



Cathedral rededicated in solemn ceremony

by John F. Fink

The Cathedral of SS. Peter and Paul was rededicated in joyous but solemn ceremonies last Wednesday, May 14. Archbishop Edward T. O'Meara led the large congregation in a church dedication rite modeled on those of Christian initiation.

The church had been closed for renovation for 14 months.

After a procession into the cathedral, led by archdiocesan high school students carrying banners, Archbishop O'Meara blessed the water in the new baptismal font. Then he, Msgr. Francis Tuohy, vicar general of the archdiocese, and Msgr. Gerald A. Gettelfinger, chancellor, sprinkled the people and the walls of the church.

After the Liturgy of the Word and a homily by Archbishop O'Meara, the rite continued with the anointing of the altar and the walls of the church with sacred chrism. Priests representing the presbyterate assisted the archbishop with this ceremony.

It was followed by incensation of the people and the church. Incense was burned on the altar and then representatives of religious communities in the archdiocese carried incense to various locations in the cathedral.

Litany from several deaneries of the archdiocese then assisted with the lighting of the altar and the church. They carried lighted candles to various locations.

Then members of the cathedral renovation committee cleansed the altar and covered it with a cloth. It was then ready for the Liturgy of the Eucharist.

During the ceremonies hymns and psalms were sung by the congregation and a choir composed of members from parishes in the Indianapolis area. The



Archbishop Edward T. O'Meara blesses the cathedral at the beginning of the rededication ceremony. (Photo by Richard Cohn)

music was directed by Charles Gardner and the choir was directed by Geraldine Miller. The Musicians of the Cloister composed the orchestra.

Special clergy representatives for the ceremonies were Cardinal John J. Carrberry, retired Archbishop of St. Louis; Franciscan Bishop Henry Finger, retired

bishop of Chongshun, Shandong, China; and Benedictine Archabbot Timothy Sweeney from St. Meinrad Archabbey. Msgr. John O'Connell, Sister Mary Rose, Stanley

(See ARCHBISHOP PRESENTS on page 6)

Parishes to participate in Hands Across America

Representatives from more than 20 parishes and youth groups from the Archdiocese of Indianapolis will join in the Hands Across America line on Sunday, May 25, at 2 p.m. EST.

The project, which organizers hope will link Americans coast to coast in an effort to combat domestic hunger and homelessness, is billed as the largest community event in history. Archbishop Edward T. O'Meara is one of the co-chairmen for the event in Indianapolis.

Father Stephen Banet of St. Michael Parish in Greenfield said that interest in the project is strong. He said there were double lines at sign-up tables at all Masses last weekend. Sister Joan Massura of the Catholic Youth Organization and Sister Mary Rose, St. Simon Parish, are also

actively recruiting people to fill the "Archbishop's Miles," which extend through southeastern Hancock and into Shelby counties.

Those interested in participating may call the "mile marshal" listed below or the CYO office at 317-632-9311 for information. Donations are not necessary for participation.

The miles assigned to the archdiocese are described as follows:

In Hancock Co. H-0076: begins at county road 500W 1.1 miles north of county road 600S. Park east on shoulder or at New Palestine High School. Mile marshal is Father Stephen Banet, St. Michael's, Greenfield, 317-464-4240.

In Hancock Co. H-0075: begins on county road 500W just north of county road 600S.

Park on east shoulder. Mile marshal is John O'Connell, St. Simon, 317-487-9489.

In Shelby Co. H-0074: begins on county road 600W, just south of the one-lane bridge. Park near shoulder to the east. Mile marshal is Mary Moran, Terre Haute area parishes, 612-488-4894.

In Shelby Co. H-0073: begins on county road 600W, near 1050N. Park on road 1050N, 1100N on shoulder to the east. Mile marshal is Bob Schultz, St. Luke Parish, 317-545-3476.

The parishes signed up, parish coordinators, and their mile assignments are as follows:

Hancock Co. H-0076: St. Michael, Greenfield, Father Stephen Banet; St. Thomas, Fortville, Barbara Roydon.

Hancock Co. H-0075: St. Matthew,

Donna Dow; St. Roch, Kurt Slagel; St. Joan, Gary Reidort; Holy Cross, Jerry Koleski; St. Thomas Aquinas, Susan Orr; St. Bernadette, Jeff Williams; St. Simon, John O'Connell, Sister Mary Rose, Stanley Moran.

Shelby Co. H-0074: Terre Haute area parishes, Mary Moran.

Shelby Co. H-0073: CYO, Sister Joan Marie Massura, Linda Fitz; St. Vincent de Paul, Bloomington Deamery, Cathi Stone; Holy Spirit, John Bouchier; St. Catherine, Bernie Price; St. Bartholomew, Ann Papesh; St. Columba, Kathy Davis; St. Jude, Shirley Dreyer; St. Luke, Bob Schultz; St. Monica, Father Clem Davis; Our Lady of Mount Carmel, Joyce Hittendorf; Rancall High School, Robert Tully and Maria Mencias.

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Fr. Mike Welch carries on Motor Speedway tradition

by Charles J. Schlein

SPEEDWAY—It was 10 a.m. May 19 and gray clouds and fine mist hung over the Indianapolis Motor Speedway. The field for the 1986 70th running of the Greatest Spectacle in Racing was set. There was no activity on the famed 2½-mile oval and very little in the new garages of Gasoline Alley.

Among the United States Auto Club officials, mechanics, accessory people and Speedway safety crew, Father Mike Welch was obvious in his Roman collar and white sweater as he continued the tradition of visiting his regular and transient flock.

Father Welch, pastor of St. Christopher

Church in Speedway, is the official Catholic chaplain of the Indianapolis Motor Speedway. His Protestant counterpart is the Rev. Andy Crowley of the Speedway Christian Church.

After stopping to visit the crew of the Machinists/Pizza Hut car which will be driven in this year's Indy 500 by his parishioner, Johnny Parsons Jr., Father Welch stopped by the Vermont American Tool garage of Johnny Rutherford. He was looking for Father Glenn O'Connor, pastor of St. Philip Neri Parish in Indianapolis, who will be on Rutherford's pit crew on race day.

Father Welch visited with these he (See FR. WELCH on page 9)

The vocation of lay leadership in the church

by John F. Fink

This summer, from June 9 to June 16, the U.S. Catholic bishops will meet in Collegeville, Minn., for their annual assembly. This year all the available discussion time will be devoted to one topic—church-related vocations.

There will be no formal discussions on two of the eight days of the meeting (Monday, June 9, a day of retreat, and Sunday, June 15, a day of rest), but during the other six days the bishops will give intensive study to vocations. It's obvious that they are taking this matter seriously.

It's important to understand, though, that they are not going to talk only about vocations to the priesthood and religious life. The committee planning the assembly has told the bishops that "the assembly will center around church-related vocations viewed as the source of future church leadership, whether clerical, religious or lay."

Six bishops have been selected to make presentations, to be followed by discussions in small groups. The six bishops and their topics include: Cardinal Bernard Law on a theology of vocations; Bishop Raymond Lucker on vocations to lay leadership in the church and the world; Bishop Lawrence Welsh on the recommendations of an advisory task force on vocations to the ordained ministry and religious life; Bishop Joseph Francis on vocations to the religious life; Archbishop Daniel Pilarczyk on vocations to the priesthood and permanent diaconate; and Cardinal Joseph Bernardin on a vision of the future in church leadership.

It is encouraging to this layman that the bishops intend

to discuss the vocation of lay leadership in the church along with other vocations. Perhaps they have almost been forced to do so because the numbers of priests and sisters have declined so precipitously, but the fact remains that they are going to discuss it. And this won't be the last time, either, since the topic for next year's Synod of Bishops will be the role of the laity.

FRANKLY, I DON'T think that vocations to the priesthood and religious life will increase much in the future, and I think that's the Holy Spirit's way of telling us that we laity must take a more active part in the church. We have already come a long, long way from the situation 25 years ago when the role of the laity was, as the saying went, "to pay, pray and obey."

There used to be three divisions in the church, in descending order: the hierarchy, the clergy, and the laity. These differentiations still exist, of course, but Vatican II decreed that we are all the People of God and should all be equal.

You and I know that that hasn't quite happened in practice yet, but lay people today definitely are making more decisions and doing more in the church than they did in previous generations. And they will be doing even more in the future when there will be fewer resident pastors and few priests available to help bishops with administrative work.

In this archdiocese, we now have laymen in many positions once held by priests—director of Catholic education, director of Catholic Social Services, director of communications, director of family life, and director of development, to mention a few—and the editor of the archdiocesan newspaper. The laity is running our Catholic schools; there are no priests in the Office of Catholic Education and 83 percent of the faculty in our

schools is now lay compared with a very small percentage prior to Vatican II.

IT APPEARS that a majority of Catholics are in favor of greater use of the laity rather than trying to find new ways to increase vocations to the priesthood. In a survey recently conducted by Catholic University of America sociologist Dean Hoge, 54 percent of Catholic adults said that it was more important to restructure parish life to develop good lay leadership than it was to recruit more priests, while 32 percent thought it more important to recruit more priests (14 percent could not choose). College students, when asked the same question, favored developing lay leadership by 74 percent to 19 percent.

Hoge's report on the study stated that the often heard "priest crisis" is a misleading term because most Catholics see the crisis as "a leadership crisis." Especially among younger Catholics, the report says, "given a choice between restructured parish leadership or a surge of new priests to bring the situation back to two decades ago, the majority would choose the former."

The report continues: "This view is not based on hostility to priests, nor is it based on the assumption priests are not needed, since Catholics clearly want the sacraments available. The view seems to be based on general feelings about which structures would be most effective today."

This new study is available to the bishops before their meeting at Collegeville and Bishop Lucker undoubtedly will refer to it in his presentation. Every bishop has been using lay people more in his diocese. The bishops are still going to try to increase the number of priests and religious, and intend to devote more time to that at Collegeville than to lay leadership, but the vocation of lay leadership is going to receive more and more attention.



Others from archdiocese also honored

Dr. James Muller receives honorary degree from N.D.

by John F. Fink

Dr. James Muller, the Indianapolis native who was co-founder of International Physicians for the Prevention of Nuclear War, was awarded an honorary degree by the University of Notre Dame last Sunday.

Several students from the Archdiocese of Indianapolis also received special awards during Notre Dame's commencement exercises.

Muller, a cardiologist at Harvard Medical School, attended St. Joan of Arc Elementary School and Cathedral High School in Indianapolis before attending Notre Dame. He is the son of Dr. Paul Muller.

The organization he co-founded was awarded the 1985 Nobel Peace Prize.

Others from the archdiocese who won awards were Margaret C. Berg, Greenfield, the outstanding senior majoring in

anthropology; Joseph J. Cripe, Indianapolis, the Indiana student best exemplifying the qualities necessary for success in the accounting profession; Brian K. Kaufman, Indianapolis, for outstanding leadership in the department of finance; and Kevin G. Flynn, Indianapolis, the graduating senior who made the most substantial personal efforts to advance the interest of students at Notre Dame.

The citation with Dr. Muller's honorary degree recognized him as "a physician and researcher who, as an undergraduate at this university, was touched by the holiness and fragility of the human family, a family threatened by a world in which men had released the awesome power of the atom."

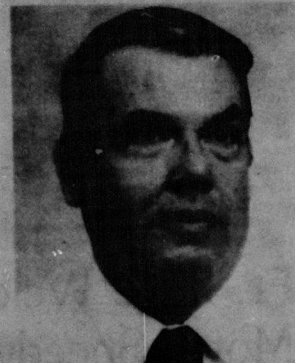
"Later, as a cardiologist at Harvard Medical School, he and other prominent members of the healing profession in America and the Soviet Union embarked on an unprecedented venture in preventive medicine—the avoidance of nuclear holocaust. Within five years, this band of doctors had grown into the International Physicians for the Prevention of Nuclear War, with 135,000 members in 41 countries."

"Gathered at Oslo with other founders of the organization for the 1985 Nobel Peace Prize ceremony, he witnessed an event which he sees as a metaphor for his life's goal. A collapsed Moscow reporter was resuscitated, on global television, by the swift work of American and Russian doctors on the scene. This act of international cooperation actualized the vision of our honoree, a man who continues to work toward a world in which national leaders are wise enough to love, brave enough to risk, and imaginative enough to dream about peace."



Dr. James Muller

Scecina gets new principal



Larry Neidlinger

Larry Neidlinger has been elected principal of Scecina Memorial High School in Indianapolis by the Indianapolis East Diocesan Board of Education. He currently is vice-principal in charge of student activities. He replaces Raymond F. Riley.

A native of Terre Haute, Neidlinger received his bachelor's degree from Indiana State University in Terre Haute and his master's from Butler University in Indianapolis. He taught for one year at Clatsand High School in Indianapolis before coming to Scecina and has been there ever since. At Scecina, he has served in various positions at the school for 23 years as a U.S. history teacher, coach and administrator.

Commencement exercises held at St. Meinrad College

Degrees were conferred on 33 graduating seniors at commencement

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Archdiocesan Catholic Charities

Simeon House provides home for elderly

by Judy Smith

"... Now in Jerusalem, there was a man named Simeon. He was an upright and devout man... and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death until he had set eyes on the Christ of the Lord. Prompted by the Spirit, he came to the temple; and when the parents brought in the child Jesus to do for him what the law required, he took him in his arms and blessed God; and he said: 'Now, Master, you can let your servant go in peace, just as

you promised; because my eyes have seen the salvation which you have prepared for all the nations to see.'" (Luke 2:25-32)

Simeon House, named for the holy elderly man of the gospel, is one of the programs sponsored by Catholic Social Services of Indianapolis. It was established in November 1989 as a congregate living center for the elderly. Originally, the structure had served as a convent for the sisters who worked in St. Andrew Parish. The residence now provides a loving home for elderly men and women.

The congregate living concept is designed to foster low-cost living arrangements for the aging in a semi-protective, dignified, cheerful, and productive environment. Residents have their own private bedrooms but share the other areas of the house. Meals are prepared in the large kitchen and served in the common dining room.

Currently, the total monthly cost is \$360. This amount includes room, board, laundry facilities and supplies, utilities and other benefits not ordinarily included in rental contracts. Major housekeeping tasks are

assumed by part-time staff and by volunteers.

Besides the 17 residents of Simeon House, there are approximately two to five persons who avail themselves of the senior nutrition program located there as well as other group activities.

According to the latest available census, Indianapolis ranks among the top cities in the nation having a population of persons over the age of 65. The Simeon House idea, therefore, has emerged as one viable answer to the question of alternate styles of housing for the elderly.

51 complete first Ad-ministry course in religious education

by Jim Jachimik

Religious education administrators are praising a formation program designed for them by the Office of Catholic Education.

The program, known as Ad-ministry, provides training and support for parish directors and coordinators of religious education. It was offered for the first time this year in locations around the archdiocese, and 51 completed the program. Ad-ministry consists of eight evening sessions, held once a month. Each session deals with a different aspect of administering religious education.

"If I put into practice everything in the program, I would be a wonderful administrator," says Ann Northam, coordinator of religious education at St. Augustine Parish, Jeffersonville. But she admits that her attitude about the program was not always that positive. "When they first recommended that I go, I wasn't delighted. But after I got into it, I found it to be a real godsend."

Northam, who was new to the field this year, called the program "very valuable." Particularly helpful, she says, were sessions on time management and personnel management. "I also thought it was marvelous being there with other people."

