



Cardinal calls for Palestine homeland

by Agostino Bono

VATICAN CITY (NC)—Vatican diplomatic recognition of Israel would not help bring peace to the Middle East unless it is tied to a comprehensive package which includes finding a Palestinian homeland and assuring protection for the millions of Christians in the region, said Cardinal John O'Connor of New York.

The cardinal, president of the Catholic Near East Welfare Association, also defended Israel's right to exist and said that finding a Palestinian homeland should involve "nothing adverse to Israel."

Cardinal O'Connor spoke at a June 19 news conference at the Vatican after a three-day visit to Lebanon. He held the news conference after a two-hour private meeting with Pope John Paul II.

Finding a Palestinian homeland is a major ingredient for peace in Lebanon and the entire Middle East, he said. But the cardinal added that he had no idea "where that would be or how it could be done" politically.

Peace is hard to have "as long as you have the festering wound of more than 1 million Palestinian refugees in Lebanon living under terrible conditions," he said.

These conditions cause the frustrations which can spawn terrorism and which have contributed to the 11-year-old civil war in Lebanon, he added.

The refugee situation is one of the many military, political and economic "conflicting forces at work which breed conflict" in Lebanon, said Cardinal O'Connor.

Israel should play "a crucial part" in finding a Palestinian homeland by cooperating with Arab countries in search of a solution,

the cardinal said. Regarding Vatican diplomatic recognition of Israel, he said this would be positive if "it would do something substantive about the Palestinian refugees and something substantive about protecting the Christians."

Church leaders "are fearful that recognition could result in oppression and great loss of life among Christians in the Middle East," said Cardinal O'Connor.

"Many millions of Christians cannot be brushed off," he said.

Vatican officials have said the Vatican would not recognize Israel until a wide range of Middle East problems are resolved, including resettlement of Palestinian refugees, security for Lebanon and the status of Jerusalem.

Many Middle East Christians also hope for peace in Lebanon because they regard the country as a model that different religions can live together in the region, he said.

Lebanon, where about half of the 3 million population is Christian, is the only Middle East country with a sizable Christian population. The remaining population is mostly Moslem.

The 11-year-old civil war often has pitted Moslem and Christian political factions against each other.

A major political cause of the civil war is Moslem dissatisfaction that Christians hold the major government and military posts.

"We are very much afraid from a Catholic perspective that if Lebanon falls, 8 million Christians in Egypt and Christians throughout the Middle East are in grave risk. They look to Lebanon as a shining light where it (See O'CONNOR BRIEFS on page 15)



COVER STORY—The Italian weekly magazine "Gente" carries a cover picture and 10 pages of photos of Pope John Paul II on a 1985 hiking trip. The cover shows the pope napping under a tree. Others show him hiking a mountain trail, reading beside a waterfall and, with walking stick and tennis shoes, pausing beside a stream. (NC photo)

U.S. Bishops tackle complex issue of vocations

WASHINGTON (NC)—In the relaxed, shirt-sleeve atmosphere of rural Minnesota, 259 U.S. bishops met June 9-16 to consider the complex, seemingly contradictory issue of vocations.

Gathering at Benedictine-run St. John's University in Collegeville, Minn., the bishops combined a religious retreat with a series of presentations ranging from the theology of vocation to lay vocations to the vocation of the ordained.

While the meeting was closed to the press and observers, the texts of the presentations were released after the conference.

At the assembly's conclusion, there was general agreement:

► That the U.S. church is in the midst of

a crisis in ordained and religious vocations.

► That solutions to that crisis do not include a married priesthood or women priests.

► That the crisis in vowed and priestly vocations exists alongside an "explosion" of lay ministries.

On the opening day of the assembly, Cardinal Carlo Martini of Milan, Italy, the spiritual director for the meeting, conducted a day of recollection. He also presented a series of reflections during morning prayers throughout the meeting.

The prelates also heard from Archbishop Pio Laghi, apostolic nuncio to the United States, who read a message from Pope John Paul II.

The bishops then settled in to a routine of listening to morning presentations followed by afternoon small-group discussions.

In his talk on a theology of vocation, Cardinal Bernard F. Law of Boston said the vocation crisis is actually "a crisis of faith, a crisis of our call to holiness."

The human vocation is one of sacrificial love, of total self-giving, Cardinal Law said, while sin "is the refusal of vocation."

Bishop Raymond Lucker of New Ulm, Minn., told fellow bishops that the vocation of the laity first of all is "to change the society in which they live and work. After that they can be called to ecclesial ministries."

He said the church has mistakenly reversed the order of the laity's calling, tend-

ing to call people first to ministries within the church community.

"Where we have not done so well is in recognizing, affirming, encouraging and supporting people in ministries affecting the transformation of society, which is essentially the ministry of the laity," said Bishop Lucker.

In a series of propositions, Bishop Lucker called for, among other things, a "positive theology of sexuality," church support for women "in their ministries and in true Christian feminism," and a process for clergy listening to the laity "on their turf, in their living situations."

Bishop Lawrence Welsh of Spokane (See BISHOPS' MEETING on page 17)

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Peter's Pence drive this week

by John F. Fink

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

During recent years the Vatican has experienced an increasing shortfall in its operating budget. The deficit last year was reported to be \$50.2 million, double that of the previous year.

Until the deficit became so large, popes had been able to use money from the Peter's Pence collection for special needs. Now, however, not only is it being used to make up the deficit but the Vatican has also had to dip into its investment funds. At a meeting in November, the College of Cardinals expressed their "strong concern" about this

situation. Specific items which are currently being funded by the annual Peter's Pence collection include disaster aid, salaries for Vatican employees and pensions for retirees, papal representation in more than 100 countries, and the pope's pastoral journey.

Peter's Pence was originally an Anglo-Saxon tax initiated under King Alfred the Great in the year 889 to give financial aid to the pope. The modern collection goes back to the 1800s, after the papal states were seized by Italy.

Indianapolis Archbishop Edward T. O'Meara, as chairman of the Committee on Economic Concerns of the Holy See for the American bishops, has been responsible for the national Peter's Pence collection since 1980.

A letter from Archbishop O'Meara on this subject is on page 2.

FROM THE EDITOR

How should the church enter policy debates?

by John F. Fink

Catholic journalists at this year's Catholic Press Association convention were a little surprised, I think, by the doubts expressed by New York's Cardinal John O'Connor when he delivered the convention's keynote address. He wondered, very frankly, how the church is supposed to "legitimately engage" in debate on public policies.

He said that he believes that most Catholics agree that certain public policies need to be addressed, and he mentioned issues such as caring for the homeless and hungry, drug abuse, sexual exploitation, violence, child abuse, nuclear weapons, racism, pornography, tensions in Central America, the Middle East and South Africa, and the abortion of a million-and-a-half children each year. But the problem, the "rub," as he called it, is how to get at such issues, how to "move from the theoretical to the practical, from anguished concern to effective action."

He said that, "as one who has blundered more frequently than most in attempting the transition from concern to action, I have demonstrated rather dramatically that I don't know the answer." But he did share with us his reflections on the matter and found four "variables" which, he said, must be addressed.

First, he said, is the widespread ignorance of the Catholic Church's social teachings, especially by those in, or aspiring to, public office. This is a problem if we expect those in office to influence policies in accordance with the norms of such teachings.



Second, he said, "Our notion of church, its purpose and mission must be clear and unambiguous if we would determine what the church should do in respect to society and public policy." He said that the Second Vatican Council tells the layperson to help change the world through responsible political action, but, he asked, "In what way and to what end? In accordance with what norms? To what degree is church teaching to be applied to public policy by Catholics in public life, if at all?"

Third, he said, there is the problem of Catholic self-consciousness: "There is unquestionably a continuing defensiveness in this regard, a tendency to think twice or three times about whether we will be attacked for 'imposing Catholic morality' on the citizenry at large." He noted that other religious bodies don't seem to be bothered by this problem.

AS PART OF this point, he talked at some length about the sticky problem of "completely separating issues from the persons who espouse them." He said that political activity is carried out by persons, so "there is almost always going to be a spillover to the person however objectively we try to address the issue."

He used the recent events in the Philippines as an example, noting that the bishops there wrote a series of pastoral letters on the moral issues involved. "They carefully and repeatedly disclaimed political partisanship," he said. "It would be extraordinarily naive, however, to pretend that either the downfall of President Marcos or the ascendancy of President Aquino was unrelated to the activities of the bishops and notably that of Cardinal Sin. . . . Could the bishops have seriously dissociated the issues from the person of President Marcos or of his wife?"

Cardinal O'Connor seems to feel that the church is losing some of its self-consciousness, and he used the bishops' pastoral letter on the economy as an example. He sees the successive drafts of this document as a "sign that we are entering the world of political reality."

THE CARDINAL'S fourth point was that Catholics are fearful of dividing members of the church along political or ideological lines. Statements by bishops or other Catholics are quickly categorized within liberal or conservative terms, he complained, and distinctions are blurred between the religious or theological and the political or ideological.

He acknowledged that he has always been considered a conservative, but "when in congressional testimony I suggested that some of the monies proposed to build more MX missiles be diverted to building homes for the poor, it became quickly obvious that to a certain number of my erstwhile devotees I had treacherously become a religious liberal."

He noted, too, that some people object to his "constant preachments about the poor" because they see these as political statements.

The bishops' pastoral on war and peace, he said, was the "most dramatic in consternation" among Catholics of various positions. "No one in his right mind enjoys such allegations (as the bishops received), or escapes the fear of dividing the members of God's household into hostile camps. It's a risk we must take, however . . . , if public policy is to be affected."

Cardinal O'Connor repeated that he doesn't have the answers to these questions. It's certain that they will continue to be debated for some time to come, and that answers will be hard to find.

Pope sets laity synod for Oct. 1987

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—Pope John Paul II set Oct. 1-30, 1987, for the next world Synod of Bishops.

The synod's theme will be, "Vocation and Mission of the Laity in the Church and in the World, 20 Years After the Second Vatican Council," the Vatican announced June 10.

The synod originally was scheduled for 1986, but Pope John Paul postponed it after he announced the 1985 extraordinary synod to mark the 20th anniversary of the closing of the Second Vatican Council.

The preparatory document for the synod, issued by the Vatican in 1985, stressed the need for the laity to bring the faith to a secular society through work, education, family, politics, economy, culture and mass media.

It also voiced concern for what it called "the clericalism of the laity" and the "laicization of the clergy," which show confusion over "the correct relationship which must exist between clergy and laity in the church."

To prepare for the laity synod, the pope

called for widespread consultation and discussion between clergy and laity.

In a letter to a New Zealand group, for example, the pope urged "dialogue between the ordained ministers and lay men and women at all levels."

This dialogue, he said, should include positive and negative experiences since Vatican II. It "must involve all members of the ecclesial community without exception," he added.

The U.S. bishops' committee on the laity has announced extensive consultations at the national level on the experiences, needs and views of U.S. Catholics in preparation for the synod. The committee also has agreed to assist dioceses in conducting consultations.

The Pontifical Council for the Laity, meeting in Rome June 5-12, also discussed synod preparations.

Sr. Patricia Dede to head St. Paul Hermitage in Indy

BEECH GROVE—Benedictine Sister Patricia Dede of Our Lady of Grace Convent will assume her new position as administrator of St. Paul Hermitage here on July 1. She succeeds Benedictine Sister Mary Gilbert Schipp who has been administrator for 13 years. She has been reassigned as business administrator at Our Lady of Grace.

After completing a course of studies for Indiana health care administrators, Sister Patricia did a nine months' administrators-

in-training program at the Hermitage and at Bethany Village Retirement Home in Indianapolis. She now holds a health care administration license for the state of Indiana.

She also has a bachelor of science degree in music and a master of arts in social studies. Following a 20-year teaching career in the Indianapolis Archdiocese and the Evansville Diocese, she moved into other ministries as director of religious education, hospital pastoral associate, and director of the senior sisters at Our Lady of Grace.

Sister Patricia is the daughter of Mrs. Arthur Dede and the late Mr. Dede of Terre Haute. She has three priest brothers and four sisters including Fathers James, John and Paul Dede, Angele Dede and Providence Sisters Mary Mark, Eileen and Kathleen Dede.

Established in 1960, St. Paul Hermitage is owned and operated by the sisters of Our Lady of Grace Convent. It is a residential and intermediate care facility for the elderly with the capacity to accommodate 100 residents. The Hermitage is located on the convent grounds at 17th Avenue and Southern Avenue in Beech Grove.



Sister Patricia Dede

Support pope in his ministry to the world

My Dear Family in Christ:

Another year has gone by since the needs of the Holy Father were presented to you and as I prepare to appeal on his behalf once more, it is with a word of reflection on his pastoral activities during the past year. Consider this with me and see if you think it is true. There has never been a member of the human family in all of human history that has been seen in person by more of his fellow human beings than our Holy Father, Pope John Paul II. Literally, millions and millions of people have not only seen him, but have heard his words on behalf of human solidarity, on behalf of peace in the world, and on behalf of the cause of the message of Jesus Christ. In every one of his missions he has been ever so truly pastoral and has touched the minds and hearts of many of our brothers and sisters in the human family on every continent of the world.

Just a few days ago in speaking with a very distinguished gentleman in our civic community, I was impressed by the way in which our Holy Father was referred to for his outstanding moral and religious leadership. Although this gentleman was not a Roman Catholic himself, he counted our Holy Father as one of the most influential members of the human family today.

It is my strongest conviction that we, the faithful of the church across the world; laity, clergy, religious and bishops alike should do all we can to relieve him of the worries that come from financial needs. Therefore, I appeal to you once again for significant generosity in the Peter's Pence collection which will be taken up in this archdiocese on the weekend of June 28-29.

Your participation through a generous contribution will be a real participation in the pastoral work of our Holy Father for the coming 12 months.

Sincerely yours in Our Lord,

+ *Edward T. O'Meara*
Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

When Are You Receiving Your Criterion?

We have recently received several calls from subscribers who are not getting their *Criterion* until Monday or Tuesday following the date of publication. We wish to correct this situation.

If you aren't receiving your paper by Friday or Saturday (note that Friday is the publication date), please clip this coupon & mail it to *The Criterion* at P.O. Box 1717, Indpls., IN 46206.

What day do you normally receive your *Criterion*?

NOTE: When you clip this coupon be sure that your address label is on the reverse side.

Beginning Experience is for divorced, widowed

by Jim Jachimlak

"There is room for divorced and remarried people in the Catholic Church," Mike Fisher has discovered. And through Beginning Experience, he is helping to spread that message to others.

Beginning Experience (BE) is a non-profit organization for the separated, divorced and widowed. BE offers weekend gatherings to help participants deal with the loneliness and grief they face after losing their spouses. It was organized in 1973 and has been active in the Indianapolis area since 1978. BE is rooted in the Catholic Church but operates independently, and BE weekends are open to Catholics and non-Catholics.

Fisher learned about BE from a parish bulletin more than a year after he and his wife had separated. He decided to attend a BE weekend, and remained involved in the program. Now, he is coordinator of the next BE weekend, scheduled for Aug. 8-10.

As an attorney, Fisher had handled divorce cases. But, he says, until he experienced separation and divorce himself, he didn't completely understand what it was like. "I dealt with the financial and legal aspects of it," he says, "not the human, emotional aspects. I really wasn't sensitive to what people were going through when they were going through divorce. I wondered why they couldn't work it out. Now I know that some things just can't be avoided."

So BE becomes important, especially in the Catholic Church, where there has traditionally been a stigma attached to divorce.

