

The CRITERION

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Indianapolis, Indiana



Explore ways to implement pastoral

by Richard Cain

A number of efforts within the archdiocese have begun with the goal of implementing the bishops' pastoral letter on the economy. A task-force has been set up to coordinate the resources of the archdiocese and act as a clearing house for ideas, according to Matt Hayes, archdiocesan director of religious education.

In addition, 100 pastors, religious educators and interested people from around the archdiocese attended a workshop on how to encourage people to study and find specific ways to act on the pastoral letter.

"(Implementing the pastoral) is a long-term task," said Ron Kriemeyer, director of the Department of Social Development and World Peace of the U.S. Catholic Conference. He was the main speaker at the workshop.

Kriemeyer added that the task is an essential one because "the social ministry of

the church is central to the life of the church. (The pastoral) needs to be implemented in a way that reflects that."

After giving an overview of the pastoral letter, the workshop turned to the issue of how to implement it. The participants working in small groups identified various obstacles that will need to be overcome in implementing the pastoral. These include:

- lack of awareness of the pastoral letter,
- the difficulty of the letter's language,
- the complexity of the issues,
- fear of questioning authority and the status-quo,
- a blind fear of communism that keeps people from seeing the imperfections of capitalism,
- apathy,
- an attitude of "rugged individualism" ("I made it by my own effort, so why can't everyone else?"),
- people being too busy already to handle anything new.

The participants also discussed ways to overcome these obstacles. Kriemeyer stressed that the letter should not be seen as a new program. Rather it is a teaching that should affect how people go about their daily lives. "The goal of the letter is not to have a separate committee of do-gooders implementing it for the whole parish," he said. "Find ways of making this letter show up in already planned activities."

Acting on the letter might be as simple as doing two things, he said. (1) Find some way to personally become involved in direct service to the poor. One example might be working in a soup kitchen once a month. (2) Find some way to get involved on the level of citizenship in dealing with the causes of poverty. One example might be making a habit of learning what political candidates say they will do to help overcome poverty and voting for those candidates that offer the best ideas and commitment.

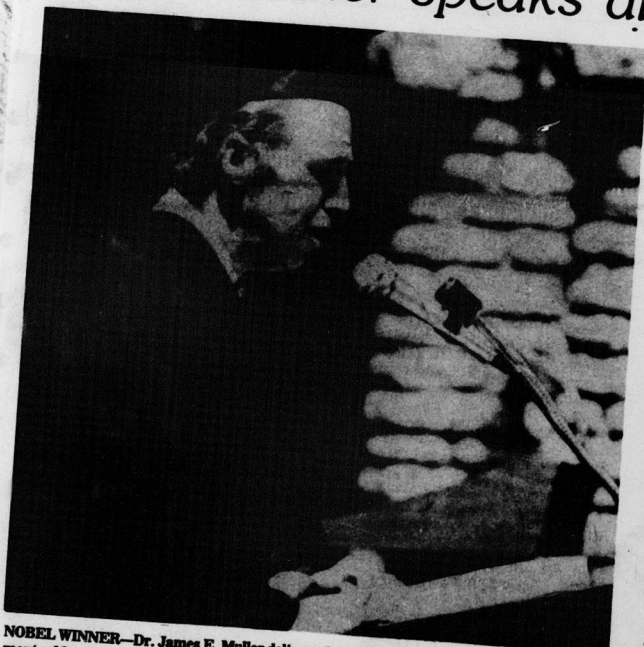
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Ron Kriemeyer

Nobel winner speaks at Marian commencement

by Margaret Nelson



NOBEL WINNER—Dr. James E. Muller delivers the Marian College, Indianapolis, commencement address on Sunday, May 10. (Photo by Margaret Nelson)

Dr. James E. Muller, co-founder of the Nobel Prize-winning International Physicians for the Prevention of Nuclear War, gave the commencement address at Marian College on Sunday, May 10. One hundred students received bachelor degrees and 125 associate degrees at the outdoor ceremonies.

Dr. Muller stressed that the graduates will have "problems of balance" in the long-term perspective. He noted that their energies will be divided into careers, families, and the call to public service. In defining public service, he pointed to a long list of human rights issues ranging from civil rights to environment. He warned, "Someone's going to have to work on them."

