks such adult support for adolescents should be an "inter-generational" thing. Our society's emphasis on privacy has sometimes made us selfish and unwilling to be responsible for the good of others, she says. Grandparents, for example, may feel that "I've done my share and now it's my turn to rest."

Older people who have time on their hands, single relatives, childless couples or friends from church could babysit younger children and allow parents to spend time with teenagers. They could teach literacy skills or coach for SAT tests, chaperone adolescent group activities, umpire sports or simply pass a few hours telling their favorite stories and listening to the concerns of young people.

A native of Bombay, India who proudly became a U.S. citizen in 1986 on the 100th anniversary of the Statue of Liberty, Dr. Dias (pronounced "die-as") is a devout single Catholic who prays for discernment over every decision and carries her Bible everywhere. She is a member of St. Monica Parish in Indianapolis.

Dr. Dias believes that she is called by God



Dr. Jessie Dias

to her work. At age three she was an epileptic child lying near death as her mother and others prayed over her. A family friend suggested praying to St. John Bosco, the patron of youth. As they prayed, Jessie awoke, rose from her bed and went about the room saying "Don Bosco cured me." Dr. Dias believes that this miraculous intervention saved her life and directed it toward the service of youth.

As she grew, the girl whom everyone had thought was mildly retarded because of epilepsy went on to become valedictorian of her classes in school and college. She studied to become a surgeon, as her brother had, although female physicians were still a minority in India at that time.

Through a series of coincidental events accompanied by many prayers, Dr. Dias shifted her studies from surgery to anesthesiology to neonatology to adolescent medicine, finally coming to the adolescent medicine program at Methodist Hospital where she was told, "You'll like the people." And she does. Especially the adolescents she serves. Jessie Dias's philosophy of life is summed up in the statement printed on a poster hanging on her office wall: "Life can only be understood backwards, But it must be lived forwards."

St. Simon parish in Indy evangelizes at summer festival

Evangelization is telling other people the "Good News." St. Simon's knew that there would be lots of other people visiting for the parish summer festival. So the evangelization committee got to work.

A large cross was built to put in the "Good News" booth. In fact, it lit up with Christmas tree lights inserted from the back.

On one shelf, there was an array of different translations of the Bible, all opened to Matthew 10:42. To stress the symbolism of the reading, each visitor was given a cool glass of water on the hot June Sunday.

Dan Davis, chairman of the committee, said that some people were hesitant to enter

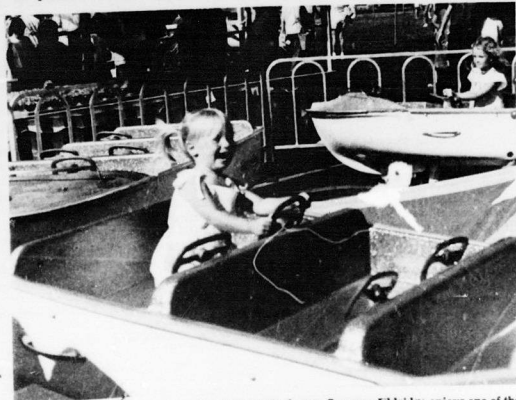
the booth, but those who did were quite pleased with the experience. Dan quietly approached some of the people who walked by and talked with them, allaying their fears.

Sister of the Good Shepherd Christine Hock, who is stationed in Cincinnati, stopped at St. Simon's on her way to Chicago to help set up a vocations display in the "Good News" booth. Then she stopped on her way back to Cincinnati to work during the event.

One thing most visitors appreciated was the "prayer box." They could write down prayer requests and the evangelization committee promised to include these intentions in its prayers.



"GOOD NEWS"—Judy Rehmquett and Charles Crouch talk with people who attend the St. Simon Festival, offering information about the church and vocations. The "Good News" booth was sponsored by the evangelization committee.



FESTIVAL FUN—On the other side of the festival area, Savanna Eldridge enjoys one of the children's rides. (Photos by Margaret Nelson)

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Mary in Our Faith

Mother and model of the church

by Richard Cain
Fifth in a series

When I look around the church during Mass, I notice many parents give each of their children a coin to put in the collection basket. They don't do it because the money belongs to the children or because it was easier to give money to the church this way. They do it to give their children dignity and to teach them how to be like themselves—full members of the parish community.

The same thing happens on a different level between us and God. For example, God makes many of us mothers and fathers by giving us children. God doesn't do this because the children really belong to us or because this is the easiest way to bring human life into the world. God does it to give us the great dignity of being co-creators of the universe and to teach us how to be more like our creator. Thus, motherhood and fatherhood are like coins given to us so we can enter into a full relationship with God.

The different sides of Mary's motherhood can be seen in the same basic way. It's just that in this case the coin has more sides.

When Jesus came down to earth, he taught us about a new kind of motherhood and fatherhood. One perspective we have of this is in the gospel accounts where someone tells Jesus his mother and brothers are outside waiting to see him. To which Jesus replied, "My mother and my brothers are those who hear the word of God and do it." (Luke 8:20-21)

Mary was the first to hear the word of God regarding the new kingdom of Jesus and to act on that word. In fact, her obedient willingness to become the mother of Christ made it possible in a certain sense for the word of God to enter the world and be heard in the fullest sense.

So Mary was the first of these new mothers and brothers of Jesus. In this way, we realize that Jesus was not trying to minimize his relationship with Mary. Rather in a certain sense, he was trying to call

attention to his new and more important aspect of his relationship with her.

God called Mary to be the biological mother of Jesus Christ. But God also called her to much more than this. Mary the mother of the whole Jesus, his divine as well as his human nature. In this way, we discover that she is the mother of God. And since all of Christ's followers together make up his body, we discover that Mary is also in a certain and very real sense the mother of each of us. She is the mother of the church, the body of Christ.

This unexpected discovery is based on scripture as well as reason. In the account of the wedding feast at Cana, John's gospel portrays Mary's intercession with Jesus and the servants as bringing about the first of the public signs that marked his ministry. At the foot of the cross, Mary is given to John as his mother in the new spiritual order of relationships.

Then, in the beginning of Acts, Luke was careful to point out that Mary was present with the apostles in Jerusalem in the upper room as they prayed to receive the Holy Spirit. The implication is that Mary exercised her spiritual motherhood, guiding the apostles in this critical moment that led to the birth of the church.

In his recent encyclical on Mary, *Redemptoris Mater* (Mother of the Redeemer), Pope John Paul II points out the parallel between Mary's role in the birth of Christ and the birth of the church.

The person who links these two moments is Mary: Mary at Nazareth and Mary in the Upper Room at Jerusalem. In both cases her discreet yet essential presence indicated the path of "birth from the Holy Spirit." Thus she who is present in the mystery of Christ as mother becomes—by the will of the Son and the power of the Holy Spirit—present in the mystery of the church. In the church too she continues to be a maternal presence, as is shown by the words spoken from the cross: "Woman, behold your son!"; "Behold your mother."

All of this showering of blessings and gifts on Mary raises an uncomfortable question. Why Mary? Why only one human being? It is as if this one human being (who is essentially no different than any other human being) is being ripped out of our human family's grasp and set up as some kind of far-away demi-goddess.

This concern has led to a new understanding of Mary and her role in our faith. When the fathers at the Second Vatican Council took up the question of how to present the church's teachings on Mary, they were faced with a basic question: Should there be a separate document on Mary or should the teachings be a part of the larger document on the church?

When the fathers opted for the latter, it was not to downplay Mary's role in our faith as some people have imagined. Rather it was to put these teachings in their proper perspective.

According to Dominican Father Frederick Jelly, an expert on mariology (the theology of Mary), Vatican II has helped

shift Catholic understanding of Mary away from privileges and toward sharing. As Father Jelly said in his book, "Madonna," "instead of beholding Mary's special graces and privileges as is lating her from us, we see them as revealing what God intends ultimately for all who have been redeemed by Christ."

This gives us an entirely new perspective on Mary. She is not a demi-goddess or some fairy-tale exception among Christians. She is like us—one who is redeemed by Christ. She is like a model home in the new housing development that is the church.

Someone might ask: But wasn't Christ supposed to play this role? Yes, but Christ is divine as well as human. He is more like the set of master plans from which all the other houses are built. Mary is completely human—and in this way is more like us.

Well, what about Joseph? Yes, his fatherhood too is a fatherhood in the new order, a fatherhood that goes beyond fatherhood in the human order. As the Gospel of Matthew makes clear, Joseph's fatherhood is a fatherhood in the spiritual order (Matthew 1:18-25) and therefore extends in some way to every member of the body of Christ. But the church is only beginning to come to grips with what this fatherhood means.

Thus, the grace that is visible in roles of Mary and Joseph is the destiny of each of us. But in order to understand what this new fatherhood and motherhood mean, we have to start with where it first became visible. It became visible first with Mary and Joseph, the human mother and father of Christ, in order to make clear to us where it comes from—it comes entirely from Christ.

What we see here is the same pattern that we find throughout the history of salvation as it is told in the Bible. God likes to work with models. God calls forth the human nation Israel to become the model for the spiritual nation of the church. God has the Israelites build the ark and then the temple which become models in a different way for the church.

Like a patient teacher, God has broken the ultimate goal into understandable pieces which are slowly put back together so we can better understand what God is doing.

Mary, then, has a certain role to play in our understanding of all that God is doing. She, too is a model for the church.

Mary and the church have a number of fascinating parallels as the Vatican II document on the church makes clear.

The church indeed contemplating (Mary's) hidden sanctity, imitating her charity and faithfully following the Father's will, by receiving the word of God in faith becomes herself a mother. By preaching and baptism she (the church) brings forth sons who are conceived of the Holy Spirit and born of God, to a new and immortal life. She (the church) herself is a virgin, who keeps in its entirety and purity the faith she pledged to her spouse (Christ). Imitating the mother of her Lord, and by the power of the Holy Spirit, she (the church) keeps intact faith, firm hope and sincere charity.

If Mary then is the mother of the church, it is because she was the one who received that particular coin from God. She received it not because it was hers, but only to hand on to us. For because we all belong to God, God's coin now belongs as a gift to all of us.