A BE WEEKEND is "a great learning experience," Fisher says. "It helps you to understand what you are going through, to understand that you are not alone. It's a very emotional experience."

Each weekend is facilitated by a team of separated, divorced or widowed persons. "No one is specially trained," Fisher points out. Team members share their experiences with those making the weekend. Participants look at their own needs, joys and frustrations, and begin to deal with the grief and loneliness they are experiencing.

"It's sort of a natural thing for someone who has been through anything like this to reach out to others who are going through the same thing," Fisher says. "When you've been through it, you have a real need to help someone else."

Linda Sutherland, president of the board for the local Beginning Experience program, has similar feelings about her involvement in BE. "It's real hard to pull out of," she says. "There is that feeling of self-satisfaction and self-worth." In addition, she says, "there's the feeling that maybe I'm not done, that maybe I have more things not only to give to other people, but also more things to get out of it myself."

Sutherland, a Lutheran, was divorced

four years ago. After the divorce, a counselor recommended that she find a support group. "I didn't particularly want social things," she says. When a friend told her about BE, she decided to attend a BE weekend.

AFTER MAKING her first weekend, Sutherland was invited to serve on a team which would facilitate another one. She ended her involvement for a time when her parents became ill, but she later became active again. Last August, she was chosen to coordinate a weekend. "That was a really big thing for me," she says, "because I had never been in any kind of leadership role in anything before. As far as self-confidence and feeling good, it was one of the best times in my life." She was elected president of the nine-member board in January.

Before her first weekend, Sutherland says, she would not have understood the importance of such a support group. "It offers something different from what you can get from a counselor, or a friend, or anybody who has a caring attitude."

She adds, "There is a real feeling of community by the time the weekend is over." And there are usually noticeable changes in the people who make each weekend. "Some people have different issues to deal with, so they don't leave ecstatically happy," she says. "But you do see changes in them."

For those who wish to have additional

support once the weekend is over, there is Continued Beginnings (CB). Sutherland explains that a BE weekend focuses on starting over after losing a spouse, while CB looks at day-to-day ways to deal with the loss.

There is also Children's BE, for children whose parents are separated, divorced or widowed.

BE is geared toward the widowed as well as the separated and divorced, and Sutherland sees a good reason for including all three groups. "Divorce is like a death," she says. "It's a loss, whether it's your action that caused it or not." The grief process is the same whether a spouse is lost through death or divorce, she says. In both cases, "there are feelings of failure and guilt. There is a feeling that 'if I'd done something different...'"

She adds, "Those feelings of guilt or anger can really overwhelm a person. As a married person, I never realized the depth of feeling that you go through in divorce."

With BE, she says, "A key word is 'hope.'" After her divorce, she recalls, "I felt like I was stuck. That was the rest of my life. I remember asking myself, 'Where do you go from here?' It seemed like the end of the world. But it turned out to be the beginning."

The Family Life Office of the archdiocese sponsors the local BE program. Information can be obtained from the Family Life Office, P.O. Box 1410, Indianapolis, Ind. 46206, 317-236-1506.



FINAL GATHERING—Religious education administrators who were members of the Ad-ministry class which met at Oldenburg gather at Koch's Restaurant in Oldenburg to celebrate their experience. (Photo by Barbara Jachimlak)

Oldenburg ad-ministry class praises sessions during dinner

by Barbara Jachimlak

The Ad-ministry class which had met at the religious education center in Oldenburg came together once more on May 28 to enjoy a chicken dinner at Koch's Restaurant in celebration of the experience.

Fifteen people completed the formation program designed by the Office of Catholic Education for directors and coordinators of religious education. The group was typical of other Ad-ministry classes that met at other sites in the archdiocese. There were former, present and future administrators, and all agreed they learned from the

sessions. Ad-ministry is aimed at improving the skills of the administrators.

Sister Marie Schroeder, St. Mary's Church, Greensburg, facilitated the program. "It was a great class and I enjoyed the experience immensely," she said, "and it has helped me in my ministry as director of religious education in my parish."

A gift of appreciation was presented to Sister Marie by the participants for her trip to Rome in July.

Bishops push dialogue

UNITED NATIONS (NC)—Latin American bishops continue to support a dialogue between opposing forces in Nicaragua and El Salvador, according to the head of the Latin American bishops' council. Bishop Dario Castrillon Hoyos of Pereira, Colombia, said the bishops also oppose foreign intervention in Central America.

The secretary general of the Latin American bishops' council, Bishop Castrillon relayed the bishops' message to President Reagan June 18 and again to the secretary general of the United Nations, Javier Perez de Cuellar, June 19. Bishop Castrillon told reporters June 19 the Latin American bishops are "very worried about the social and political situation in the subcontinent."

Two nuns remain hold-outs in abortion ad controversy

CHARLESTON, W.Va. (NC)—Dissent on "reproductive rights" is "essential for the life of the church," Notre Dame de Namur Sisters Barbara Ferraro and Patricia Hussey told the Vatican this spring.

"The official church's inability to deal with birth control... promotes the high abortion rate it (the church) claims to abhor," the sisters said.

The two nuns, who run a shelter for the homeless in Charleston, delivered their statement to the Vatican in April but did not make it public until late June. They released it after the international leadership of their order, while saying it had no immediate plans to dismiss the two, called for a clarification from them of their position regarding abortion.

Sisters Ferraro and Hussey were among 24 nuns ordered by the Vatican Congregation for Religious and Secular Institutes to retract their signatures from an ad on abortion in The New York Times in 1984 and threatened with dismissal from their religious communities if they refused to comply. The Vatican objected to a claim in the ad that there is more than one "legitimate Catholic position" on the morality of abortion.

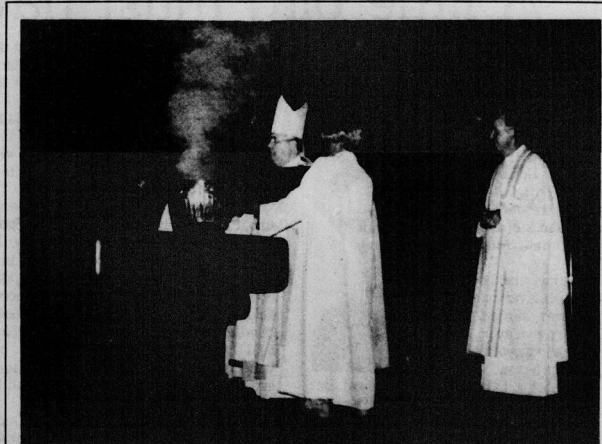
In subsequent negotiations with superiors of the nuns involved, the Vatican agency indicated that a statement of support for church teaching on abortion would be sufficient to end the threat of dismissal.

By mid-June, 21 of the 24 had been cleared, and the superior of the 22nd said resolution of that case seemed imminent—leaving only Sisters Ferraro and Hussey still facing possible discipline for their actions.

In their two-page signed statement to the Vatican, Sisters Ferraro and Hussey accused the Vatican of "repressing open discussion within the church" on abortion and "ignoring and trivializing the experiences of women."

"We believe that women are to be affirmed in their reproductive decisions on the basis of individual conscience and personal religious freedom," they said.

"We continue to believe that there are other legitimate positions on abortion that are theologically and ethically defensible within the framework of Catholic tradition... We believe that dissent on all controversial issues including reproductive rights is essential for the life of the church," they added.



NEW CHURCH—Archbishop Edward T. O'Meara reads a prayer as he incenses the altar and the new St. Matthew Church in Indianapolis. Standing behind him is former pastor Father James Moriarty, now retired, who spearheaded the building project. (Photo by Jim Jachimlak)

O'Meara to Philly?

According to the wire services and the Indianapolis Star, Archbishop Edward T. O'Meara is among those being considered as a replacement for Cardinal John Krol in Philadelphia. Cardinal Krol submitted his resignation to Pope John Paul II last October.

For all intents and purposes, the rumor has no validity, according to Charles Schisla, director of communications for the archdiocese. Nothing can be said for certain until the pope makes his selection.

COMMENTARY

Behind the Headlines

Control of the press
by bishops worries British

by Dick Dowd

All the British bishops have gotten together and bought the largest Catholic newspaper in Great Britain and Ireland. This has set a number of tongues a-wagging over there and created a furor about journalistic independence.

Our British cousins apparently are convinced that the bishops won't be telling all the truth once they get control of their own newspaper. And they are definitely upset.

Like most editors, each week I read a number of Catholic and general newspapers. We have air-mail subscriptions to the three most famous Catholic weeklies in England: the London Tablet, the Catholic Herald and the Catholic Universe. It is the Universe that the bishops bought.



The Tablet and the Herald are considered liberal (in U.S. terms) and the Universe conservative. While in the United States most dioceses try to have their own papers, in England the reverse is true. The tradition there is to have national Catholic papers in the hands of lay journalists.

Here in the U.S. those Catholic newspapers which are national in scope often have special appeal to one or another of what publishers call special audiences: conservatives or liberals, charismatics or traditionalists. Or they are more like magazines than newspapers, offering long, carefully crafted articles espousing a particular point of view and generally ignoring most church news unless they don't like it or can find something wrong with it.

While we share the same language, English, our traditions and styles are so different it is hard to determine what the furor is all about over there. Great Britain is a small country, with only 19 dioceses and a mere 4 million Catholics. Its Catholics are a beleaguered minority with an established Epis-

copal Church whose bishops sit by right in the upper house of Parliament, the House of Lords. Catholics are very conscious of their "accessory" status.

An explanation for the move on the part of the Bishops Trust appeared in their own newspaper, and the story was amplified in the others. They were concerned about a number of things.

1) The former owners, the Liverpool Post, wanted to sell the paper, which was making a profit but just didn't fit into their future publishing plans.

2) The bishops didn't want the Universe sold to the rival Catholic Herald (which had tried to purchase it a number of times), because that might lead to a monopoly in the present small, Catholic newspaper publishing field.

3) There was also fear in these days of merger and hostile takeover that despite all the good will in the world, both papers might eventually be taken over either by forces unfavorable to the church or by a church faction which could cause serious trouble for the bishops (a fringe group like those led by Archbishop Marcel Lefebvre, for example, that has been censured by the Vatican).

The new arrangement puts the editorial board of the Universe under the direct control of what is being called the Catholic Media Trust, currently composed of two bishops, two Catholic laymen and the bishops' media coordinator, Msgr. George Leonard.

But, as it turns out, the bishops have always had some control of the Universe, since it was sold 10 years ago to the Liverpool interests. At that time new trustees of the paper were appointed, including one representing the top British Catholic cardinal archbishop of Westminster. It was assured, for example, that the editors would



be Catholic and that the bishops would always have access to the owners.

But the British have always been very good at spy stories and intrigue, so there is one more little twist to the plot. The Universe had expanded in its 10 years of ownership by Liverpool and since 1984 it has been responsible for both distribution and circulation of the other two national Catholic papers.

The bishops now will control the entire distribution channel for all three. So, will they "censor" the Herald and the Tablet by simply not distributing issues they don't like, was the question put to Msgr. Leonard.

Aha, he responded like a good George Smiley: "We are responsible people, not living in a paranoid, nightmare world."

The editors of the Tablet and the Herald, alas, are not so sure.

The Human Side

What do you want to be when you grow up?

Perhaps parents are telling us there is a need to redefine the ideals of our cherished professions

by Fr. Eugene Hemrick

Parents were asked whether they would be pleased if their child became a college professor in a study just completed by Dr. Dean Hoge at The Catholic University of America.

In 1974, 73 percent of parents studied said they would be very pleased if a son or daughter chose this profession. However, in 1984, the figure dropped to 60 percent. Although 60 percent is still a respectable number, a 13 percent drop is significant enough to raise



some serious questions.

There is a danger that within the next few years we will not have enough teachers to meet the demands of education. Are Hoge's figures just another indication that the university world in general is not attracting talent and that parents sense this?

Still it must be asked, why not a university professor? It is a respected position and not a bad life to which to aspire.

Usually, a professor teaches two or three courses a semester, directs students' theses and dissertations, and uses the remainder of the time to conduct research and publish the results. The life is self-regulated and tends to be void of the daily hectic pressures of the business world.

The most enjoyable part of being a pro-

fessor is working with ideas and ideals, and serving young people preparing for the future. If you like to study and write, and enjoy being challenged by ideas, the life of a professor would appear most desirable.

How does one interpret the results of Hoge's study in light of this?

The first response that usually comes to mind is that professors make very little money compared to others with less training—unless they have written a successful textbook, lecture frequently or have received a substantial grant for research. Perhaps parents wonder if their child's life as a professor will resemble the life of a starving musician.

But have parents really become this materialistic in thinking about their chil-

dren? It's possible, but I believe we must look deeper for the answer.

I talked with a prominent medical doctor recently whose son looks like a prime candidate to follow in his father's footsteps. I asked: "Are you thinking of encouraging your boy to become a doctor?"

"It is up to him," I was told. But his father said he "wouldn't encourage anyone to get into this rat race. Everything is constantly changing and there is the constant pressure of malpractice suits."

It is this feeling of frustration, I believe, that keeps many parents from directing their children to any of the big professions. Times are changing radically and professions as we knew them 10 or 20 years ago are not the same. Unless a person stays on top of the changes everything can look confused and create the sense of a rat race.

Change is the name of the game these days and this is calling for redefinition of professions once thought to be defined forever. What especially need redefinition are the ideals upon which a profession rests. What is the virtue of being a good carpenter, plumber, priest, lawyer, doctor or professor?

Perhaps what parents are telling us is that there is a need to search for the ideals—to realize—our cherished professions.

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View From the Pew

A little bird must have told him

by Richard B. Scheiber

A deacon friend of mine had just given a homily at a special para-liturgical service. My friend takes his diaconate very seriously, and he had spent a good deal of time preparing his remarks. It showed. He was very good, giving the congregation something to think about, challenging them and inspiring them.

He knew he'd done a good job. Everyone who prepares himself well for any endeavor, then delivers, knows instinctively he has succeeded, and feels good about it. That's natural. But for most of us, that's not enough. We crave a little recognition from others, a little outside evidence to confirm our own feelings.

That recognition came for my deacon friend when after the liturgy, one of the parishioners stopped him on the street and complimented him on his homily.

Naturally, this made him feel good, but



he, like the rest of us, is human, and the praise didn't make him feel particularly humble. He began to rejoice a bit in the minor adulation he was receiving, though to him it seemed more like a major accolade. While he was basking in the warmth of that praise, feeling a bit too much pleased with himself, a pigeon flew over and made a deposit on my friend's sport coat.

That brought him back to earth. The old saw, "For some people, birds sing," came to his mind, but he immediately saw the folly of his being overly proud of what he'd done at church that day. He realized he'd acted as he was supposed to act as a deacon; he'd fulfilled his role as best he could, through preparation and prayer. Perhaps that's brought people closer to God, but that's why he became a deacon. He hadn't expected any special rewards, nor had he asked for any.

He realized now, thanks to one of God's lesser creatures, a bird, that he was human, just like the rest of us, and that what he'd accomplished, even though it was something good, was due largely to God's gifts to him; the gift of being able to speak publicly; the gift of presiding over a liturgical ceremony;

the gift of knowledge, which he'd sharpened through hard work and study; and, not least of all, the gift of a call from God to be a deacon.

It is a tribute to my friend that he was able to laugh at himself and the situation he was in. Too many people who call themselves "religious" take themselves all too seriously. They leave no room for fun and laughter, especially laughter at themselves when, through their own actions, they make themselves look foolish.