Talking about the arms race, Muller observed that not everyone can work on this problem, but that these principles can be applied to other issues. He explained that the Soviet Union has 20,000 nuclear weapons, half of which "are aimed at us." He revealed that \$1,000,000 a minute is spent on arms in our world.

Dr. Muller told the graduates that it is "degrading" that part of their work efforts will be "going to the Pentagon to hold hostage hundreds of thousands of Russian children."

The Indianapolis native said that his peace efforts began more than 22 years ago at Notre Dame where he studied Russian and lived in Moscow. While there he "found that the Russian people were just as upset as we are" about the threat of nuclear war.

In 1979, he and fellow physicians contacted some Russian doctors who agreed to meet with them in Geneva in December 1980. The three Americans and three Russians agreed to get peace messages on television in their own countries. The association has grown to include 140,000 doctors from nations.

Muller hailed the American bishop's statement on weapons as "the best-kept secret of the Catholic Church." He said the fundamental principle must be to move toward elimination of war and building a global body of authority.

Dr. Muller explained the problems balancing this humanitarian work with the desire to be with his young family and involved in his demanding job in the cardiology department at Harvard Medical School. He confided that his superior once counseled him: "What you're doing is a service to humanity, but it's not going to get you promoted."

Muller observed, "One solution is to things in cycles." And although he has become more involved in his medical work now, Dr. Muller will be meeting with doctors in Moscow next month.

Dr. Muller received an honorary doctor of laws degree at the Marian College ceremony. Mrs. Robert J. (Ellen) Healey received an honorary doctor of public service degree for her long ministry with education for the Archdiocese of Indianapolis. Dr. Glenn W. Irwin, Jr. received a doctor of letters for his work at Indiana University Purdue University at Indianapolis.

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The Woods awards first degrees in masters program

by Digne Johnson

Last Sunday St. Mary of the Woods College graduated the first masters students in its 147-year history, including the first man ever to receive a degree from the college.

The four who received Master of Arts in Pastoral Theology degrees were Providence Sisters Ann Margaret O'Hara and Marilyn Herber, Dominican Sister Ann Christopher Herald, and the Rev. Donald Osborn, minister of Dean Avenue Christian Church in Terre Haute.

The masters program was developed in response to needs articulated by the Archdiocese of Indianapolis. It is open to anyone

involved with or interested in pastoral ministry—religious and lay, Catholic and non-Catholic, women and men. The program was accredited in 1984 and the first students entered that fall. Currently, 55 students are enrolled in the three-year program, with a new semester scheduled to begin May 22.

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Travel Guide
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The CRITERION
Serving the Archdiocese of Indianapolis

from the editor

Some facts about the permanent diaconate

by John F. Fink

As was evident from a letter in *The Criterion* from nine priests, and the responses to that letter, there is currently a lot of interest in the permanent diaconate in the Archdiocese of Indianapolis. The Council of Priests has formed a committee to conduct a consultation process to determine whether or not to recommend to Archbishop O'Meara that the permanent diaconate be established in our archdiocese.

I have not made up my own mind on this matter yet, but thought that everyone should have some basic facts about deacons in order to further the consultation process.

First of all, it should be made clear that deacons are not "the anointed laity," as one letter writer referred to them. They receive the sacrament of holy orders; they are ordained; so they are part of the clergy. At the same time, however, as the U.S. bishops' committee for the permanent diaconate has said, "Deacons should resemble and dress in the manner of the laymen from whose ranks they are chosen but never separated. The title 'reverend' is not appropriate for the permanent deacon."

THE PERMANENT diaconate goes all the way back to the apostles, who ordained the first seven deacons: Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolaus (Acts 6:1-6). By the fourth or fifth century, however, the Western Church started conferring the diaconate only as a step toward the priesthood (the Eastern Church continued the practice of permanent deacons).

The Second Vatican Council recommended to Pope Paul



VI that he restore the permanent diaconate and he did it on June 18, 1967. He approved it for the U.S. in October 1968. The pope's document provided:

► Qualified unmarried men 25 years of age or older may be ordained permanent deacons. They may not marry after ordination.

► Qualified married men 35 years of age or older may be ordained permanent deacons. The consent of the wife is required. A married deacon may not marry after the death of his wife.

► Preparation for the diaconate includes a course of study and formation over a period of at least three years. (The wives of deacons, in some programs such as Chicago's, study two of the three years; many have ministries of their own or they might participate in the ministries of their husbands.)

► Candidates who are not Religious must be affiliated with a diocese.