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Friday, July 31	Sacred Heart, Indpls.	7:30 PM	

(Followed by All Night Vigil)

Covenant House's Fr. Ritter undergoing cancer treatment

by Sister Mary Ann Walsh

WASHINGTON (NC)—Franciscan Father Bruce Ritter, founder of Covenant House, an internationally known program for runaway teens, has begun undergoing chemotherapy for Hodgkin's disease, a form of lymphatic cancer.

The 60-year-old priest was diagnosed as having the disease June 28 at New York University Medical Center, John Kells, an aide to Father Ritter, said July 6.

Doctors predict that because the cancer was diagnosed early, with six months of chemotherapy and radiation Father Ritter's chances of a complete cure are "very good," Kells said in a telephone interview.

While receiving the weekly treatments on an outpatient basis, Father Ritter continues to live at Covenant House, the first shelter

he founded in 1977, a block from Times Square in New York City.

Kells said Father Ritter was "somewhat nervous" when he learned of the disease. However, in an interview with Bill Reel, columnist for the *New York Daily News*, Father Ritter said the disease was an opportunity to take stock and "probably the greatest gift I've received since my ordination."

"I've been delivered from a sudden, unprovided-for death," he told Reel, a longtime friend.

"This was a shot across the bow, not a direct hit in the engine room. I'll be able to spend more time with the kids and I'm going to think hard about how the mission of Covenant House—which is to make works of the church manifest, to make the presence of Christ real—can be transmitted."

Today's Faith

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Stories that speak for themselves

by Cindy Liebhart

In the labor and delivery ward of San Francisco General Hospital, the woman sat nervously between contractions, tapping one hand and foot, crying softly. Alone and frightened, she seemed relieved to see Sister Judith Benkert come through the door.

Sister Benkert bent down to talk with the woman, putting an arm around her, encouraging her to remember to breathe deeply, not to pull away from the contractions. "I know what the pain is. I know it hurts," she said gently. "Work with your body."

It was her day off but Sister Benkert, an Adrian Dominican and a midwife at the hospital, was giving me a brief tour of the ward.

Earlier the 43-year-old sister told how, as a young nurse, she was reluctant to teach childbirth classes "because I didn't have the personal experience." But when couples told her "it was wonderful to be associated with a sister" in this environment, she grew in confidence.

Sister Benkert's decision to become a midwife resulted from hearing over and over that couples had questions not being answered by their physicians. She wanted to help couples understand pregnancy better, both its physical and emotional aspects.

With the support of her religious community, she enrolled in a midwifery program at the University of Mississippi and worked as a midwife in the rural South before returning to California.

How does she connect her work with her life as a religious woman? Sometimes it is difficult. Sister Benkert admitted, especially when she considers the traditional Dominican emphasis on preaching.

"Any caring woman can be a good midwife," she said. "Nobody does it because I'm Sister Judy. So I try to do what I do well. I try to be in a relationship with the woman, more than just a provider."

"I have to preach through touch, through my hands."

From parishes to prisons, offices to hospitals and schools, sisters today contribute to the work of the church in countless capacities. A handful of interviews with religious women in San Francisco only begins to suggest the variety and vitality of their ministries.

Their stories speak for themselves.

John came to see Presentation Sister Cieta Herold in June 1986, seven weeks after discovering he had AIDS. Owner of a successful business, he was apprehensive about going back East to tell his parents he was gay and that he had acquired immune deficiency syndrome. Sister Herold remembers telling him "not to underestimate his mother's intuition" and giving him practical advice to help with the visit. She told him to call any time he needed help.

John called again in January. He wanted to see a priest.

After that, Sister Herold saw him regularly. As John's health deteriorated, she brought him the Eucharist, listened to him, prayed with him. He had (See SUPPORTING, page 11)



Sisters who serve in San Francisco

by Cindy Liebhart

On Thursday afternoons, St. Anthony Clinic in San Francisco closes its doors so the staff can catch up on paperwork. The cheerful, airy waiting rooms, usually bustling with dozens of drop-in patients, are quiet then. The spotless corridors lined with colorful children's toys give no hint of the wretched living conditions from which most of the clinic's patients come.

Showing me around the facility on one such afternoon, Holy Name Sister Mary Berchmans Trentacoste, clinic head nurse since 1981, said she tries "to be a loving presence in the lives of people who have been rejected" by their families, by society. And there are many here.

Outside the storefront clinic lies the Tenderloin District, a hard-core inner-city area of seedy apartment buildings, sleazy bars and porn shops. Its inhabitants include more than 12,000 Southeast Asian refugees as well as scores of indigent men and women, alcoholics, drug abusers, the mentally ill. Drug trafficking and prostitution run rampant.

St. Anthony Clinic is part of the St. Anthony Foundation, which offers extensive services for the poor including a dining room, a thrift shop, an employment office and a rehabilitation farm for men. The clinic

itself, which received 16,000 visits in 1986, provides medical care for adults and children.

Besides administrative responsibilities, Sister Trentacoste acts "as a trouble-shooter for patients," helping to enlist services or to locate supplies—wheelchairs, eyeglasses—the clinic does not normally provide.

In Sister Trentacoste's tiny office, a photograph of a pretty, smiling girl serves as an example. The child lives with her grandmother in a hotel room; her mother, a drug abuser, rarely comes to visit.

Concerned that the child was growing up in an unhealthy atmosphere with only the dangerous streets to play in, a clinic pediatrician asked Sister Trentacoste for help. She was able to find a free slot in a day-care center where the girl "could be safe, develop socialization skills and receive intellectual stimulation."

Since then Sister Trentacoste has been collecting children's books for the little girl who loves to read. To encourage the child's budding interest in music, Sister Trentacoste recently gave \$20 to her grandmother to purchase a tape recorder.

"I try to serve people in ways that go beyond handing out aspirin and Band-Aids," Sister Trentacoste said.

She is quick to point out that no overt "preaching" is done at the clinic. In many ways, Sister Trentacoste said, she tries to follow the example of the early Christians.

"If you're working with the disadvantaged you really can't preach to them until you meet some of their needs," she said. She tries to communicate Christian values through her example of respect and compassion for others.

The 56-year-old nun sees an important connection between her work and her vocation. She joined the Holy Name sisters 33 years ago in response to what she now understands as a call to serve the poor.

"I had always been interested in finding a way to go to the missions," Sister Trentacoste said. Deterred briefly by her mother's protests when, at 18, she announced she wanted to enter the Maryknoll Sisters, she went through nurse's training and worked for a year before entering the Holy Name community.

She spent 15 years in Lesotho, Africa, providing rural health care and midwifery services before coming to St. Anthony's.

For Sister Trentacoste today, "putting on my white jacket in the morning says a lot about who I am as a person and a religious woman—sharing in the healing mission of Jesus."

This Week in Focus

Women Religious today fulfill diverse roles in the church and in society. Anticipating Pope John Paul II's September U.S. pilgrimage and his visit to San Francisco, where he will meet with members of religious orders, Cindy Liebhart travels to San Francisco, Calif., to speak with women Religious about their life and their work. She interviews Adrian Dominican Sister Judith Benkert, who serves as a hospital midwife, and Presentation Sister Cieta Herold, whose parish ministry includes active work with AIDS victims and their families.

Liebhart also interviews Holy Name Sister Mary Berchmans Trentacoste, whose work as a nurse takes her into San Francisco's Tenderloin District. Sister Trentacoste says that she tries "to be a loving presence in the lives of people who have been rejected."

Finally, in our Education Brief, Liebhart speaks with three San Francisco sisters who are actively

involved in the education and formation of adult Catholics today. Liebhart is associate editor of the NC Religious Education Package.

Stan Konieczny, a staff writer for *The Messenger* in the Diocese of Belleville, Ill., tells the stories of three women Religious whose ministry is to the poor in East St. Louis, Ill. School Sister of Notre Dame Paulyn Snyder tells him that educating people is at the heart of her work as a social worker, but that through her work she herself is served, for she discovers God among the people she meets.

Father John Castelot says that communities of men and women Religious arose in the fourth century to recapture something of the fire and dynamism of the earlier and smaller Christian communities of New Testament times. The communities of Religious wanted to model what the Christian life could be and show that it was still possible to live as Christians in the real world, the scholar adds.

The Bible and Us

How Religious communities got started

by Joba Castelot

Christianity was an underground movement for its first three centuries. According to Roman law, a religion was lawful only in the country of its origin. After the fall of Jerusalem in 70 A.D., there were not many Christians left in their country of origin. Whenever they went, then, they were automatically outlaws.

These Christians were always subject to denunciation and arrest, so they maintained a low public profile. Their communities were small. They met in private homes or in the Roman catacombs, underground burial places.

Yet Christianity grew apace. And as the New Testament reveals clearly, the first Christians took the promise that they made at baptism seriously.

As St. Paul points out in the letter to the Galatians, in baptism Christians take on a new lifestyle. They leave the old life behind and commit themselves to a new life.

A historic turning point in Christianity came with the conversion of the Emperor Constantine in the fourth century. His declaration that Christianity was a licit religion meant Christians could come out from hiding. However, this was not an unmixed blessing. Not having to fight for their existence, the Christian communities were at risk of losing some of their fire and dynamism.

Shortly after the time Christianity became legal, religious congregations of men and women began making their appearance. These first religious orders were trying to recapture the ordinary Christianity of the past.

They reverted to small communities, modeled after the early communities of the New Testament where members could know, love and serve each other and the larger community in a more personal way.

The first communities of Religious realized too the witness value of small groups that stood out from the crowd. They tried to show that it was still possible—not just for themselves, but for others—to live the gospel ideal in the world.

The closest thing to groups of women in service to the community in the New Testament would have been the order of "widows" described in I Timothy 5:3-16. They apparently were chosen to dedicate themselves in a special way to prayer and social work of various kinds. As widows, these women evidently had leisure and could take on special tasks for their communities. But, by and large, the need for such organizations apparently wasn't present early on.

Paradoxically, the liberation of Christianity made such special witness and service necessary. Countless numbers of unselfish women and men have answered this need ever since. And their ministries have been as varied as the changing cultures and needs of the Christian people in succeeding generations.

Sisters work to train lay leaders

During Lent, Mercy Sister Suzanne Toolan traveled every evening to parishes throughout Northern California, teaching people a prayer form known as Taizé Prayer Around the Cross that incorporates chant, Scripture, silence and intercessory prayer.