It's easy to criticize people like that, but we should all take a look at ourselves, too. How often do we take ourselves so seriously that we offend others? How often do we have the good grace to back off from our daily preoccupations and have a good giggle at our own absurdities?

Not often enough, I'm afraid.

I would guess my friend, the deacon, who is deeply involved in his special vocation, will use his embarrassing incident to teach others about humility and good humor. They go together, you know.

I think he should use the bird episode to teach. After all, the Holy Spirit sometimes does come in the form of a dove.

the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

Stallone's 'Cobra' is trash, but movie has certain flair

by James W. Arnold

Sly Stallone returns to the wars in "Cobra," this time as a tough, crude but good-hearted Los Angeles cop. The change of venue doesn't matter much, since the body count of bad guys approaches the toll in "Rambo."

"Cobra" is a strange movie. With each film, Stallone, who usually writes his own scripts, seems to strip away more and more of the everyday reality we expect in movies, piling things down to elemental emotions and powerful visual symbols.

If you were unkind, you might say that eventually everything will be reduced to the pure simplicity of a superhero comic book. Life vs. death on every page. Spec-



tacular representations of marvelous feats of violence. Beautiful women. Ugly villains. Dialogue that ranges from grunts to pithy epigrams that fit nicely into movie ads: "You are a disease and I am the cure."

Stallone also takes special care with the look of his hero. No tights and cape. Instead, Cobra is dressed in black leather; three days' beard, dark glasses, pearl-handled .45 with cobra insignia. Machine gun at the ready, he chews disdainfully on a match stick.

This is trash, but it has a certain flair. There is an economy about it, and no question of its appeal to that primitive sense in all of us that wants everything clear, direct, uncluttered with complexity. Give him his due. Stallone, in his way, is a master of the medium, of the movies seen as offspring, not of Shakespeare or Tolstoy, but of Fu Manchu or the Incredible Hulk.

But if you're talking values, Stallone remains unreconstructed. The world of "Cobra" is dark, ugly, dangerous. His cop

hero, Cobretti, is "good" only because he is potent and indestructible while all other law and order figures are impotent and confused. In the tradition of cop-vigilante movies, he breaks all the rules and fights force with force, bringing only the peace of the cemetery. There is no compassion, because that is a sign of weakness. The bad guys are merely subhuman, killed off by the dozens, with a sort of sadistic and righteous satisfaction. Stallone is clearly after something else. He also wants the mantle of John Wayne and Clint Eastwood as the essential movie hero of the '80s. It's no accident that Cobretti's first name is Marion (a running joke), which was Wayne's real first name. Or that "Cobra" has much in common with Eastwood's original "Dirty Harry," including incidents and plot structure, Cobretti's character, and his continual battles with soft-headed police authorities and judges.

Interestingly, Andrew Robinson, the sadistic killer in "Harry," is recast here as the "educated" detective who hates Cobra and his methods and spouts all the bleeding-heart laugh lines. Rene Santoni is recast as the maverick cop's Hispanic sidekick.

Stallone has positioned himself so well that critical negatives become positives. So his movies are simplistic, violent and right wing? That's what they said about Duke and Clint, and that's precisely what their audiences love.

Rational criticism of "Cobra" is mostly irrelevant. The villain at first appears to be a serial killer, a "night slasher" who picks off women victims at random with an axe. But the slasher is only a mean plug-ugly (Brian Thompson) hit man for a crazy neo-fascist cult that wants to create a "new world" (without axes) to be bumped off by Stallone in a pseudo-western shootout.

There is no logic. Perhaps it's just as well

that the heavies represent no recognizable real-world faction. They are just evil, and so disposable.

Most of Cobra's time is spent trying to protect a photographer's model (Brigitte Nielsen, Sly's wife) who witnessed one of the murders. An early sequence of her in fashion poses is as sexy as "Cobra" gets. What can you expect, when Cobra spends every waking minute checking his grenades and automatic weapons?

Director George Cosmatos, who also perpetrated "Rambo," relentlessly stocks the film with stylized gore and action, including a long car chase that seems intended as a parody. Cobra drives a black 1960 Mercury coupe (license plate "Awsom"). At one point, he spins it around and drives it backwards for a better shot at a pursuer. The stunt men earn their pay with rolling flips and flights out of second stories of parking structures.

But one final image sums it up. Cobra on a factory catwalk, a bad guy below him. He douses the guy with gasoline and lights a match. "You have a right to remain silent," he says, and sets him on fire.

Where are we headed, and do we really want to get there?

(Ultra-violent law and order fantasy, confused moral tone; not recommended.)

USCC classification: O-morally offensive.

Recent USCC Film Classifications

At Close Range A-IV
Legal Eagles A-III

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

Statue of Liberty weekend highlights

by Henry Herx and Tony Zaza

From ship to shore, in the air and on land, the networks will be spending millions trying to out-scoop one another as the Statue of Liberty's Centennial Celebration gets under way.

Dan Rather will be up early perched high above Governor's Island after Forrest Sawyer and Maria Shriver commence CBS News' marathon coverage of Liberty Weekend festivities. Human interest stories will be provided by Walter Cronkite, Charles Kuralt, Charles Osgood and Andy Rooney if you can find them amid the many news crews scrambling over each other to get the best scoops.

Only ABC will have some exclusives, including the opening ceremonies featuring the lighting of Lady Liberty's torch by President Reagan and the simultaneous induction of some 20,000 new U.S. citizens at Ellis Island and four other cities. In the latter event, Chief Justice Warren Burger will preside with musical accompaniment from Frank Sinatra, Neil Diamond, Jose Feliciano, Elizabeth Taylor and Debbie Allen.

NBC News' "Today" program will be extended Friday, July 4, for an additional two hours to provide live coverage of President Reagan's helicopter arrival aboard the battleship Iowa. As part of the festivities hosted by Bryant Gumbel and Jane Pauley, New York Gov. Mario Cuomo will give us a tour of Ellis Island. You might even meet Lee Iacocca, Henry Kissinger, and other celebrities talking about our special symbol of freedom for countless immigrants whose sons and daughters have grown and prospered.

For sheer spectacle, tune in ABC's coverage of the "International Fireworks," 40,000 pyrotechnic displays from nine countries launched from 30 barges surrounding lower Manhattan. For the less visually oriented, Barbara Walters and Hugh Downs will host ABC's "Liberty Weekend Preview" on July 2, 7-8 p.m. EST, if you can't wait for the real thing.

Friday, Saturday and Sunday on ABC will play like large orchestral music videos programmed by Roone Arledge and David L. Wolper. Featured will be John Williams and the Boston Pops on July 4, Zubin Mehta and the New York Philharmonic July 5, and the closing star-studded musical blockbuster from the New Jersey Meadowlands July 6.

Amid all the excitement, the actual torch reillumination will take place at approximately 9:50 p.m. EST Thursday, July 3. Choose your favorite station, and hold on for dear life. Happy Fourth! (TZ)

"The Education of Rita," PBS, July 1

Awash in a summer sea of repeats, public television has found something new and somewhat unusual. It's "Comrades," a five-part British documentary about daily life in the Soviet Union.

The first program in the series is "The Education of Rita," airing Tuesday, July 1, 8-9 p.m. EST on PBS.

At age 21, Rita Tikhonova is one of those fortunate few—East or West—who seems to be completely confident about her future. In her case it is because she is a proud member of the Young Communist League, well on her way to full party membership and the privileges accorded this elite minority, only 9 percent of all Soviet citizens.

The documentary begins with the young woman's graduation from a top Soviet teaching institute and ends with her first

day as an elementary school teacher. Here is shown how the Soviet school system inculcates the young with a patriotic love of country that is equated with loyalty to communism.

Miss Tikhonova lives with her parents in a two-room apartment in Moscow. She has a boyfriend whom she hopes to marry soon; the program points out that the reason Russians marry young is because it is the only way of getting their own apartment.

The housing shortage, we are told, also means that the average Russian family has only one child. Because contraceptives are not readily available, abortions have become quite common in the Soviet Union.

The program is less interested in Miss Tikhonova as an individual than as a representative example of a person who has grown up within the Soviet system and is now an unquestioning member of it. This is obviously a limited view of how Soviet communism works but its human perspective makes much more interesting viewing than an impersonal examination of Soviet institutions.

Upcoming programs in the series will deal with a Siberian fur hunter, a rock musician, a lawyer and an Uzbek craftsman proud of his Islamic heritage.

Produced by Richard Denton, this 1985 BBC series acknowledges the "assistance" of the official state broadcasting committee. One assumes that the production had to make some compromises with the Soviet authorities. Whatever these might have been, "The Education of Rita" is anything but pro-Soviet propaganda. (RH)

"Justice for All," PBS, July 2

Has the U.S. Department of Justice under Attorney General Edwin Meese been used to enforce law or to shape it? That is the question posed by "Justice for All," a documentary airing Wednesday, July 2, 8-9 p.m. EST on PBS.

Both sides of the question are reported by Fred Graham, longtime law correspondent for CBS News. Unlike anyone else on the program, Graham remains completely aloof from the partisanship of those he interviews.

Justice Department lawyers have argued against abortion and affirmative action and for school prayer and street-level drug busts. Meese sees this as simply carrying out the mandate given by the American voter to President Reagan and his conservative policies.

Former Attorney General Nicholas Katzenbach, among others, says that Meese has politicized the Justice Department and has approached cases on the basis of political ideology rather than the neutral enforcement of the law.

There has always been some ambiguity about the independence of the attorney general because the position is a political appointment. It has always been a balancing act between an objective sense of law and the political agenda of an incumbent administration.

Graham can't get into all aspects of the issue—there is no mention of the department's role in cutting back social programs—but he does present fairly both sides of the question. His only conclusion is that Meese's conservative approach to matters of justice have "generated a debate that should prove healthy for a democratic government under law." Certainly it will be one focus of congressional campaigns this fall. (HH)



CENTENNIAL SPECIAL—ABC-TV will present exclusive coverage of most of the events relating to the centennial celebration of the newly refurbished Statue of Liberty. The 17 hours of live TV coverage, including President Reagan's lighting of the statue's new torch, will begin July 2. CBS and NBC will also provide some coverage of the events. (NC photo)

TV programs of note

Sunday, June 29, 7-9 p.m. EST (NBC) "Poison Ivy." In a rebroadcast of a comedy originally aired last year, a boys' summer camp offers an assortment of mischievous high jinks and sappy romance for both counselors and campers alike. Intended for family audiences, the high jinks may be fun but the romance is less than amusing.

Sunday, June 29, 8-10 p.m. EST (CBS) "Ellis Island." What happens to several European immigrants arriving in New York City in 1907 is chronicled in this rebroadcast of a convoluted melodrama about life, love and the American Dream. With an hour cut from its original running time, the present version of this mini-series may play better than that shown in 1984. The concluding parts air Monday, June 30 and Tuesday, July 1, 8-10 p.m. EST b-4h nights.

Saturday, July 5, 7-10 p.m. EST (CBS) "The Scarlet Pimpernel." Anthony Andrews and Jane Seymour star in this familiar adventure story about a secret agent who rescues those condemned to the guillotine during the phase of the French Revolution known as the Reign of Terror. A well-produced but slow-paced, overlong program about a violent era.

Laity called first to change society

WASHINGTON (NC)—The church needs to emphasize the laity's primary call to "transform society," Bishop Raymond Lucker of New Ulm, Minn., said in an address to fellow bishops on the vocation of the laity.

His address came during the June 9-16 assembly of the U.S. bishops at Collegeville, Minn., on the theme of vocations. His text was released at the conclusion of the closed-door assembly.

The vocation of the laity first of all is "to change the society in which they live and work. After that they can be called to ecclesial ministries," Bishop Lucker said.

Bishop Lucker said bishops and church leaders have done a far better job of promoting ecclesial (church) ministries than "ministries affecting the transformation of society, which is essentially the ministry of the laity."

BISHOP LUCKER said the church has mistakenly reversed the order of the laity's calling, tending to call people first to ministries within the church community.

"Where we have not done so well is in recognizing, affirming, encouraging and supporting people in ministries affecting the transformation of society, which is essentially the ministry of the laity," he said.

"It is especially in the family and society, in sexuality and economics, in marriage and in work that this transformation (of society) must take place," Bishop Lucker added.

Bishop Lucker said that "parishes will be strong when people feel and see the connection between faith and work, between Sunday morning liturgy and Monday morning work, between seeing God's presence at the

altar and at the clinic, the desk, the farm and the sink."

The bishop noted that the shortage of priests and members of religious orders "has been an occasion" for the "veritable explosion" of church ministries but has not been the reason for the growth.

The laity exercise ministry "by right as baptized and confirmed," said Bishop Lucker.

IN HIS TALK, Bishop Lucker set forth a series of propositions he said flow "from a theology of laity." The propositions included:

► The clergy and hierarchy must listen to the laity "on their turf, in their living situa-

tions" on questions of marriage, family and sexuality.

► The church should avoid the "clericalization of lay ministries." Catholics are "involved in the apostolate of the laity by right, not by our permission," Bishop Lucker said. "There is a real issue of power and control here."

► There is a need for a "positive theology of sexuality." Married people "worship God in their sexual lovemaking," Bishop Lucker said.

► Lay ministers should be supported by scholarship funds similar to the bursar funds which support seminarians.

► Adequate salaries, health insurance

and pension plans should be provided to lay ministers.

► All meetings of bishops, including the world Synods of Bishops in Rome, should be open to the press.

► It is especially important for bishops to "support women in their ministries and in true Christian feminism. We need to pursue this more vigorously," Bishop Lucker said. He noted that the bishops "are perceived as insensitive on this issue" and added that "we have to face the fact that some of us are insensitive."

► There is a need for "conversion of adult Catholics" since many Catholics are "well instructed but not evangelized."

► "Holiness is for all, and that means that holiness includes life in the world of work and in sexual relationships, in the family and in our recreational activities," the bishop said.

Need clearer image of priest's role in church

by Joe Michael Feist

MINNEAPOLIS (NC)—A clear and distinct image of the priest, his role and responsibility, is necessary if the church is to attract more candidates for the priesthood, Cardinal Joseph Bernardin of Chicago told his fellow bishops at Collegeville, Minn., June 16.

Cardinal Bernardin's presentation was a summation of other talks during the U.S. bishops' June 9-16 assembly on the theme of vocations at St. John's University in Collegeville. The text of the cardinal's talk to the assembly, which was closed to the press, was released in Minneapolis June 17.

Regarding a clear image of the priest, Cardinal Bernardin said that the introduction of lay ministries, "so important and needed," has been accompanied "by a blur-

ring of roles, a tendency to telescope everything into a kind of common ministry."

He said that the "explosion" of lay ministries has caused tensions in the church.

"Only when there is a greater clarity (between ordained and lay ministry) will priests feel less threatened and be better disposed and able to affirm the laity in their gifts and leadership," the cardinal said.

NOTING THAT support for celibacy continues to erode," Cardinal Bernardin said ways must be found to "highlight its value" for both the individual and the community.

He said priests must "project an image of reasonably happy, 'healthy,' satisfied men" if they are to influence young men to consider the priesthood.

The cardinal said a clear understanding is needed of "the difference between the universal priesthood of the faithful . . . and the ministerial priesthood, to which one is called by the church."

"Without this understanding," he added, "there will be only confusion when we speak about the mission of the laity to the world, lay ministry, the unique ministry of the ordained, and the relationship that exists between the three."