► Deacons practice their ministries under the direction of a bishop and with the priests with whom they will be associated.

VATICAN II's *Dogmatic Constitution on the Church* spells out a deacon's ministry: "It is the duty of the deacon, to the extent that he has been authorized by competent authority, to administer baptism solemnly, to be custodian and dispenser of the Eucharist, to assist at and bless marriages in the name of the church, to bring Viaticum to the dying, to read the sacred Scripture to the faithful, to instruct and exhort the people, to preside at the worship and prayer of the faithful, to administer sacramentals, and to officiate at funeral and burial services. (Deacons are) dedicated to duties of charity and administration."

Since the permanent diaconate was restored, the U.S. has taken advantage of it far more than any other coun-

try. Last year, according to the *Official Catholic Directory*, there were 7,562 permanent deacons in the U.S., three-fifths of all the deacons in the world, located in 171 of the 194 dioceses.

The largest diaconal community in the world is in the Archdiocese of Chicago, where there are 526 permanent deacons (32 were ordained April 25). Chicago's stated goal is "at least one deacon in every parish," although now only 226 of its parishes have deacons. Most of the deacons are heavily involved in the social ministry of the church, staffing a food distribution system, visiting the sick, visiting prisoners, working in marriage preparation and counseling programs, and preparing people for the sacraments in the Rite of Christian Initiation of Adults.

THE FACT THAT "everyone's doing it," though, doesn't necessarily mean that the permanent diaconate is the best thing for Indianapolis. Many of the things that deacons do can be, and are being, done by the laity and/or by Religious serving as pastoral associates or pastoral ministers.

The laity in this archdiocese are performing a host of functions that they never used to have anything to do with, and our parishes are much more active because of their involvement. Would the permanent diaconate adversely affect the work of the laity? Or would it help bridge the gap that now sometimes exists between the clergy and the laity? Would priests accept ordained deacons as co-workers better or worse than they accept the laity?

Among the laity, more women than men are active in most parishes. Since the diaconate is limited to men, what effect would it have on women's ministries?

These and other questions are going to be explored by the Council of Priests' consultation. Perhaps the permanent diaconate is the right thing for this archdiocese, but perhaps not. We would like to have your opinions.

The Woods' first masters

(Continued from page 1)

As lay women and men take a more active role in pastoral ministry, they find they need further theological training. According to Providence Sister Ruth Eileen Dwyer, director of the program, about three-fourths of the masters students are lay people, a percentage reflecting the need which prompted the program in the first place.

She added that, when the idea of allowing men in the program was proposed, it was very positively received. "Learning in this environment makes men more sensitive to the leadership of women. We're preparing men and women together because they will need to minister together in the future."

Rev. Osborn emphasized the warmth he felt at The Woods and the freedom he was given to apply his graduate studies education to his faith.

One of the innovative aspects of the masters program is that students do not have to live on campus. They come to The Woods only for a weekend at the beginning of each semester to set up their courses, and return for a week during each of two summers. Since students are required to be on campus for only a limited amount of time, they can continue to work full-time.

"There is a need for higher education in ministry but, because people don't have the time to take off work or because they wish to continue with their jobs, the external form

is very helpful," noted Sister Ann Christopher, pastoral minister with the Gaylord Diocese in Michigan.

"I think anything that reaches out to so many should be considered as a successful choice," she added.

"I want to emphasize that it was never just a correspondence course," said Sister Marilyn, director of religious education at St. Mark Parish, Indianapolis. "Dr. Ernest Collamati and I had a lot of great conversations up and down the sides of my papers. I would send him as many comments as he sent me."

Dr. Collamati, Father L. Bernard LaMontagne, Providence Sister Alexa Suelzer and Sister Ruth Eileen are the primary faculty for the masters program although other professors from the college are called upon from time to time. According to Sister Ruth Eileen, the faculty's goals are to strengthen the students' abilities in the areas in which they are already working.

For instance, when choosing the topic for their required special project, most students look to unmet needs in their field. Sister Ann Margaret, an administrator and special pro-



FIRST MASTERS—The four graduates who received Master of Arts in Pastoral Theology degrees at St. Mary of the Woods College last Sunday are shown with Providence Sister Barbara Doherty (left), president of the college. The new masters are Rev. Donald Osborn, Dominican Sister Ann Christopher Herald, and Providence Sisters Marilyn Herber and Ann Margaret O'Hara.

jects coordinator for the National Association of Church Personnel Administration in Cincinnati, began a pastoral care consultation program which is still going on (although she is no longer involved).