For many lay people, this prayer form is "a fresh path to the heart of Christianity," said Sister Toolan, director of Mercy Center Institute of Contemporary Spirituality in Burlingame, Calif. The center, which she helped to found, offers retreats, shared scripture study, programs on Christian living, days for prayer and meditation.

Sacred Heart Sister Linda Hayward, coordinator of

ministries at Mission Dolores in San Francisco, tries to help lay people recognize their own gifts and to use them in service to others.

"I've been given the opportunity for education, formation and growth in prayer," she said. "That is something I must share." Through training programs for liturgical ministers and couples who lead marriage preparation programs, she hopes to build "competence and confidence" among lay ministers.

Sisters Toolan and Hayward are two examples of the many sisters today involved with the training and formation of adult lay Catholics.

"For so many years religious women have been involved in teaching children," said Daughter of Charity Hilda McGinnis. Then they got parents involved in sacramental preparation. Several years ago, however, she began to wonder, "Who is doing anything for the adults?"

Currently Sister McGinnis directs the permanent diaconate program in the San Francisco Archdiocese. Permanent diaconate training, she pointed out, was "really the first formalized program whereby married couples got a solid spiritual, theological, pastoral formation by which to serve the church."

Supporting AIDS victims

(Continued from page 9)

been away from the church for some time, she said, but now "he was really hungry for the spiritual."

She prayed with John's parents when they came out to see him for the last time. His father, who had had difficulty at first dealing with his son's revelation, "fell to his knees, put his head on his son's lap and wept," she recalled.

John died in April.

In the heart of the city's gay community, 65-year-old Sister Herold works as a pastoral associate at Most Holy Redeemer Parish. One of her principal responsibilities—along with training liturgical ministers and serving the parish elderly—is ministry to gay and lesbian parishioners. "I try to be a person to whom gay people can come and feel comfortable, non-judged," Sister Herold said.

Much of her work involves providing support and guidance to AIDS patients. Many begin to re-evaluate their values, she said; some wonder "why they shouldn't just end it all now."

She also volunteers in the parish's program to assist AIDS victims with home care, meals and other practical necessities.

How does she cope with so much illness and death? The support of her religious community is essential, Sister Herold said.

"Every once in awhile I need to withdraw or it can really get to me," she added. "When I've seen a person—one day young and alive and the next day gone on to eternity, and yet somehow we're still connected—well, it remains a mystery to me."

Food for Thought

God is the one who calls people to the religious life. He does so in a variety of ways, though "in an age where there is ear-shattering noise it is often difficult to hear" him, writes Sister of St. Joseph Marcella Holloway in "Should You Become a Sister?" For some, there never was a time when they did not want to be a woman Religious. For others, the call comes later and quite possibly isn't all that welcome at first. And some women work for a number of years, only gradually coming to an awareness that something is missing in their lives; then they hear God calling them to the religious life. Sister Holloway says. This little book gives a bird's eye view of what it means to be a sister, the vows that they take, the differences between the active and the contemplative life for women Religious, and the future of religious orders. Examples from the Bible and contemporary life add interest to the narrative. (Liguori Publications, One Liguori Dr., Liguori, Mo. 63057. 1978. Paperback, \$1.50.)

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Children's Story Hour

Katherine's life is turned inside out

by Janaan Manternach

Katherine Drexel's family was well known in Philadelphia 100 years ago. Her father was a wealthy banker. He loved his family and had more than enough money to care well for all of them.

It was a happy day for the Drexel family in 1858 when Katherine was born. But sadness came early to Katherine's life. Her mother died while she was still an infant.

Two years later her father remarried. Her new mother raised Katherine and her sister Elizabeth with much love.

As the girls grew older, their parents took them to Europe. They traveled to many historic places and studied along the way. It was exciting.

When Katherine was a young woman, she became aware how many people had much less than she had. She came to realize that American Indians and blacks in America suffered from much poverty and prejudice.

Just about that same time, her father and stepmother died within two years of each other. Katherine inherited two large fortunes of millions of dollars. She decided to give most of her money to the missions serving native Americans and blacks. She visited Rome and asked the pope which missionary group could best use her donations.

But Pope Leo XIII surprised her by suggesting that she become a missionary herself and use her money to help the disadvantaged people she wanted to serve.

Back in Pennsylvania, Katherine lived for two years with the Sisters of Mercy in Pittsburgh. Then in 1891 Katherine and some young women began a new religious community called the Sisters of the Blessed Sacrament for Indians and blacks. Their convent was the Drexel's former summer home.

Mother Katherine's community began schools for blacks in segregated cities of the South and missions for American Indians in the Southwest. They began Xavier University in New Orleans. At that time, only a few Catholic religious communities worked with blacks and native Americans. Mother Drexel and her community helped to fill the gap.

She spent her energies and her fortune for America's suffering minorities for many years. In 1935 a heart attack struck Mother Drexel, then 77, but could not stop her. After recuperating, she continued her missionary work, visiting the missions and schools of her community which were located all over the United States.

When she was too old and weak to travel, Mother Drexel spent most of her time praying. Finally, in 1935, she died at age 96.



What Do You Think?

What did the pope say when Mother Katherine Drexel talked things over with him? What did she do afterward? Whom did she serve?

Children's Reading Corner

"Mother Cabrini's Dream," by Mary Montgomery, and "Mother Seton Starts a School," by Jan Johnson, are stories of two women who were members of religious orders. Their lives were such examples to others that they have been declared saints. Mother Cabrini, born in Italy in 1850, became the first American citizen to be canonized. Elizabeth Ann Bayley Seton, born in New York in 1774, founded the first American order of sisters. She is called the founder of the American Catholic School system. These two small books give interesting and inspiring information about two runs in the American Catholic Church. (Winston Press, Minneapolis, Minn. 55403. 1979. Paperback, \$1.50.)

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the Sunday Readings

15TH SUNDAY

by Richard Cain

Isaiah 55:10-11
Psalm 65:10-14
Romans 8:18-23
Matthew 13:1-23

JULY 12, 1987

Life is often frustrating. I may know what I want to do. But that doesn't mean that I can do it.

For example, not too long ago I decided to change the oil in my wife's car. After reading the manual and gathering my tools, I started to loosen the plug at the bottom of the engine to let the old oil out. But the plug wouldn't budge. I tried everything I could think of short of destroying the car—without success.

I was totally baffled. I had applied more than enough force to loosen the plug. I had even tried turning it both ways. Nothing. Finally, filled with anger, I had to stop and seek help. I was angry because I knew what I wanted to do, but seemingly was powerless to accomplish it.

As human beings with limited knowledge and patience, we expect to be frustrated. But as the first reading taken from Isaiah points out it is not the same way with God.

This part of Isaiah was written after the nation of Israel had been destroyed and the people taken into captivity in Babylon. This event had a devastating impact on the faith of the Israelites. It struck at the heart of their whole relationship with God.

The Israelites believed that long ago God had called them to be a special people. They believed God had led them out of slavery and promised to make them a powerful and prosperous nation.

That is why they had such a hard time dealing with the destruction of their nation. Had God failed? The author of the first reading's answer was a categorical "no."

Unlike human desires, God's desire or word could never be frustrated. It was like the rain and snow falling down from the sky. As long as the rain and snow fell, the crops would grow and there would be food to eat. It was the

same with God's word. His word was law. Once God decided something, it happened. Always. Without fail.

The Bible says that God is never frustrated. But in a certain sense God does know what it is like to be frustrated. God took on human form in Jesus. And Jesus repeatedly experienced frustration when people rejected him and his message.

The frustration that Jesus experienced raised a doubt in the minds of his followers much as the Babylonian exile did in the minds of the Israelites. How could the Messiah, God's anointed one, be rejected? Was Jesus really the Messiah?

Jesus' response was to tell the parable of the sower given in this Sunday's gospel reading. When a farmer sows his or her seed, not all the seed grows up to yield a harvest. Yet unless there is a disaster, when the harvest is gathered there is more seed than when the farmer started.

It is the same way with Jesus' mission. God desires to save everyone through Jesus. But the success of that desire also depends on each person accepting the help that God offers. Some people seem to refuse the help. Yet when the harvest is ultimately gathered, God's desire for salvation will be accomplished.

In the second reading Paul approaches the problem in a different way. When we look at the world around us, we see much evil and suffering. It can seem that God lacks the power to fully do what he desires. But when we look at the big picture over time, we see that this is not so. At this point it is beyond our complete understanding, but somehow God's desire will be fully accomplished.

Oh, about the plug at the bottom of my wife's engine. I had it all wrong. It turned out I was trying to loosen one of the bolts on the transmission! Thank God it didn't turn!

the Saints by Luke

St. AMALBURGA



ST AMALBURGA WAS BORN IN BRABANT. THE EXACT DATE OF HER BIRTH IS NOT KNOWN. SHE WAS A RELATIVE OF PEPIN OF LANDEN. SHE MARRIED COUNT WITGER AND THE COUPLE HAD THREE CHILDREN. TWO OF THE CHILDREN, GUDULA AND REINELDE, ALSO BECAME SAINTS, AND THE THIRD, EMEBERT, BECAME A BISHOP.

AFTER HER HUSBAND BECAME A BENEDICTINE MONK AT LOBBES, SHE BECAME A BENEDICTINE NUN AT MAUBEUGE, FLANDERS, WHERE SHE DIED AROUND 690.

HER STORY IS OFTEN CONFUSED WITH THAT OF ANOTHER AMALBURGA WHO DIED IN 770. THIS NUN IN MUNSTERBILZEN, BELGIUM, ACCORDING TO LEGEND WAS A WOMAN OF GREAT BEAUTY WHO WAS HARASSED BY KING PEPIN WHEN SHE REFUSED TO MARRY HIS SON CHARLES. THE FEAST DAY FOR BOTH AMALBURGAS IS JULY 10.

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The Pope Teaches

Jesus' use of "abba" has a special meaning

by Pope John Paul II,
remarks at his general audience July 1

Jesus' self-revelation as the son of God is given a unique expression in the Aramaic word "abba," with which he addresses the Father, and which indicates the awareness of the unique and exclusive relationship existing between himself and the Father. This word contains the whole truth of St. Luke's phrase: "No one knows who the Son is except the Father, or who the Father is except the Son, and any one to whom the Son chooses to reveal him" (10:22). The word "abba" in a sense summarizes the whole truth of the intimate life of the Blessed Trinity.