Cardinal Bernardin drew a distinction between the laity's call "to transform and renew the world" and the laity's call to participate in church ministries.

"The word 'ministry' seems more appropriate for the latter; the former is more

properly called discipleship, witness, etc.," he said.

The emphasis in the past 20 years has been on development of church ministries, said Cardinal Bernardin. Now "more attention must be given to providing the formation, support and encouragement needed by the laity to fulfill their responsibility to the world."

HE SAID that bishops can help "facilitate the discharge" of the laity's responsibility by:

► Listening to the experiences of the laity.

► Being willing to "let go" and not try to control or direct the laity's initiatives.

► Supporting family life and by developing a more positive, richer theology of sexuality.

Cardinal Bernardin said bishops must continue their dialogue with members of religious orders, part of the Vatican-ordered study of religious life in the United States.

But he said that the dialogue must be expanded to include priests and laity because one source of tension for women Religious "is their relationship with priests."

Several factors, Cardinal Bernardin said, including the fact that many women Religious "have engaged more intensely in personal and ecclesial renewal than priests," have led to "misunderstandings and conflict" between the two.

"We must attend quickly to this alienation," he said.

the pope teaches We must always remember we depend on God's providence

by Pope John Paul II
Remarks at audience June 15

Over the last few weeks, I have been speaking about the mystery of God's providence. Today I continue these reflections, basing my remarks on the teaching of the Second Vatican Council. In many of the documents of the council we find important references to this mystery, and this is particularly true of the Pastoral Constitution on the Church in the Modern World, "Gaudium et Spes."

It is not possible to speak of the role of the church in today's world without considering the relationship of God to the world, without taking into account the truth of divine providence. As Christians, we see the world as created and sustained by the love of our Creator. It has fallen into the bondage of sin, but it has been redeemed by our risen Lord. Thus, in Christ, the world can be fashioned anew and can reach its fulfillment according to God's plan.

In the visible world, it is men and women, created in the image of God, who exercise dominion over the rest of creation and who direct the cultural and historical development of society. We can thus say that by our own labors we are carrying on the Creator's work and contributing to the realization in history of the divine plan.

While pointing out the admirable achievements of today's world, the Second Vatican Council at the same time could not close its eyes to the enormous problems concerning the present situation of human development,



problems which affect both individuals and society as a whole.

In speaking of these problems, the council affirmed that "the imbalances under which the modern world labors are linked with that more basic imbalance rooted in the human heart." For the more progress we make in mastering the forces of nature, the easier it is for us to think we do not need God. This false pretense of self-sufficiency, if not corrected by the moral law, results in the most disastrous consequences. We must always remember that we depend upon God's providence, and in this relationship we continually rediscover our salvation.



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CORNUCOPIA

Another showcase home

by Alice Dailey

Right now, when tours of outstanding homes are great stuff, I really would like to showcase mine. Maybe, though, it would be better to wait until tours of Hopeless Habitats are planned.

Every faucet in the water-works here turns on in reverse. Venetian blind cords don't pull in harmony, and the spaces between refrigerator, stove and sink are so narrow a woman needs arms 10 feet long to clean there.

Color combinations, which seem to play a vital role in homes being shown, make rain-bows look pale in our place.

My husband, so enamored of red his ancestors must have been Russian, enlivened the green and beige living room with bright red and blue scatter rugs. And never mind that the bathroom is done in blue; he made it patriotic by adding euchre prized, red and white striped towels.

I always check with newspaper accounts of homes on tour for guidelines. One such home, completely color-coordinated in grays and purples, might be heading for trouble.

What if innocent relatives surprise them with shiny white gifts, such as toss pillows or hassocks. Wouldn't that blinding white make the grays look dirty?

And suppose one of the mothers-in-law insists on giving the couple her favorite orange burlap wall hanging? (Personally, I believe a material that was born to house 50 pounds of potatoes and their eyes shouldn't be hung. All those eyes might still be in there, watching every move.)

Chairs in this same house are reportedly armless. Now you know, and I know, that no man is going to sit still for long in armless chairs. There has to be an old eyesore recliner somewhere.

Press photos of yet another home revealed windows "so dramatic neither curtains nor shades are hung." While that might do in a woody locality, how long could we get away with nude windows before neighbors called the police?

Some homes feature priceless collections; paintings by the masters, or vases and urns from some dynasty that never made it to TV. Well, we have our collections too. Our daughter collects glass; the glass collects dust. My husband has always collected art. Not Renoirs nor Gauguins, but blown-up posters of Jimmy Connors, Billie Jean King, Reds' players, and photos of the last four popes. I no longer remember what color our walls are.

In all fairness I should admit that those realms of paper sticking out of every nook and cranny are collections of my unpublished, unwanted prose.

Newspaper publicity, which helps to heighten interest in home tours, often resorts to name-dropping. "Ilse, of Limburger, 10th removed cousin of the grand duke and darling of the jetset, designed the whimsical love seats." Or, "Rip, of world-famous Riposte and Riposte, slashed through the conventional in this home by cutting rugs in zigzag shapes."

Really. They're not the only ones who can brag. Rabbit Ears, of Rabbit Ears Multiplied, designed every one of the antennae sprouting from all of our appliances.

I really need to take one of those tours sometime. Even on the scheduled day, mind you, but on the day after, when all of the hidden stuff people actually use comes out of the closets.

vips...

St. Catherine of Siena Parish members Claude A. and Frances (Sanders) Graves celebrated their 50th Wedding Anniversary on June 26. They have three children, Michael, Patricia Worthington, and Barbara; one grandson, Clyde Wilemon Jr., and one great-granddaughter, Jamie Wilemon.

Installation of new general officers for the Sisters of Providence will take place Saturday, July 5, at St. Mary of the Woods. Elected to five-year terms will be Sisters Nancy Nolan, general superior; Mary Maxine Telpen, vicar; Judith Shanahan, second councillor; Ann Casper, general secretary; and Anne Krause, general treasurer.

Father James D. Moriarty recently scored his third hole-in-one while playing golf at Hawthorne Hills. Other members of his foursome included Harry Blindner, Father Joseph Beechem and Thomas Barnes.



Sister for Christian Community Sue Jenkins, shown here with conference speaker Dr. Kevin Ranaghan, recently attended the 1986 National Conference on Charismatic Renewal in the Catholic Church held in South Bend. Sister Sue is producer and host of the "Born Anew" television series and president of Kingdom of God Ministries, Inc.



John M. and Esther C. LaRosa will celebrate their 50th Wedding Anniversary at 8 p.m. on Friday, July 4 at St. Pius X Council K. of C. in Indianapolis. The LaRosas were married July 4, 1936, in Jeffersonville, and are now members of St. Pius X Parish. They are the parents of two children, Mary Lynn and Joseph J.

check it out...

The American Lung Association will sponsor a Summer Camp for Children with Asthma during the week of Aug. 4-9 at Happy Hollow Camp, Nashville. Children ages seven through 14 may apply. Registration deadline is July 1. Camping fee is \$125, with camperships based on financial need available. For applications and information call 634-LUNG.

The Irish-American Heritage Society will sponsor a bus trip on Saturday, Aug. 2, to the Chicago Irish Fest which will be held at Navy Pier/Lakeshore Drive. More than 100,000 persons, including Irish groups from Ireland and around the U.S., are expected to attend the three-day event. \$30 per person covers the bus trip. For transportation call: Ken McGinty 846-6320, north side; Alice Davis 353-0864, south/east side; and Mike Williams 241-0708, west side.

The Indianapolis Nuclear Weapons Freeze will sponsor a "Declaration of Independence from Nuclear Tyranny" at noon on Thursday, July 3, on the south steps of the State House. Father James Farrell and Rabbi Amy Ellberg will speak.

Birthing Volunteers are needed to give eight hours a month answering calls on the crisis line from their homes, or preparing clothing at the Catholic Center in answer to requests. For more information call Grace Hayes at 236-1550.

Seventeen women were initiated into the Bloomington Circle of Daughters of Isabella on May 20.

The American Indian Business Association, Indian Training and Employment Program offer employment and training to qualified American Indians, native Alaskans and Hawaiians. Unemployed or underemployed members of these minorities may call 317-787-4376, or stop in at 5144 Madison Ave., Suite #3, for an appointment. Assistance in obtaining proof of Indian heritage may be given.

"Indianapolis Cathedral, A Construction History of Our Three Mother Churches," by Dr. James J. Divita, professor of history at Marian College, has been published by the Archdiocese of Indianapolis. The book records the physical development of the 80-year-old cathedral as well as the two earlier buildings which served the archdiocese: St. Francis Xavier in Vincennes and St. John's in Indianapolis. Copies of the book may be purchased for \$9 at the Cathedral Rectory, 1347 N. Meridian St., Indianapolis, Ind. 46202. If ordering by mail send \$10.50 (\$9 plus \$2.50 postage) checks payable to The Cathedral Fund at the above address. Proceeds will be used for the maintenance of SS. Peter and Paul Cathedral.

Effective July 1, the Marion County Child Abuse Hotline Number will be changed to 353-8000. The number will continue to be answered on a 24-hour basis.

An "Introduction to Fund Raising" class will be offered by Athenaeum Turners Schools and Turners Free University on five consecutive Tuesday evenings beginning at 7 p.m. on Tuesday, July 8 at the Athenaeum Turners School, 415 E. Michigan St. Discussions include identifying prospects and developing approaches to foundations. \$25 class fee. For information call 635-7477 or write the school at 415 E. Michigan St., Indianapolis, Ind. 46204.

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QUESTION CORNER

Variations in 'Our Father'

by Fr. John Dietzen

Q I had many friends who were Protestant when I was growing up. I think they made me open-minded. Why then are we not allowed to complete the beautiful words to the Lord's Prayer, "for thine is the kingdom, the power and the glory forever and ever, Amen?" (Ohio).



A No one to my knowledge ever claimed this prayer is not allowed. As a doxology, or prayer of praise, there is no theological or devotional problem with it; it might be used almost any time.

If you're asking why it is not usually used by Catholics at the end of the Our Father, the answer is quite simple. The reason is that this prayer is not from the Scriptures and Catholic tradition has included in the Lord's Prayer only those parts which actually appear in the Gospels.

Perhaps some explanation will help. Through the centuries when the Scriptures were copied by hand, scribes frequently broke the monotony or perhaps expressed

their own devotion by inserting comments or prayers in the margin of the text.

Over the decades, many of these additions, called "glossae," found their way into the text itself. Study of ancient texts which we now have at our disposal reveal numerous such glossae. Depending on the circumstances, they are either removed completely from modern scripture translations, or identified as words not originally in the Scriptures.

The doxology you speak of is such a glossa. At the time of the translation of the Scriptures into English, published in 1611 by King James of England (the famous King James version), the words were included in the Gospel of Luke as part of the text.

Because most Protestants considered this the "official" English translation of the Scriptures for nearly 200 years, the Our Father as it appeared in this translation became the "Protestant" version.

Even the earliest major Catholic translations, such as the Douay-Rheims version, did not include this doxology. It was normally not added in Catholic devotional practice.

Since the King James version, few if any major Protestant Bible translations have included this doxology in the text. Probably the most authentic current translation of the Scriptures under Protestant auspices, com-

monly titled "The New English Bible," says in a footnote to Matthew 6:13: "Some witnesses add" this doxology.

The Interpreter's Bible, the 13-volume

Protestant commentary on Holy Scripture, notes that this prayer was added to the Lord's Prayer later. It is still used shortly after the Our Father whenever we celebrate the Eucharist.

The traditional exclusion of this prayer, therefore, from Catholic liturgical and devotional books is intended simply to keep the Lord's Prayer as close as possible to the form we find it in the Gospels.

Even though non-scriptural, this doxology does hold a rich place in Christian tradition.



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FAMILY TALK

Grandparents ask how to make holidays peaceful

by Dr. James and Mary Kenny

Dear Mary: We have been blessed with a large family and 15 grandchildren, all living in our immediate locality. The problem is our house "rocks on its foundation" each holiday we get the family together.

Parents of the grandchildren like to visit, and the grandchildren become restless during cold weather and start to run upstairs, downstairs, jump in chairs, etc. Unfortunately, the grandparents become involved in the discipline process to preserve the grandchildren and our house.

Our married children are good parents. However, at the end of a holiday, my wife and I are complete nervous wrecks.

We love our family and our holidays. Our house is the only one large enough to accommodate the group. With the wide range of ages, it is difficult to plan activities. Might you have a solution?—Iowa.

Answer: Thank you for your charming description of a family where the members enjoy each other so much the house "rocks on its foundations."

You are certainly entitled to enjoy your family and the holidays without so much stress. There seems to be much good will in your family and you should be able to make some productive changes. Here are three suggestions.

1. Make advance preparations. Ask some of your grown children to come over and help shortly before the next holiday. "Childproof" your home. You might put away some cherished breakables and even rearrange furniture, clearing some areas and retiring the more delicate chairs and tables.

Asking your children to help serves a double purpose. It gives you needed assistance and reminds your children that celebrations take work and planning. Ask another family to help restore your belongings after the holidays.

2. Set some ground rules. Arranging for older grandchildren to watch younger grandchildren seems a natural solution. However, do not merely appoint teenage baby sitters. To keep a festive spirit, call the persons in charge "masters of ceremonies." Make a schedule in advance of who will supervise whom and encourage the MCs to plan games, bring toys, storybooks and other interesting materials.

Be sure the MCs have well-defined per-



iods of work, an hour or two, so no one gets stuck working the entire time. Show the teenagers you value their services by paying them.

If possible, get one of your adult children to organize the baby-sitting system. You are right that when grandparents become disciplinarians for a day the results generally please no one.

3. You might want to take a more dramatic step. Suggest each family start a "holiday fund" so that you can all eat out the next holiday. You could probably reserve a small, private room at a restaurant. Even small children are somewhat awed by the new atmosphere and would probably be on best behavior.

The cost would not be prohibitive if each family contributes. Perhaps the family could adjourn to your house afterward or you might reserve a church meeting room where you could adjourn to visit.

I suspect your grown children will be shocked. You might want to make this suggestion and try it for one holiday just to impress on them that you need some changes. I suspect they are unaware of how hard it is on you and your wife to host the holidays.

At the same time, suggest that the big family get-together of the year be a picnic in the summer. Noise, movement and activity are much more acceptable outdoors.

Make your needs known to your children in the same way you did in your letter. With the good will evident in your letter, you should be able to make the necessary changes. Happy holidays!

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47784.)

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Supreme Court nominee is Catholic, conservative

by Jerry Filleau

WASHINGTON (NC)—Judge Antonin Scalia, President Reagan's nominee for associate justice of the Supreme Court, is a Catholic whose court opinions are noted for their scholarship, wit and conservative judicial philosophy.

A second-generation Italian-American from Trenton, N.J., and father of nine children, Scalia has taught law at the University of Chicago, Stanford, the University of Virginia and Jesuit-run Georgetown University.

He was graduated from Georgetown in 1957 and got his law degree at Harvard in 1960. Since 1962 he has been a judge on the U.S. Circuit Court of Appeals for the District of Columbia.

If confirmed, he will become the first American of Italian descent to sit on the Supreme Court and seventh Catholic justice in the history of the court. At 50, he will be its youngest current member.

There is one other Catholic on the current court, Justice William J. Brennan Jr., a fellow New Jerseyite who also got his law degree at Harvard. Brennan, who was appointed in 1956, turned 80 this spring.

Scalia is known as an opponent of judicial activism who upholds the rights of the president and Congress to exercise their powers without undue interference from the courts.