She found that the program "helps you to identify where you are with your faith, and to accept where other people are with theirs." She also expects it to help her work with catechists to improve their skills. "They touched every base I could possibly imagine," she says.

Northam noted that religious education is a priority at St. Augustine because the parish has no school. "I had big shoes to fill when I took over the program," she said. "I followed a Sister of Providence who had double master's degrees."

But Ad-ministry is helping her to fill those shoes, she believes. And now that the sessions are over, she says, "we miss it."

Wayne Nehrt, coordinator of religious education at St. Columba Parish in Columbus, said the program "is excellent, especially for people coming into religious education administration." The field requires special skills, he said, because "you're working with a 'volunteer army.'" Without Ad-ministry, Nehrt says, it might take years for an administrator to develop those skills.

Nehrt spent nearly 10 years in management positions in industry. His new position requires some of the same skills—budget, personnel and scheduling, for example. But it also requires other skills, and that is where Ad-ministry came in. The biggest benefit, he says, is that it has helped him to make better use of his time.

He also sees Ad-ministry as protection against burnout. "The sooner you can get a dose of that," he says, "the better your chances of making it."

BETH PERKINS has taught in a small parish and in a medium-sized parish. Now she is a coordinator of religious education at Our Lady of the Greenwood Parish in Greenwood, "which is huge."

In smaller parishes, there is typically

one administrator who answers directly to the board of education. Because of the size of the Greenwood parish, the staff is larger. Perkins is responsible for pre-school and elementary religious education. She answers to a director of religious education, who in turn answers to the board.

So Ad-ministry "gave me an idea of what my DRE is involved in," she says. But she adds, "I wish there had been more for CREs."

One of the values of the program, she notes, is "just getting feedback from other people and getting to know other resource people." But it might have been even more valuable if more of the participants had been newcomers. "Most of them had several years of experience, which was good," Perkins explains. "But at the same time I would have liked to have had someone to share my first-year experience with."

Linda Wischmeier, director of religious education at St. Ambrose Parish in Seymour, didn't want to miss a single session of the program. So she offered to act as host.

She calls Ad-ministry "one of the most informative classes that we could have had. It wasn't just a gab session. It was concrete and it was organized." Particularly valuable, she adds, was the mix of people involved—some volunteer, some paid; some new to the field, some experienced.

ALTHOUGH SHE IS in her second year as DRE, Wischmeier still saw Ad-ministry

as valuable. "The new people were absorbing everything like a sponge," she recalls. "The other ones were getting something out of it, too, because of their experience. We can ask the questions. We understand what the problems are."

In addition to the DRE's personal enrichment, there are also benefits for the parish, Wischmeier says. Now that she has completed Ad-ministry, she is better equipped to use the National Catechetical Directory. That, she says, will be a plus for the entire program at St. Ambrose. "We took the principles (from the directory) and decided how we can use them. Now there are things that I can take to my teachers that I never would have thought of before."

Keith Cossey of Holy Family Parish in Richmond participated in Ad-ministry even though he is not currently working as an administrator. He is working toward a master's degree in religious studies and peace and justice studies from the Earlham School of Religion in Richmond. Ad-ministry "put me back in touch with my Catholicism," he says. "I wasn't sure whether it would end up in a job or not. I just needed a focus." He has taught in Catholic schools, but felt that it was time for "something outside the classroom."

And if he does enter the field of religious education administration, he already has a head start. "In terms of the material and future names and resources," he says, "I was really impressed with how the Archdiocese of Indianapolis is supportive of the people who serve the church."

At Fatima Retreat House in Indy, 'volunteering is a career'

by Cynthia Dewes

There is a place in the archdiocese where "volunteering is a career" and where those who pursue it range from elderly widowers to Girl Scouts, from educated to not so very, from women to men, from liberal church sympathizers to others nostalgic for pre-Vatican II.

Fatima Retreat House on Indianapolis' east side has operated a thriving center for spiritual renewal for 23 years, using a minimal staff of paid professionals and hundreds of volunteers. According to staff member Providence Sister Cordelia Moran, Fatima volunteers "present a whole new ball game."

Unlike other renewal centers where volunteers may help for an hour with registration, Fatima Retreat House depends on its volunteers for assistance in every area. Nell Dufour, who set up the original volunteer system during the early '60s, arranged early on for everything to be covered by donated help: liturgical music, housekeeping, kitchen and dining room service, gardening chores and office work.

She did it, she says, as the volunteers still do, for "love of God." Today Nell and her family continue to volunteer as chief cooks of Fatima's annual Italian Festa spaghetti dinner, a job inherited from Tony Canella, another long-time Fatima supporter and member of its advisory board.

Volunteers clean the 70-bed house thoroughly after every weekend program and sometimes during the week. One of the weekly housecleaners for 15 years, 83-year-old Margaret Meyers, says, "I do the scrub work. It makes you feel good to go out there; you feel like it's a part of yourself."

Another volunteer, Thelma Kriese, coordinator of kitchen and dining room helpers for almost six years, describes Fatima volunteers as "a different breed" who have "graduated from church work." Coming from experience in parish work, they see a need to assist the small staff. At the same time they find their niche at Fatima where jobs of every description are available.

In addition to house chores and main-

tenance, volunteers promote retreats in parishes, babysit for mothers attending Leisure Day programs, run a gift shop, organize bookracks, and provide music for liturgies.

They sew altar linens, model clothes for the annual luncheon/fashion show, and write, print and mail a bi-monthly newsletter. Sixteen lay and religious volunteers from the Indianapolis community serve on an advisory board which

oversees the administration of the house and which is chaired by Archbishop O'Meara.

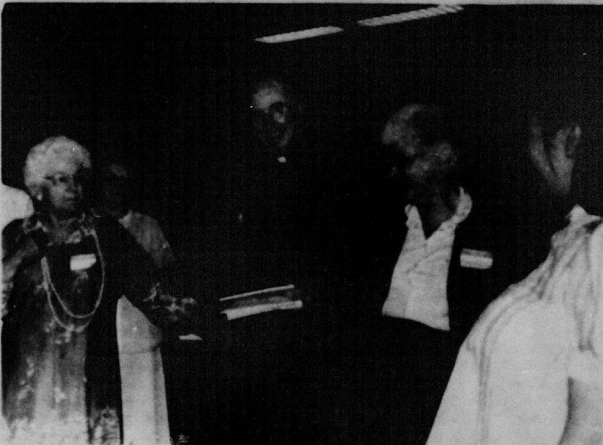
Volunteers Adolph Chrapla and Mary Ellen Stritt serve as bookkeeper and payroll clerk, jobs they used to be paid for before retiring from business. Mary Pratt, a former employee of "Seventeen" and "Harper's Bazaar" magazines, uses her skills in public relations to produce promotional flyers and publicity.

Forty women serve as members of the Fatima Retreat League Executive Council, the core group of volunteer efforts and general support for the retreat house. Strictly with volunteer help, they mount two major fundraising events which earn thousands of dollars annually.

Marcella Eischens, chairman of the council's ways and means committee since "forever," exemplifies the loyalty of volunteers. She has served in almost every capacity on the council, and done every chore at one time or another since the retreat house opened.

Fatima volunteers do their work "for the Blessed Mother," "because they receive more than they give," and because "I meet a lot of nice people."

Father James D. Moriarty, administrator of Fatima Retreat House and former director from 1963 to 1967, describes the motives of volunteers and himself—he also receives no pay—another way. Speaking at a volunteer appreciation Mass on May 13, he said, "It is our privilege to work in this apostolate to come closer to God and to bring others closer to him. Like the Blessed Mother, we must always reflect back to God by receiving his message accurately and passing it on to others."



VOLUNTEERS' DINNER—Joining with Father James Moriarty, administrator of Fatima Retreat House, at the Volunteers' Dinner are, from left, Jan Beck, coordinator of Fatima; Nell Dufour; Providence Sister Mary Isabelle Welch; and two of Mrs. Dufour's daughters, Susanne Sullivan and Diane Mettler. (Photo by Cynthia Dewes)

COMMENTARY

To Talk of Many Things

Bishops in contempt but not contemptuous

by Dale Francis

What's all this about a federal judge in New York City finding the U.S. Catholic bishops in contempt of his court and giving them a fine of \$100,000 a day until they turn over records he demands? What's it about? It's about principles.

Let's start from the beginning, where an important principle is at stake. A pro-abortion organization, Abortion Rights Mobilization, Inc., filed a suit against the Internal Revenue Service, the National Conference of Catholic Bishops and the U.S. Catholic Conference, charging that the IRS must act against the Catholic Church by ruling the church had forfeited its right to tax-exempt status by involvement in partisan politics.



The New York Times, in an editorial, explained that the pro-abortion organization claimed the Catholic Church was politically involved in the abortion issue. The Times said, "They cite such episodes as statements by priests and bishops that Catholics should ponder candidates' stands on abortion."

The Times' editorial, generally favorable to the bishops, said in explanation, "When the bishops enter the political arena, they have to expect the rough-and-tumble." But that was not the situation.

The Catholic Church's position on abortion was clearly stated and fully affirmed long before the advocates of abortion began their campaign for the legalization of abortion. It was not a case of the bishops entering the political arena but of politics entering a moral realm where the bishops already were.

It is absurd to suggest that when others politicize a moral issue firmly held by the

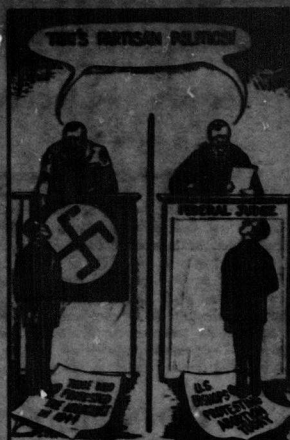
Catholic bishops, that the bishops must abandon defense of their moral position or be accused of involvement in politics.

All the Catholic bishops oppose legalized abortion and support the pro-life movement. Of course, if they had not they would have failed in their responsibility. Did they tell Catholics to ponder candidates' stands on abortion? I would think so. They suggested that Catholics consider candidates' stands on similar dimensions, on human rights, on provisions for the poor and elderly among many other things. They'd naturally suggest Catholics consider the position on abortion.

All of this relates to the suit filed by Abortion Rights Mobilization, Inc., and not the second principle which is involved in the contempt citation and the \$100,000 a day fine. The pro-abortion organization, to fortify its case, asked the Catholic bishops to make available all records in reference to their opposition to abortion.

Federal District Court Judge Robert Carter asked the Catholic bishops to produce all such records (of which there would be hundreds of thousands). The Catholic bishops, throughout this long court case, had tried to cooperate with the court in every way possible. But this they decided they could not do.

The principle of separation of church and state is most often considered in relation to the intervention by, or establishment of, religion in the state, but it also guarantees religion from intervention by government into religious affairs. Turning over all the bishops' records and papers in relation to abortion would be something the bishops might have been able to do (although with obvious difficulty). I have no inside information on



this but, judging by the delay on the decision, I would imagine it was considered. But it would set a precedent that a federal court could ask for the private papers of a religious organization and make them available to an outside organization. It would be a precedent that would limit religious freedom and, by refusing, the bishops are, in effect, asking for a Supreme Court decision.

As the New York Times' editorial said in closing, "They have the legal right to disobey the court order for the purpose of testing it. . . . The bishops may be in technical contempt without being contemptuous."

The Yardstick

What does faith have to do with apartheid?

by Magr. George G. Higgins

South Africa's Catholic bishops recently called for limited economic sanctions aimed at reversing their government's hated apartheid policy. Earlier, in a message read at Sunday Masses, the bishops had asked the laity to share their views on this issue.

Several white parishioners walked out when the request was read, protesting that the bishops were abusing their authority by getting involved in "politics." One group's spokesman was quoted as saying that the church's role is purely spiritual and that the bishops' statement had nothing to do with the Gospel.

This is fairly common. Over the years I have received a number of letters expressing similar views. A recent letter



from a Southern correspondent is a case in point.

The writer argues courteously that the church is a spiritual, not political, institution. One could agree, at least for the sake of argument, if it simply means that the church's mission is to preach the good news, with all its social implications, and not to govern secular society or become identified with a political party or ideology. But, taken in context, it means much more than that.

The writer says that Christ, who "could have called on his legion of angels to overthrow the governments of the world," refused to do so, for his kingdom is not of this world. Fair enough. However, the writer adds that Christ did not concern himself with social justice matters although the people of his time were subjected to "the most horrible injustices." Christ, he says, "did not relieve suffering" but simply forgave sins.

Accordingly, he argues, the church should concentrate exclusively on showing "that it is the hardness of men's hearts that

causes our suffering" and that "as long as the angel of darkness roams the world in search of souls and men fail to reject sin, human misery will continue."

That writer's deeply felt concern about the danger of politicizing the church deserves to be taken seriously. But in trying to avoid one extreme, he goes too far in the opposite direction.

He is not alone. His basic argument has been spelled out in a number of recent articles and books.

One such study is "Christianity and the World Order," by Edward Norman of Cambridge University. Norman, an Anglican, says that the essential thing religion should provide is a "sense of the ultimate worthlessness of human expectations of a better life on earth."

Norman argues that "the teachings of the Savior clearly describe a personal rather than a social morality." He contends that Christianity is concerned principally with "the relationship of the soul to eternity."

In a review of Norman's book for the London Tablet, Father Adrian Hastings says its basic mistake is to draw too sharp a dichotomy between prayer and ritual on the one hand and social concerns on the other. "However one formulates the relationship theologically," he concludes, "the two . . . have to be held together, not seen as rival poles."

Political concern is just one aspect, although a highly important one in some circumstances, of moral concern. And moral concern is not a disease of the modern secular mind—as Norman seems to think—but part of the core of both Judaic and Christian religion, Father Hastings says.

Father Hastings is restating what has been said a thousand times in official church documents. I regret that my Southern correspondent does not seem to be acquainted with them. This makes it almost impossible for us to reach a meeting of the minds, for we start from different—if not contradictory—premises.

1980 by NC News Service

The Bottom Line

Despite the present conflicts, the church is growing up

by Antoinette Bence

In April I returned to my alma mater, The College of St. Rose in Albany, N.Y., for the first time in 36 years to participate in the 1985 national convocation of Delta Epsilon Sigma. Its topic: "New Skins: A Legacy for the Third Millennium."

The speakers were asked to reflect on the ideas and issues, events and developments in the Catholic community which have arisen during the past 10 years and which will have the greatest influence over the next 10 years.

I was impressed by several speakers, including Immaculate Heart Sister Sandra Schneiders, a teacher at the Jesuit School of Theology at Berkeley, Calif.

What struck me as interesting and reassuring was that what she had to say



paralleled the thoughts I had jotted down about the topic.

Sister Schneiders organized her thoughts into six major points.

She began with "the progressively more tense relationship between the institutional church and women." She used incidents dating back to 1877 to illustrate some of the complaints women have about the church.

"I suspect," Sister Schneiders said, that the role of women "may be the single, most important issue facing the church as we enter the third millennium."

The last 10 years have also witnessed an "emerging laity." For the future she predicted an active laity and suggested that small communities within larger parishes and dioceses may be a wave of the future.

In a third point, Sister Schneiders spoke of the "emergence of theology . . . to serve the church." Theologians have become a resource for ministers, tackling issues of major life concern. The path ahead may be illuminated by theologians touching the everyday lives of the believing community, she suggested.

The church of the future also will be somewhat shaped by what it has learned from "liberation theology," which starts from the standpoint of the poor and the oppressed. It points up the evil of political and social situations found in some Latin American countries where "massive poverty lives side by side with obscene wealth," she said. Taking the side of the poor "makes the church immensely more credible."