The word is taken from the vocabulary of family life, and speaks of the personal communion between father and son. On Jesus' lips it expresses an intimacy which the Old Testament did not know. Yet Jesus always spoke of his Father in this way, and he brought his listeners to understand that when he spoke of his Father he meant it in the special sense of "abba—my father."



When the disciples ask Jesus to teach them to pray he responds with the prayer of the "Our Father." In this way they too are led to understand their sharing in divine sonship. "To all who . . . believed in his name, he gave power to become children of God" (John 1:12). And although Jesus always draws a distinction between "his father" and "our father," giving to the term "my father" the meaning of an exclusive father-son relationship, it is still the same God whom we, as adopted children, call "father." In this sense we are to grasp the words of St. Paul: "Because we are children, God has sent the spirit of his Son into our hearts, saying, 'abba, father!'" (Gal 4:6). When we call God our "father," we are addressing the same person whom Jesus called "abba."

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Question Corner

The Byzantine Rite

by Fr. John Dietzen

Q I read your Question Corner in our archdiocesan paper and have a question. I got used to the Byzantine Rite in Spanish (I'm a Central American) and I loved it. The music, incense, God's people participating in the liturgy with the priest, all this was spiritually lifting and made me feel like I was born again.

Suddenly word came from somewhere that the priest would be moved. Everything was joyful, loving and beautiful. I am now attending a Roman Catholic church and in the liturgy I feel abandoned. Why don't we have a rite like the Byzantine, or at least try to teach our priests to renew or something? After all, you are teaching that Christ lives. We are not praising a dead God. (California)

A I admit right at the start that I have no answer or solution to the problem you raise. I believe many Catholics will find your letter interesting, however, and it certainly invites some serious reflection by lay people and by us priests.

For one thing, it is a reminder that ours is a very big church with room for lots of ways of praying, believing and worshipping. The Byzantine Rite (or church) is one of many that are part of the Catholic

Church on earth. Anyone who has shared in its liturgies, when they are celebrated fully and well, is reminded again of the glorious varieties of our faith and that a joyful, exuberant liturgy can still be awesome and reverent.

One hopes that the same awareness is experienced in many Roman Rite liturgies as well.

As you have discovered, in general, Roman Rite celebrations are more subdued—and certainly shorter—than those of most other rites. But "ar more flexibility and creativity already are possible even in our Roman Rite than one usually experiences at Mass.

The missal and other liturgical books provide for numerous options, not only in choice of words but in other ways, that we have hardly begun to explore.

As you suggest, an unbeliever who walks into our liturgy should experience some inkling that it is a living, happy God that we worship and that he is with us and in us as we celebrate.

Q I am a Catholic, very strong in my faith and have never been married. The man I wish to marry was married before and divorced. At that time, both of them were not Catholic and were never baptized. About nine months ago he became a Catholic and, of course, received first Communion and confirmation.

We now wish to marry. Will there be any problem? He is strong in his faith and we are both growing together in our Catholic religion. We hope you can help us. (Pennsylvania)

A From what you have told me a marriage between you and your friend in the Catholic Church seems quite possible. It would require, however, action by the marriage tribunal of your diocese and could take a little time.

Such a process would be initiated by a priest in your area, preferably your parish priest. Please go to him, tell him your hopes and ask him to help you.

(A free brochure outlining Catholic prayers, beliefs and precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, IL 61701.)

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

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Family Talk
The best way to grow

by Dr. James and Mary Kenny

Dear Dr. Kenny: I want to grow mentally and emotionally, to become a mature person, to fulfill my personal potential. What is the best way to grow? What does it mean to be mature? I would like to be the best possible human being I can be. (New York)

Answer: Good for you. All of us strive to be the best human being we can be, but for some, "best" means simply to be free from any fault. This is the "absence theory" of health or excellence. If my body is free of illness, if my mind is free of anxiety and depression, then I must be in good shape.

Still others define "best" in terms of wealth and prestige and power. This is materialism. If I make a great deal of money, if others recognize my efforts, if I am in a position to control others, then I must be the "best."

Many famous psychologists like Erik Erikson, Abraham Maslow and Erich Fromm (not to mention Leo Buscaglia) identify love as the measure of maturity. Love, too, tells me that the mark of the good person is love of neighbor. The goal of maturity (and sanctity too) is growth in one's capacity to express love.

Thus you ask a very important question: What are the qualities that you should strive for? Here are four specific suggestions:

The mature person accepts himself and others, not as he wants them to be but as they are. You can love someone without approving of everything they do.

Acceptance means not judging and not blaming and not constantly looking to assign fault. It means listening and responding to pain with empathy and understanding rather than immediately offering counsel and advice.

The mature person is open, both open-minded and openhearted. You are open to new ideas and new experiences, without the burden of prejudice. Especially you are open to others with different values and lifestyles, attempting to hear and understand their point of view.

Openness means being ready to share your own heart and hurts, to take the chance of self-revelation, without being defensive and hiding your faults and feelings. Openness means being humble and honest with others, sometimes "wearing your heart on your sleeve," risking vulnerability.

The mature person trusts. You are able to see the good in others, to risk being tricked and fooled and cheated occasionally. You trust yourself as well, your own reactions and instincts. Trust means viewing the world mostly as an "OK" place. It means being more apt to anticipate good than evil from others. It means living for the moment, enjoying the present, trusting in God.

The mature person is generous. You are willing, even eager, to share your time and your money. You are free to indulge yourself and equally ready to spend yourself and your goods on others.

Generosity sees the good of the other person as identical with your own. It means treating the other person as if he were with you. It means giving without counting or measure.

The paradox is that to find your "self" you must give yourself away. Erikson, Maslow and Fromm all realized that the fully actualized self was a self that went beyond itself. You find your "self" in loving others.

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

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Vatican Letter

Waldheim visit has pluses and minuses



Austrian President Kurt Waldheim with Pope John Paul II

by Agostino Bono

Austrian President Kurt Waldheim spent two hours at the Vatican, and the significance of his state visit was as varied as it was controversial. For many Jewish leaders it rolled back much of the advances made in Catholic-Jewish relations in the past 20 years. For Waldheim it helped overcome his world image, damaged by accusations that he was involved in Nazi war crimes as a German army officer in World War II.

For Pope John Paul II it was a way of strengthening ties with Austria's heavily Catholic population and of emphasizing Austria's crucial position as a neutral European country in East-West issues. Yet, it also meant facing heavy criticism.

Waldheim came away from the meeting with clear gains. He can now say he was received by one of the world's major moral leaders despite the allegations. He has the color photographs to prove it. The visit ended the de facto diplomatic isolation of Waldheim by Western countries since his election a year ago. He expressed confidence that it would open the door to state visits to other Western countries.

Furthermore, during the visit the pope praised Waldheim's record as an international diplomat and did not publicly raise the issue of the Holocaust or Waldheim's war record. Waldheim said the allegations against him were "false" (in a newspaper story) during a 10-minute private meeting between the two men, prior to their public appearance for an exchange of speeches.

The losses for Waldheim were minor: reiteration of the accusations against him, some protest marches by people he already knew oppose him, and a snub by the Italian government.

The losses were major for many organizations actively involved in Catholic-Jewish dialogue aimed at overcoming centuries-old prejudices and improving relations. The efforts began after the Second Vatican Council, which encouraged improved Catholic-Jewish relations and stated that Christianity cannot be used to justify anti-Semitism.

Successes of improved relations have included publication of Catholic guidelines on how to teach about Judaism, numerous papal condemnations of the Holocaust, and statements by the current pope defending Israel's right to security. Many Jewish leaders did not see the visit as a meeting between two heads of state. They perceived it as a papal blessing for Waldheim, the World War II German officer under suspicion.

Upon learning of the meeting, many Jewish groups in the U.S. not only criticized it but threatened to boycott the September papal meeting with Jewish leaders in Miami. They hoped their pressure would result in a strong statement at the meeting making clear papal opposition to Nazi war crimes. This did not happen, causing complaints that Catholic-Jewish relations had suffered serious damage.

For the pope, the pluses and minuses were clear. He solidified his relationship with Austria's 87 percent Catholic population a year before his next pastoral visit. The accusations against Waldheim, who has a long record of Austrian public service, have affected many Austrians deeply. By extension, the allegations have been interpreted as criticism of widespread Austrian complicity during World War II.

Papal and Vatican statements defending the meeting have emphasized that Waldheim is welcome as the democratically elected representative of a "noble" Austrian people and of a nation deeply rooted in Catholicism.

The meeting also gave the pope a strong ally: the head of a country regarded as strategic by the Vatican in East-West relations and in fostering European unity. Austria is a neutral country surrounded by Soviet bloc and Western nations, making it a natural mediator.

The minuses are the harmful effects on the carefully nurtured Catholic-Jewish relations. It has sparked a resurgence of accusations that this is

another example of the church's historic insensitivity to the Jews.

In defending the meeting, the Vatican has seen the need to remind people of Pope John Paul's numerous condemnations of the Holocaust and of the racist policies of Nazism. Yet most people will see the photos of the pope and Waldheim shaking hands but will not read an official statement nor a speech on the Holocaust.

While the pope and Waldheim met, about 150 demonstrators protested outside the Vatican. Some held up a hangman's noose; others, a sign saying: "Waldheim offers the gallows; the pope offers the cross." Waldheim left the Vatican after two hours, but the controversy continues.

My Journey to God
Psalm of the Baker

God is the baker for he makes the bread and the bread is his.

The mystic-y of the bread is his for he made it.

It is within the ripe kernel of wheat

And the ripe kernel of wheat is within it.

Scattered by the wind but it is not lost;

It carries life wherever the wind blows.

In his field he has a little plot lying under snow;

In it he sowed living bread.

The best seed which God had sown

Was the seed of his Son's life.

—Amelia Sorg Rebelo

(Rebelo said: "Many years ago I wrote this as an assignment. Easy titles were used for psalms, such as 'Psalms of the Dishpan.' Out of the group, my psalm was read to the class. I was surprised to have mine chosen. Maybe others would like it too. I now live in Cleveland and attend St. Leo parish. But my parents send me The Criterion. They live in North Vernon and attend St. Mary's parish. I read and sometimes clip out 'My Journey to God' and send it to people I know it might help.")