IN TESTIMONY favoring federal tuition tax credits in 1981 he told a House subcommittee that Supreme Court decisions on public aid to religiously run schools or their students form a "conflicting, bewildering, positively embarrassing line" that was best ignored by legislators.

He said in his testimony that Supreme Court justices and members of Congress both have sworn to uphold the Constitution, so neither body is required to accede to its judgment to the other body as to what is constitutional and what is not, although long-standing and consistent court judgments should be given due respect.

The constitutionality of government aid to private schools, he added, "is assuredly not one in which you should feel a great tug of responsibility to consider carefully and regard as near-conclusive the latest decisions of the Supreme Court. . . . And indeed, the case law makes it clear that the court needs guidance from you."

He told Congress federal tuition credit legislation could help "soften the constraint upon freedom of religion attributable to the fact that the states condition their conferral of an educational subsidy upon attendance at a non-religious, non-sectarian state school."

He is considered an ally of Reagan administration views on other controversial issues, including abortion, affirmative action and church-state questions.

Civil libertarians consider Scalia an opponent of freedoms of speech and the press.

IN ONE OF his frequent dissents from majority opinions of the D.C. district court, he rejected the Community for Creative Non-Violence's claim that the guarantee of free speech gave it a constitutional right to stage a sleep-in of homeless people in a federal park in Washington as a form of symbolic expression.

"When the Constitution said 'speech' it meant speech and not all forms of expression," he said in a dissenting view that was subsequently adopted by the Supreme Court.

Once in an article on the U.S. tradition of respect for individual rights he wrote, "But that tradition has not come to us from La Mancha, and does not impel us to right the

unrightable wrong by thrusting the sharpest of our judicial lances heedlessly and in perilous directions."

Another case in which the Supreme Court agreed with Scalia's dissenting view at the appellate level involved a petition to force the Food and Drug Administration to review the safety of drugs used to execute a man facing the death penalty.

Objecting to the majority position of the appeals court, Scalia said the real purpose of the suit was "preventing the states' constitutionally permissible imposition of capital punishment" rather than "assuring safe and effective drugs."

"The condemned prisoner executed by injection is no more the 'consumer' of the drug than is the prisoner executed by firing squad a consumer of the bullets," he wrote.

New York Times columnist William Safire last year called Scalia "the worst enemy of free speech in America today" because of his views on freedom of the press.

HE HAS ISSUED rulings holding newspapers to stricter standards of accountability under libel law and opposing free public access to court documents in civil cases prior to a final decision in the case.

Writing in 1982 for Regulation, a magazine of the American Enterprise Institute, he called the Freedom of Information Act "the Taj Mahal of the doctrine of unanticipated consequences, the Sistine Chapel of cost-benefit analysis ignored."

The act, he said, is based on an "obsession" with the idea that "the first line of defense against an arbitrary executive is do-it-yourself oversight by the public and its surrogate, the press."

In a law review article in 1979 he sharply criticized affirmative action programs for minorities and women. Such programs based on race are a bad idea "for reasons of both principle and practicality," he said.

He argued that using different standards for members of one race is itself racist.

"Sex-based affirmative action presents somewhat different constitutional issues, but it seems to me a poor idea," he said.

IN HIS FOUR years as a judge Scalia has not yet been involved in any rulings on affirmative action, abortion, or any major church-state issue.

Before Scalia's nomination was made public June 17, the U.S. Catholic Conference had arranged for him to give the 1986 Seton-Neumann lecture at The Catholic University of America this December. He was asked to help kick off the 1987 bicentennial of the Constitution by discussing issues such as the impact of judicial activism on the Constitution.

Father Thomas Gallagher, head of the USCC education department and coordinator of the Seton-Neumann lecture series, said he did not think Scalia's nomination would lead him to cancel out on the lecture.

Scalia was born March 11, 1936. He was graduated summa cum laude and first in his class at Georgetown University in 1957. He spent the 1955-56 school year abroad as a student at the University of Fribourg in Switzerland.

He was graduated magna cum laude from Harvard Law School in 1960 and married Maureen McCarthy that fall.

After a year as a Sheldon Fellow at Harvard, he entered private practice in Cleveland in 1961-67. From 1967 to 1971 he taught law at the University of Virginia.

A specialist in administrative law, he joined the federal government in 1971. In the next six years he held successive posts as general counsel to the Office of Telecom-

and Times. "Not to do so would be a failure to recognize reality and could possibly undermine the credibility of the newspaper. But at the same time, Archbishop Foley said, "Catholic newspapers should defend the teaching of the church and should place reports in the context of what official Catholic teaching truly is." Catholic newspapers have not yet "satisfactorily resolved" this tension, he added.



BURGER ERA ENDS—At a White House news briefing, President Reagan announced the retirement of Chief Justice Warren Burger, center, and nominated Justice William Rehnquist, right, to replace him. The president also nominated Antonin Scalia, left, a judge on the U.S. Court of Appeals for the District of Columbia, for the Supreme Court vacancy. Scalia is Catholic. (NC photo from UPI)

munications Policy, chairman of the Administrative Conference of the United States, and an assistant attorney general in the Justice Department.

In 1977 he was a visiting professor of law at Georgetown University and a resident scholar at the American Enterprise Insti-

tute, where he was also a contributing editor of the magazine Regulation until 1982.

In the fall of 1977 he became a professor of law at the University of Chicago. He was teaching there when Reagan made him a federal judge in 1982. He taught at Stanford University in 1980-81 as a visiting professor.

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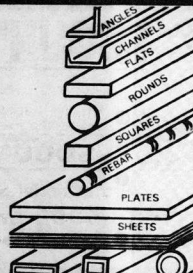
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Press should give church teaching with dissent

SAN MINIATO, Italy (NC)—Catholic newspapers must report on dissent in the church, but should always do so within "the context of what official Catholic teaching truly is," said the head of the Pontifical Commission for Social Communications.

"Dissent must be reported by diocesan newspapers," said Archbishop John P. Foley, former editor of the Philadelphia archdiocesan newspaper, The Catholic Stan-

The SUNDAY READINGS

by
Richard
Cain
Acts 12:1-11
Psalm 34:2-9
II Tim. 4:6-8, 17-18
Matthew 16:13-19

SOLEMNITY OF STS. PETER AND PAUL JUNE 29, 1986

Somewhere I recall reading a saying by Martin Luther that one can fall off the horse on either side.

This is certainly true of my relationship with God. I can fall off the horse on one side by forgetting my freedom, the power God gives me to foster or frustrate his plans. I can also fall off the other side by forgetting my dependency, the fact that it is not I alone but God working in me who accomplishes all I do. Through baptism, God and I have become so mysteriously intertwined that I am told to think of myself as a new creation. It is no longer God and Rick, but God-in-Rick.

This Sunday is the Feast of Sts. Peter and Paul. The readings have obviously been selected because they deal with these two founders of the church. But it would miss the point to say that they celebrate the accomplishments of these two saints. For when I read them closely, I see that they really celebrate what Peter and Paul let God accomplish through them. They celebrate God-in-Peter and God-in-Paul.

The first reading is from Acts. The early church is faced with persecution from Herod Agrippa (grandson of Herod the Great) who ruled from A.D. 37-44. Because of the unpopularity of his predecessors among the Jews, Herod Agrippa seeks to win their favor by trying to suppress the

Christian sect. First he has James, the brother of John, beheaded. When this proves popular, he has Peter arrested. The reading mainly consists of the account of how Peter escapes from prison.

In his account, Luke leaves out all details that might help us identify the prison. This suggests that the story is intended as a kind of parable about the way God works through the church in general. Spreading the good news brings opposition. This is all part of God's plan for making the gospel known. There is no guarantee that my part will always be easy. Like James, I might be called to bear witness in the most powerful way—by giving my life. But like Peter, God may also deliver me from the situation. In either event, what is guaranteed is that I live in partnership with God, his work in me will be accomplished.

The second reading is from Paul's second letter to Timothy. Timothy was a close associate of Paul's and was trained by him to be an overseer or episkopos (from which comes our term bishop).

In this letter, Paul gives practical advice to Timothy about how to carry out his responsibilities as a bishop. The reading is taken from near the end of the letter. The tone would suggest that Paul is under arrest, probably in Rome, and expects soon

the Saints *by Luke*

THE SON OF KING BÉLA OF HUNGARY, LADISLAUS WAS BORN AT NEUSTRA ON JULY 29, 1040. HE WAS ELECTED KING OF HUNGARY BY THE NOBLES IN 1077. LADISLAUS MARRIED ADELRADE, DAUGHTER OF DUKE WELF OF BAVARIA.

LADISLAUS ENCOURAGED CHRISTIAN MISSIONARIES AND BUILT MANY CHURCHES, BUT ALLOWED RELIGIOUS FREEDOM TO THE JEWS AND MOSLEMS.

AT THE SYNOD OF SZABOLCS IN 1092, HE INSTITUTED A SERIES OF LAWS ON RELIGIOUS AND CIVIL MATTERS. HE WAS CHOSEN TO LEAD THE ARMIES OF THE FIRST CRUSADE BUT BEFORE HE COULD DO SO, HE DIED IN NITRA, BOHEMIA, ON JULY 29, 1095.

HE IS ONE OF THE NATIONAL HEROES OF HUNGARY AND MADE HUNGARY A GREAT STATE, EXTENDING ITS BORDERS AND DEFENDING IT SUCCESSFULLY AGAINST INVASION. HE WAS VENERATED FROM THE TIME OF HIS DEATH.

LADISLAUS WAS CANONIZED BY POPE CELESTINE III IN 1192. HE IS KNOWN IN HUNGARY AS LASZLO. HIS FEAST IS JUNE 27.

St. LADISLAUS of Hungary



to be martyred. He sees his coming death as like the pouring out of a libation, a reference to a Jewish sacrificial rite (see Exodus 29:40). A libation is a liquid such as wine which is poured out over an altar. The sense is that Paul sees his coming death as one last opportunity to make himself totally available to God so that God's will may be done through him.

The gospel reading contains the boldest statement of what we can be when God is working through us. The context is the same as last Sunday's gospel. Jesus takes up the question of his identity with the disciples. Peter responds by declaring him to be the Messiah. What is unique to Matthew's account, however, is the revelation that the recognition of Jesus' identity affects Peter's own identity.

In return, Jesus identifies Peter as "rock." Up until this point, the word rock has been used in the Bible only to refer to God. The one exception is in Isaiah 51:1-2 where the prophet refers to Abraham as the rock from which the Israelites were hewn. The sense here is that in a similar way, God would build a new Israel with Peter as the foundation. This need not be seen as in conflict with Christ's role. For Peter is an outgrowth of Christ-in-Simon.

Recognizing who Christ is in my life, then, affects my own identity. It is not something that happens overnight. A reading of the New Testament shows that it took Simon a long time to grow into Peter. This growth, however, is also a return. For in identifying with Christ, I become more who I am.

Vatican calls for negotiations in South Africa

VATICAN CITY (NC)—The Vatican newspaper has called for negotiations between the South African white-minority government and opponents of its apartheid system of racial segregation. Negotiation is the best way to break the current "chain of

violence," L'Osservatore Romano said in a June 22 front-page editorial. It asked for international solidarity with those South Africans who seek negotiations and put human dignity above skin color. The editorial called apartheid "morally unsustainable."

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A Place for Youth

By Cindy Liebhart
NC News Service

The Diocese of Bismarck stretches across western North Dakota. Its 34,000 square miles encompass rolling prairies where farmers raise wheat and rugged clay canyons where energy-development industries probe the earth for oil and coal.

In this predominantly rural diocese with a few small cities, closeness to the land and commitment to the family give life its flavor. One gets the sense of strength, stability and simplicity.

But young people here grow up with the same needs, anxieties and pressures that buffet all adolescents; the same energy, enthusiasm and questioning nature as well.

The diocese, too, faces the universal question of how to make the church vital in the lives of its young people, how to let young people know they are vital in the church's life.

□ □ □

Last fall, Bismarck's Bishop John F. Kinney took the direct approach. "I understand that you feel op-

pressed and that institutions sometimes deny your importance as individuals," the bishop wrote in a pastoral letter sent to all seventh- through 12th-graders in the diocese. "But I invite you to come see who we are in the church, what we believe and how important you are to us now."

Young people "are not only the church of tomorrow but the church of today," he told them. "You are filled with gifts and talents that need to be shared in the church."

Bishop Kinney asked youth to "look for ways to enhance the worship of the church" by participating as lectors, commentators, liturgical musicians, greeters and eucharistic ministers.

And he encouraged youth to offer service to "the hurting, hungry, lost, homeless and afraid."

"I call you to be on the cutting edge," the bishop said. "You have the opportunity to address prejudice within the church, to address personal and social problems, and to take leadership in the future direction of not only your families and your church, but the destiny of our planet."

The letter reminded young people that the church "made a com-

mitment to you at baptism....If you are hungry, we will give you food. If you are lonely, we will give you love."

□ □ □

Such statements are important ways of conveying to youth the church's love, concern and acceptance, said Timothy Mullner, director of youth ministry for the Bismarck Diocese. But adults in local parish communities have a responsibility to make the words come alive, he added.

It can be as simple as initiating a conversation with a young person seen at Mass, he said.

As part of any ministry to youth, Mullner believes parishes

need to recruit adults in the parish "who have a heart for kids."

Teen-agers "need to have someone to turn to, someone who will help them take responsibility for their actions, someone who will challenge but not preach, someone they can call on who will help them through the difficult moments," he said. They also need adults who can speak honestly and comfortably about the importance of faith and the church in their lives.

Mullner said formal catechetical programs are important. But they should be coupled with activities, such as discussion groups, service projects, recreational leagues, social functions and counseling services.

"By nature, kids' affiliation needs are strong at this stage of development," he said. Most teenagers tend to be drawn more to "the community or social aspects (of the church) than the faith dimension."

"If they have a good community experience in the church at this stage, they will be more likely to own their baptismal promises, to come to a deeper sense of faith" as they mature, he added.

But Mullner thinks adolescents also possess a "compassionate spirituality" in their willingness to help others in need.

Parishes can "call forth those gifts" by asking teens directly for their help, he suggested. For example, a parish that knows of a family unable to meet its heating bills might present the problem to youth and ask them to come up with ideas for meeting the family's need. Or a parish might invite young people to become lectors or aides in CCD programs for younger children.

"If we don't tell kids they're important now, they're not going to be around later. They'll end up living without being rooted in faith," Mullner said.

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

"If we don't tell kids they're important now, they're not going to be around later," said youth minister Timothy Mullner in an interview with Cindy Liebhart. "They'll end up living without being rooted in faith." This week, Faith Today's writers explore — from different perspectives — some ways a parish might meet the special needs of young people as well as ways young people can share their gifts with the parish.

Viewing youth in context

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

At a reception the day I became pastor, someone poked a finger under my nose and demanded: "What are you doing for youth?" "What am I doing for youth?" At the moment I couldn't think of anything. But I began to think that it might be a good idea to do something. So, before long, the parish had a youth program.

Setting up programs for youngsters in California is not difficult, for it's a great place to be young. From the ski slopes of the Sierra Nevada to the Pacific beaches, there are unparalleled opportunities for recreation, and for the kind of retreat and religious-education program that uses recreational facilities.

So how did our young fit into the church? The same way, say the social scientists, that every age group fits into our society and its institutions: in isolation.

Our society tends to view its members out of context, and principally as individuals. The connection those individuals have with one another gets missed.