The emergence of a national movement among bishops to be a leadership group is of tremendous importance, Sister Schneiders said. That the bishops have addressed the major ills of our time, peace and the U.S. economy, in conjunction with in-depth consultation with experts, signals a new phenomenon for the decades ahead.

Finally, Sister Schneiders spoke of the emergence of spirituality, with people seeking the well-developed interior life which is "essential for renewal in the church," developing a "moral autonomy" and becoming involved in ministry to one another.

"The pattern I see," she said, "despite all the negativity that is also there, is a church growing up."

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Pope announces new encyclical on Holy Spirit

by John Thavis

VATICAN CITY (NC)—Pope John Paul II marked his 66th birthday on Pentecost Sunday by announcing a forthcoming encyclical on the Holy Spirit.

In a message released the same weekend for the 66th World Mission Day, the pope said he felt "the breath of a new Pentecost" in the modern church, but said more evangelization is needed to heal "the break between the Gospel and culture."

The pope said he tried to do his own missionary part as a "traveling catechist" in his international trips.

Speaking to some 30,000 people from his apartment window during a noon blessing May 21, the pope said the new encyclical, titled "Dominion of the Holy Spirit" (Lord and Giver of Life), will complete a "trilogy." Two of the pope's previous letters to the church, "Divine Providence" (on the mercy of God) and "Redemptor Hominis" (on redemption and

the unity of the human race) were written about the Father and the Son.

Pope John Paul has written four encyclicals. His last, "Governing Apostles" (Apostles of the Church), commemorated St. Cyril and Methodius on the 1,200th anniversary of St. Methodius' death.

The Holy Spirit encyclical is to be published May 25, the pope said, and will focus on the meaning of Pentecost, the day the church commemorates the descent of the Holy Spirit upon the apostles. Vatican sources familiar with the document said the encyclical would be a spiritual meditation on scriptural and other texts, rather than an announcement of a major new teaching.

The pope said he hoped the letter would encourage a "more vivid devotion to the third person of the most Holy Trinity."

Pentecost, known as the birthday of the Catholic Church, invites people to "speak all the languages of the contemporary world," the pope said. That includes "social, economic and political renewal" as well as "justice and liberation," he said.

The pope's message for World Mission Day May 25 underscored a frequent papal theme: that the church needs to rediscover its "essentially missionary" character.

The pope said the need to bring Christ into people's lives is an "urgent duty" of all Catholics and a central purpose in his eight-year pontificate. He described his trips abroad as part of his evangelizing mission.

"I have made myself, from year to year, a 'traveling catechist' in order to make contact with the numerous peoples who do not yet know Christ," the pope said.

Archbishop presents four thoughts in rededication homily

(Continued from page 1)

Tushy and Gettelinger were the principal concelebrants with Archbishop O'Meara. Deacon Michael Widner served as deacon for the liturgy, and masters of ceremony were Father Stephen Jarrell and Father Stephen Banet.

Civic leaders and representatives of other faiths were special guests.

In his homily, Archbishop O'Meara presented four thoughts: First, in rededicating the cathedral, he said, "We are keenly aware of our union with other churches around the world under the headship of Pope John Paul."

Second, he said, "We look to others in the human family who are Christ-born in baptism but with whom we are not now in communion." He said that we must strive for "the unity that Jesus wants."

Third, he said, "We look to all in our country who are unevangelized and unchurched." He said that almost half of the population in the United States have no religious affiliation.

Fourth, he said, "We remember the stirring words of the Council Fathers, the first words in the document *Gaudium et Spes* (The Church in the Modern World). 'The joy and hope, the grief and anguish of the men of our time... are the joy and hope, the grief and anguish of the followers of Christ.'"

"So immersed is the church in the human family," the archbishop continued, "that we have to be part of the struggle for peace and human justice."

At the end of the liturgy the archbishop gave special recognition to some of the people present, including Ellen Quinn, the

chairperson of the rededication committee, and the members of the renovation planning committee: Magr. Gettelinger, chairman, Frances Clower, Bobbi Duffy, Joan Hillenbrand, Father Jarrell, Father Gerald Kirchoff, Ron Schouten, Franciscan Sister Sandra Schweitzer, and Kenneth Stala.

the pope teaches Central element in faith is belief in divine providence

by Pope John Paul II
Remarks at audience May 14

A central element of the Christian faith is our belief in divine providence. We believe that God cares for all that he created and that he governs it with supreme wisdom and love. The very heart of this mystery is expressed in the psalm which reads: "The Lord is my shepherd, there is nothing I shall want."

God manifests his loving providence in a number of ways: by the marvelous order with which he has established the universe, in his care for every creature, and above all through his love for every human person.

The doctrine of divine providence includes an affirmation of a rightful independence on the part of created things, especially of men and women who are made in God's image and likeness. From the beginning of time, they were given dominion over the rest of creation. Having

been endowed with the gifts of reason and free will, they share in some degree in God's absolute authority over the world. In this, we see a further sign of both the power and the gentleness of God. For he has invited humanity to exercise a responsible share in his own providential care of the world.

During his public life, Jesus often spoke of divine providence and of the impact it should have on our lives. For example, he said: "Look at the birds of the air: They neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his span of life? Therefore do not be anxious. Your father knows what you need."

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"Visit Our Greenhouses"

Gulping down principles

by Alice Dailey

Having long viewed the 500 whoopie as something to be endured, like taxes and chicken pox, I was dismayed the time Daughter Number Three waved tickets under my nose.

"Aren't we lucky," she gleamed, "getting seats at this late date." "What do you mean, we? I swore off that place after getting rained out twice."

"Don't live in the past, Mom. Step into the 21st century."

"You step into it. The only possible way I'd consider watching that drag would be from one of those VIP suites where white-coated waiters serve up pate de foie gras."

"You hate goose liver."

"—while I was wearing a splashy black and white Givency original and shoes by Gucci. Count me out."

"Why Mom, you're halfway to that goal already. Remember that cute little black and white culotte outfit you shoved out of my sight because it was too daring? Slip into that. Take 20 years off your age."

Out at the Greatest Spectacle in Littering our parking place was so far we nearly passed Eagle Creek walking to our seats. When we came to a dismal back stretch Daughter Dear stopped cold and sang out, "Ta Da!"

"Not here!" I groaned. "Even a cow wouldn't be caught dead pasturing in this place."

"Now, now," she soothed. "Look how lucky. Bottom row. No crawling over anyone, no having to say, 'Pardon me, pardon me.'"

I was so glad to just sit and slip off those shoes by Gladie I went mute.

At least a couple of dozen pardon me people climbed over us; a few even clutched my shoulder for support. And at the only really exciting point, when a quivering soprano finished the national anthem and racing gentry were ready to start their engines, two hairy characters rushed up, plunked a huge cooler next to my sore feet and clomped up to the top row.

By the third lap one had come down, got two beers from the cooler and ascended again. In the sixth lap the other came down and got four. During the ninth, both descended for pit stops at the comfort station and knocked off my floppy straw hat, a blue light special. I hadn't realized that those air holes punched throughout the crown and brim would also let the sunshine in.

Race weekend Mass schedules

Father Mike Welch will celebrate two Masses at the Indianapolis Motor Speedway on Race Day morning, May 25. The Mass for drivers, mechanics, car owners, media personnel, track officials and other racing personnel and their families will be held at the east end of Gasoline Alley at 6:30 a.m. A second Mass for race fans will be held on the north side of the Indianapolis Motor Speedway Hall of Fame (museum), across from the infield hospital, at 7:30 a.m.

Father Welch will be at the Indianapolis Motor Speedway Infield Hospital throughout the race.

Following is the schedule of Masses this weekend at parishes near the speedway:

St. Christopher's Church, 5301 W. 10th St.—Saturday at 5, 6:30 and 8 p.m.; Sunday at 12 noon and 5:30 p.m.

St. Michael the Archangel Church, 3354 W. 30th St.—Saturday at 3:30 and 7:30 p.m.; Sunday at 8 and 10 a.m. and 12 noon.

Out-of-town guests who need a priest in an emergency over the weekend are asked to call St. Christopher's at 361-6314 or 361-6315.

The bearded ones returned, picked up more cans and clomped their size 14 feet to the top.

My daughter had turned to give them a scolding look just as a fast blur reared by and disappeared.

"Damn it!" she exclaimed. "Wonder if that was someone I'm betting on?"

"I don't know. Might have been one of the Bomber Brothers."

"They're Unnars."

"Can't be sure. Might have been that Popycock fellow."

"Mom, his name's Johncock, for heaven's sake."

Lap after lap bored away and so did the sun. The beer ganders lapped at their cups and downs while we ate limp sandwiches by Alice and had warm drinks by hedge. They only made us more parched than the TV Culligan man claming at desert sand.

My offspring plunged for two frosty cans.

I rebelled. "You didn't pay two dollars each for 30-cent drinks!"

She shrugged.

"Then I don't want any. It just encourages the gouging. The robbers!"

She hissed, "Mom, just shut up and drink will you? People are staring."

My principles went down with each gulp.

All in all, though, that race really left an impression on me. It showed me that when people came face to face with me, they stopped and stared. I guess it wasn't every day they got to see a polka dot suntan.

vips...

Barbara Parode-Sommer has been appointed program director for the Retired Senior Volunteer Program (RSVP) by Catholic Social Services. She holds a bachelor of arts degree in literature and worked most recently as a Volunteer in Service to America (VISTA) worker at the Near Eastside Community Organization. As a VISTA she designed a training program for potential community leaders and produced a training manual.

Nine students from Bishop Chastard High School have been selected to appear in the 1985-86 edition of "Who's Who in Music." The annual directory lists the country's most outstanding high school musicians. Included from Chastard are: Jennifer Hannon, Thomas Mohr, Devon Rapp, Todd Berry, Andrea Banning, Robert Bulovny, Doug Greenawalt, Kris Greenawalt and Paul Morrow.

Jesuit Father M. Joseph Casey, president of Brebeuf Preparatory School in Indianapolis, has submitted his resignation effective in the summer of 1987. Father Casey came to Brebeuf as a teacher in 1980 and became president in 1982. He was also rector of the school's Jesuit community for six years. During Father Casey's presidency, a number of facilities have been added to the school, including an all-weather track, the Edward A. Block Memorial Library, a computer center and new athletic facilities. Father Casey will organize a number of events marking Brebeuf's 25th anniversary during the 1986-87 school year.

check it out...

Applications are now being accepted for the June 21-25 Mr. Basketball Camp at Marian College. The camp, limited to the first 100 campers (grades 7 through 12) will be run by Carmel's Billy Shepherd and Marian College basketball coach John Grimes. Interested applicants may call Shepherd 644-2122 or Grimes 928-6970 or 633-6633 for information.

Little Flower School will offer an Extended Day Care Program next school year. The program will be held after school hours until 5:30 p.m. Children will be under teacher supervision and special activities will be planned. The program will include

snacks, motor activity games, homework supervision, crafts and a special day activity. For information, call Little Flower School at 393-3282, 9 a.m.-2 p.m.

Central Indiana Marriage Encounter will present a Marriage Encounter Weekend June 29-30 at Patricia Retreat House in Indianapolis. For information call Ann Miller at 783-0274.

The Peace Corps 25th Anniversary Celebration will include a conference on Saturday, June 7, at the IUPUI Lecture Hall, 550 Agnes St., Indianapolis. Registration begins at noon and the program will conclude at 6:30 p.m. Keynote speaker will be Leret Miller Ruppe, director of the U.S. Peace Corps. That will be followed by a panel discussion and a choice of one of four sessions. Registration fee is \$3. For information call 317-623-1663 or write: International Center/Peace Corps Program, 2600 West 42nd St., Indianapolis, Ind. 46266.

St. Michael Parish is sponsoring a celebration of the liturgy of the eucharist for the 50th Jubilee of Magr. Richard T. Kavanaugh on Sunday, June 1, at 12 noon. A reception will follow the Mass in St. Michael's School cafeteria. All are welcome.

Several opportunities for marriage enrichment will be offered at Alverno Retreat Center. Renewing Our Love, a one-day program of reflection and dialogue for the newly married, will be held on June 8, 9 a.m.-4 p.m. The program is open to those of any or no religious denomination, married five years or less, as an opportunity to evaluate and strengthen their relationship. Cost is \$15/couple. Wedding Ring, a program examining the spirituality of marriage, will be conducted from 7:30 to 10 p.m. on three consecutive Thursdays, June 5, 12 and 19. Suggested donation is \$25/couple. Growing Marriages, a weekend for those married 5-10 years, will focus on the special challenges occurring at that stage in marriage. It will be held June 20-22. Suggested donation is \$120/couple. For registration or more information, write or call Alverno, 810 Spring Mill Rd., Indianapolis, Ind. 46269, 357-7339.

CORRECTIONS

Last week's Vacation/Travel Guide contained two errors.

The date of the Memorial Day Eucharist at St. Andrew's Cemetery in Richmond was listed incorrectly. The correct date of the liturgy is May 26 at 8 a.m. in the cemetery, 1000 block of Liberty Ave.

The location of the Annual Chicken Dinner at St. John's Church, Osgood, from 11 a.m. to 4 p.m. on July 29, was listed incorrectly as Indianapolis.

We regret these errors and any inconvenience they may have caused.

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QUESTION CORNER

Communion for infants?

by Fr. John Diston

Q I recently heard of a practice of administering the sacraments of baptism, first Holy Communion and confirmation to an infant in one ceremony. Aside from the fact that canon law and first communion are ignored, is this practice likely to spread? (Colorado)

A During the past generation or so, the possibility of reinstituting this practice in the church has been frequently discussed by theologians and liturgical scholars.

I say "reinstituting" because the administration of all the sacraments of initiation—baptism, Eucharist and confirmation—in one ceremony is nothing new in the church. It was, in fact, quite common for almost 1,000 years.

The reason for this Christian policy of those days was simple. Jesus said quite explicitly in the Scriptures that one must eat his body and drink his blood in order to have eternal life (See especially the Gospel of John, Chapter 6).

These statements are as strong as those referring to baptism, perhaps even

stronger. For many centuries, therefore, the church interpreted them to mean that reception of the Eucharist, even for infants, was as important as baptism for salvation.

The practice began to disappear only in the late Middle Ages, as part of the church's response to several heretical groups who denied the real presence of Jesus in the Eucharist. With greater concern over the "physical" species of the Eucharist (that it not be dropped and so on), Communion was given to very young children less and less frequently.

Actually, the practice did not discontinue entirely until about 400 years ago when the Council of Trent declared that "little children lacking the use of reason are not obliged to receive sacramental Communion." At the same time, it declared, the ancient practice of administering the Eucharist to such children was not to be condemned (Session XXII, 1562).

After this, as I indicated, the practice quickly died out even in those places where it had continued until the 18th century.

Thus, while this method of administering the sacraments of initiation is not provided for in present discipline of the Latin Church, obviously nothing is theologically wrong with it since it was common practice for nearly 15 centuries.

Whether the church's understanding of the sacraments will develop in such a way

as to suggest reinstituting this practice at some future date, we simply do not know.

Some Eastern Rite Catholic churches continue the practice of administering the Eucharist and confirmation to infants even to this day.

Q I am a Catholic; my husband is not. His family has a burial plot in one of our cemeteries that is not Catholic. Are there any special arrangements that I

should make so I can be buried in that cemetery with my husband? (New Jersey)

A No special previous arrangements are necessary. At the time of your funeral, the grave in which you will be buried is blessed according to the usual ritual of the Catholic Church.