"My conviction," emphasized Sister Ruth Eileen, "is that people entering and leaving this program are bound to exercise leadership. We are proud to be preparing the ministry leadership of the future."

Msgr. Charles Koster dies

Msgr. Charles Koster died in Ponce Inlet, Florida on May 6 while vacationing with a priest friend. The funeral liturgy was celebrated for him on May 11 in St. John the Evangelist Church in Indianapolis, where he had served as assistant and then pastor from ordination in 1945 until his retirement in 1977. He was buried in the Priests' Circle of Calvary Cemetery.

A native of Indianapolis, Msgr. Koster was 69. He attended St. Meinrad Seminary and the Sulpician Seminary in Washington, D.C. before being ordained to the priesthood at St. Meinrad Archabbey in 1945.

In addition to his pastorate at St. John, Msgr. Koster was a member of the Archdiocesan Metropolitan Tribunal for many years. He was appointed secretary of the Tribunal in 1945 and official in 1968. In 1980 he was named official emeritus.

Msgr. Koster retired from active ministry in the summer of 1986, but continued to work for the Tribunal part-time and to conduct Masses at Assumption Parish on weekends. Memorial contributions may be made to

the Archdiocesan Annual Appeal, P.O. Box 1410, Indianapolis, Ind. 46206.



Msgr. Charles Koster

Archbishop O'Meara's Schedule

Week of May 17, 1987

SUNDAY, May 17 — Ordination to the Priesthood ceremonies for Rev. Austin Newberry, O.S.B., St. Meinrad Archabbey, 9:30 a.m.

— Sacrament of Confirmation at St. Meinrad Parish, St. Meinrad, and for St. Martin Parish, Ellettsville, Eucharistic Liturgy at 2:30 p.m.

— Sacrament of Confirmation at St. Augustine Parish, Leopold, and for the parishes of St. Mark, Perry County, St. John, Perry County, Eucharistic Liturgy at 6:30 p.m.

TUESDAY, May 19 — RCIA Inservice Day for 1987, Benedictine Center, Beach Grove, 9:30 a.m.

— Sacrament of Confirmation at St. Peter and Paul Cathedral, Indianapolis, for the parishes of St. Gabriel, Indianapolis and St. Malachi, Brownsville, Eucharistic Liturgy at 7:30 p.m.

WEDNESDAY, May 20 — Sacrament of Confirmation at Sacred Heart Parish, Jeffersonville, and for the parishes of St. John, Starlight, and St. Joseph, St. Joseph Hill, Eucharistic Liturgy at 7:30 p.m. (E.D.T.)

THURSDAY, May 21 — Sacrament of Confirmation for the parish of St. Vincent de Paul, Bedford, Eucharistic Liturgy at 7:30 p.m.



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THE CRITERION

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Who are the poor?

CHD helps farmers help themselves

by Margaret Nelson

Last November, the U.S. bishops adopted the pastoral on the economy and an accompanying message urging Catholics and all Americans to work to achieve economic rights for all. So that our readers can "hear" and understand the problems of the poor, we have discussed the problems of farmers with an organizer for the Indiana Rural Crisis hotline. There are hundreds of families with similar stories in the archdiocese.

In the past few weeks, Susan Bright has talked with members of quite a few farm families who thought their loans for supplies to plant this year's crops were approved. When it was time to put the crops in the ground, they found that the banks were not going to provide the cash. Some families used what little money they had been able to save for living expenses to plant their crops; others will "walk away" from their family farms with nothing.

This year, the Campaign for Human Development provided a local organizing grant for the Indiana Rural Crisis hotline, a non-profit service which has received operating funds from the Farm-Aid concerts. On the hotline, Susan listens to farm people who are having financial and emotional problems. Often they call with no hope. She shows them that they do have options. Usually she can steer them "in the right direction"—to people and agencies that can help. Sometimes they see solutions themselves, as they talk it out. She has known people to obtain bank credit after the fifth or sixth appeal. Susan believes her most important function is to become a non-judgmental listener and informed advisor for those who call.