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ENTERTAINMENT

Viewing with Arnold 'Roxanne' is failure in moral dimension

by James W. Arnold

Mixed feelings are the pre-circled response to the new Steve Martin film, "Roxanne," in which the comedian collaborates as writer and star with Aussie director Fred Schepisi to remake "Cyrano De Bergerac" as a contemporary farce.

Martin always tries for something more than a little off the beaten track, and Rostand's charming tale about the gallant, poetry-spouting swordsman with the long nose surely qualifies.

Cyrano chooses, out of loyalty to a dead comrade, to serve his beloved from afar. You love Martin for trying it, especially in a wasteland of dumb summer movies, since he treats the classic play with obvious affection. Yet, the changes necessary to accommodate today's grosser tastes produce a queasiness in the gut that Alka Seltzer cannot cure.

"Roxanne," of course, is not "Cyrano," but only a loose adaptation. One is the ultimate tragic romance, designed to break the heart and uplift the spirit. The other is a very broad slapstick piece requiring by nature a happy ending and not very much to think about. But you can't help compare them, since "Roxanne" could not exist without "Cyrano." The feeling is something like reading "Oliver Twist" in Comic Book Classics.

Martin's C.D. Bales is the bachelor fire chief of a small ski town in the Pacific Northwest. His nose, like Cyrano's, is grotesque—a good three inches—and more symbolic than real. As designed by Michael Westmore, it somehow seems natur'.



His Roxanne (Daryl Hannah, the mermaid of "Splash") is a beautiful lightweight who comes to spend the summer studying a comet. Chris, the inarticulate hunk she thinks she wants (played by Rick Rossovich), is a new fireman hired to beef up the town's klutzy volunteer brigade.

Much of the comic mood is set by the hi-jinks of these clowns, who are to fire what the Keystone Kops were to crime. Other subplots and minor characters bob in and out of the movie (there were 27 script drafts) like decoy ducks on wires.

With some success, Martin and Schepisi ("Iceman," "Plenty") use this improbable setup to rediscover the spirit of the play. The town (the locale is Nelson, B.C.) itself is fresh, with steep-hilled streets and green mountains in the near distance. C.D. is an upbeat guy except when there are derogatory references to his schnozz, and an echo of Cyrano's swashbuckling is caught in encounters with tormentors.

Graceful and acrobatic, C.D. duels a pair of bullies on the sidewalk, armed only with a tennis racket against their ski poles, calculating the score as in a tennis match. Later, challenged in a bar by an out-and-out snob who mocks his "big nose," C.D. comes back with 20 more creative insults by category about noses, delighting the crowd and nicely updating a favorite scene from "Cyrano."

C.D. is, of course, smitten with Roxanne, but believes his nose is a hopeless obstacle. When he helps Chris write poetic letters to her, she's swept away by the words and expects Chris to be as romantic in person. ("You have to be a great body" is the peak of his actual imagination.) C.D. radios lines to him through earphones hidden under the tabs of an



MODERN CYRANO—Steve Martin as C.D. has a difficult time keeping secret his love for Roxanne, played by Daryl Hannah, in "Roxanne," a Columbia release. This modern adaptation of Cyrano De Bergerac offers "a relentless assortment of nerdy aphorisms and vulgarisms, brief, partial nudity and yet another vision of woman as a sexual object," says the U.S. Catholic Conference, classifying the comedy A-III. (NC photo)

earmuff cap but the transmission gets mixed up with police calls. In a re-creation of the famous balcony scene, C.D. feels Chris ideas by acting them out in the goofy style of "Charades."

Funny enough, but it does tend to be strained and nonsensical. This is not an era in which letter-writing or even spoken wit counts for much, and we're expected to accept the fire chief's unlikely verbal powers as a given and his willingness to help Chris with little motivation. (Cyrano's noble self-sacrifice is a bit out of style.) At its best, the movie keeps these skeptical thoughts temporarily at bay.

Its larger failure is in a moral dimension. Cyrano's luminous spirit cannot credibly exist in a context in which sex is casual and love is merely lust and instant gratification. When C.D.'s words turn her on, Roxanne invites Chris to bed. Moments after they realize their affection, Roxanne and C.D. are also en route to the sack. It's also predictable that Martin as writer is unable to resist the sexual implications of C.D.'s proboscis. Movies this year seem to have agreed to escalate dialogue about male sexual equipment in general, especially by women.

These are only examples, but "Roxanne" is raunchy enough to remind us that the assumption of love as sacred-

and-once-and-forever, so essential to classic romance, cannot be achieved in a film that tries to please vacuous 1980s mentalities.

You could also complain that an ending in which Cyrano and Roxanne live happily ever after (or at least for one night) is a typical 1980s fantasy. Inner beauty is great, but rarely triumphs over exterior ugliness. Rostand knew better. Cyrano may not have won the girl, but his victory was in—if you'll excuse the expression—the purity of his heart.

That was achievable for him, and for us, but not now much in demand.

(Creative but unsatisfying classic spinoff; flat moral tone, sexual innuendo; okay mainly for Steve Martin buffs.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Snow White and the Seven Dwarfs	A-I
Innerspace	A-II
Full Metal Jacket	A-IV
Straight to Hell	A-III
Good Morning, Babylon	A-III

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

TV episode profiles film director William Wyler

by Henry Herx and Tony Zaza

The second season of the "American Masters" series began with a documentary portrait of short-story writer Isaac Bashevis Singer. The series' second offering looks at a movie artist in "Directed by William Wyler," airing Monday, July 13, 9-10 p.m. on PBS.

Wyler was one of the old masters of American cinema, having started directing Westerns at the end of the silent movies and graduating into prestige films for Sam Goldwyn and into his own independent status after World War II.

Along the way, he picked up three Oscars for directing "Mrs. Miniver," "The Best Years of Our Lives" and "Ben Hur." People may not remember Wyler's name but they remember "Wuthering Heights," "The Little Foxes," "Friendly Persuasion" and "Funny Girl," his last film before retiring by design and not for lack of offers.

In 1961 Wyler was persuaded by his daughter, Catherine, to be interviewed on camera about his work, something he obviously enjoyed talking about and didn't take too seriously. Two days after finishing the interview, he suddenly died and it took five more years to construct this documentary tribute around his oral history.

For executive producer Catherine Wyler and director-editor Aviva Slesin, it has been a labor of love which shows in the documentary. Love and respect is also shown in the remembrance made about Wyler by some of his friends and colleagues, including John Huston,

Billy Wilder, Laurence Olivier, Lillian Hellman, Bette Davis and Charlton Heston.

Wyler's reputation was as a tough, inflexible director who would make endless retakes until he got exactly what he wanted. Miss Davis remembers the humiliation of doing 48 takes of one scene in front of 250 extras and Greer Garson recalls 71 retakes of a single shot. The reason actors put up with this was that 14 of them gave Academy Award performances under Wyler's direction.

Wyler never gained the instant recognition from the general public that only a handful of directors such as Alfred Hitchcock, John Ford and Howard Hawks did. Unlike them Wyler was not a specialist in any particular film genre—suspense thriller, action adventure, Westerns and so on. His 37 features were films of every kind and type, including a documentary.

Because of this variety, critics tended to downgrade his stature as a creative artist. The only time he gets defensive during the interview is when he himself brings up the critics who said his work lacked any distinctive character or special individual touch. Wyler fairly bristles as he dismisses the criticism by saying that he enjoyed working in a diversity of genres and the only point was whether other people enjoyed watching them. Obviously millions did and Wyler relaxed in vindication.

Students of film are fortunate to have this documentary, which is a rounded portrait of a famous Hollywood director who was a very private person

and never cultivated the press. Moviegoers will enjoy seeing clips from well-remembered films and learning something about how they were done.

Ultimately though, it is a portrait full of human interest about an immigrant who rose to the top of his profession and who cared about his family and his friends. He not only enjoyed making movies but he enjoyed life in general and people in particular and all of that is found in his films that are part of the American screen heritage.

TV Programs of Note

Sunday, July 12, 7-8 p.m. (ABC) "Ask Max." Rebroadcast of a Disney program about a 12-year-old inventor (Jeff B. Cohen) of a high-powered bicycle who finds himself caught up in the world of big business but soon learns that money and success cannot take the place of friendship.

Sunday, July 12, 8-9 p.m. (PBS) "Galapagos: My Fragile World." Cliff Robertson narrates this "National Audubon Special" about the fascinating animal life of these islands and the fight to preserve threatened species, including the giant tortoise, blue-footed boobies, frigate birds, marine iguanas and the only penguins that live in the tropics.

Sunday, July 12, 9-10 p.m. (NBC) "The Facts of Life Down Under." Characters from the popular "Facts of Life" sitcom travel to Australia and find adventure, romance and intrigue in this rebroadcast of a special that is a combination travelogue and cultural tour for youngsters.

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the active list



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time, and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

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

July 10-11

St. Mark Parish, U.S. 31 and E. Edgewood Ave. will sponsor its Annual Fun Fest from 4-11 p.m. Fri. and from 12 noon-11 p.m. Sat. Food, Plan Am "Amigo," super garage sale 9 a.m.-12 noon Sat.

July 16-12

A Festival and Monte Carlo will be sponsored by Holy Spirit Parish, 7243 E. 10th St. from 7-11 p.m. Fri. and Sat. and from 6-10 p.m. Sun.

July 11

The Catholic Widowed Organization (CWO) will hold a Water-shed Outing from 11 a.m.-7 p.m. Bring hors d'oeuvres, salad, vegetable or dessert. Paid reservations required.

South Central Separated, Divorced and Remarried Catholics (SDRC) will sponsor an informal dance from 8 p.m.-12 midnight at St. John the Apostle Church, 3419 W. Third St., Bloomington. Admission \$2. For information call Patrick Fitzgerald 812-336-1508.

July 12

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

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

The Family Life Office will sponsor an Indianapolis area Pre-Cana Program from 12:45-3:30

p.m. at the Catholic Center, 1400 N. Meridian St. \$15 registration fee. Pre-registration required. Call 236-1400.

Catholic Charities of Tell City will sponsor an All-Deenary Pitch-In Picnic at 2 p.m. at St. Mark Parish, Perry Co. Liturgy follows at 4 p.m.

St. Joseph Parish, Corydon will hold its Annual Picnic and Famous Chicken Dinner served from 11 a.m.-4 p.m. EDT. Adults \$5; children \$2. 15-minute quaffle, drawing for a whole beef.