This is not uncommon. You might talk with your pastor if you have further concerns, but there will be no problem.

(A free brochure outlining the Catholic marriage laws and explaining the promises before an interfaith marriage is available by sending a stamped, self-addressed envelope to Father Diston, Holy Trinity Parish, 704 N. Main St., Bloomington, IN 47401.)

(Questions for this column may be sent to Father Diston at the same address.)

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FAMILY TALK

Singles must reach out, church support will follow

by James and Mary Kenny

Dear Dr. Kenny: I wish your reply to the person writing about the difficulties of the single life had been a little more sensitive. If I had been the writer, I would have been hurt by your response.

Though married, I found the writer's comments true; I think today the single life is very difficult, and there is no sense of community as far as the church is concerned for them.

Isn't it natural to want to share your life with someone? How can getting involved in arts and crafts, school or traveling compensate for loneliness, never being that very important person to another, always having to be self-reliant and just feeling like the odd man out?

If single people should take charge and do something about their problems, why shouldn't the married, the teen-agers, the senior citizens, the parents of school children do the same and the church not become involved with these groups?

I happened to marry when older, and I can tell you from experience the single life is hard. Don't you think single people ever get weary of trying to make friends, eating alone and coping? I hope you reconsider your answer—I would like the church to become much more involved with meeting the needs of this group.—Iowa

Answer: Thanks for the concern. I agree with what you say about our need for community and the fact that singles often feel left out. I am not sure I agree with your solution—for the church to do something for them.

Who is the church? Remember that road sign that reads: "CH—CH. What's missing? UR?" The church is not primarily a building or hierarchy. More truly, it is each one who believes in God and loves his neighbor.

The Spirit speaks often in ways that surprise us. When God loves us, it is more often through our kindnesses to one another. The Spirit expresses God's concern as surely from the grass roots up as through the clergy and organizational church.

The essence of a self-help group is that



those most in need minister to each other. All the groups you mentioned, and many other effective groups, began at the grass-roots level.

Senior Citizens and Gray Panthers were begun by the elderly for the elderly.

Families? The Christian Family Movement was begun in the 1950s in Chicago by a married couple, Pat and Patty Crowley. Marriage Encounter is run by, through and for married couples.

Alcoholics Anonymous, the most effective institution for treating alcoholism, was begun by alcoholics dissatisfied with the way they were treated by the medical and legal professions.

La Leche League began when seven breast-feeding mothers became upset at the lack of information from their physicians. Now the American Academy of Pediatrics endorses breast milk as the best nourishment for babies.

Parents of children with special problems have banded together for mutual support, to improve state laws and to correct wrongs within school systems. They did not wait for the schools or legislatures to come to them.

Yes, single life is very hard and has special problems unique to that state. But most singles would be dismayed to be thought of as houseplants waiting to be nurtured and supported. The first step for singles in their need is to reach out to one another. Support from the church and other institutions will come.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 672, St. Joseph's College, Rensselaer, Ind. 47978.)



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Reverend James D. Barton, Archdiocesan Director

Fr. Welch to say two Masses before '500' race

(Continued from page 1)

passed on his way to the east end of Gasoline Alley to check the site where he will celebrate the first of two Masses on Sunday morning. That will be at 6:30 a.m., for members of the Speedway staff, mechanics, car owners, USAC officials and others.

Following the garage area Mass, he will move his portable altar on the back of a pickup truck to the grassy area between the Hall of Fame Museum and the infield track hospital. There he will offer a second Mass for the general public at 7:30 a.m. During the 70th running of the 500-mile race, Father Welch will be "on duty" inside the track hospital in case his services are needed.

Reflecting on his role as pastor of St. Christopher's and Motor Speedway chaplain, Father Welch spoke warmly of his relationship with the management and staff of the huge motor racing complex. He recalled the founding pastor of St. Christopher's, Father Leo Lindemann, who served as Catholic chaplain at the 500 from 1939 until he retired.

In his second year as 500 chaplain, Father Welch's pride was easy to see when he spoke about the close ties between his

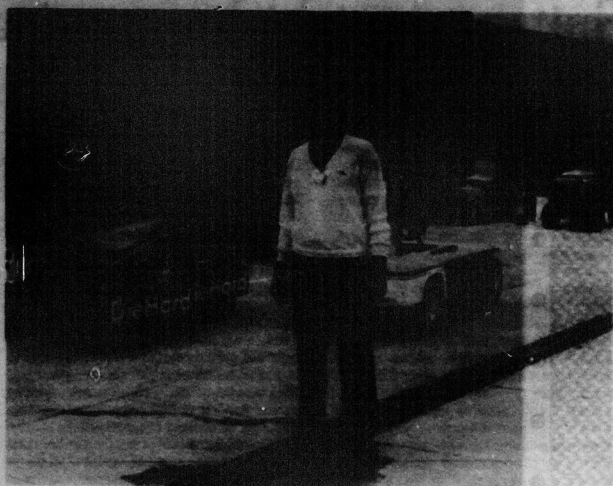
parish and the speedway. He commended the Hulman family and the speedway management headed by President Joe Cloutier, who consider every person who visits the track to be a "guest."

"We at St. Christopher's consciously make an effort to match the hospitality of the Indianapolis Motor Speedway," he said. "We arrange the parish schedule to meet the needs of the visitors to our community and their convenience."

He continued, "Masses at the track on race day have always been a priority for Mr. and Mrs. (Mary Fendrich) Hulman and Joe Cloutier. We change our parish Masses to accommodate both our parishioners and the race fans."

On Saturday evening before the 500, St. Christopher will have such large crowds that people will be standing outside of the church at the 5, 6:30 and 8 p.m. Masses, according to Father Welch. At 12 noon Sunday, the parish Mass will also be filled with parishioners who will get there the only way they can, by walking. There will also be a near full house for the 5:30 p.m. Sunday evening Mass on race day.

Father Welch, like all of St. Christopher's pastors since Father Lindemann, considers the "30 days in May"



SPEEDWAY CHAPLAIN—Father Mike Welch stops in Gasoline Alley. Father Welch serves as chaplain of the Indianapolis Motor Speedway and is available for drivers, fans and others connected with the race. (Photo by Charles J. Schiela)

and "the largest sporting event in the world" to be an opportunity to practice his priestly ministry in a unique and important way.

The church of the archdiocese will also be very visible in another way on race day

when Archbishop Edward T. O'Meara gives the invocation during the pre-race ceremonies. This will mark the fifth time in his six years as chief pastor of the Indianapolis Archdiocese that the archbishop has delivered the invocation.

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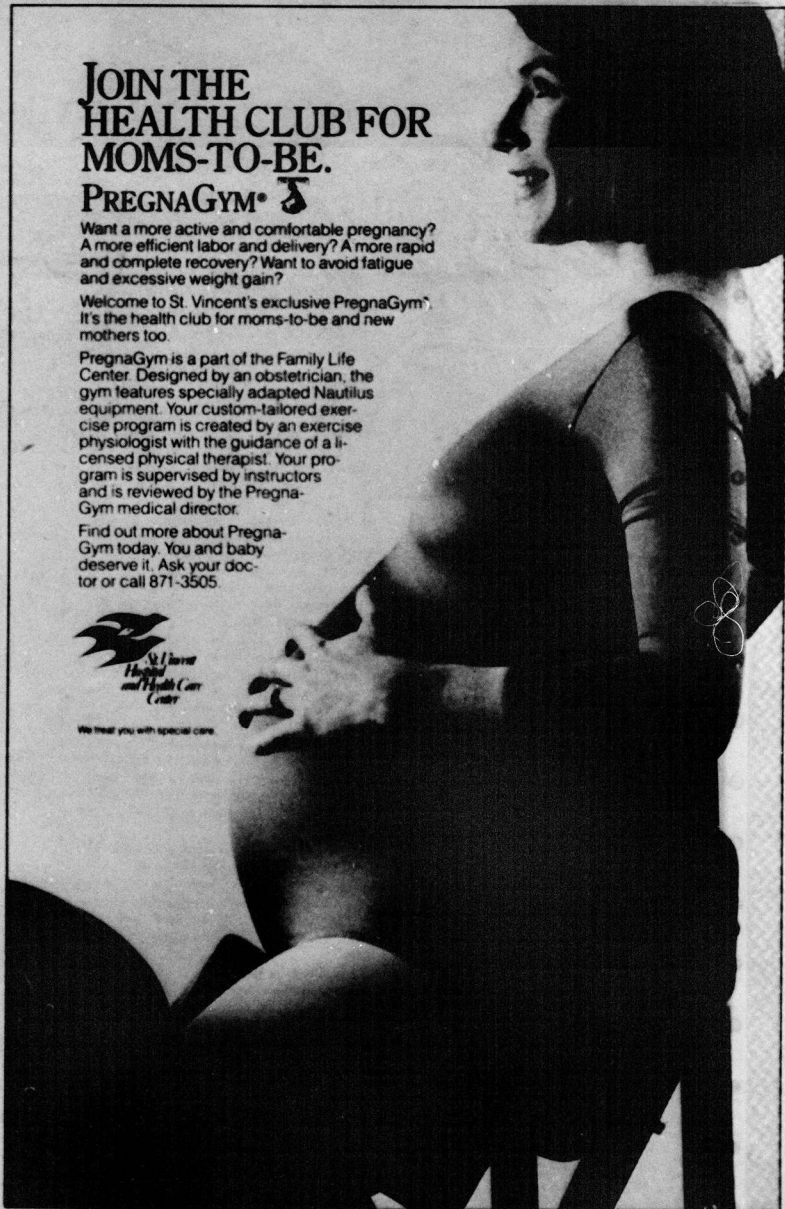
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Suit against bishops raises church-state concerns

By Amy Wilkins

WASHINGTON (AP)—The lawsuit in a New York federal court in which Abortion Rights Mobilization is fighting to end the tax-exempt status of the Catholic bishops' national conference would not affect Catholic churches. The very conference raises church-state issues that lawyers and public affairs officials of other church bodies are deeply concerned about.

Those issues now will be aired in court since the 2nd U.S. Circuit Court of Appeals agreed May 16 to hear the bishops' appeal against a subpoena which they have refused to obey. Key leaders of non-Catholic church agencies have begun gearing up to support the Catholic bishops in their fight.

Earl Trent, general counsel for the American Baptist Churches, called the subpoena on internal pro-life activities files of the bishops' conference "an invasion of First Amendment rights" of free exercise of religion.

He said other church bodies, including his, would almost certainly enter the appeals case to argue as friends of the court on behalf of the Catholic bishops.

"A good portion of the religious com-

munity agrees . . . that what is happening to the Catholic Church should be ended," Trent said.

JOHN HENNINGSEN, executive director of the Christian Legal Society, a national organization of Christian lawyers, said May 23 his organization will file a brief in support of the Catholic bishops. "I just got off the phone with (the Rev.) Doug Bailey, and we will probably be filing jointly," Henningesen said.

Bailey, director of religious and civil liberty of the National Council of Churches since 1989 and long recognized as one of the nation's top church-state experts, said the case not only threatens First Amendment rights of religious organizations, but also involves "a much broader issue" which should worry every taxpayer in the country if it is not thrown out of court.

He said that every American individual and organization could be at risk if "a third party has standing to challenge your tax status" as Abortion Rights Mobilization claims to have.

The case also raises questions whether a church can be required to turn over its internal documents to someone else and whether the tax exemption which churches

enjoy "has anything to do with their degree of participation in the tax exemption," Mr. Bailey said.

THE LAWSUIT raising the legality of church tax-exempt status in 1989 when Abortion Rights Mobilization sued the U.S. secretary of the Treasury and the director of the Internal Revenue Service to force them to end the tax exemption granted to the National Conference of Catholic Bishops and its public policy arm, the U.S. Catholic Conference.

The abortion rights group claimed it was at a political disadvantage because it adheres to laws prohibiting tax-exempt groups from direct participation in political campaigns while the Catholic Church, it said, does not.

The case moved slowly until May 4, when U.S. District Judge Robert Carter of New York declared the MOCC-URC in contempt of court for refusing to turn over subpoenaed documents that the abortion rights group has been seeking as evidence. He ordered each conference to pay \$20,000 a day in penalties for contempt.

MOCC-URC otherwise May 12 asked the appeals court in New York to stay the fine. The appeals court May 14 granted the stay

and announced a schedule for hearing the appeal. It ordered the MOCC-URC to file its brief by May 23. The government, which notified the court of its intent to enter the appeal as a friend of the court, was given the same deadline. Abortion Rights Mobilization was given until June 13 to file its written response. Oral argument was to take place in the last week of June.

UNDER THE MOCC-URC and the IRS were expected to argue that Abortion Rights Mobilization lacks standing to bring suit and that the court therefore has no legal basis for trying the case.

Trent said he would prefer to enter the case as a friend of the court "after a full evidentiary hearing," but because of the way the case developed "we don't have the luxury of that."

He noted that the church agencies were not even defendants in the case, but had been subpoenaed as witnesses and asked to reveal materials that were confidential.

"It's dangerous to force a church to give up its First Amendment privileges in order to aid a litigant," Trent commented. "If the First Amendment means anything, the government and courts have no right to do this."



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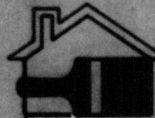
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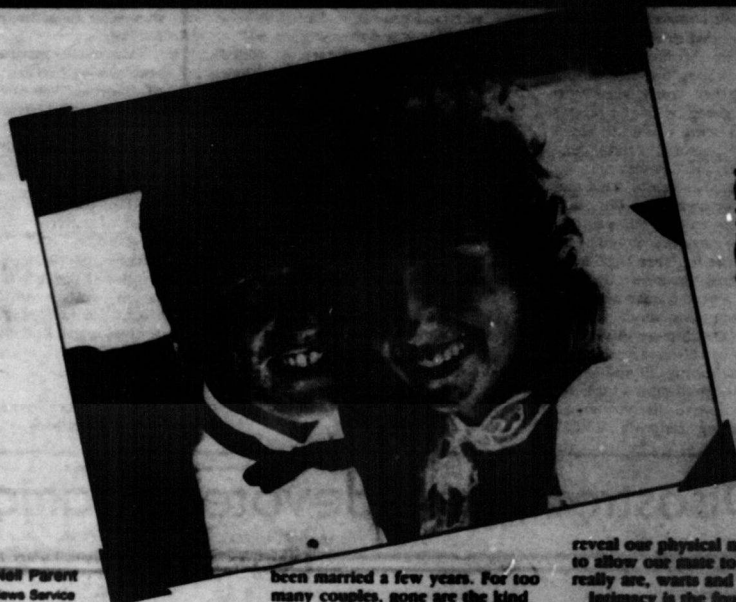
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Faith Today

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By Neil Parent
NC News Service

They've only just begun...

The wedding ceremony was exquisite. The bride and groom had looked to every detail, from the arrangement of the flowers to the selection of music. They had worked closely with the officiating priest in preparing the liturgy. Everything came off just as they had planned; it was a beautiful and fitting testimony of their love.

Unfortunately, their marriage didn't survive its first decade. It became another statistic in the rising divorce rate that has now reached near epidemic proportions. For Americans marrying today, Catholic or otherwise, there is a 50 percent statistical probability that their marriage will end in divorce.

A successful marriage takes lots of dedication and hard work. Passionate feelings on one's wedding day are not enough.