Our youth program, for example, never really addressed the fact that there were other people who shared the household with the children. Were there one or two parents at home? Were there brothers and sisters? Were there others, like grandparents, or perhaps a divorced sister with children?

Was there illness, or a problem with alcohol or drugs at home? Were they living with riches or perhaps with unemployment? We never really asked these questions.

For all practical purposes we treated each youngster only as an individual, and as individuals they were much the same.

I valued our youth program because of the quality of the religious education we provided, because of the numbers who attended the weekly sessions, and because of the popularity of our social events, all of them worthwhile.

But I see in retrospect that we overlooked the human reality in which each youngster lived. Whenever they showed up for a youth session, each brought along his or her family situation, never far beneath the surface.

But we really didn't see them as members of families, each with its own story; nor as students in a competitive school system with its own problems and pressures.

We didn't see them in context. We saw them as single individuals. And we isolated them into a category: youth.

According to leading social scientists, we were behaving in a typically American manner. We had lost sight of the forest for the trees.

The U.S. Catholic Conference's Commission on Marriage and Family Life is working right now on a statement designed to help correct this view. The statement says that what is needed is a family perspective, a view which connects all the parts.

The statement notes, for example, that many people speak as advocates for different parts of the family — the elderly, for example, or for youth, or for working women. But no one is an advocate for the family as a whole.

Thus, youth — like the elderly — are viewed in isolation, out of their human context.

What is the place of youth in the church? Ten years ago that question made me think first of youth groups and youth ministry, efforts that are certainly needed and praiseworthy. But today I prefer to think of the young first as integral members of the larger community.

We have to think of youth first in the context of their friends, their grandparents, their teachers and neighbors, the parish and all the other groups that are parts of their daily lives.

After that, we can begin to plan ministry for youth, and also with youth — ministry that relates to their real situation.

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



FITTING IN

'But the Bible doesn't speak my language

By Father John Castelot
NC News Service

Fortunately, I do not have to get my students interested in the Bible. When they come to the seminary where I teach, they already realize the importance of God's word for their own Christian formation and for their future work as ministers.

The same is true of the people who come to the many courses offered in parishes. They are there because they want to be, motivated by a deep desire to learn more about God as revealed in Scripture and about Jesus Christ.

In both settings, teen-agers are conspicuous by their absence. That is quite understandable in the seminary setting but how about in the parishes? Is it because they couldn't care less?

That would be a hasty assumption and close to a rash judgment. Deep down, teen-agers do care. They are going through a phase of life marked by confusion, by a sometimes frantic search for identity, for meaning and direction.

When they don't turn to Scripture, why don't they? The answer is far from simple. But surely a chief reason is that the Bible does not speak their language.

One man who refused to give up was a chaplain at a New York county jail and a counselor at various camps for problem adolescents. He was determined to bring the light of Scripture into their confused lives.

His attempts were met with stiff resistance. The chief objection the youths made was that the Bible didn't speak their language.

The man's solution was to in-

voke the youths to rewrite Scripture in their own language. Not the whole Bible, of course, but selected stories from the Old and New Testaments.

The choice of selections was determined, in part, by the teen-agers' particular problems, their personal difficulties in finding God and in finding purpose in life.

The young people rose to the challenge and the results were amazing, not only from the point of view of literary form, which was unique. The results were amazing especially because of the insights the teen-agers revealed in catching the real point of each story.

For example, their rewriting of the Parable of the Prodigal Son was now titled "Throwin' a Party for Junior." The recasting of the story is fascinating, but the impor-

Youth at risk

By Katharine Bird
NC News Service

Six years ago, she had finished her junior year at a Catholic university, majoring in philosophy and literature. Though raised in a home where religious values were discussed, she wasn't actively practicing Catholicism and had no personal ties with a parish or church minister.

Uncertain of a future career, she fretted over the important decisions that were only months away. She criticized the material goals of some friends and spoke often, though vaguely, of wanting to help others.

She seemed recovered from her parents' divorce several years earlier and from the unhappy end of her first love. She supported her mother's desire to follow her career East and helped close down the family home with no hint of unhappiness.

Then the young woman went West for the summer — and into a new life which alienated her from her shattered family. In an art gallery in Colorado she was approached by a cult member and, literally overnight, recruited into the cult.

Since then she spends most of her time fund-raising, convinced she is helping to bring about the vision of her cult leader. She considers him the messiah.

The story of that young woman is not an isolated incident. The question that families are left to wrestle with is how and why their child was so vulnerable.

That concern is not limited to

individual families. Youth are among "the most vulnerable groups in the church" to the appeal exerted by cults, especially those who feel rootless and lonely, states a new report from the Vatican on sects, cults and new religious movements.

The Secretariat for Promoting Christian Unity and three other Vatican agencies prepared the report which is based on responses to a questionnaire on cults sent to the world's national and regional bishops' conferences.

A cult is a "religious group with a distinctive world view" often based on a major world religion, the Vatican report says. These groups "usually pose a threat to peoples' freedom and to society in general," are authoritarian and use "highly sophisticated" recruitment and training techniques which isolate individuals from their past.

The report states that the success of cults among Catholics is related to "needs and aspirations which are seemingly not being met in the mainline churches."

The Vatican's report has practical applications. It calls for paying greater attention to the pastoral needs of those most susceptible to a cult's approach.

What are some of those needs? "Those who feel lost want to be found," the report notes. "There is a vacuum crying out to be filled."

The report adds that sects seem to offer "a new vision of oneself, of humanity, of history, of the cosmos," and a way for members to participate.

Sect members also appear to "live by what they believe, with powerful (often magnetic) conviction."

In addition, in a depersonalized world, cults appear to offer "human warmth, care and support in small and close-knit communities."

The report then suggests that through ongoing education and guidance in personal and communal faith, the church can be a sign of hope for youth, and give them reasons for hope. The church can help youth "to ask questions as well as to answer them."

The church can plug into youth's hunger to belong by carefully crafting parish communities to be, as the report indicates, loving communities of lively faith, hope and love.

Here, it says, youths can begin to know themselves and others as unique and loved by a personal God.

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

FOOD...

...for thought

Youth minister Livvy Dinneen believes in bringing teen-agers and adults into close contact with each other in youth-ministry programs. "I don't want youth ministry to be separate," she says. Young people "are part of the church community." She is youth-ministry director at St. Vincent Church in Madison, N.J.

When we spoke with her, she was working on a peer-ministry training day with 25 youth leaders and 12 adults. She believes such cooperation allows a cross-fertilization of ideas and experiences that is beneficial for everyone.

Seeing young people and adults "doing the Lord's work together bridges the communication gap and brings the church community together," she explains. Teen-agers learn "how much they are loved and cared for" and on occasion find an adult they can discuss difficult problems with.

As an adult, she adds, "I get satisfaction out of helping youths grow and mature socially and religiously" and seeing them set forth from high school with a foundation for dealing with life.

It is particularly gratifying for Ms. Dinneen to have graduates of the high school program return as volunteers after being

away for a year or two.

She told of meeting a young adult recently who said: "Livvy, I want to get involved again. I've missed being involved. I've had life experiences that make me want to come back."

Two experiences — concern for a relative and a breakup with a boyfriend — had left the girl with "lots of questions and a lot to work out."

Ms. Dinneen said that she thinks the young woman wants to be a youth minister because "she had turned to the church in her high school years and found that it helped."

The young woman entered the religious-education program when she was "dealing with heavy issues in life," Ms. Dinneen says. Then, as a senior, "she was one of our outstanding peer ministers."

At St. Vincent's, youth leaders are in charge of programs such as the Search weekend retreat for juniors and seniors. Peer leaders receive 10 weeks of training and then, working in close cooperation with adults, present talks and lead small-group discussions at the retreats.

Peer ministry is effective, Ms. Dinneen theorizes, because through it "you realize you're not alone. Others have the same feelings and needs" that you do.

SECOND HELPINGS

"Report on Sects, Cults and New Religious Movements," prepared by the Vatican Secretariat for Promoting Christian Unity, the Secretariat for Non-Christians and two other Vatican agencies. This report indicates that almost all local churches throughout the world see the emergence and rapid proliferation of new religious groups, which appeal especially to youth, as a "serious" or "alarming" matter. Nonetheless, the report says, the phenomenon "should be seen not so much as a threat to the church...but rather as a pastoral challenge" which leads to renewal. Sects tend "to attract good people and good motivation in those people. In fact," the report says, "they usually succeed best when society or church have failed to touch this good motivation." (Origins, 1312 Mass. Ave. N.W., Washington, D.C. 20005. \$3.)

...for discussion

What do you think adults have that they can offer to teen-agers in parish youth programs?

What do you think teen-agers have that they can offer to adults in parishes?

What do you think teen-agers can offer to each other in parish youth programs?

After reading Katharine Bird's article, do you think that the rise of cults and new religious movements is something Catholics should take seriously? Why?

guage!

tant thing is that in grappling with the parable, trying to understand it well enough to retell it, they came face to face with its main point.

In answer to the elder brother's complaints, the father in the parable tells him: "Look, this party isn't for your brother. It's for me. I'm so happy." And the youthful editor concludes: "That's how God feels when people come back to him."

All these stories were collected and published by the instigator of the project, Carl Burke, under the title "God Is for Real, Man" (Association Press, New York).

Burke's book is one man's way of meeting a difficult challenge. It shows that there is a way — if there's a will.

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

CHILDREN'S STORY HOUR

Father John and his Christian schools

By Janaan Manternach
NC News Service

John's parents were nobles in France and loved their 10 children very much.

They were delighted when, as a teen-ager, John said he wanted to become a priest. Ordained in 1678, Father John Baptist de la Salle was a lucky young man. He was self-confident and had many friends.

One day about a year after he was ordained, John met a man named Adrian Nyel. Nyel was concerned about the many poor boys who roamed the streets of the city of Rheims. He told Father John that he wanted to start a school for underprivileged youth.

The young priest helped Nyel set up one school and then another. Father John got to know many of the poor boys and

became interested in helping them get an education so they could get off the streets. He helped get teachers for the schools.

He trained the teachers too. Then, slowly, a community formed. The teachers wanted to dedicate themselves to God and to teaching. Father John wanted to do the same. So he gave his fortune to the poor and dedicated his life to teaching, especially to teaching poor and delinquent youth.

Father John and his community of teachers called themselves Brothers of the Christian Schools. Soon people called them the Christian Brothers.

Father John decided that in the future no priests could join the community and no brothers could become priests. The members would be brothers. That way they would be able to focus all their

energies on teaching.

The brothers were such dedicated men and good teachers that some of their students wanted to become Christian Brothers too. Then priests in and around Rheims began to send young men to the brothers to learn to teach. So Father John opened the first teacher-training college in France.

He developed a whole new way of teaching. Up until then teachers worked with individual students. Father John had the brothers teach students in classes. He also began teaching in French, the students' own language, rather than in Latin which most of the

students did not know well.

Father John was particularly interested in young people who were in trouble with the law. So he started a reformatory for juvenile delinquents. He believed they needed education as much or more than others.

By the time he died in 1719 he was famous for his work in education and admired for his goodness. In 1900 he was named a saint and 50 years later patron of teachers. His feast day is April 7.

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

HOW ABOUT YOU?

☐ Think of a teacher you admire. What do you appreciate about this person? Are there ways this teacher might be like St. John Baptist de la Salle?

Children's Reading Corner

Young people often are very resourceful and courageous when faced with adversity. Stories frequently are built around circumstances in which these qualities are exercised. In "Listen for the Singing," by Jean Little, Anna is a girl with extremely poor vision. She fears entering a new school. And once there, one of her teachers becomes a challenge she had not expected. How she meets this challenge, and how she responds when her brother is blinded by an accident, tells us a lot about young people. (E.P. Dutton, 201 Park Ave. S., New York, N.Y. 10003. 1977. Hardback. \$6.95.)



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lic Faith to poor and remote mission areas of the United States. It describes what it means to be a missionary today.

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ACROSS THE GREEN LINE—Cardinal John J. O'Connor of New York is welcomed by Sunni Moslem spiritual leader Sheikh Hassan Khaled, left, on the cardinal's visit to Moslem-controlled west Beirut. Under heavy security, Cardinal O'Connor crossed the "green line" in an effort to gain information on Americans held captive in Lebanon. (NC photo from UPI-Reuter)

Kate Smith is remembered

WASHINGTON (NC)—Hundreds of voices joined in singing "God Bless America" at the June 21 funeral Mass for Kate Smith, a booming singer who had made the Irving Berlin song her trademark.

Miss Smith's love of God and country was so deep that she used her talents to make people happy and inspired, the priest who had baptized her said at the Mass of Christian Burial for the 79-year-old convert.

"Kathryn's great voice is not stilled, but has gone on to join the heavenly choir," Father Albert G. Salmon said.

Father Salmon was the principal celebrant of the Mass for Miss Smith at St. Matthew's Cathedral in Washington. Father Salmon had baptized her in 1965 in Lake Placid, N.Y.

Miss Smith, whose rich, melodious voice

was a fixture on radio in the 1930s and 1940s, died in Raleigh, N.C., June 17. A memorial Mass was celebrated June 19 at Our Lady of Lourdes Church in Raleigh, where Miss Smith was a parishioner.

At the Washington Mass Father Salmon said, "It is not often that a priest has the satisfaction of sending the person he has baptized through the portals to the kingdom of God."

Following his sermon, hundreds of mourners joined in singing "God Bless America," the song that made Miss Smith a symbol of American patriotism.

Following the Mass Auxiliary Bishop Thomas W. Lyons, who was present on the altar, told the mourners that Washingtonians considered Kate Smith "one of us" because she lived many years in the city.

Cardinal O'Connor briefs pope

(Continued from page 1)

was possible for people of different religions to live in peace and harmony," the cardinal said.

Cardinal O'Connor said he made the trip in an effort to gain information about U.S. citizens held hostage by Moslem groups in Lebanon and to pass along messages of support and solidarity to the hostages.

"We received nothing positive" regarding these efforts, he said.

Cardinal O'Connor said he briefed the pope on his Lebanon visit.

"The Holy Father expressed keen appreciation for our making the trip. He feels it is exceedingly important that Lebanon not be forgotten," said Cardinal O'Connor.

"In his public messages he has recognized the importance of maintaining the integrity of Lebanon and the fact that it is a model of religious democracy and equality," the cardinal said.

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St. Vincent

Filipino bishop meets guerrillas, hears suggestions for cease-fire

MANILA, Philippines (NC)—Bishop Antonio Fortich of Bacolod, Philippines, has met with leaders of the communist-led New People's Army to hear their suggestions for economic recovery and a cease-fire with government troops on Negros Island.

Bishop Fortich met in June with New People's Army leaders at their invitation, in a secret rendezvous "somewhere in southern Negros," he said June 16. He said he also had met with communist representatives in late May.

The bishop said he was satisfied with the dialogue and eager to speak to President Corazon Aquino about government reconciliation with Negros guerrillas.

Bishop Fortich joined Cardinal Ricardo Vidal of Cebu in Manila to discuss a cease-fire and reconciliation with Mrs. Aquino. Cardinal Vidal earlier said he had been working with New People's Army representatives in Cebu province since March, trying to find a basis for a cease-fire and reconciliation there.

"I attended the (June 9) plenum that lasted for four hours," Bishop Fortich said. "Plenum" is the name given to important New People's Army meetings.

"They said they were willing to cooperate with the Aquino government if two conditions are met: that there be a genuine cease-fire and a start on land reform for the sugar workers."