The Commonwealth String Quartet will present a concert of classical and popular music at 2 p.m. in St. Michael Church, Madison as part of the parish's sequentennial.

July 13

Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a program by Val Dillown and Rosalie Kelly on "Discovering the Real You." For information call 236-1506 days or 844-5634 or 351-2629 evenings.

July 14

The Ave Maria Guild will meet for dessert and coffee followed by a business meeting at 12:30 p.m. in St. Paul Hermitage, Beech Grove.

July 15

The Monthly Cemetery Mass will be held at 2 p.m. at St. Joseph Chapel.

The Catholic Widowed Organization (CWO) will hold a support meeting at 7 p.m.; regular meeting at 7:30 p.m. features Joyce Duval on "How I Need You To Talk to Me and Other Interesting Thoughts."

July 17-19

St. Jude Parish, 5353 McFarland Rd. will present its 1st Annual Summer Festival from 3 p.m.-midnight Fri., from 3 p.m.-midnight Sat. and from 3-10 p.m. Sun. Dinners, entertainment.

July 19

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. Francis Hospital Calix Unit will meet at 8 a.m. in chapel for Mass; meeting in cafeteria at 8:45 a.m.

St. Mary Parish, New Albany will hold its Annual Summer Picnic after noon at Floyds Knobs Community Club. Pitch-in lunch; drinks and paper products provided. Games for all ages.

South Central Separated, Divorced and Remarried Catholics (SDRC) will hold a Family Picnic at 2 p.m. in Spring Mill State Park. Bring something to grill, soft drinks, table service, paper plates, lawn chairs and a dish to share.

St. John Parish, Osgood will serve its Annual Chicken Dinner

from 11 a.m.-4 p.m. EST. Adults \$4.50; children under 12 \$1.50; carryout available.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our 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. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 220 N. Country Club Rd., 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; 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. Council 487, 1306 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Ordinations up, number of priests worldwide declines

by John Thavis

VATICAN CITY (NC)—The number of priests worldwide has continued to decline, but ordinations and seminarians increased more than six percent in 1985, a Vatican source said.

The effect of the overall decline on local churches varies, the study said, depending on the role played by non-ordained persons helping at the parish level.

In Europe and North America, for example, there were an average of two or three such "cooperators" per priest in 1985. In Africa, where lay catechists have a greater role, the number was nearly 14 per priest, the study said.

Worldwide, there were 2,091 Catholics for every priest in 1985, the study showed. An increasing pastoral burden has been on priests in Central and South America, where the ratio is about 7,000-to-1.

The study by the Vatican's Central Office for Church Statistics was released June 23. It confirmed several trends established over the last 10 years.

Priestly ordinations continued to rise, from 6,333 in 1984 to 6,785. That is the largest yearly increase since the number of ordinations reached a low of 5,765 in 1979.

At the same time, more than 8,000 priests died or left the active ministry during 1985. Thus, the number of priests worldwide declined from 406,959 to 403,490.

In North America—the United States and Canada—the number of priests dropped from 69,337 in 1984 to 68,942 in 1985.

The phenomenon of an "aging" priesthood also has continued worldwide, the study said. In North America, the median age of priests is nearly 54. In South America, it is about 51, in Central America nearly 50, and in Africa, 43.

The study showed that for the 10th consecutive year, the number of major seminarians increased, from 80,302 in 1984 to 85,084 in 1985.

The greatest increase was in Asia and Africa. In North America, however, the numbers of seminarians declined nearly 200 to 8,090.

The projected replacement of currently active priests varies greatly among regions, too. In Asia and Africa, the number of seminarians is nearly 60 percent of the number of active priests, while the lowest level is in North America, where the rate is only about 12 percent, the study showed.

The number of permanent deacons increased by nearly seven percent worldwide from 1984 to 1985, the study said. Most of that increase was in the United States and Canada.

Father Bertolucci leaving TV ministry

by Joe Michael Feist

DALLAS (NC)—Citing personal reasons and indebtedness of over \$200,000, Father John Bertolucci, a leading Catholic television evangelist, has announced his retirement from television.

(The announcement confirms the report in the May 22 issue of *The Criterion* that he was considering leaving the evangelization ministry to join the Franciscans. He told *The Criterion* that during an interview after his appearance in Indianapolis at the Cathedral of SS. Peter & Paul.)

Father Bertolucci, a priest of the Diocese of Albany, N.Y., who has been living at the University of Steubenville, Ohio, has hosted the weekly TV show, "The Glory of God," which is produced in Dallas, for the past six years.

Father Bertolucci announced his retirement in the program's July newsletter, in which he discussed his own near-exhaustion, his parents' failing health and the high cost of his TV ministry.

He also asked for donations to help pay off creditors owed \$219,000. "When our debts have been paid I will be ready to take the next step," said Father Bertolucci. "I leave go before the Lord and seek his direction about financially assisting me. I am not appealing to stay on television at this time."

In the newsletter, Father Bertolucci said that donations

to his program have fallen \$70,000 a month for the past three months, a drop of 50 percent.

The fall in donations followed the scandal-surrounded March 19 resignation of Protestant evangelist Jim Bakker as head of the South Carolina-based PTL ministry.

"The Glory of God," which was carried by five TV networks including the U.S. bishops' Catholic Telecommunications Network of America and Protestant networks, was sponsored by the St. Francis Association for Catholic Evangelism in Steubenville. It was produced in Dallas in cooperation with the Catholic Charismatic Services, an arm of the Community of God's Delight, a 1,500-member group.

Bobbie Cavnar, president of the St. Francis Association and head of the Dallas group, said programs which already have been taped will be broadcast and that "all contracts for air time will be honored. The final contract ends in August."

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youth CORNER

New youth officers elected for the 4 Indianapolis deaneries

by Bob Schultz
and Richard Cain

Four new officers were selected June 29 to serve on the Indianapolis Deaneries Youth Council for the coming year. They are Denise Purdie from St. Luke, Susan Traub from

Christ the King, Suzie Clifford from Holy Spirit and Beth Zimmerman from St. Jude.

The selection process was open to all Indianapolis youth. About 50 youths from eight parishes in the Indianapolis area participated.

The selection process was

more than an election. Before people cast their votes, each of the 11 candidates talked about his or her strengths and growth points. Then the group talked about what qualities were needed for each of the four positions available on the council.

"It wasn't a popularity contest," said Sister Joan Marie Massura, coordinator of youth ministry for the archdiocese. "We were trying to discern who was the best person for the position."

Ideally, there would have been no voting at all, Sister Joan Marie said. "We would have talked about it until everyone agreed," she said. "But there just wasn't time."

She said the selection process also involved prayer. "We were trying to find out what the Lord's will is," she said.

After two-and-a-half hours, the youth present elected Denise Purdie as chairperson, Susan Traub as vice chairperson, Suzie Clifford as secretary and Beth Zimmerman as parish coordinator.

All of the candidates said their main goal was getting more youth involved in deanery activities. "I look forward to developing and continuing activities that will bring together youth from all over the

city," Purdie said after the process was over.

As Youth Council Chairperson, Purdie will conduct all business meetings prior to the Seven Super Monday sessions and oversee the work of the other officers. As vice chairperson, Traub will assist Purdie and lead business secretary Clifford will keep a record of what is decided at each meeting.

As the new parish coordinator, Zimmerman will keep the CYO mailing list up-to-date and keep in contact with the parish CYOs. All the officers will help call the parishes to inform them about upcoming events and visit parishes to talk about the CYO when needed.

All of the newly elected officers have been active in other leadership roles. Both Purdie and Traub have been active in parish youth programs and with pro-life activities. They attended a national youth pro-life conference in Baltimore last fall. In addition to being active in her parish youth group, Clifford is a volunteer at the Marion County Health Care Center. Zimmerman has been instrumental in the development of the youth group at her parish.



WATER BALLOON TOSS—Participants in the June 16 CYO Summer Festival at Camp Rancho Fransisco in Brown County enjoy the activities. (Photo by Susan Schramm)

Hawaiian picnic soon for all in Tell City Deanery

Registrations are due by July 24 for Tell City Deanery Hawaiian Picnic. For those who register by that date, the cost is \$3 per person. (You can still register after that date, but the cost will go up to \$4 per

person.) The picnic itself will be held from 12-7 p.m. Sunday, Aug. 2, at a location to be announced. The day will include games, recreation, food, Mass and fun. Wear your jams and hula skirts.

Chatard basketball clinic is scheduled for July 20-24

Chatard High School basketball coach Tom Stevenson will host a basketball clinic July 20-24 for fifth through eighth graders. Fifth and sixth graders will meet from 12 noon-8 p.m. and seventh and eighth graders from 2-4 p.m. at Chatard. The cost is \$50. Speakers at the clinic will include University of Indiana-

polis Basketball Coach Bill Green, Former Indiana Pacers coach Bob Leonard and former Cathedral High School Coach Tom O'Brien who now coaches at Blackford High School. For more information, contact your grade school basketball coach or Stevenson at (317) 251-1451 or (317) 783-2086.

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Music and Life Steve Winwood on the power of love

by Charlie Martin, NC News Service

THE FINER THINGS

While there is time/Let's go out and feel everything/If you hold me/I will let you into my dreams/For time is a river/Rolling into nowhere/We must live while we can/And we'll drink our cup of laughter

Refrain: The finer things keep shining through/The way my soul gets lost in you/The finer things I feel in me/The golden dance life could be

I've been sad/And have walked bitter streets alone/And come morning/There's a good wind to blow me home/So time is a river/Rolling into nowhere/I will live while I can/I will have my ever after

We go so fast/Why don't we make it last/Life is glowing inside you and me/Please take my hand/Here where I stand/Won't you come out and dance with me/Come see/With me/Come see

And lovers try/Til they get the best of the night/And come morning/They are tangled up in the light/So time is a river/rolling into nowhere/And they love while they can/And they think about the night so sweet

Recorded by Steve Winwood, written by Steve Winwood and Will Jennings

(c) 1986 by F.S. Limited (PRS); Willa David Music; Blue Sky Rider Songs

Does love bring out the best in you? It should, if you agree with recent Grammy Award winner Steve Winwood. His latest release, "The Finer Things," states that love helps us to find those "finer things I feel in me" and the "golden dance life could be."