Two weeks ago, Susan received word that the Federal Deposit Insurance Corporation (FDIC) took over a bank in the area that held a number of farm loans. She immediately called people she knew in Iowa, who had been working with FDIC in similar situations. And she was already aware of the special Farmers' Home Administration (FmHA) team and monies available for short term operational loans. She said that in some financial reorganization cases, FmHA will provide a house and one acre if it can be carved and separated out of the debt-ridden farm. This can save the family from being traumatically uprooted.

Susan observed that farmers are very independent and "have to be pretty low emotionally to ask for help." She said, "It used to be that farmers who had financial problems got on the night-shift in factories, but those jobs are non-existent now." When things get bad, most families come to an agreement that the farm wife's energy is more expendable than her husband's. She believes that 75 percent of the farmers with a small or medium-sized operation have outside jobs and that an even higher percentage of farm wives are employed outside the home. Their salaries usually provide the "grocery money," while the farm operation is doing well if it pays for itself.

But one couple in their late fifties told Susan that they owed more than \$900 for just one quarterly payment to the major health insurer. They have the usual number of maladies for people their age, but no major health problems. Susan could tell that not



being able to pay their health insurance put a lot of stress on these two people. But she said that a large number of farmers do not have health insurance. And she believes this coverage becomes even more essential to those living under the stress of financial reorganization or loss of property.

Susan and her husband Phil both grew up in farm families. She observed, "It is awfully hard for a farmer not to plant, not to produce." Non-farmers might understand the problems when they consider planting a garden (while it does not include the high cost of farm equipment). Susan said, "Every spring I can't wait to plant a garden. Yet when you pay so much for plants and seeds, not to mention your time and energy, you wonder whether it's worth it. You can probably buy generic canned foods for less. And yet I would not want to not have a garden. This year, the garden is smaller. Farmers need to realize that they need to cut back. But it's hard to overcome the psychological feelings."

The Bright farm operation in eastern Indiana originally included livestock, but three years ago Susan's husband took a full-time job. This year the family planted the corn in the evening after Bright returned from work and the teen-age children were home from school. Some smaller farmers who have outside jobs take their vacation time to do the planting. And a few grain farmers are able to find and subsist on winter jobs, like selling and delivering seed corn, other supplies and farm equipment. But even after the crop is planted, the success of the crop is not guaranteed. There is always the possibility of a drought.

Time is so valuable that Susan has trouble finding farmers who will work toward legislative changes that will benefit their plight. She publishes a newsletter that notifies farmers of hearings that will affect them, but few attend. This year, she was pleased with the increased number of farmers' letters and phone calls to legislators.

But Susan is upset that a recent state appropriation of \$800,000 for new uses of products and ways of manufacturing corn chip snacks was called an agricultural bill, when she believes it is commercial. Because

Indiana corn is being sent to a Kentucky corn chip factory, the state wanted the same company to build a factory here. But she does not see how this will use more corn. Susan is sure that the legislature will respond to future appeals from farmers by referring to this money that has already been appropriated for "agriculture."

A home economics teacher for four years, Susan said that the farmers' main problem is one of supply and demand. She said farmers want production control, but there is a tremendous surplus now. She asserts: "In a country that can send men to the moon, and perform hundreds of heart transplants, it seems that farmers could get some help,

like debt restructuring and lower interest rates. This is a situation we ought to be able to work out. We need a new farm bill that sets government policy—that allows us to make a profit."

Susan and her husband became involved in helping other farmers about six years ago when some friends had a financial crisis. She knew they had worked hard before their loan was called and she saw them with no food, no phone, and a threat to cut off electricity. She believes that most families who live on small to medium sized farms work very hard, but live below the poverty level. And she recognizes that even those who have no debts are bound to need loans when their expensive equipment must be replaced. She reflected, "Just because there is no sheriff sign, doesn't mean they don't have problems."

On Rural Life Sunday, May 17, "people on the land" are being recognized as an important part of our society, Susan said. The World Council of Churches is sponsoring special collections for the food coalition for poor farmers. On the same Sunday, national group of hot air balloonists will salute farmers. These events help the disheartened farmers "to realize that they are appreciated, that somebody cares. Susan Bright observed.

Those who wish to further pursue the command of Christ, "Love your neighbor yourself," can help families like these financially, or with offers of furniture, food, clothing, time, or skills. Such readers should contact the Indiana Rural Crisis Hotline 1-800-538-2265, Catholic Social Services Indianapolis or Bloomington, Catholic Charities in New Albany or Terre Haute, Vincent de Paul Society, Holy Farm Shelter, parish offices, neighborhood mutual service centers, 926-HELP, or other agency with which they are familiar. Those who need help should contact these agencies.