But couples can do much to assist their marriage in today's stressful times by concentrating on three important areas in building and maintaining a relationship of love: affirming one another, seeking intimacy and attending to the relationship.

Affirming one another. What a contrast there often is between the ways in which couples spoke

been married a few years. For too many couples, gone are the kind words with which they affirmed one another; gone is the mutual esteem they treasured, the positive approach they took, the overlooking of minor shortcomings, the ready forgiveness of offenses.

These traits can become casualties of living together as husband and wife, replaced by biting criticism, fault-finding and insensitivity.

Couples can give a boost to their marriage by affirming each other more. This means they seek out ways to enhance each other's self-esteem by compliments and speaking positively about one another.

I learned this lesson firsthand from my wife who over the years has consistently refrained from pointing out my failings, preferring instead to compliment my efforts, however feeble they may have been.

Stress the positive, de-emphasize the negative. This is the golden rule of child-rearing. It is also a formula for happy marriages.

Seeking intimacy. Authentic intimacy is perhaps the one thing that we most desire from a marriage. It is also the most difficult to achieve. When we marry, we are seeking not only physical intimacy, but psychological and spiritual intimacy as well.

reveal our physical nakedness than to allow our mate to see us as we really are, warts and all.

Intimacy is the foundation for the kind of love that will sustain a marriage. Intimacy requires risk-taking, allowing ourselves to be vulnerable so that the other may see us as we are. It is worked on over a lifetime, like building a solid house one brick at a time.

In marriage we want to know and be known, to become two in one flesh. But for this to happen, we must seek mutual intimacy based on sensitivity, care and loving trust.

Attending to the relationship. The marital relationship itself must be given priority. This means attending to each other's needs in the relationship and finding ways to give each other needed time.

In our fast-paced society, it is common for a couple to begin marriage with both partners working, pursuing important and inter-

esting careers. This can bring welcome stimulation and variety to the relationship. But it also can siphon off time and energy needed to build intimacy and secure emotional and spiritual bonding.

When children come along, the needs of the relationship can be even further strained. It is surprising how easy it is for couples to find themselves running here and there, meeting the demands of raising children, postponing the time needed for their relationship.

After awhile the couple may no longer be receiving loving nourishment from one another. Then a relationship can be in real trouble.

Time is priceless. Building intimacy, mutual affirmation and the love which supports a marriage takes time. Couples who wish to nurture their relationship know that they must give it the attention it deserves.

(Parent is representative for adult education in the U.S. Catholic Conference Department of Education.)

The wedding is only the beginning. For as the reality of marriage unfolds in the life of any couple — as they learn to be with one another through daily stresses and unexpected trials — their relationship will change and, they hope, grow. Neil Parent writes that a successful marriage requires hard work and dedication. He suggests three important ways for couples to build and maintain their relationship: affirm one another, seek intimacy and make the relationship a priority.

Yours, mine? Ours!

By Cindy Liebhart
NC News Service

The primary issue in marriage today is not how to preserve individual identity and foster each partner's personal growth. The real challenge is learning to develop a truly shared life, becoming committed to growth as a married couple, said Dr. David Thomas in a recent interview.

"The fact that people need to grow individually is all over the culture," said Thomas, director of the graduate program in family ministry at Regis College in Denver. Convincing people they need to work on adopting a married lifestyle "which may demand that you change or alter your life, your personal plans, your priorities for the sake of the other, for the sake of the relationship" is much more difficult.

Part of the shift in emphasis can be attributed to the phenomenon of two-career marriages. When husband and wife each have a career, in essence they lead "separate lives with different colleagues, different pressures, different interests that flow from work," Thomas said.

Without determined effort, these couples can end up sharing living quarters and pooling economic resources but leading much the same lifestyle they did before marriage.

Other social forces hinder the development of a shared marital lifestyle as well, Thomas said. Soaring divorce statistics and the increasing mobility of the population, for example, often lead people to view relationships as transitory. Even as they enter marriage, many couples accept the possibility it may not work out.

What's a couple to do? Thomas, who has been married for nearly 20 years, suggested several ways couples can overcome obstacles and work on building a truly shared life:

1. Decision making. Good marriages require both spouses to assume responsibility for the way

their life together takes shape. Couples must make conscious decisions about how they will nurture their relationship as well as how they will share home and family responsibilities.

2. Good communication skills. Couples need to express sincere interest in one another. This involves creating opportunities to talk together, really listening to what is going on in the other's life, and being willing to share honestly personal feelings, experiences and desires.

3. Shared interests. This may take some creativity. But couples should try to find enjoyable, interesting activities or hobbies they can pursue together regularly.

4. Sexual sensitivity. Because sex is "a very human way of deepening their bond," couples need to develop sensitivity to one another in this area.

5. Fine-tuning. Periodically couples should take a look at their life together to discover areas that are working smoothly as well as

areas which may need some adjustment.

Growth as a couple does not deny the importance of personal growth.

"Part of my love for my wife will be my support of the developing of her life, her unique gifts, her special talents," Thomas said.

But it is important to balance personal growth and growth as a couple — and the two are not always complementary, he added.

Finding this balance will require a couple to define their deeper values, to know clearly what is most important in a life filled with many demands and opportunities. It may require hard choices and sacrifice sometimes — for example, bypassing a job promotion that will mean extensive travel if it would hurt the marriage.

Marriage is more complicated today, Thomas said, but the rewards are still great. For "when I open my life to the life of another, both of our lives are enriched."

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

And baby n

By Katherine Bird
NC News Service

People marrying today face the real possibility of spending 50 years with each other — but first they have to make it past the first five years.

Two studies have shown that between 35 percent to 40 percent of divorces "are of couples who have separated before the fifth wedding anniversary," says Dr. Jack Dominian in his book "Make or Break" (Michael Glazier Inc., 1983).

"This indicates that the early years of marriage are crucial for its stability," says Dominian, a Catholic psychiatrist practicing in London. Even when a marriage doesn't collapse until 10 years later, "for half of these couples serious marital problems occurred in the first five years of marriage."

What makes marriage's first five years so perilous yet so vital?

Disastrous and devoted marriages

By Father John Castolot
NC News Service

In ancient Israel marriages generally were arranged by the parents of the couple. To us this may seem cold and insensitive. But boys and girls then married surprisingly early, usually in their early teens. Parental guidance helped them avoid potentially disastrous choices.

Even then the wishes and feelings of the young people were not simply ignored. Marriages based on love were as common as those based on cool calculation. The young man could make his preferences known, or make his own decision without consulting his parents.

Esa made a very unpopular choice. But at the age of 40 he hardly would have brooked parental interference (Genesis 26:34-35).

It was rarer for the girl to take the initiative. But Michal fell in love with David (1 Samuel 18:20) and lived to regret it.

Michal was the daughter of King Saul who was not overly fond of David. Learning of the girl's infatuation, Saul saw a chance to lure David into a lethal trap.

Saul promised the young man that she would be his wife; all David had to do was to dispose of 100 Philistines. It was a miscalculation, for David proved equal to the challenge and became Saul's son-in-law.

Some years later David became king and we find that this marriage of his youth turned sour. In bringing the Ark of the Covenant into Jerusalem, he danced with reckless abandon in the procession and Michal reproached him for "exposing himself to the view of the slave girls of his followers" (2

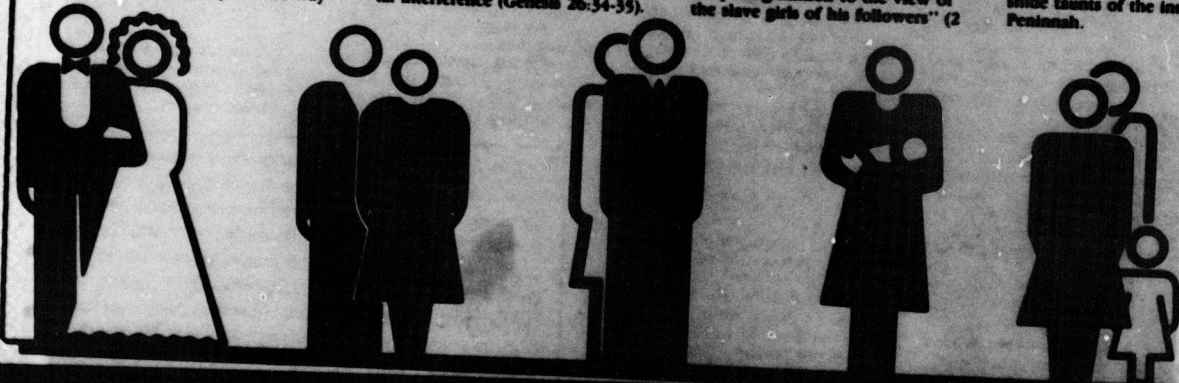
Samuel 6:20).

David turned on her sharply and their relationship came to a crashing halt.

A beautiful example of a devoted married couple, very much in love, is that of Elkanah and Hannah. Actually Elkanah had two wives. The other, named Peninnah, bore children. But Hannah, even though she was the better loved, was desolate, for she was sterile.

Every year the family made a pilgrimage to the shrine at Shiloh where the Ark of the Covenant was kept in those early days. Elkanah would give generous supplies to Peninnah and all her children so that they could offer the prescribed sacrifices.

To Hannah he gave generously anyway because he loved her. Her situation was aggravated by the snide taunts of the insensitive Peninnah.



makes three

It is then that couples establish a pattern for their lives together. They learn what it is like to live day by day with another unique individual. Often they are struggling to establish careers. Together they buy or rent a first home, build relationships with other couples and learn how to get along with in-laws. For many couples, a first baby comes during this time.

One young couple I interviewed explained that they were considerably taken aback by the stress they experienced when their first baby was born after four years of marriage.

Before the baby, the couple had developed a happy routine of pursuing careers and sharing home chores. They spent many hours nurturing their relationship, talking with each other and having regular evenings out on the town with friends.

After the baby, their carefully structured life was knocked out of kilter. Each was overwhelmed in-

itially with the new responsibility. Both had difficulty adjusting to the demands the new baby made on their time, their energy, their financial and emotional resources.

For the young mother, "it was a strain to have the full-time care of the baby all day, a responsibility I didn't have before. I was so tired and couldn't get away for a second."

For the young husband, it was a shock to realize that his wife needed his help in caring for the baby when he came home and to recognize that someone else had a claim on his wife's attention. Communication became a problem because "there was no time to talk about anything," the wife said.

Finally a spate of arguments over who should do what when, and over their tightened financial situation, alerted the couple to a certain deterioration in their relationship.

Then, talking with other new parents, they discovered others had the same experience but "were keeping it real quiet." They learned too that "the first three months were the worst," the wife says. "After that, it becomes easier."

Gradually the couple learned to talk about their changing needs, expectations and feelings.

Many marriages fail, Dominian comments, because couples do not adjust their agendas when a new baby arrives. But "growth and change are inescapable aspects of marriage."

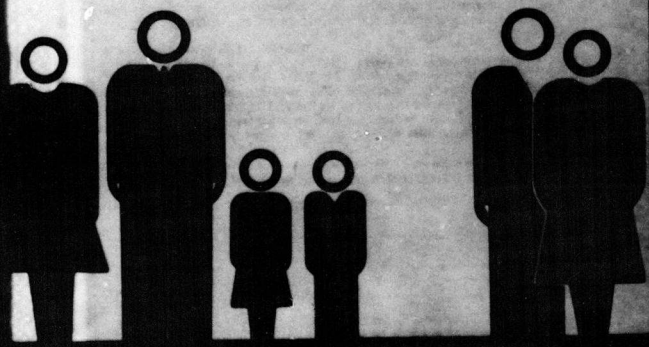
Learning to be flexible over the many years of married life "requires unselfishness, generosity, compromise, persistence and the desire to succeed," he says. "Most partners facilitate this transformation by sharing their life and both encouraging and accepting each new phase."

Couples who succeed help each other to grow and "change physically, intellectually, socially, emotionally and spiritually," he says.

Such couples also up the odds that they will celebrate a golden anniversary.

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

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



FOOD...

...for thought

marriage is society's "very strong myth of romantic love, which is a possessive kind of love," said Thomas. This is not the "non-possessive love which is very important in marriage, the love that says I am here to help you be your best self."

Unless people get beyond the idea that the greatest "possession" is the best kind of spouse and begin to look upon their partner as a unique person, supporting that person "for his or her own sake, then real, mature love is simply not present," he said.

And Thomas believes that a marriage should not be viewed as a finished product but rather as an ongoing process. Good marriages don't just happen because of chemistry or background, he said. They happen because people have made conscious decisions to work on them.

"Most married couples in a good marriage will say their appreciation and understanding of each other has grown in the time they have been together," Thomas said. "They will say the person they married years ago is not the person they love right now. There have been surprises, revelations."

Thus, it seems, even the greatest of marriages must unfold over a period of time.

The shared lifestyle of marriage cannot be characterized by a legalistic, contractual approach to daily living.

Dr. David Thomas related the story of a couple who entered marriage determined that everything should be shared 50-50. Both spouses had careers with nearly identical wages.

So they divided the household chores and parenting responsibilities equally. They each contributed half for all household expenses.

"The marriage never made it," said Thomas, director of the graduate program in family ministry at Regis College in Denver. "Once you get beyond dollars and cents you can't calculate time and energy that way."

What happens in this kind of arrangement is that one person usually begins to feel cheated, as if he or she is giving more, is putting more effort into the relationship than the other.

A calculating, controlling approach can destroy the marriage, Thomas suggested. "In marriage you cannot count the cost. You give without worrying about what you're going to get out of it. It is the genuine giving of self which in the church's language is the kernel of marriage."

Another obstacle to the development of a shared lifestyle in

...for discussion

If you were asked by an engaged couple to cite two qualities you consider very important for a successful marriage, what qualities would you name?

Does it bother you when someone says that for a marriage to succeed both partners must work on it? Do you feel that people who are really in love shouldn't need to work on their marriage, or that the marriage should succeed automatically?

Cindy Liebhart's article speaks of the creativity couples need to find activities they can pursue together regularly. Why is this kind of creativity valuable in a marriage?

Neil Parent says that in marriage it is easier to reveal our physical nakedness than it is to allow our mate to see us as we really are. What does he mean?

SECOND HELPINGS

"Are You a Good Listener?" by John William Zehring. "Just as you fine-tune the reception on your stereo to a crisper clarity, so too can you sharpen your listening skills," Zehring observes. He concrete hints for doing this include focusing on the other person. "This is the first commandment to good listening" in marriage or in friendship, he says. "Be careful not to turn the conversation back to yourself." He also cautions against trying to solve another person's problems, even when asked. "When people bring problems to our attention, they often just want someone to listen," he writes. Usually it is "counterproductive to try to be more than a good listener — which is a valuable, charitable, important service." The article includes a test to score persons' listening ability. (Marriage and Family Living magazine, March 1988. Box 8148, St. Meinrad, Ind. 47577. Single copy, \$1.50.)

CHILDREN'S STORY HOUR

By Janaan Mantemach
NC News Service

Prisca and her husband, Aquila, were shocked when they read the edict posted in the marketplace.

"The Emperor Claudius orders all Jews to leave Rome immediately." The order applied also to Jews who, like Prisca and Aquila, had become Christians.

"What will we do?" they asked one another. "We must close our tentmaking business, try to sell our house and move away quickly," Prisca said sadly.

They packed up and traveled to Corinth, Greece. Here they set up their business again, weaving canvas and making tents.

One day a very famous Jewish Christian named Paul came to Corinth. Prisca and Aquila were eager to meet him.