What are some of these "finer things" that love brings out of us? Here are three things that are signs of loving and being loved:

- Self-belief. Many of us sometimes feel second-rate like we're not quite OK as people. Even when we experience success, we wonder if it was just luck or circumstances. The power of another's love helps to heal these self-doubts. We begin to see more clearly and believe in our innate goodness.

- Self-achievement. Knowing that another loves and believes in us helps us to reach after new goals. Before experiencing the power of being loved, we may have been hesitant to really go after what we want in life. With loving support, we find the courage to take new risks, to find out what we can achieve and trust our dreams.

- Self-forgiveness. Most of us are harder on ourselves than anyone else. We tend to remember mistakes long after others have forgotten them. However, being loved by another helps us to be self-accepting. We are more ready to forgive the past and try to do better in the future. We need not wait to find such a relationship to develop ourselves. God already loves each

Summer dance

The CYO Summer Outdoor Dance will be from 7-10 p.m. Sunday, July 19, at St. Catherine on Shelby St. (one block west and one block south of where I-45 crosses Raymond St.) in Indpls. Cost is \$2. Music will be provided by "K & C, the fun D.J.s." Bring a friend.

Dance at Ritter

There will be a dance July 17 at Ritter High School in Indianapolis for all high school aged youth. The dance will be from 8-11 p.m. The cost is \$2 per person and music will be provided by the band "Chayser." The dance is sponsored by the International Student Leadership Institute.

King's Island

Discount Kings Island tickets are available through the CYO Office until July 24. The tickets are for use on Wednesday, July 29. Adult tickets are \$11.50 each (regular \$15.95) and Children's tickets (ages 3-6) are \$7.75 (regular \$9.95). Children 2 and under are free. For more information or tickets contact the CYO Office, 580 E. Stevens St., Indpls., Ind., 46203 317-632-9311.

The priest shortage

(Continued from page 1)

women" in the church's missionary activity.

A week later, in a talk to Italian leaders of Catholic Action, a lay apostolate movement, the pope said that the proper role of lay people in the mission of the church means "involving them as co-responsible in parish work, as animators of the liturgy, as catechists, as evangelizers in the world of politics, culture, economics, the family, professions and work."

The opening up of lay ministry in the church is seen not just as a reaction to gaps created by a lack of priests, but as a positive result of the Second Vatican Council's stress on the active participation and responsibility of all for the church's life and mission.

At the same time, however, on the practical level the priest shortage has made Catholics much more aware of how much lay people can do in the church without trespassing on the specific areas of the church's ordained ministry and hierarchical governance.

In May the National Pastoral Life Center in New York held a nationwide teleconference on the implications of lay leadership of priestless parishes. Panelists and phone-in participants suggested that a non-ordained person working full time may offer more service and build a stronger sense of community than an ordained person working only part time in the parish.

One central issue that teleconference panelists raised was the large gap between priestly formation and the amount of formation usually required for non-ordained parish administrators. Another key concern was what impact regular worship without Mass might have on the Eucharist-centered spirituality that is so strongly emphasized in Catholic thought.

Since women make up more than half the church's laity but none of its priests, the

advancement of lay people in ministries and church leadership roles that were formerly the domain of priests has also meant a substantial advance of women in church leadership and ministry.

The Catholic Messenger of Davenport, Iowa, recently reported that, in a survey which half the nation's dioceses answered, eight said they had women as diocesan chancellors, eight others identified women as vicars. A number of the responding dioceses reported women as marriage tribunal officials or as heads of various diocesan offices.

The approach of this fall's Synod of Bishops on the laity has served to highlight another aspect of the relation between the priest shortage and increased lay roles in the church. There seems to be a growing view that lay leadership in "the world"—in the workplace, in social ministry, in Catholic service, witness and outreach to the general community—has not kept pace with the rapid growth of lay involvement in ecclesial ministry that was spurred at least in part by the priest shortage.

The synod's working paper, released by the Vatican this spring, addressed that concern by warning of a "grave danger" of clericalizing the laity and confusing the roles of priest and lay person. "The mission of the laity receives its specific character by their immediate involvement in worldly affairs," the document said.

Nationwide consultations in preparation for the synod this past winter and spring indicated that U.S. lay Catholics enthusiastically welcome the advances in lay ministry within the church but feel a sense of ambiguity or lack of direction in how they should pursue their vocation within society at large.

At a mid-June national rural ministry meeting in St. Louis, Bishop Raymond Lucker of New Ulm, Minn., suggested that inadequate institutional attention to lay social ministry was part of the problem.

"We've done a marvelous job in calling people to be teachers of religion, youth leaders, sacramental ministers, lectors, all kinds of ministers," he said, "but we haven't done very well in helping people recognize their call to the ministry of their daily life."

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Book Reviews

Childhood without the tears

My Angel's Name Is Fred, by Thomas Byrnes. Harper and Row (San Francisco, 1987). 257 pp., \$13.95.

Reviewed by Mary Kenny

Romance, someone has said, is adventure remembered without the mosquitoes. Nostalgia might be considered as childhood remembered without the tears. Thomas Byrnes' book is a nostalgic look at growing up Catholic in pre-World War II America.

Here is childhood where all the adults are strong and wise and competent, and all the children are beloved. The sisters who teach in the parish school are warm and friendly, patient, saintly women who without exception can capably handle a classroom of 40 or more children.

Priests, in Byrnes' world, are "fathers" in the truest sense of the word. They can preach a sermon (homily is a post-Vatican II word), mediate a difficulty or demonstrate expert skill in marble shooting with equal competency and ease.

Family is the center and cornerstone of life. Spouses are faithful and devoted, loving toward each other and toward their children. The elderly are kindly, patient and wise, revered by their own children and adored by their grandchildren.

On the rare occasion that there is a tiff in the family, kindly

Father Sullivan quickly steps in to heal the breach with a wise and clever plan.

In short, Byrnes' world is the movie world of Barry Fitzgerald and "Going My Way" where growing up Catholic was a rich and problem-free experience.

Given the milieu in which he writes, Byrnes tells his tales with mastery. The first part of the book is life seen through the eyes of a young child. The kind and patient grandfather whose skills are boundless, the friendly sisters who welcome their small neighbor, the daring attempts to move beyond the confines of one's own street into the neighborhood beyond, all are told with the wide-eyed wonder of the very young.

The second part of the book describes the adventures of the boy growing to adulthood. The style and tone of the book change subtly. Sisters are no longer members of their disciplinary style than for their cooking and milk. Life's task is to impress others with heries and to outdo one's peers.

The last part of the book recounts the experiences of Byrnes, now himself a grandfather, drawing on the example and memories of his own father and grandfather.

Memorable one-liners enliven almost every page. "Sentiment, she said, was the trouble. The Irish were forever getting their hearts mixed up with their brains."

Byrnes brings to life a world of harmony and peace, of caring and community, of straightforward and consistent values, a world which probably never existed. But even though the view is one-sided, would not the world be poorer without "Going My Way"?

(Mrs. Kenny is co-author of *The Criterion's* "Family Talk" column and of several books on family and parenting.)

Good book on national defense issues

Blundering into Disaster, by Robert S. McNamara. Pantheon Books (New York, 1986). 212 pp., \$14.95.

Reviewed by William F. Muenchow

The average TV news watcher will gain a far greater understanding of what is going on in the international and military world as a result of reading "Blundering Into Disaster." It is both realistically scary and yet offers hope of what

to do to turn it around. It tells what the issues are in an understandable way.

Former Secretary of Defense Robert McNamara tells why a military conflict with the Soviets could quickly evolve into a nuclear war because of military strategies now in place in Europe. "Because we lack a long-run plan for the nuclear age, the number of weapons continues to multiply," he writes.

McNamara cites the three occasions during his seven-year tenure when we were perilously close to military conflict. Since dangerous frictions have developed in the past and are likely to in the future with the Soviets, "war is possible through misperception, misinformation and miscalculation," he says.

But there are paths by which conventional forces could be strengthened in NATO and move away from the threatening use of nuclear weapons which invite nuclear retaliation. When we recognize that these weapons serve "no military purpose whatsoever" except to deter "one's opponent from using them," then we progress to the peace and security of both East and West.

"Can we not use Chernobyl to help us visualize more clearly the horrors of nuclear war and thus move more quickly to reduce the risks of such a disaster?" he asks. The radiation from that latest nuclear accident is minuscule compared to the destruction that would be caused by even one nuclear missile.

President Reagan's decision to change course is correct. "To continue as in the past would be totally irresponsible," McNamara states. It would be, as the Catholic bishops and other religious leaders have emphasized, morally wrong.

I highly recommend this book for neophytes as well as professionals.

(Muenchow is a former newspaper editor and a free-lance writer who lives in Williamsburg, Va.)

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

* CARMACK, Keith A., 60, Little Flower, Indianapolis, June 23. Father of Kim, Kevin, Keith Jr., Karen Titus and Katherine Judd; grandfather of 17; brother of Tom and Robert P.

* DEVINE, William Ted, 61, Sacred Heart, Jeffersonville, June 28. Husband of Marcella.

* EVERHART, Ada, 95, Our Lady of Lourdes, Indianapolis, June 25. Mother of William; mother-in-law of Mary Ellen.

* FIELDS, Julian R., 78, St. Bridget, Indianapolis, June 28. Father of Anthony, Avenell Holt and Bernice Simmons; grandfather of eight; great-grandfather of six.

* GALLAGHER, Margaret L., 82, Our Lady of Lourdes, Indianapolis, June 27. Mother of James, Patricia Chumbley and Kathleen Osha; grandmother of 19; great-grandmother of 23.

* HOPPER, Francis A., 77, St. Philip Neri, Indianapolis, June 29. Husband of Faye Pittman; father of Alice Dye.

* LEUTHART, Charles W., 70, St. Mary, New Albany, June 28. Husband of Virginia; father of Dennis, Clifford, Ronda Espary and Barbara; brother of Valere J. Stotts; grandfather of seven.

* MORAN, Wilma Sullivan, 72,

Our Lady of Lourdes, Indianapolis, June 25. Mother of Eileen Howard, Patrick, and Mary P. Kathleen, Shelia; sister of Anna M. Reagan; grandmother of five; great-grandmother of seven.