Matter\$ Temporal

by Msgr. Gerald A. Gettelfinger
Secretary for Temporalities

Compensation for members of religious communities ministering in the church has traditionally been kept at a subsistence level. Subsistence is that amount a religious community needs to prepare and support its individual members plus the costs of operating and of maintaining the motherhouse.

The difference in what is received from stipends and what might have been earned in comparable professional salaries is generally referred to as contributed services. Such contributions of members of religious communities to the larger church community have been generally unnoticed. Parishes and institutions have come to depend on these contributions. Thus they have incorrectly come to be expected.

In recent years, the subsistence needs have greatly increased due to the larger number of retired members of religious communities with fewer members producing the revenue. Hence, religious communities are not in a position to "contribute" services as before. The request for professional salaries is a natural consequence.

Professional Salary Approach

A question arises: How does one go about calculating a salary for a person who belongs to a community that is tax exempt? Its response is a simple one. Since religious communities are tax exempt and salaries are paid to the communities, not to the individual member, personal income tax is not paid. This reduces the cost of a professional salary paid to a religious to that extent.

Professional salaries for those working in Catholic schools are determined by archdiocesan educational policy.

Teachers' salaries are based on 10 months whereas most administrators' salaries are based on 12 months.

Professional salaries for those working in other areas of ministry will depend on education, training and experience. There is no archdiocesan policy for pastoral associates or ministers; their salaries are negotiated at the local level. At this time, members of religious communities working as pastoral associates or ministers receive the salary established by archdiocesan policy; this amount will be \$820 per month for fiscal year 1987-1988.

Currently retirement benefits are included in the monthly stipend for Religious plus an additional \$800 per year for each full-time Religious working in the archdiocese. In the professional salary approach, religious communities will receive the same amount as is now set aside for each lay employee's retirement benefit which is 5.3 percent of salary for fiscal 1987-1988.

Housing in a professional salary approach becomes the responsibility of the individual employee without distinction for Religious or lay. The same holds true for transportation.

Each hiring institution has been provided guides whereby the financial impact of the professional salary approach can be calculated. Also each has been given the opportunity to indicate what advantage or disadvantage the professional salary approach would have for that institution.

Impact statements will be made at the hearings scheduled throughout the archdiocese which began Tuesday of this week. Those attending the hearings will have an opportunity to ask clarifying questions as well as make oral statements of impact. These will be compiled and analyzed and from this a composite impact statement for the archdiocese will be drawn. This composite along with individual statements will be presented to the Council of Priests and the Archdiocesan Board of Education for their review and recommendation to the archbishop to assist him in making a decision on the matter by the end of September 1987.

Implementing the bishops' economic pastoral

(Continued from page 1)

The participants agreed that the best way to learn what the pastoral letter says is to study it and discuss it with others. But because most people may not take these steps, the participants discussed ways to get the message of the letter across. Their ideas included having the pastor discuss it in the Sunday homily, printing short quotations from it in the parish bulletin, showing it in one's own life, and linking up with community groups working with the poor.

"We need to disseminate the message of the letter as widely as possible while the issue is still hot," he said. Toward this goal, the bishops have formulated a plan to be used by each bishop in his own diocese. Their plan also includes setting up a permanent

policy center to keep the ideas contained in the pastoral up-to-date. Kriemeyer also said that efforts are under way to include the ideas of the pastoral in the curricula, textbooks and other materials used by Catholic schools from grade schools up to seminaries.

Parishes and individuals needing materials and ideas may contact Grace Hayes, diocesan director of the Campaign for Human Development at 317-236-1550 or Matt Hayes, diocesan director of religious education. Resource materials are available from the Resource Center, 1400 N. Meridian in Indianapolis or from the U.S. Catholic Conference Office of Implementation, Pastoral Letter on the Economy, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005 202-659-3179.

COMMENTARY

Travel has advantages as well as disadvantages

by Msgr. George G. Higgins

Despite the rapidly falling value of the dollar, more Americans will be traveling to Europe this year than last. They will beat the game by traveling fewer days.

Thus always brings to mind the 19th-century American philosopher, Ralph Waldo Emerson, who was wont to extol the virtue of self-reliance in his writings and took a dim view of traveling. It retains its generating fascination for Americans only because they are lacking in what he referred to in these same writings as self-culture.