That very day Paul knocked on their door. "You make tents," Paul said. "So do I. I need a place to live and to work. Someone told me you might have room for me."

Prisca and her husband invited Paul to stay with them. They became fast friends.

Paul was deeply impressed by the faith and goodness of his new

A missionary couple



friends. They became co-workers with Paul in preaching and teaching people about Jesus Christ. Their home became a "house church" where a community of Christians came to pray and share their faith.

Later, when Paul decided to go on to Ephesus, he invited Prisca and Aquila to go with him. But Paul soon decided to move on to Antioch. He said goodbye to his two friends.

Prisca and Aquila stayed in

Ephesus. A local church community gathered regularly in their home. The Christians of Ephesus loved and respected them as leaders.

Prisca and her husband instructed a brilliant young Jewish teacher named Apollos in the teachings of Jesus. Apollos was a fine speaker and well educated in the Bible. He later became one of Paul's most trusted co-workers and the founder of several local churches.

When the Emperor Claudius died, Jews were allowed back in Rome so Prisca and Aquila moved back home. There they continued their ministry as well as their tent-making business.

Paul indicates how important and respected they were as church leaders in his letter to the Christians at Rome: "They were my fellow workers in the service of Christ Jesus and even risked their lives for the sake of mine. Not only I but all the churches of the gentiles are grateful to them" (Romans 16:3-5).

(Ms. Mantemach is the author of catechetical works, scripture stories and original stories for children.)

Hidden Words

Find the words hidden in the puzzle below. They may be vertical, horizontal or diagonal. All the words are found in this week's children's story.

A	R	F	L	T	S	E	R	I	N
L	P	L	O	Z	M	P	A	B	Y
I	A	O	L	I	R	H	J	E	L
U	U	P	L	R	U	E	M	V	E
Q	L	A	R	L	S	S	Q	P	M
A	A	S	G	X	O	U	R	R	E
K	H	N	S	I	U	S	P	I	S
C	L	U	A	N	D	R	T	S	A
Y	S	U	I	D	U	A	L	C	J
T	O	W	C	L	N	I	R	A	R

PRISCA
AQUILA
CLAUDIUS
APOLLOS
EPHESUS
PAUL

HOW ABOUT YOU?

☐ First think of a few things your family does for you. Now think: What can you do for your family? How can you be a giving person at home?

Children's Reading Corner

Relationships often are very unique, as the story "Blackberries in the Dark," by Mevis Jukes, helps to illustrate. It is the story of Austin, a 9-year-old boy. He visits his grandmother the summer after his grandfather's death. The boy can hardly bear the sadness and loss he feels. His grandmother understands Austin's feelings and helps him to fly-fish, something his grandfather had promised to teach him. As his grandmother and he again do some of the same things that Austin and his grandfather enjoyed, Austin begins to heal and grow. (Alfred A. Knopf Inc., 201 E. 50th St., New York, N.Y. 10022. 1985. Hardcover.)

Father Viscaino — A Leader In Search Of Leaders



Father Mario Viscaino directs the Mobile Hispanic Ministry Team throughout 21 dioceses in our Southern states. He labors vigorously for the Church among Hispanic Catholics. Because of the shortage of Hispanic priests, Father Mario tirelessly seeks potential lay leaders in the community to encourage religious instruction and devotion among unchurched and migrant Hispanics.

His leadership and zeal are bearing fruit because more people have joined his growing ministerial team. Many Hispanics who had left the Catholic Church have begun to return to it as a refuge where they

can find love and understanding.

Father Mario is one of several Hispanic clergy and laity reaching out to help their struggling people, who are featured in the July issue of *EXTENSION* Magazine. The magazine regularly publishes inspiring stories of people who, as true followers of Christ, devote and fulfill their lives in His service.

Complete the coupon to receive a trial subscription to *EXTENSION* Magazine, at no charge. You can also request quantity copies of "Catholic Hispanics in Special Focus" for religious education and discussion groups.

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THE SUNDAY READINGS

by
Michael
Cobb
Psalms 6:2-3
Psalms 6:3-4
Psalms 6:3-4
John 12:12-15

TRINITY SUNDAY

MAY 28, 1988

This Sunday is Trinity Sunday. The reason for this feast and its position one week after Pentecost is not completely clear from any sources. Originally, the Sunday after Pentecost was marked by the celebration of a seasonal theme (my source doesn't specify which seasonal theme). Later it was marked by a celebration of a feast of all saints. Only in 1334 did Pope John XXII approve a feast of the Most Holy Trinity for this date.

In one sense, the feast is a celebration of a dogma: One God in three persons. But its position one week after Pentecost also suggests that the feast is a kind of summing up of the whole paschal mystery. In this sense, the coming of God the Holy Spirit is seen as the final act in God's plan of salvation, perfecting and sealing the revelation of God the Father in God the Son, Jesus Christ.

As we might expect, readings that imply or discuss the multiplicity of God's personality have been selected. The first reading discusses the role of God's wisdom, personified as a woman, in the original act of creation. The second reading offers an insight into the role that each of the three persons in God plays in our salvation. The gospel reading promises the gift of the Holy Spirit to guide the followers of Jesus and complete the process of revelation begun in him.

The first reading is from Proverbs. This book has as its topic wisdom. Wisdom in the practical sense. If it were being written today, its title might be "How To Be Successful In Living."

Literature like this tends to pop up in complicated times, when people feel like they don't have a secure grip on life (as, for

example, our own time). The book is the result of a long process of writing and editing. But it was compiled in its present form some time after the Babylonian Exile, a very complicated time in Jewish history. It represents an effort to offer some sense of religious stability by connecting the new with the old.

God is presented as having the ultimate in wisdom. The perfect example is creation. God's wisdom is personified here as a woman who existed before creation and who played a part in it. The New Testament writers, particularly John, saw this Lady Wisdom as a foreshadowing of Christ.

The second reading is from Paul's Letter to the Romans. One of Paul's big life projects was to show that Christians should not have to keep the Jewish Law in order to be saved. The law was inadequate because it tended to obscure the fact that it isn't us who save ourselves but God who saves us. In making his point here, Paul assigns each of the three persons in the Trinity a part. The Father is the destination, Jesus is the car and the Holy Spirit is the gas.

The gospel reading is from Jesus' Last Supper farewell address in the second half of John. In it he explains that he has to leave in order that the Holy Spirit may pick up where he left off. He has to go away so that he can come back to them in a closer way through the Holy Spirit.

So what difference does it make in our lives that God is one being in three persons? As the readings suggest, an answer lies in reflecting on the activity of God in creating the world, in saving us and in guiding us toward the ultimate fulfillment

of his plans. God's revelation of his Trinity did not come arbitrarily through some philosophical deduction. Rather it was a necessary byproduct of his effort to save us and enable us to become what we are made to be.

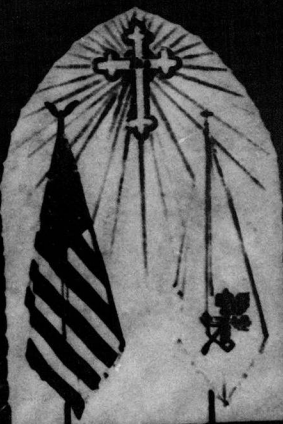
The Bible tells us two great truths about God. To Moses God revealed "I am who I am." That is, God is being. He doesn't need to be created. He has to exist. To the apostles he revealed that he is love. Not just love the men but love the work. He is the being who has to love. That love made more than one. That's why God has to be a community of persons. Nor can love have an end. That's why he has created us.

God tells us about himself because we need to know it in order to be who we are. We are created in the image of God. As

individuals we realize the fact that God exists and has the capacity to love. But together we realize that fact that God is love. Love the work. Love in action. In his Last Supper farewell address, Jesus stresses repeatedly the need for us to have one another if his mission is to be fulfilled. The doctrine of the Trinity, then, helps us better understand why our hope and destiny is to receive and give love.

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Proposed Senate tax plan good for poor, bad for charities

by Liz Schvetschuk

WASHINGTON (NC)—The Senate Finance Committee's proposed tax reform plan is good for the poor but bad for charitable giving by people who do not itemize on their taxes, according to initial reaction from church and non-profit representatives.

Like its House of Representatives counterpart, the Senate plan would remove several million poor people from the tax rolls. A unanimous Senate Finance Committee approved the package May 7, clearing the way for action by the full Senate in June.

"In many respects it (the plan) is very good," said Ronald Kristemeyer, director of the Office of Domestic Social Development at the U.S. Catholic Conference. "It takes 6 million people off the rolls who are poor."

Mathew Ahmann, government relations director at Catholic Charities USA, said removal of the poor from the tax rolls is "a very happy move."

BUT IN A change expected to cost charities \$5 billion in donations, the plan also would wipe out the tax deduction for charitable contributions by non-itemizers. By contrast, the

House plan would allow non-itemizers to write off contributions that exceed \$100.

"We're terribly disappointed," Ahmann said of that provision. "It really raises an equity question between moderate-income givers and more affluent givers." Moderate-income Americans are less likely to itemize deductions on their tax forms because they lack the ability to take advantage of the tax breaks offered to more wealthy itemizers.

Independent Sector, a coalition of charitable groups that includes the USCC and Catholic Charities USA, said ending the deduction for non-itemizers is "simply unacceptable."

"Independent Sector will embrace nothing less than a Senate tax bill that includes a full and permanent charitable deduction for all taxpayers," said Brian O'Connell, Independent Sector president.

O'Connell said that while charitable contributors will donate money whether or not they get a tax break, they give more if they can get a deduction.

He noted the total loss to charities if the tax plan is enacted would be \$12 billion—\$5 billion lost in the elimination of the deduction for non-itemizers and another \$5 billion sacrificed in the changes in tax rates.

The Senate plan would use only two tax brackets of 15 percent and 27 percent. The House plan calls for four brackets of 15, 25, 35 and 38 percent. There are currently 14 tax brackets.

Using only two tax brackets "is a cause of great concern," Ahmann said.

"It isn't as progressive as it could be because there're only two tax rates," agreed Kristemeyer. But "it's hard to make that a real strong point on this bill when it makes so many good" points, he added.

In general, the more brackets, the more progressively the tax code can be aimed to hit the wealthiest the hardest.

The plan, like the White House and House of Representatives plans, also does not include tuition tax credits.

THE PLAN includes several provisions suggested and sought by the USCC, Catholic Charities, or both. These include:

- Expansion of the earned income tax credit for the working poor. While final language of this measure remained undetermined, it was expected to be more generous than the House version allowing \$700.

- A more generous personal exemption, set to increase by 1988 from the current level of \$1,000 to \$2,000.

- A higher standard deduction (zero bracket amount). It would increase from \$3,570 to \$5,000 for a married couple; from \$2,400 to \$4,400 for a single head-of-household; and from \$2,400 to \$3,900 for a single person, all slightly higher levels than what the House would permit.

- A credit of 30 percent, up to a total of \$720 a parent, for child care.

- Retention of the deduction for state and local taxes, seen as important for cities and poor rural areas with a disproportionate number of poor persons.

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Pope praises work of Holy Sepulchre Order

by John Thavis

VATICAN CITY (NC)—Pope John Paul II has praised a church group for helping to preserve a Christian presence in the Holy Land by aiding Catholic schools and other institutions there.

The pope also underlined the importance to Christians of visiting the Holy Land in his talk May 15 to knights and ladies of the Order of the Holy Sepulchre. The group, established by the church in ancient times, is dedicated to support of the Christian holy places.

"I am especially pleased with the assistance you give to scholastic and cultural institutions in the Diocese of Jerusalem," the pope said. "The schools help guarantee the future presence of the Christian faith in these places, and the real help in the civil, human and social promotion of those peoples."

The pope said that it was "precisely from the Christian faith that the real feeling, the singular affection for that land which Christ made holy, is born."

The Holy Land is "worthy of veneration" by Christians, and the Catholic Church "justly retains its dutiful commitment to dedicate attention to it," the pope said.

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Background on Abortion Rights Mobilization group

by Jerry Filkins

WASHINGTON (NC)—Abortion Rights Mobilization's only current program is its lawsuit to end the tax-exempt status of Catholic organizations, said the group's president, Lawrence Lader.

Lader, 61, has been a crusader for birth control, abortion and population control since the 1950s and has headed Abortion Rights Mobilization since he founded it in 1970.

He said in a telephone interview that all of his organization's budget is devoted to the lawsuit. "At the moment we are doing no other projects."

Since 1980 Abortion Rights Mobilization has been fighting in court to force the Internal Revenue Service to end the tax exemption of the National Conference of Catholic Bishops and the U.S. Catholic Conference, the two chief national agencies of the Catholic Church.

Lader alleges that the two conferences and other individual Catholic entities around the country broke the law by backing or opposing political candidates. The tax code forbids tax-exempt charitable institutions to campaign for or against candidates for public office.

The lawsuit made national headlines when U.S. District Judge Robert Carter of New York slapped \$50,000-a-day fines on each conference for refusing to turn over subpoenaed documents. The fines have been delayed until at least late June, when the 2nd U.S. Circuit Court of Appeals has scheduled the hearing of an appeal by the bishops, who maintain that the lawsuit and subpoenas are improper and unconstitutional.

LADER'S 1966 book, "Abortion," made him a key national figure in the movement to legalize abortion. Two years later, deciding that the time had come for a national organization to coordinate local efforts, he started organizing the National Association for Repeal of Abortion Laws.

"NARAL was founded in my living room," he said. He chaired the organization for its first six years, from its formal establishment in 1969 until 1975. The group has since changed its name to National Abortion Rights Action League, keeping its original acronym but reflecting the changed situation since the U.S. Supreme Court legalized abortion throughout the country in 1973.

Dr. Bernard Nathanson, a former head of a large abortion clinic who is now an anti-abortion crusader, says in his book "Aborting America" that Lader formed Abortion Rights Mobilization after "losing out" in a "NARAL power struggle."

Lader rejected that view, saying he left the original organization after he had served three-year terms in its top two posts. "and we only had two (such posts)."

Bishops in South Africa call system of apartheid 'satanic'

PRETORIA, South Africa (NC)—The Catholic bishops of South Africa said they are involved in the conflict with apartheid, the country's system of racial discrimination which the churchmen described as "satanic."

They also condemned any attempt to replace the white-ruled system with another "tyranny" and criticized the growth in black-on-black violence.

In spite of increasing official and mob violence in South Africa, the bishops said they have Christian hope for South Africa's future.

The statement, the bishops' second pastoral on apartheid in a month, was to be read in South African parishes during May 18 Masses.

A May 2 pastoral supported "economic pressure" to end apartheid. It was the first such statement by a South African church governing body, and prompted criticism from some Catholic priests.

"We fully support the demands of the majority of people for justice," the latest pastoral said. "It is our concern for speedy attainment thereof that has led us to support the use even of economic pressure."

The statement called on black South Africans to fight apartheid "with all the legitimate means at their disposal," but to avoid vengeance.

The pastoral describes apartheid as having "created hate and madness in our land" and refers to the policy as "satanic."

While condemning white-governed discrimination, the pastoral also condemned any movement seeking to establish "its own tyranny" in place of apartheid. The bishops oppose "tyrannical mob judgment and mob violence" against black South Africans, "already oppressed to the breaking point," who are tagged as government collaborators, it said.

Several such people have been killed and burned by mobs.

In spite of the country's conflicts, the pastoral said that, as Christians, the bishops still believe there is hope for South Africa. It said such hope should lead the privileged to work for the freedom of those suffering from apartheid "to throw off the yoke of their oppression."