* MURDOCK, Thomas J., 65, St. Jude, Indianapolis, June 26. Husband of Winifred, father of Robert L.; son of Marie A.; brother of Eugene, William, Joan Castiglione and Sheila Summers; grandfather of five; great-grandfather of six.

* SCHUCK, Francis, 64, Holy Guardian Angels, Cedar Grove, June 25. Husband of Katherine; brother of Henry, and Clare Hoff.

* SCHUMACHER, Ida M., 84, St. Mary, North Vernon, June 24. Wife of August J.; mother of Annabelle Starke, Paul E., Gerald E. and Robert L.; half-sister of Alma Doll; grandmother of nine; great-grandmother of 11.

* STRAHAN, Lillian T., 84, Holy Spirit, Indianapolis, June 22. Mother of Robert Gloecking, Mary Louise Trosper and Janet E. Benson; sister of Frances Dugan, Margaret Hartrich and Loreti Rush; grandmother of seven; great-grandmother of 10.

* TIMMERMAN, Dr. Robert E., 75, St. Louis, Batesville, June 18. Husband of Marthanne Hinshaw.

* WILLS, Paul W., 60, Sacred Heart, Jeffersonville, June 27. Father of Joseph R., Linda Bertrand and Paulette Oakes; brother of William E., George B., Donald L., James, Leahray, Emmaly Natchand and Sharon.

* WRIGHT, Ella L., 82, St. Mary, New Albany, June 27. Mother of Bud and Helen L.; sister of Loretta Waiz and Helen Floyd; grandmother of five; great-grandmother of two.

Foes plan long hot summer over Bork nomination

(Continued from page 1)

The day before his nomination National Abortion Rights Action League executive director Kate Michelman pledged, "We're going to wage an all-out frontal assault if Bork is nominated." With his nomination she said, "a woman's right to choose an abortion is threatened."

The day of the nomination Freddie Hodge, executive director of the Religious Coalition for Abortion Rights, predicted "a massive grass-roots mobilization" against Bork.

David N. O'Steen, National Right to Life Committee executive director, said that abortion opponents will launch an even larger grass-roots effort in support of Bork. "Apparently the pro-abortion movement fears that Roe vs. Wade will not survive an honest reading of the Constitution," O'Steen said.

He said his organization has long predicted that Roe vs. Wade would fall "not because of any one nomination but because it is bad law.... The right to abortion was the personal social choices of seven justices. You can't find the right to abortion in the Constitution." Roe vs. Wade was handed down by a 7-2 vote.

Richard McMunn, director of publications for the Catholic League for Religious and Civil Rights, called Bork "an excellent nomination" because "he's got the credentials." McMunn said Bork's position on Roe vs. Wade is that it was "a raw exercise of judicial power. The court usurped what rightly belonged in legislation."

"While not a flat statement as being opposed to abortion, it's at least encouraging," he said.

Noting the battle Bork faces in being nominated, McMunn said, "The question is, is the man qualified? The answer is, he is extremely well qualified. Nobody denies that."

Paul Brown, chief executive officer of the American Life League, said he was "pleased" with the nomination but "I don't hail it as a panacea; it's certainly not going to solve the problem of abortion."

Robert Marshall, director of research for the American Life League, said that "challenging Roe vs. Wade does not reassert the personhood of the baby and the sanctity of human

life" but that it "could be the basis for a start." Brown said the American Life League is "gearing up full strength" to counter the battle against Bork.

O'Steen, McMunn and Brown all voiced concern that Senate Democratic leaders will fight Bork's nomination on political grounds. "It's a tough battle," Brown said. "The biggest concern I have is a filibuster with [Sen. Edward] Kennedy (D-Mass.) and [Sen. Robert] Packwood (R-Ore.) leading the charge."

O'Steen said he was particularly interested in the response of Sen. Joseph Biden, D-DeL., Senate Judiciary Committee chairman. Biden had said earlier that if "the administration sends up Bork and, after our investigation, he looks a lot like another Scalia... I'd have to vote for him...." Justice Antonin

Scalia was confirmed by the Senate last year with little trouble.

Biden later said he had "serious doubts" about the Bork nomination because Bork "appears to be settled in all his views. Unless he can demonstrate that he carries to the court more of an open mind, I would have a tough time."

O'Steen said that "in recent years we've heard pro-abortion senators and groups worry aloud that the administration might have 'litmus tests' for judicial appointments. Now we see that these senators and groups have their own ideological litmus tests."

McMunn said, "It would be unfortunate if the Democrats chose to turn this into an ideological battle for the sake of pursuing the slaughter of pre-born babies."

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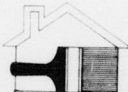
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"We want to show that the respect of the Slovak nation for the mother of God is still alive, and that it is a manifestation of the Christian faith in Slovakia," Father Stefan Garas, vicar capitular of the Diocese of Spis, told a crowd of 20,000 who cheered him. A vicar capitular administers a diocese where there is no bishop.

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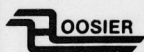
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Monterey Diocese is microcosm of California

by Julie Asher
Part of a papal visit preview series

MONTEREY, Calif. (NC)—The Diocese of Monterey, which Pope John Paul II will visit Sept. 17, is a microcosm of California. Its 8,475-square-mile area reflects the history as well as the ethnic and economic diversity of the entire state.

Within its boundaries is found the wealth of Pacific Grove, Pebble Beach and Carmel; the blue-collar agricultural towns of Salinas and Castroville, also considered the artichoke capital of the world; the multicultural town of Seaside; the university communities of Santa Cruz and San Luis Obispo; and the naval community on the Monterey Peninsula.

One-third of the 21 California missions are located in the Monterey Diocese. The seven missions date from June 3, 1770, the founding of the Carmel Mission, to July 25, 1797, the beginning of the church in San Miguel.

In Seaside, at St. Francis Xavier Church, Father Gerald McCormick is pastor at a parish made up of Filipinos, Hispanics, Vietnamese, blacks, some Koreans and Anglos.

"Over 50 countries are represented here, people from every country in the Hispanic world, the Pacific islands, the Caribbean, and even from Europe," he said.

Many parishioners also are very poor, he said, because of a high rate of unemployment in the area. Most work in the service industry.

The Seaside church has "a tremendous outreach to the poor on a daily basis," he said. "We help people pay rents, put people up in motels. Ninety percent of my energy goes to service and I love it. Collectively this parish tries to help the poorest of the poor."

Bishop Thaddeus A. Shubsda, head of the Monterey Diocese since July 1982, said he would call his diocese "missionary" because of its geography and the area's agricultural focus.

And it also is missionary "in a very unusual sense," he said. "We're trying to maintain, restore, rekindle the Catholic way of life in the souls, minds and lives of people who have come from a Catholic milieu or Catholic atmosphere or Catholic culture to a culture that's materialistic."

"We really have to find ways and means to reach out with the Gospel message and maintain it fresh and new and vibrant in their hearts," the bishop said.

Elizabeth Hilleary, who has been involved in diocesan religious and adult education programs and the ecumenical commission, said Bishop Shubsda is "very sensitive" to the needs of his many ethnic groups.



"He is a leader in the works of mercy. He's a very prayerful person," she said.

Along with diversity come strains on the diocese's resources—both people and money.

John Farnsworth, director of youth ministry, said that because the diocese has fewer resources, "we double up. When you're working here there is not the opportunity to be a specialist. One has to wear several hats."

One solution to the priests' shortage has been the Serra Institute, a training program for lay people. For the diocese's 45 parishes there are 94 active diocesan priests, more than half of them over 60. There are only 13 seminarians. Catholics number about 145,000.

"It's tough on the priests. The church is growing here, and they're having to do more and more. And most parishes don't have two priests," Farnsworth said. "They end up getting more and more stressed, burning the candle at both ends."

Directed by Gerry Van Ostrum, the institute is a multilevel program to train professional ministers and to give priests "theological upgrading." In its first six months, there were 158 people enrolled in 15 courses.

Farnsworth, who was on the planning committee for the institute, said it goes "beyond the priest shortage."

"Lay ministry is happening whether we respond to it or not," he said. "We feel we're catching up with the reality that's out there and providing good educational training to help nourish these people who do the work."

Farnsworth described the diocese as "volunteer-rich."

"You can go into a parish and get 20 people to show up. People come out of the woodwork," he said.

In youth ministry, Farnsworth and his co-worker, Javier Moreno, do not give direct services but try to spend 75 percent of their time visiting parishes. They oversee English- and Spanish-language programs.

Members of the Spanish-language groups are youths who work in the fields, ranging from eighth-graders to young married couples.

"This diocese is really different than a metropolitan diocese. We have four totally distinct communities and the needs are greatly different in each one," Farnsworth said.

Youths who work all day in the fields to earn money to sustain their family and "not to buy new Reeboks (gym shoes)" have different needs than youths who sit for eight hours in a classroom worried about passing geometry, he said.

"The typical white youth is bored with life and wants a little more fun. The kid in the fields is bone tired and doesn't want to play volleyball. He would be a lot more politicized, needs more evangelization."

Outside of youth ministry activities, other evangelization efforts for farmworkers are carried out in the camps where they live.

Sister Patricia Murtagh is a Sister of Charity of the Infant

Mary in the Hispanic ministry office. The diocese also has an immigration office, headed by Pauline Garza-Martinez, to help those farmworkers living in the area who are illegal file documents they need under new U.S. immigration laws.

Sister Murtagh, who is of Argentine and Irish descent, said her office works to meet the needs of those living in 121 farmworker camps within the boundaries of the diocese.

"These people have a great need for the word of God," she said. "You wouldn't know the camps are there unless you go out the back roads."

Volunteers like Jose and Marina Ocampo work with the ministry office to meet workers' spiritual needs and sometimes their material needs for food and clothing.

Sister Murtagh finds the work "very enriching. The need that they have for the word of God and the faith they have under the conditions they live. . . . The church is really important in their lives."

She said the diocese is committed to forming Hispanic leadership with its school of ministry, which offers a three-year program with 50 hours of training for some 1,000 participants.

The Ocampos, who were certified through the school, visit the camps, setting up Bible study groups and helping in a number of other ways, including providing information on resources workers may need.

"I think they feel a calling to do this," Sister Murtagh said. The Ocampos also know firsthand the struggles of farmworkers. A native of Mexico, Jose for 10 years moved from place to place for the work.

Their involvement in Hispanic ministry came because "I need to do something for my people," Jose Ocampo added.

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