The guerrilla leaders told the bishop that, although four new army battalions have been sent to Negros with cannons and mortars, the guerrillas do not fear the army since they know the mountains thoroughly and can defend themselves.

But, the bishop added, they also said they are concerned about ordinary people going hungry or getting caught in the cross fire.

"Last week, I received 200 people from the highlands asking for safety in the seminary (in Bacolod, 310 miles southeast of Manila), because they don't want to get caught in the middle," Bishop Fortich said.

"The plenum told me these new troops must go," he said,

"leaving behind only a skeleton force to keep the peace, if there is to be a cease-fire. They said they would keep the peace and organize groups of farmers to help."

Bishop Fortich said the rebels want land reform to start and demand that:

- Ten percent of all sugar land, including that belonging to "cronies" of deposed President Ferdinand Marcos or land foreclosed on by government banks, be set aside for immediate distribution to sugar workers.

- Easy financial terms for repayment by sugar workers be arranged.

- Land titles be given to rice and corn farmers.

- Government technical and financial assistance be available as needed.

Sugar planters with whom he spoke think the guerrilla program is "very reasonable," Bishop Fortich said. "They (the planters) were surprised at the moderate amount sought by the NPA, only 10 percent, and by their willingness to pay."

The government must make peace its prime goal in Negros, the bishop said, or its other programs will be useless.

Earlier in June, Cardinal Vidal said the government must define exactly what it means by amnesty and cease-fire.

He said there has been no progress in his talks with Cebu rebels because, among other reasons, "the government has not established fully what exactly the amnesty is and exactly what is the rehabilitation they can offer."

New People's Army founder Bernabe Buscayno, known as "Commander Dante," said June 6 he feels Mrs. Aquino is sincere in calling for a truce, but she is being undermined by Defense Minister Juan Ponce Enrile and Armed Forces Chief of Staff Gen. Fidel Ramos, who are still mounting military operations against the guerrillas.

Ramos has said he favors a cease-fire, but that he has not yet received orders to cease preemptive attacks against communist positions, and until the order arrives, the military will continue to act against the New People's Army.



CANVAS SANCTUARY—Father George Clements, pastor of Holy Angels Parish on Chicago's south side, distributes Communion outside his fire-gutted church during Sunday Mass. A large tent was set up as a temporary facility after a fire destroyed the 90-year-old church. (NC photo from Wide World)

Pope to nations: Use space for peace

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—Pope John Paul II has urged nations to develop "joint agreements" for development of "peaceful uses of space resources" to unite the human family "in justice and peace."

The pope spoke June 20 to a Pontifical Academy of Sciences study group exploring "remote sensing and its impact on developing countries."

The pope also criticized politicians for preventing everyone in the world from having enough to eat.

"The resources of science make it possible to feed the whole human family," the pope said.

But, he said, "there is still a lack of firm determination in political circles to make proper use of technological means" toward this end.

The pope said that remote sensing, which enables scientists to survey huge expanses of the earth's surface via satellites, could lead to increased food production. He urged them to use remote sensing for "the improvement of soil condition, forecasting and increasing the development of crop harvesting both in quantity and quality, and the introduction of new crops."

At the meeting, the pope also voiced satisfaction with the concluding statement of an October 1984 science academy study group.

The 1984 group urged a ban on militarization of space and said that "it is essential to prevent a spiral of competitive deployment of weapons in space."

The 1984 group also called for "an international treaty" with the purpose of "banning the placement and testing of all weapons in outer space, on the moon, and all other celestial bodies, and in banning tests of anti-satellite weapons, wherever located."

The document also noted that use of space technology "is proving to be an almost essential technology for locating, managing and caring for our renewable and non-renewable resources, particularly mineral exploration, agriculture, forestry and land use," and urged further study in this area.

Curran case to be decided by mid-July

by Agostino Bono

VATICAN CITY (NC)—The Vatican hopes to make its decision by mid-July on the case of U.S. moral theologian Father Charles Curran, said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

The Vatican hopes to have a final decision before officials begin their summer vacations or it will have to wait until vacations end in September, he added.

Cardinal Ratzinger told National Catholic News Service that the congregation "has no official date set" for making a decision but is in the final stages of its examination process.

Father Curran "has respected deadlines and we should too," Cardinal Ratzinger said, referring to Father Curran's compliance with Vatican requests to provide information about his theological positions.

The cardinal was interviewed briefly June 18 while attending a Vatican-sponsored conference commemorating the 40th anniversary of Znaki, a Polish Catholic magazine.

The doctrinal congregation has asked Father Curran, a tenured moral theology professor at The Catholic University of America in Washington, to retract his views on a series of sexual and medical-moral issues or have his permission to teach as a Catholic theologian revoked by the Vatican. Such permission is needed to teach Catholic theology at the university.

Father Curran has said he does not plan to retract his views because his dissent is from authoritative but non-infallible church teachings and his positions are "quite nuanced."

Carpet Column

JIM O'BRIEN

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Bishops' meeting

(Continued from page 1)

Wash., summarized recent sociological research to document both the shortage of priests and the "vocation explosion" in lay ministries.

Among data from recent research that he cited were several indications that a church decision to begin ordaining married men or women would reverse the decline in priestly vocations.

In his talk, Bishop Welsh made what he called "a delicate observation" that bishops are committed both to defending church teachings on the priesthood and to "open dialogue with the world," including learning from scientific research.

Part of a bishop's responsibility, he said, is "to strike a balance between the legislated discipline of the church on the one hand, and on the other the findings of religious research we have sponsored, the observations of many vocations personnel and the requests of other episcopal conferences."

A talk on the vocation of the ordained, by Archbishop Daniel Pilarczyk of Cincinnati,

was the most well received, according to several bishops.

He said confusion over the nature and purpose of the priesthood and the value of celibacy have contributed to the decline in vocations. And he focused on the distinction between the universal priesthood of all baptized Christians and the ordained priesthood.

He said that the "universal priesthood of Christians is called upon primarily to contribute to the sanctification of the world" whereas the ordained priesthood "exists primarily for service within the church."

One of the most difficult problems of today's church, the archbishop said, "lies in finding a way to affirm and maintain the real, authentic leadership role of the ordained priest without downplaying the true gifts and responsibilities of laypersons. . . ."

Cardinal Joseph Bernardin of Chicago summarized the assembly.

In suggesting a vision of the future, Cardinal Bernardin said the church community should be one "in which all members, in virtue of their incorporation into Christ through baptism and confirmation, witness to his saving deeds before the entire world."

Boom and bust in vocations

by Joe Michael Feist

MINNEAPOLIS (NC)—The U.S. church is simultaneously experiencing a crisis in vocations to the priesthood and religious life and a "vocations explosion" in lay ministries, said Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops.

Bishop Malone spoke at a news conference in Minneapolis following a June 9-16 meeting of the U.S. bishops at St. John's University in Collegeville, Minn. No press coverage of the meeting was allowed.

The meeting was attended by 250 bishops. Bishop Malone said there was "a recognition among the bishops that there is a crisis in vocations to the priestly and religious life."

He said that "an enormous bank of data" was presented at the conference "that in due time will influence our actions."

Bishop Malone told reporters that a discussion of the priest shortage "does not

provide for solutions which are contrary to current church law."

"Consideration will not be given to the ordination of married men, women priests" or a return to active ministry by laicized priests, he said.

Bishop Malone pointed to several "encouraging signs that the (vocation) crisis may be able to be turned around."

While priests in the 1970s were not enthusiastic about their lives and work, he said, a more positive attitude is being expressed today that will serve to attract young men to the priesthood.

"We do not have a Pollyanna attitude about the situation that faces us," Bishop Malone said. "But we are confident that the task that lies before us is do-able."

The heart of the eight-day conference, Bishop Malone said, was contained in five major presentations, including the presentation by Bishop Welsh, and a summation given by Cardinal Joseph Bernardin of Chicago.

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Vatican offers to help evaluate Marian apparitions

by Agostino Bono

VATICAN CITY (NC)—Because of widespread international interest, local church authorities investigating the validity of reported Marian apparitions in Medjugorje, Yugoslavia, have been offered assistance by Vatican agencies, said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

"We have offered assistance and asked the local bishop to stay in touch with the congregation and the secretariat of state," he said.

He said primary responsibility for the investigation rests with the local bishop and denied Italian press reports that the Vatican would take over the investigation.

Cardinal Ratzinger was interviewed briefly June 18 by National Catholic News Service while attending a Vatican-sponsored conference to commemorate the 40th anniversary of ZNAK, a Polish Catholic magazine.

The cardinal said the congregation discourages "official church pilgrimages" to Medjugorje "because it is still an open question" whether the apparitions are valid.

An official pilgrimage would imply that the church has made a decision, he added.

"But this doesn't mean that private groups or individuals can't make a pilgrimage," he said.

Last year, doctrinal congregation secretary Archbishop Alberto Bovone sent a letter to the Italian bishops' conference asking that official pilgrimages be stopped. Many pilgrimages to Medjugorje have been organized in Italy, which borders Yugoslavia.

The cardinal said he had no idea when an official church position on the apparitions would be made public, but he did not expect any statement in the near future.

"The church has to balance the urgency required because of interest and the need to do the job well," he said.

Controversy has surrounded the case since the apparitions first were reported in 1981. These controversies include church-state issues and disagreements within the Yugoslavian hierarchy.

The apparitions to six young people were reported to have begun in a field outside Medjugorje, a small village in western Yugoslavia, and later moved to a small chapel in St. James Church in Medjugorje.

Shortly after they began, Bishop Pavao Zanic of Mostar-Duvno, the diocese in which Medjugorje is located, appointed an investigating commission. In March 1984, the commission asked for an end to the pilgrimages, saying the authenticity of the apparitions had not been established. The commission repeated the call last October, after pilgrimages continued, saying it found "disciplinary and theological difficulties in the messages of Medjugorje."

The commission also said that "cases of presumed healings have been publicized without adopting the scientific documentation about the health of subjects before and after the healing."

The case is controversial, too, within the Yugoslavian hierarchy. Bishop Zanic has called the apparitions a case of "collective hallucination" which has been exploited by local Franciscan priests who want to assert "the authority of the

Madonna" in a long-standing dispute with him over parish control.

The reported apparitions are dividing the diocese and the situation could turn into a "religious war" of "disorder and hatred between the faithful," he said.

In February 1985, Bishop Zanic said he decided the vision reports were false when he learned that some of the Madonna's alleged messages supported the priests who refused to relinquish parish control to him.

Supporting the validity of the visions has been Archbishop Frane Franic of Split-Makarska, Yugoslavia.

"Speaking as a believer and not as a bishop, my personal conviction is that the events at Medjugorje are of supernatural inspiration," the archbishop said last December. He said he based his conclusion on the "prayer, penitence and conversion" produced by the apparitions.

According to supporters, the young people continue to see, hear and touch Mary during regular visions in the chapel. The young people are given secret "messages" which foretell great world events and urge peace, say supporters.

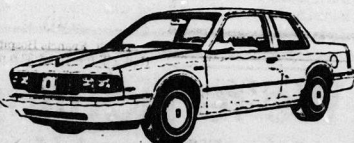
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YOUTH CORNER

Pioneering youth minister leaves position

by Richard Cain

When Mary McGoff leaves the archdiocese in July to spend a year at a lay community in Canada, the archdiocese will lose one of its outstanding youth ministers. A youth minister at Immaculate Heart parish in Indianapolis for the past four years, McGoff also has been active on the Youth Ministry Advisory Committee and helped draw up its guidelines. "She is the most Christ-centered person I know in youth ministry," said Jerry Finn, New Albany Deanery coordinator of youth ministry. According to Finn, one of her greatest gifts is a sense of vision. "She has a real sense of the larger church," he said. "When she does something, she always has a real sense of direction."

McGOFF IS one of the pioneers who has helped to form the character of youth ministry in the archdiocese. When she left Indianapolis to enter the program in pastoral ministries at Loyola University in 1980, only two parishes in the archdiocese had full-time paid youth ministers. Today that

number is around 20 and growing. If one includes part-time and volunteer youth ministers, the number is well into the hundreds.

"In the last six years, youth ministry has come into its own," McGoff said. "No longer do teens have to go through the mentality that the church is not for them."

During that time she has also seen a growth in the number of people looking at youth ministry as a way of service and opportunities for them to receive formal training. As a result of this training, youth ministry is becoming more professional.

Besides growth in numbers and professionalization, a third trend McGoff has noted is the need to reach out to the whole person in its programs for youth. "There needs to be an integrated program combining spirituality, social activities and athletics."

THE ACTUAL form such a program would take would have to vary from parish to parish according to their needs. According to McGoff, the youth program at Immaculate Heart has been different from most other parishes because all but 17

out of the 130 teens in the parish attend a Catholic high school. Relieved of the pressure of running a religious education program, she has focused on building a sense of community among the teens.

"The biggest thrust here has been just to be welcoming," she said. This has included both making the parish more welcoming of youth and the youth more welcoming of each other.

After four years, McGoff has decided to take a "sabbatical year" at the Madonna House, a lay religious community in Ontario. There she hopes to have the time to reflect on some of the paradoxes she has encountered in parish ministry.

In particular, she noted the problem of balancing the fact that youth ministry is both a job and also something much more. "It's real difficult to be held accountable for how well you are loving people and serving them," she said.

She also mentioned the tension between the pull for personal time for prayer and being available to the kids. "(But) I know I want to stay in ministry. I'm sure of that."



Youth minister Mary McGoff

After falling off the roof...

by Tom Lennon

It's time once again to turn a spotlight on one of the many teenage doers of good. Every so often, I like to let the world know that quite a few teenagers are quiet, everyday heroes.

Somewhere along the way, this week's hero acquired the nickname Scooter. He has one year to go before he turns 20, so he's still a teen. A pleasant, happy guy, Scooter is sometimes a carpenter.

At the moment he's got big troubles. I got some idea of what they were when he

walked into the health club last week on crutches. One leg of his jeans was split up to mid-thigh to make room for the cast on his leg. Scooter would not be able to work out with the weights that day. He could only visit with his buddies and tell them what had happened to him.

Grinning, he said, "I fell off the garage roof and landed in a great big pile of lumber. I knew right away something awful had happened to my leg."

There followed an account of his trip to the hospital, the pain, the doctor's examination, the setting of the bone, the cast and the good-looking nurses.

A while later Scooter cornered me and said, "Can I talk to you, Tom?"

"Sure."

"Man, I got an awful problem."

We walked off to a quiet place, and then Scooter began speaking softly and intensely.

"Most guys here don't know about the drugs and the alcohol. They think I never did any of that stuff. But yesterday just before I was gonna leave the hospital, the doctor

brought me a good-sized bottle of pain pills. Man, that was an awful moment."

"I wanted them so bad. But I told him right away that I was recovering from drug addiction. I told him I couldn't take those pills home. He agreed with me and told me to use aspirin instead."

"So I did. But my leg hurts like hell. Man, it was awful last night and I didn't sleep at all. My eyes are burnin' today and I want a drink somethin' awful. I need help, Tom."

Scooter told me then that he had been to a meeting of Alcoholics Anonymous at noon and was to go again that night.

Then we talked about the nightmare days of his drug addiction and heavy drinking. And we talked about courage, endurance and hanging in there and, if necessary, calling up friends at 3 in the morning for support.

"Scooter," I said, "when you didn't take the pills home from the hospital, you know you did something truly great."

He said, "Yeah, I feel real good about that. In fact, I'm proud of what I did."