He and other leaders "had differing viewpoints on military," he said, but "I think I stayed very close to both sides."

He said he is still a dues-paying member of the league, but he takes no other active part in it.

He has also served on the board of Zero Population Growth and on the executive committee of the Association for Voluntary Sterilization.

OTHER BOOKS include "Breeding Ourselves to Death" in 1971 and "Poofproof Birth Control: Male and Female Sterilization" in 1972.

In a 1973 book, "Abortion II: Making the Revolution," he called for reducing the U.S. population "from the present 230 million to 150 million" by a "determined drive for a one-child family."

Measures he called for included raising the minimum legal age of marriage to 23 and escalating tax penalties for couples bearing more than one child, ranging from one-tenth of yearly income per extra child for a low-income couple to about a third of income per child for a high-income couple.

Lader said Abortion Rights Mobilization's main purposes are education and legal activity to promote abortion rights. It is a tax-exempt organization.

Asked if the organization had any full-time employees

besides himself, he said it has "a very small staff." His office phone is rarely answered, and he usually works out of his home on 5th Avenue in lower Manhattan.

"Raising money is very difficult," he said. Most of the funding, he said, comes from "a couple of small foundations and a couple of individuals," which he declined to name. He said another group of "about 150 people" helps with smaller donations.

THE ABORTION Rights Mobilization letterhead lists five officers and 11 other board members, among them Father Joseph O'Rourke, a suspended priest and former Jesuit who was a founder of Catholic for a Free Choice.

Listed as secretary-treasurer is Joseph Sheehan, president of the National Association of Catholic Laity, an organization that has no official status in the church.

Lader said most of his contact with members of the board is by telephone because he lacks funds to reimburse expenses for meetings.

He declined to say how much the organization's annual budget is or how much it has paid out in legal fees surrounding its fight to force the bishops' national agencies to pay taxes.

Lader said he is often "accused of being anti-Catholic" because of his campaign, but "that's ridiculous."

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THE ACTIVE LIST

The Active List includes announcements of parish and church-related activities. Please keep them brief, listing event, date, time and location. Do not include phone numbers or names of individuals. Editor reserves the right to edit for clarity and brevity. Send to: The Active List, 1800 N. Meridian St., P.O. Box 100, Indianapolis, IN 46206.

May 23

The Life in the Spirit Summer conference from 9 to 5 p.m. at St. Michael's Parish, 628 W. Michigan St. Spirit of Joy group group meets after school from 3:30-5 p.m. Free. Info: 255-1000.

Chatham High School Class of 1990 will hold a Tea Year Banquet. Call 255-090 for information.

May 23-24-25

A Security Retreat for the church-related dependent will be held at Mount St. Francis Retreat Center.

May 24

Holy Trinity parish will hold a "500" drawing and dance from 7 p.m.-1 a.m. at the St. Lawrence National Home, 2717 W. 10th St. in Indianapolis.

May 25

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. Francis Ladies Guild and Franciscan Father Platen.

Sunday in St. Bernadette Church, 628 W. 10th St.

May 26

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1800 N. Meridian St. for a picnic dinner, games and social group sharing. For information call 255-0900 days or 255-0900 or 255-0900 evenings.

The Memorial Day Cemetery Mass will be celebrated at 12 noon in Calvary Chapel, corner of Troy Ave. and 10th St.

There will be a Memorial Day Eucharist celebrated at 8 a.m. at St. Andrew's Church, 1800 N. Meridian St.

May 27-28-29

A Retreat for Catholic Golden Agers will be held at Mount St. Francis Retreat Center. For information or reservations call 255-0900 weekdays between 9 a.m.-4 p.m.

May 29

St. Francis Ladies Guild and Franciscan Father Platen.

The International Lutheran Church Women will sponsor a Card Party at 7:30 p.m. at Mount St. Francis Retreat Center. Tickets \$5 in advance, \$10 at the door.

May 29-30-31-June 1

St. Mary, Queen of Peace parish, 180 W. Main St. in Danville, will present its annual festival.

May 30-31

St. Joseph Sister Elizabeth's will present a program on The Act of Lifting from 7 to 9 p.m. Fri. and from 9 a.m. to 1 p.m. Sat. at The Barnabas, 1800 E. 4th St. Call 255-0900 for information.

A CWS Spring Banquet will be held in Holy Family Hall of St. Joseph Parish, Rockville. Bring clean items and there from 9 a.m.-noon.

May 30-31-June 1

St. Bernadette Parish, 628 Fletcher Ave. in Indianapolis, will present Festival '86.

May 31

St. Francis Ladies Guild and Franciscan Father Platen.

Catholic will celebrate its 25th Anniversary of Ordination with a 7 p.m. Mass followed by a reception at Mount St. Francis Retreat Center.

A Workshop on the Archdiocese Parish Festival Council Guidelines will be held from 1-3:30 p.m. SAT. at St. Mary Parish, New Albany.

Pro-Care II, a day sponsored by the Family Life Clinic for men, will be held from 9 a.m.-4 p.m. at the Catholic Center, 1800 N. Meridian St. \$10 fee includes materials, program and lunch. Call 255-0900 for information.

St. Simon parish, 628 W. 10th St. in Indianapolis, will hold a festival during and Music Circle night at 7 p.m.

June 1

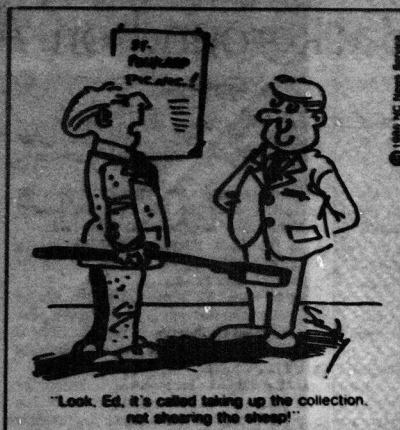
A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Bernadette Church, 628 W. 10th St.

St. Agnes Academy Alumnae will hold their Annual Banquet following 11 a.m. Mass at St. John Church. For reservations call 255-0900 or 255-0900 by May 31.

St. Vincent Hospital Calls Unit will meet at 8:30 a.m. in the chapel for Mass, followed by a 9:15 a.m. meeting in the cafeteria.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 42nd and Central.



Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 6:30 p.m. TUESDAY: K. of C. Pao H. Council 100, 7 p.m.; St. Peter Church Center, 2110 Sutherland Ave., 8 p.m.; St. Simon, 8:30 p.m.; St. Michael's, 8:30 p.m. WEDNESDAY: St. Anthony, 8:30 p.m.; St. Patrick, 11:30 a.m.; St. Paul, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Wesside K. of C., 220 N. Country Club Rd. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 8:30 p.m.; Central Catholic School, at St. James Church, 8:15 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1805 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Religion is not mental disorder

WASHINGTON (RC)—Psychiatrists must pay attention to the potency of religion in the lives of their patients and view it as a positive force in healing, said Father Hans Kang. He added that too often psychiatrists see religion as "pathological deformation" when it should be taken very seriously and "neither be eliminated nor avoided in treatment or ignored as unimportant." The Swiss-born theologian made the comments May 12 in a lecture at the annual convention of the American Psychiatric Association in Washington.



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Celibacy, women called factors in vocations crisis

by Tony Barry

NEW YORK (NC)—Celibacy and the role of women are major factors in the current vocation crisis, participants in a May 19 national teleconference on "Vocational and Ordained Vocations" agreed.

"This is an institutional crisis and not a spiritual crisis," said Don M. Hays, a Presbyterian ministerial leader at The Catholic University of America in Washington.

He said his research among Catholic college students had shown that many more would like to find vocations in the church if celibacy and lifelong commitment were not required. The Catholic Church, he said, suffers from a lack of "religious fervor" but from an "institutional ineffectiveness."

U.S., Soviets have peace dialogue in Assisi

ASSISI, Italy (NC)—Representatives of the U.S. and Soviet embassies to Italy met at a "Dialogue for peace" in Assisi May 17.

John W. Holmes, standing in for U.S. Ambassador Maxwell Rabb, and Soviet Ambassador Mikhail Lushkov came together at a meeting sponsored by Assisi's International Peace Center.

The Franciscan-sponsored center invited the diplomats "to meditate on the riches of peace." During the day, Holmes, the U.S. charge d'affaires, and Lushkov addressed a delegation of youth, attended a formal lunch given by Cardinal Silvio Oddi, pontifical delegate to the Basilica of St. Francis in Assisi, and shook hands before a cheering crowd which included hundreds of Franciscans.

"For peace we can shake hands a thousand times," Lushkov said. "We must use every possibility for reinforcing it."

Holmes said that what is needed is "the spirit of St. Francis, that is, the effort to see the problems to be tackled in a positive and constructive way."

During a formal address, Lushkov accused the United States of "maintaining the positive tendencies" of the Geneva summit between President Reagan and Soviet leader Mikhail Gorbachev and of bringing about a "deterioration in relations between the two countries."

Holmes, in his address, said he wanted "to avoid polemics, following the way pointed out by St. Francis."

"I find it positive that Gorbachev has followed the Reagan road by calling for the elimination of nuclear weapons by the end of the century and I hope that within the year, as was decided in Geneva, the two leaders will meet in the U.S. to continue the work for peace started in Geneva," Holmes added.

The teleconference transmitted via satellite to stations across the country by the Catholic Telecommunications Network of America was one of a series of events which began produced by the National Pastoral Life Center.

While emphasizing the benefits in vocational recruitment of celibacy for women and married persons, participants in the teleconference highlighted a number of positive aspects of the priesthood.

EDWIN BARR, a married father and the attitude of parents, said that parents were now more willing to encourage their sons to become priests than a decade ago.

Young men are also often influenced to enter the priesthood, BARR said, by a good relationship with men who indicated that they knew how to find interesting work among priests in the last few years has made priests more disposed to recommend the priestly life to young men.

"There is some sense of coming out of a valley as regards esteem for priests and the morale of priests," he said.

Franciscan Sister Janet May, vocations ministry director for the Franciscan Sisters of Perpetual Poverty, said that when the place of women in the church is asked, she replies that a religious community in the place where women can work most effectively for change. "I believe change will happen if we keep working," she said.

IN 1985-1986 is a question concerning whether and why celibacy was a greater obstacle than in past generations. BARR said the celibacy factor was still in present generations by counter-vailing pressures no longer operative. Against talking to college students, he said, such that "celibacy is way ahead of everything else" as an obstacle.

The priests called for greater use of lay people in religious activities and as essential members of religious communities. These approaches, they said, would both assist people not disposed to make a lifetime commitment to celibacy and introduce potential recruits to the kind of life they would be embracing.

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Date: Saturday, June 14, 1986 Time: 8:30 a.m. to 4:30 p.m.
Location: Holiday Inn South — Airport
I-65 at Fern Valley Road, Louisville, Kentucky

PROGRAM

- 8:30 a.m. REGISTRATION
- 9:15 a.m. Opening — Theodore H. Amshoff, Jr., Esq., Co-Chairman
Eleanor Schullery, National Director — CMF
- 9:30 a.m. OBEDIENCE, POVERTY & CHASTITY
Mother Assumpta, OP
- 10:30 a.m. Break
- 10:45 a.m. CHOOSING MAN OVER PETER:
DECEPTION OR DISSENT?
Rev. Abbot Edmund F. McCaffrey, OGB
- 12:15 p.m. Luncheon—Presiding Thomas P. Monaghan, Esq.,
Co-Chairman
- 1:45 p.m. LIBERATION THEOLOGY
His Eminence Alfonso Cardinal Lopez-Trujillo
- 3:15 p.m. CATECHETICS & SPIRITUAL RENEWAL PROGRAMS —
James Likoudis, VP, CUF
- Closing Remarks
John J. Summo, Vice-Chairman, CUF
- 4:15 p.m. Rosary & Priests' Blessing
- 4:30 p.m. Adjourn

(Note: Priests bring ab, amica, stole.)

REGISTRATION

for Saturday, June 14, 1986

- | | Regular | Clergy & Religious | Students |
|--|---------|--------------------|----------|
| <input type="checkbox"/> All Sessions & Luncheon | \$20 | \$10 | \$15 |
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Enclosed is payment of \$_____ for _____ registrations. Sorry, I can't attend; enclosed is my gift of \$_____

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YOUTH CORNER

Sexual intercourse is a special kind of love

by Tom Leman

Question: My parents are really religious and all. They let me go places but stress how bad it is to have sex or get drunk, etc. I don't think they are right. They are totally against premarital sex. I don't see what the big deal is so long as it is because of love, which is the right reason. (Ohio)

Answer: Let's listen to the practical wisdom of some young people who at a time in the past engaged in premarital sex. For obvious reasons, their names are fictitious.

Tim: "After Ginny and I first had premarital sex, we lost interest in almost everything else. It seemed like all we could think of was when we could get into bed again."

"I am now that our relationship seemed to grow in other areas. We didn't really get to know each other in a deeply serious way."

"Then we got married and were forced to face some unpleasant truths about each other. Six months later we got a divorce."

Karen: "When I was 16, my boyfriend talked me into having premarital sex. I did it because I was sure he loved me and I knew I loved him. Two weeks later he dropped me. About a month later I found out that the girl who sat next to me in English class was having sex with him. It

was seven years before I could bring myself to have a date with another guy."

Christians believe that human beings are persons who express themselves through their bodies.

When a man and woman have sexual intercourse they are—or should be—expressing a very special kind of love for one another.

This love involves the total gift of one partner to another. The gift includes not only the body but also the mind, heart and spirit—all that the person is or can be. It includes even the person's potential to become a parent.

This gift of love is a permanent one precisely because it is total, an all-out gift.



SERVICE AWARDS—Eight teenagers from the New Albany Deanery received Outstanding Service Awards at the 25th annual Deanery Awards Banquet on May 7. The awards are based on participation in parish and deanery programs, leadership positions held, school and work activities, and community service. Pictured here are award winners, from left (front row), Amy Jo Krue, Laura Lilly and Lisa Granger; and (back row) Kristie Wimsatt, Mike Elmer, Tim Miller and Ray Lucas. Eric Sieg was not present when the picture was taken. (Photo by Tony Cooper)

Bloomington Deanery outing

There will be an end-of-school Mass and picnic at Brown County State Park for all Bloomington Deanery youth. The event will be Sun-

Picnic in New Albany Deanery

There will be an end-of-school dance and picnic for all youth in the New Albany Deanery Sunday, June 1, at Mt. St. Francis. The day will

Providence High Spring Festival

The annual Providence High School Spring Festival will be held Saturday, May 21, from 2-11 p.m. and Sunday,

June 1, from 11 a.m.-6 p.m. at the shelter house by the pool. For more information, call Cathi Stans, 512-282-0285.

begin with Mass. There may be a small cost (no more than \$2). For more information, contact Joe Exline at 512-282-7258.

June 1, from 11 a.m.-6 p.m. Providence High School is located at 787 W. Highway 121 in Clarksville.

New Albany youth awards

by Tony Cooper

Thirteen youth and adults in the New Albany Deanery received special recognition in the form of Outstanding Service Awards, scholarships and St. John Bosco Medals at the 25th Annual Deanery Awards Banquet. Over 200 people were on hand from the 16 parishes of the deanery to celebrate youth ministry and recognize youth and adult leaders for their achievements.

Amy Jo Krue from St. Mary of the Knobs parish in Floyd's Knobs received the C.J. Smith Memorial Award.