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Wabash over Roncalli in semi-state baseball

Roncalli was eliminated by Wabash 8-3 at the semi-state level of the high school baseball tournament. The game took place Saturday, June 21, in Lafayette and left the Rebels with a final record of 25-10.

Things came apart in the first inning and Roncalli was never able to recover. After taking a one-run lead when Mike Curtis drove in Kevin Kirkhoff (who went four-for-four), Wabash took a 3-1 lead in the bottom of the inning when Roncalli gave up an error, three walks, a balk and two hits.

Tell City Deanery camping trip

A camping trip for all youth in the Tell City Deanery is scheduled for Aug. 1-3. The trip will begin at 6 p.m. on Friday, Aug. 1, and end at noon on Sunday, Aug. 3. The cost is \$5 for those registering before Monday, July 28, and \$6 thereafter. The event will include

"It was like Murphy's Law," said Head Coach John Wirtz. "Everything that could go wrong did. But we're very happy with this group of kids. It was a fitting reward for them to advance as far as the semi-state."

Kirkhoff ended up with 64 hits for the season, one hit away from the one-season state record of 65. His season batting average was .460.

Roncalli had earlier defeated Washington 15-0, Perry Meridian 8-2 and Southport 4-3 in the sectionals and Pike 3-0 and Southmont 17-2 in the regionals.

swimming, fishing (bring your own equipment), liturgy, hiking, scavenger hunts, food and other games. To register and for more information, contact the Deanery Youth Ministry Office, 101 Eighth St., Cannon, Ind., 47520 812-547-2728.

MAY THEY REST IN PEACE

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

† BREIDENBACH, Aloys S., 91, formerly St. Vincent de Paul, Bedford, June 13. Father of Paul, William, Thomas and Joseph;

grandfather of 11; great-grandfather of two.

† BRINKNEADER, Charles, 55, St. Anthony of Padua, Clarksville, June 12. Husband of Minnie; father of James Darren and Lisa Anne; brother of Marrett Danbey, Carolyn Theis and Ruth Beckman.

† DALEY, Catherine E., 91, St. Augustine, Jeffersonville, June 18. Aunt of Michele Rowe.

† DOOLITTLE, Florence Jane, 93, St. Christopher, Indianapolis, June 14. Mother of Armetta Ray and Betty Jane LaFontsee.

† FLETCHER, Winifred Kneib, 82, St. Michael, Indianapolis, June 15. Mother of William H.

† HAMMERLING, James P., 33, St. Lawrence, Indianapolis, June 10. Husband of Monica M. Cox; son of Jane and John; brother of Douglas, John and David.

† HURLEY, Catherine, 72, Holy Spirit, Indianapolis, June 15. Mother of Richard, James, Michael, Paul, Sandra Hotopp, Catherine Gordon and Josephine Gist; sister of Paul Bennett; grandmother of 11.

† MATHAUER, Clara, 96, Our Lady of the Greenwood, Greenwood, June 5.

† MATTINGLY, Mary, 71, Holy Spirit, Indianapolis, June 13. Wife of Harold; mother of James P., John V. and Danny A., grandmother of 12; great-grandmother of one.

† MONIHON, Roxann Bernhart, 27, St. Augustine, Jeffersonville, June 16. Wife of Ronald L.;

mother of Rhonda; daughter of Mr. and Mrs. Marvin Bernhart; granddaughter of Myrtle L. Bernhart.

† OEDY, Ronald A., 40, St. Gabriel, Connersville, June 11. Husband of Kathryn; father of Cassandra, Jason and Christopher; brother of David; stepbrother of Jane King.

† PANGBURN, Benjamin E., 6 mos., Sacred Heart, Jeffersonville, June 14. Son of Kris and Mary; grandson of Mr. and Mrs. Edward J. Pangburn and Mr. and Mrs. Oliver Curry; great-grandson of Ruth Curry.

† PEARSON, Grace, 81, St. Augustine, Jeffersonville, June 14. Mother of Mary L. Harris, Cleo Cook, Joseph M. and W. Leon Welch; sister of Viola George, Virgil and Earl Laird; grandmother of 15; great-grandmother of 16.

† POTVIN, Mary E. Doyle, 80, Little Flower, Indianapolis, June

16. Mother of Margaret Moriarty; sister of Therese King.

of June Taylor; grandson of Leo and Julia; uncle of three.

† STAND, Richard R., 15, St. John the Apostle, Bloomington, June 16. Son of Richard T. and Theresa (Margherone); brother

† STEVENS, Jean Pierce, 71, St. Anthony of Padua, Clarksville, June 16. Mother of Louis; grandmother of one.

Sr. Mary Corona died June 16

ST. MARY OF THE WOODS—Providence Sister Mary Corona Sullivan died here June 16 and received the Mass of Christian Burial on June 18 in the Church of the Immaculate Conception. She was 87.

The former Mildred Cecilia Sullivan was born in Chicago where she attended grade school. Later she attended Providence Academy, St. Mary of the Woods College and Indiana State University, earning degrees in education. She completed other professional work at Purdue, Indiana, DePaul and Scranton (Pa.) universities.

Sister Mary Corona entered the Congregation of the Sisters of

Providence in 1919 and made her final vows in 1926. She was a teacher and principal for many years, serving at Ladywood, Indianapolis, among other schools. She was dean of women at St. Mary of the Woods College and high school supervisor of the congregation's secondary teachers for some years.

In 1973 Sister Mary Corona retired, but continued to give part-time service to Catholic Social Ministries and Catholic Charities in Terre Haute. She is survived by a sister, Mary Jane, of Houston, Tex., a sister-in-law, Mrs. Paul Sullivan of Ballwin, Mo., and several nieces and nephews.

New theory on shroud

WASHINGTON (NC)—The image of a man on the Shroud of Turin may have been caused by heat from a crucified body reacting with limestone particles absorbed by the cloth from a Jerusalem tomb, according to a new theory by two scientists writing in Biblical Archaeology Review. The scientists, archaeologist Eugenia Nitowski and crystallographer Joseph Kohlbeck, said their theory is based on recent tests of fibers of the shroud itself as well as research on first-century tombs in Jerusalem and on the physiology of crucifixion.

Charges against priest withdrawn

PRETORIA, South Africa (NC)—Charges that the general secretary of the southern African bishops unlawfully possessed a firearm have been withdrawn, state officials announced in a Pretoria court June 18. Father Smangalis Mkhathshwa, general secretary of the Southern African Catholic Bishops' Conference, was not in court when the announcement was made. He has been detained by South African security forces since June 12, under state of emergency regulations.

Church offices stripped bare

MANAGUA, Nicaragua (NC)—The offices of a Nicaraguan Catholic social agency have been returned to the church after an eight-month occupation by the government. According to archdiocesan officials, when the offices were returned to the church June 19, they were stripped bare of everything from telephones to a printing press donated by German Catholics.

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Book reviews

What handicapped teach us

A BLESSED WEAKNESS, by Michael Downey, Harper & Row (San Francisco, 1986). 131 pp., \$13.95.

Reviewed by
Cynthia Dewes

This year marks the 22nd anniversary of the establishment by Jean Vanier of "l'Arche" (French for "the Ark"), a small home for mentally handicapped men in Trosly-Breuil, France. An ark is a symbol of refuge, diversity and hope, and as such l'Arche was the start of an idea which has grown into an international federation of communities for handicapped and non-handicapped persons.

Michael Downey, a Roman Catholic theologian on the faculty of Loyola Marymount College, has written an unsentimental yet

moving account of a modern-day saint. It is information we need to hear in a time when weakness is undervalued.

According to Vanier, mentally handicapped persons suffer from a twofold affliction: physical

dysfunction and the rejection they experience at the hands of society. They may not be highly skilled intellectually or physically, but they do show great qualities of heart. And they can be very vulnerable.

"Heart," in Vanier's view, "is the central, unifying source of all personal life. It is the place where God resides." Non-handicapped persons can learn from the handicapped what it is to be vulnerable and open to God, and thus both can fulfill their spiritual potential. In addition, "Handicapped people

need to know that they are not just the recipients of love, affection, and affirmation, but that they can give love in return to make others joyful and happy."

L'Arche communities are composed of varying ratios of

handicapped to non-handicapped, men to women, children, etc. "... personal relationships in community are at the core of l'Arche," relationships which "... emerge from and are built upon the recognition and

acceptance of suffering and limitation, our own and others'."

Nevertheless, they are places of celebration. Every birthday, feast, name day is celebrated. Houses are decorated pleasantly and the atmosphere is homelike. Most of them are Christian.

Jean Vanier credits his father, Aristotle and Gandhi for initiating his spiritual journey. But it is the mentally

handicapped adults from whom he feels he has learned the most. His insights are summarized thus: "To live something of the spirituality of l'Arche is to approach every person we meet with absolute respect and reverence, believing that in this person, especially the poorest and most wounded, God dwells. It is, finally, to recognize ourselves to be what we are."

How society victimizes poor women

WOMEN AND CHILDREN LAST: THE PLIGHT OF POOR WOMEN IN AFFLUENT AMERICA, by Ruth Sidel. Viking Penguin Inc. (New York, 1986). 236 pp., \$16.95.

Reviewed by
Barb Frazee
NC News Service

"Women and Children Last" is a powerful, well-researched study of the special poverty predicament facing

millions of women in the United States.

Ruth Sidel, a sociologist, has combined statistics with first-person accounts from women to present an eye-opening, sometimes moving account of the realities of being a female head of household in a society which traditionally treats women—especially poor women—as second-class citizens. The statistics dispel myths and add perspectives to the way some people might view poverty.

The first-person accounts add realism to the cold statistics.

Ms. Sidel believes women and children—especially blacks and Hispanics—have been victimized by the social systems in the United States.

She makes no effort to hide her disgust with the social policies of the Reagan administration, citing examples of how budget cuts and administration attitudes have undermined the support system for women and children.

Many of Ms. Sidel's statistics and conclusions are similar to those in the section on poverty in the third draft of the U.S. bishops' pastoral letter on the economy. Both contend that wage discrimination is a major factor behind the high rates of poverty for women. Both point out that when marriages break up, in most cases it is the women who take responsibility for the children, adding a major factor to their economic situations. Both contend that the United States can provide support.

Ms. Sidel addresses such topics as women and work, welfare, day care and the impact of poverty on the health and well-being of women and children. One chapter is devoted to the special plight of older women, while another, titled "But Where Are the Men?" discusses how a father's unemployment affects other members of the family.

The book compares U.S. social policy with policies in other countries, then looks closely at Sweden, where Ms. Sidel has done extensive research on government policies in relation to the family.

This book will open eyes, cause debate—perhaps even trigger some action by those concerned with the poor. It is "must" reading for anyone involved in social justice or development work and recommended for raising the consciousness of all.

(Ms. Frazee is assistant foreign editor of National Catholic News Service.)



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More religious liberty now than in past

by Lis Schevichuk
(First in a two-part series)

WASHINGTON (NC)—When Americans dedicated the Statue of Liberty 100 years ago, Catholics enjoyed religious liberty under the Constitution but continued to face religious bigotry in their everyday lives.

And ahead still lurked the rise of a prominent anti-Catholic movement, the rankings of the Ku Klux Klan, the questions as late as 1980 about whether a Catholic should be president, and the arguments from leaders in their own church that American church-state separation was barely tolerable.

According to church historians, the torch of religious liberty is brighter today than in the 19th century and in earlier decades of the 20th century, thanks to changes both in American society and the church itself.

Anti-Catholicism "has greatly faded," said Msgr. John Tracy Ellis of The Catholic University of America, the dean of U.S. church historians.

However, "I think it would be a mistake to say it's extinct," he said. "It's not quite a dead issue but it's largely dormant and dying."

MSGR. ELLIS suggested that Americans have made "tremendous progress" in recent decades in overcoming religious prejudice while Catholics have significantly advanced in society.

As examples, he cited the presidential candidacies of Robert Kennedy and Eugene

McCarthy, both Catholics, in 1968 after the resurgence of some anti-Catholic feeling when John F. Kennedy ran for president in 1960. He also cited the presence of Catholics in governors' offices, on judicial benches, in state legislatures across the country, and in the current Congress. "That would have been unheard of in the 1800s," Msgr. Ellis said.

"Part of the changed picture between these two dates, 1880 and 1980, is that American Catholics have arrived in the American mainstream," the Monsignor added. Among their other attributes, he said, "they are rich. The U.S. is teeming with Catholic millionaires."

But in 1886, it wasn't quite the case.

Not only were American Catholics targets of bigotry by Protestants, but Catholic Church officials themselves expressed doubts about the wisdom of religious liberty, at least as demonstrated under church-state separation.

During the 1884 presidential campaign, only two years before the Statue of Liberty's dedication, the Rev. S.D. Burchard, a Protestant who supported Republican presidential candidate James G. Blaine, had railed against the Democratic Party as a bastion of "rum, Romanism and rebellion."

That slur was not received kindly by Irish-American Catholics, who were subsequently credited with voting against Blaine in large numbers and dashing his chances for the presidency.

In 1887, a year after the statue was installed as a beacon of hope to the world's im-

poverished and oppressed—many of whom were Catholic—Midwesterners organized the anti-Catholic American Protective Association.

The association saw papal plots behind numerous American economic and agricultural setbacks, opposed parochial schools, fought government grants to the Bureau of Catholic Indian Missions. By the mid-1890s it had won 2.5 million members, founded 70 newspapers and taken root as a potent political force.

"THERE WAS vigorous anti-Catholicism" Msgr. Ellis noted, and the American Protective Association "made it extremely unpleasant for Catholics."

Eventually, after Protestant leaders had repudiated the association and William McKinley had refused its backing and won the presidency in 1896, it crumbled.

But from its remains and those of the original Ku Klux Klan after the Civil War grew a new, powerful anti-Catholic, anti-Jewish, anti-immigrant and anti-black Klan in the early 20th century.

"Catholicism ranked first among the hatreds of the Klan, which professed alarm over increasing immigration from Slavic and Mediterranean areas," the late historian John L. Morrison wrote in "Catholics in America: 1776-1976."

As words of Klan leaders from Oregon and Alabama suggested, Klan members thought "the only way to cure a Catholic is to kill him" and despised "niggerism,

Catholicism, Judaism and all the 'isms' of the whole world," he added.

Among other Klan tenets were the claims the Knights of Columbus ordered the assassinations of Presidents Lincoln, Garfield, McKinley and Harding and demanded members swear to "hang, burn, boil, flay and bury alive" non-Catholics.

While Catholics in the late 19th century were dealing with religious bigotry, they also were confronting conflict in their own church, according to Msgr. Ellis and to Jesuit Father R. Emmett Curran, associate professor and chairman of the history department at Georgetown University.

"WITHIN THE church there's certainly a decided acceptance of religious liberty that wouldn't have been (present) in 19th century America," Father Curran pointed out.

In 1886, there was "at best a tolerable acceptance" of the principles of church-state separation and neutrality of the state toward all religions and denominations, he said. "That was unthinkable in Rome. That was something Rome was very slow to accept."

According to Msgr. Ellis, Pope Leo XIII (1878-1903), often regarded as a reformist pontiff, "was very strong for union of church and state" and that view flourished at the Holy See until Vatican II.

Father Curran and Msgr. Ellis said American bishops at Vatican II provided the impetus behind the council's 1965 Declaration on Religious Freedom, which American church leaders had long awaited.

That document was a "major contribution" by the American bishops, Msgr. Ellis added. "They could at long last look their fellow citizens in the face."

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