The award, honoring outstanding Christian attitude and service, is the highest award given in the deanery. Krue also won the \$500 Father Tom Stumph Memorial Scholarship as well as an Outstanding Service Award.

Winning the two \$500 Dean Kraemer Memorial Scholarships were Laura Graf of St. Joseph Hill parish and Lisa Granger of St. John in Starlight. Granger also received an Outstanding Service Award.

Six other youth received Outstanding Service Awards. They were Ray Lucas from St. Paul in Sellersburg, Kristie Wimsatt from St. Mary's in Navilleton, Eric Sieg from St. Bernard in Frenchtown, Laura Lilly from St. Mary of the Knobs and Mike Elmer and Tim Miller from St. Anthony in Clarksville.

Four adults received the St. John Bosco Medallion for more than five years of involvement with youth programs in the deanery. They were Doris Klein from St. Joe Hill, Gerry Proctor and Danny Smith from Our Lady of Perpetual Help in New Albany and Pat Widner from St. Anthony.

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CYO Summer Camps gearing up

by Richard Cain

Now is the time to register for CYO Summer Camp, according to Ed Tinder, executive director of the archdiocesan CYO.

The camps are for youths ages 8-15. This, the 46th year of the summer camp program, will include seven one-week sessions at each of the two camps owned by the organization.

The larger is Camp Rancho Framasa. It features five 35-man cabins, a dining hall, activity pavilion, chapel, olympic-size pool and boating lake located on 380 acres. Camp Christina is more rustic. Campers and counselors sleep in eight-man tents with water and electricity. There are also centrally located showers and toilets, two lakes for boating and swimming, a chapel, activity pavilion and kitchen.

"This is one of the most significant programs we have in the CYO," Tinder said.

According to Tinder, the camping program is built on relationships. Hiring nearly 50 counselors allows for a ratio of eight to 10 campers per counselor. They provide the Christian atmosphere for the camps. "We don't preach out of a book," said Kevin Sullivan, program director for the summer camps. "A lot

of it comes through example."

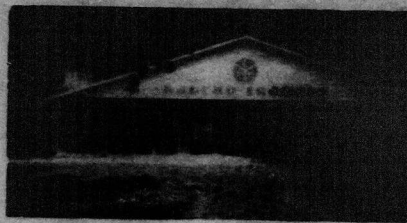
The camps begin with a prayer service on Sunday evening. "The idea is to set the tone for the week," Sullivan said. There is also a eucharistic liturgy Wednesday evening.

The emphasis is on experiencing God through nature, the gifts within each of the campers and community. The counselors help the youths to recognize their gifts and share them with the other campers, according to Tinder.

Among other things, there are opportunities for horseback riding, woodworking, swimming, canoeing, archery, fishing, sports and games, and learning about Indian lore and local Hoosier traditions.

In addition, 13- to 15-year-olds can participate in adventure camping, which includes overnight trips outside of the camp. Those trips include canoeing, caving and horseback riding.

The cost of the camps is \$120 for each week except the Fourth of July Firecracker Special, which is \$100. Session Three, which is set for June 22-27, is already filled. For more information, contact the CYO Office 580 E. Stevens St., Indianapolis, Ind. 46203 317-632-9311.



CYO CAMPS—CYO operates two camps in Brown County. Camp Rancho Framasa (above left) and Camp Christina.



Above right, Father Harry Kneoven celebrates a liturgy with youths at one of the camps.

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REST IN PEACE

(The Criticism continues death notices from previous months. 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 Criticism. Other priests and brothers are included here, unless they are natives of the archdiocese or have other close connections to it.)

† **CAMPBELL, Joseph M.**, 82, Mary, Greenburg, May 1. Husband of Anna Campbell; father of Geraldine Campbell.

† **CONRADT, Lillian B.**, 82, St. Augustine, Jeffersonville, May 12.

† **RANK, Joe E.**, 84, Little Flower, Indianapolis, May 12. Wife of Orla C.; mother of Paul Michael Camp, Diane Virginia and Rhonda B.; sister of Donald Kent, Beverly Frisco and Shirley Morgan; grandmother of four.

† **REDF, Mary Gladys**, 81, St.

Colombo, Columbus, May 12. Mother of Clark; grandmother of four.

† **RENNER, James E.**, "Babe," 82, St. Anthony, Spencer, May 1. Wife of Elsie; mother of J. Frank, Steven C. and Alan Eric; sister of Charles Lawrence and James R. Seider, and V. Marie Parris; grandmother of five.

† **WILLIAMS, Martha M.**, 82, St. Anthony, Indianapolis, May 1. Mother of William J., John F., Edward L. Jr., James T., Catherine J. Children, Sister Ann Martha Williams and Mary Jane Mattingly; grandmother of 21; great-grandmother of eight.

† **WERNER, Nellie Mae**, 81, St. Augustine, Jeffersonville, May 1.

Sister of Catherine Mervin and Arthur.

† **WILL, Dorothy**, 81, St. Paul, Tell City, May 12. Wife of Albert; mother of Ella Gollinet; daughter of Lela Robert; sister of Clayton "Bud" Robert; great-grandmother of three.

† **JAMES, Joe Ruth**, 81, St. Anthony, Indianapolis, May 12. Daughter of Robert J. and Robert James and Mary Corney.

† **FEVER, Mary "Chick"**, 81, St. Augustine, Jeffersonville, May 1. Father of Harry C.; son of Genevieve; brother of Thomas M., John T. and Lucy M. Remy; grandson of Joseph Klumpp.

† **KLEMMER, Bernard L.**

"Bud," 81, St. Joseph Hill, Indianapolis, May 12. Husband of Dorothy; father of Paul and Nicholas; brother of Elmer, Kenneth, Catherine, Frank, Dorothy, Michael, Lella, Ruth and Marie Ann; grandmother of three.

† **LAFFERTY, Martha G.**, 81, St. Lawrence, Indianapolis, May 7. Wife of John F.; mother of Mary M. Ruter, Catherine L. Ruter and Frances E. Gray; grandmother of six; great-grandmother of one.

† **MARRA, David S. Jr.**, 81, St. Augustine, Jeffersonville, May 1. Father of David R. and Barbara Ruth; brother of John, James, Martha, Mildred Houser and

Robert Alexander; grandfather of seven.

† **McKENNELL, David**, 80, St. Joseph, St. John the Apostle, May 9. Son of David Lee and Susan (Hawes) McKennell; brother of Marie; grandson of Michael and Alice Hagen and Dan and Birkie McKennell.

† **McMILLAN, Mary Mae**, 81, St. Anthony, Indianapolis, May 12. Sister of Alex Harris.

† **MEREDITH, Mary Ann**, 81, Little Flower, Indianapolis, May 9. Mother of Kathleen A. and Christine M.; daughter of Mary F. Hoffman.

† **QUINNELL, Daniel Patrick**, 81, St. Christopher, Speedway, May 10. Son of Lora Nancy.

† **PREVOT, Helen Hester**, 81, St. Gabriel, Connersville, May 1. Sister of Herbert Hester and Carol Hester; great-aunt of Father Keith Hester.

† **ROSE, Genevieve**, 76, Little Flower, Indianapolis, May 9. Mother of Barbara J. Mullis, Marydel Moran and Daniel L.; sister of Anna J. Reece and Elizabeth McGloin; grandmother of 11; great-grandmother of nine.

† **SAUER, Mary E.**, 81, Little Flower, Indianapolis, May 9. Mother of Mary C. McGloin; grandmother of one; great-grandmother of two.

† **SCHENFELD, Joseph F. Jr.**, 81, St. Gabriel, Connersville, May 7. Husband of Lucile; father of Paul J., Leah Ann Manning and Rita June Abby; grandfather of 12; great-grandfather of six.

† **TUCCO, M.J.**, 87, Our Lady of the Greenwood, Greenwood, May 3. Husband of Doris Meisberger; father of Anita Schweg and Marina; grandfather of one; son of Michael S. and Mary.

† **WALTERS, Elizabeth**, 83, Holy Spirit, Indianapolis, May 12. Mother of Mary Mattingly, Rose Marie Mattingly, Therese Loyal and James; sister of Louis Adams; grandmother of 16; great-grandmother of 22.

† **WILBUR, Connie L.**, 20, St. Christopher, Speedway, May 11. Daughter of Robert and Shirley; sister of Dan, Mike and Tim; granddaughter of Addie.

† **WOOD, Helen W. Whittingham**, 78, St. Christopher, Speedway, May 10. Sister of Melba J. Dugan and Margaret Crahan.

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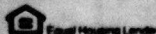
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Sr. Agnes Paul Hornberger dies

ST. LOUIS—Sister Agnes Paul Hornberger, a member of the Sisters of St. Joseph of Carondelet who taught in Indianapolis, died May 15 in the Sisters of Nazareth Retirement Home in St. Louis.

A memorial service for Sister Agnes Paul will be held at 10 a.m. on June 14 in Sacred Heart Church, Indianapolis.

Sister Agnes Paul, 77, was an Indianapolis native. She spent most of her life in the city, teaching at the former Sacred Heart High School and at Roncalli High School. She had also taught in St. Louis, Denver, Marquette, Mich., and Kansas City, Mo.

She was a graduate of Fontbonne College in St. Louis. She also held a master's degree from St. Louis University.

Memorial contributions may be made to Sacred Heart Parish.

Agnes Voges buried May 9

Agnes Voges, mother of the late Father Bernard Voges, died May 7 in Tell City at the age of 86. Her funeral liturgy was celebrated on May 9 in St. Paul Church, followed by burial in St. Mary's Cemetery.

Mrs. Voges is survived by her husband, Hubert, and seven children, Alice R. Wahl, Benedictine Sister Jeanne, Kay Etienne, Kathryn Dilger, James, David and Hubert Jr. Another daughter, Alberta, is also deceased. She also leaves a sister, Stella Vansandt, 38 grandchildren and 12 great-grandchildren.

Book review

What New Testament women have to teach us

WOMEN: FIRST AMONG THE FAITHFUL, by Father Francis J. Moloney, SDB. Ave Maria Press (Notre Dame, Ind., 1985). 127 pp., \$4.95.

Reviewed by
Bob Walte
NC News Service

"Women: First Among the Faithful" addresses the role of women "in the whole Christian economy," seeking "God's ways rather than our own."

God's ways are found for

author Father Francis J. Moloney in the New Testament and traditions of the early church.

By carefully reviewing the New Testament texts in the order in which they were written, Father Moloney uses the critical techniques of contemporary New Testament scholarship to uncover the place assigned to women in the earliest traditions of the church and by Jesus himself.

When Jesus lived, women were viewed as little more than a man's property. Rape

was an offense against a woman's father. Adultery, as defined by Roman law, was a man having relations with another man's wife. A married man who sought the services of prostitutes or had sexual relations with an unmarried woman was considered stoning but not committing adultery.

In the New Testament, Jesus is portrayed as radically challenging the chattel status of women that reflected the letter but not the spirit of the law. "What I say to you is: anyone who looks

lustfully at a woman has already committed adultery with her in his thoughts (Mt 5, 28)."

On divorce, Jesus tells the Pharisees who ask whether it is lawful for a man to divorce his wife, "Therefore let no man separate what God has joined (Mt 19, 9)."

But to the authors of the New Testament, women had an even more unique role than the equality Jesus accords them in marriage. Through the accounts of miracles, the parables, and the account of the

Resurrection, women are shown to be the leaders in faith and are used over and over to demonstrate what kind of faith is expected of Christians. Women are teachers in the way of faith.

Mary, Father Moloney concludes, is not to be valued for her purely physical qualities as the mother of Jesus, as much Mariology and popular religion does, but for her faith when she accepts the gift that God offers her. Her virginity is not her supreme virtue; her virtue is a faith that what God offered

her was good and that even though she couldn't grasp its meaning, she saw it as God's will and didn't question it.

Although "Women: First Among the Faithful" does not address current issues such as women's role in the priesthood, it does do what the author intended—which is to show how the New Testament saw women as not only equal with men as children of God, but also as humanity's teachers in Christian faith.

(Walte is a writer and teacher who lives in Bardonia, N.J.)



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Church-state conflict in Nicaragua

Conflict is confu

By Michael Thompson
Special to the Post-Examiner

MANAGUA, Nicaragua (NC)—The church-state conflict in Nicaragua has led to confusion and political division among Nicaraguans. Confusion, however, is not the only word to describe the situation.

Sanctuary Father Rafael Argon told the conflict has created "a lot of confusion. The neighborhoods are clearly divided."

Father Argon, a Spanish, serves at Sacred Heart Parish in Managua, the Nicaraguan capital. He is also on the staff of the Antonio Vallarta Educational Center, widely identified as sympathetic to the Sandinista government.

Conversations with Nicaraguans and foreign journalists and a tour of several parishes in Managua tended to support Father Argon's claim.

CHURCHES ARE packed for Sunday Masses, whether celebrated by pro-government priests or those identified by the Sandinista government as supporters of the counterrevolutionaries or "contras."

Political preferences often affect parish life, Father Argon said. "If people (in a pro-government parish) die, or if they want to marry or baptize their children and they aren't in agreement with the revolution,"

he said, "they go to the other church."

Report for the Sandinista government, priests and supporters have been accused of the hierarchy "was really against the people." Father Argon said, "they said 'We do not believe, Cardinal Obando Obando leaves of Managua or the other priests'."

The result, he said, is that "the people are tired. . . . All this point in time there is a great deal of religious intolerance in Managua. It's not an intolerance toward religion. It is more of a persecution of the religious, a persecuting of people from the institution of the church."

CARDINAL Obando Obando and the Nicaraguan archbishop's head of communications, Mgr. Monarch Cardozo, have said the Sandinista promote division within the church in an attempt to establish a parallel "popular church" using pro-government priests.

An assertion that ex-priests and ex-religious were employed in a government-backed parallel church movement was made by the then-president of the Nicaraguan bishops' conference, Bishop Pablo Antonio Vega, in a 1984 interview with National Catholic News Service. He

AT OMAHA—Cardinal Miguel Obando Obando is greeted by the faithful as he enters Managua's Catholic Church to celebrate a Holy Day Mass. In his homily the cardinal criticized the Sandinista government for placing restrictions on the right of workers to strike. Cardinal Obando Obando has been at odds with the Sandinista government and has accused its leaders of attempting to set up their own "popular church." (NC photo from UPN-Senter)

said that "many" of the ex-clergy were being paid "directly or indirectly" by the government.

He said the government was creating parallels to the church and other Nicaraguan institutions, such as labor unions, in order to divide divisions.

But one dissenting priest, who asked to remain anonymous for fear of reprisal, told NC News that the assertion was unfounded. "In my parish, I've not doing anything different now than I was before the revolution, during Somoza's time," he said. Still, he said, since the Sandinistas came to power his work with the poor of the parish has been criticized by the cardinal as being too pro-government.

"With the change in government, I've simply supported what I thought was best for the welfare of the people," said the priest.

"This idea of the 'popular church' is a

myth, a fear, a phantom," he said. "There's no reason to create a 'popular church.' We all believe in the same God, we have the same church documents which in themselves are revolutionary, which show a clear option for the poor."

THE IDEA that criticism of the hierarchy from within the church represents a move toward a parallel church has been manipulated for political ends, said Father Argon.

"Never, either by us or within liberation theology circles, was the term popular church ever used," he said. "It was the opposition newspaper La Prensa which began reprinting articles from abroad about the 'popular church' and about priests who are supposedly disloyal to the pope . . . disloyal to the bishops."

Next: Church media at center of tensions.

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