"The soul," Emerson added, "is no traveler; the wise man stays at home" to quietly cultivate the garden of his own heart and mind and soul.



Emerson made this dour judgment at a time when only a handful of his fellow-countrymen were able to indulge their wanderlust and travel overseas. Had he foreseen that 100 years later passports and travel-now-pay-later credit cards would be commonplace equipment for millions of restless, rootless Americans, and that Zanzibar would be more readily accessible from his Massachusetts home than Philadelphia was in his own day, for example, he might have despaired of our ever being able to, or even willing to, cultivate the higher virtues and develop a viable civilization of our own making on this, the far side of the Atlantic Ocean.

There is undoubtedly something to be said for Emerson's point of view. For better or for worse, however, Americans in ever increasing numbers are completely disregarding his Olympian advice.

It would be easy, but snobbish and rather snide, to make fun of the "ugly" American tourist—with his rough-and-ready manners,

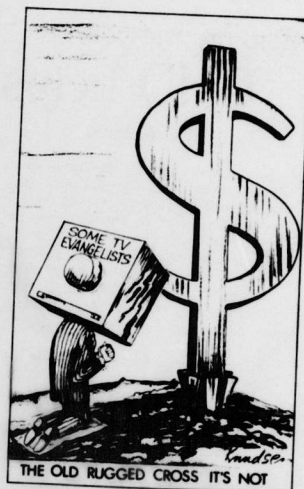
his inevitable camera and his insatiable thirst for shopping at bargain prices—and to suggest that, for the good of the national image, he really ought to indulge his passion for traveling exclusively within the continental limits of the United States.

For my part, I am inclined to agree with Bronson Alcott, another American author of an earlier age, when he says that "the traveled mind is the catholic mind educated from exclusiveness and egotism." It is true, of course, that any traveler, of whatever nationality, brings back from Zanzibar—or from Rome, Moscow, Kyoto or Manila—little more than he brought with him in the way of personal background and culture. It is equally true, in Emerson's words, that a man is wasting his time sailing or flying to Italy, or anywhere else, "who cannot circumnavigate the sea of thoughts and things at home."

But with all due respect, it simply won't do to criticize Americans for being parochial or provincial or nationalistic in their outlook on world affairs and then make fun of them for trying so desperately—and with such charming innocence—to become better acquainted with the manners and mores of their neighbors in what used to be thought of as the big wide world, but has now more accurately come to be thought of as a rather tiny "global village."

It might be said that the only reason Americans are traveling abroad in such great numbers is that they and they alone, because they are so filthy rich, can afford to do so. At most, however, this would be only half the story.

Americans, to be sure, are "filthy rich"



compared to the people of less economically developed nations, but are not the world's only prosperous people.

Yet they seem to travel more than many, if not most, of their equally affluent cousins in a number of other countries. All things considered, I conclude that this speaks rather well for my fellow travelers from the good old U.S.A. At least they are willing to pull up stakes now and then and make an effort to find out what's going on in the rest of the world.

1987 by NC News Service

No more wimps'

Theologian Fr. Richard McBrien vs. Pope John Paul II

by Richard B. Scheiber

Father Richard McBrien, chairman of the theology department at the University of Notre Dame, is upset with the pope. He sees John Paul II as a "hardener" who doesn't really understand the church outside his native Poland. That, if I read Father McBrien correctly in an article in the most recent issue of *Notre Dame Magazine*, is at the root of the problems McBrien perceives between the Vatican and the Roman Catholic Church in the U.S.



To hear him tell it, it's all the pope's fault! John Paul II, McBrien believes, is determined to bring Catholic doctrine and dis-

cipline into clear focus world-wide, and to that end he is appointing bishops he is fairly certain will attempt to do just that. In doing what is his right to do, McBrien says the Holy Father may "quite unwittingly be imitating the political tactics of his erstwhile communist opponents: Brook no dissent, place hard-liners in positions of enforcement, make an example of those who deviate from the party line by punishment that is swift, firm and highly visible."

It is nice of Father McBrien to give the pope a break by suggesting that what the Holy Father is doing is wrong, but at least he's not aware of it.

It is one thing for McBrien to put forth cogent and respectful arguments against the pope's position; it is quite another for him to resort to an *ad hominem* attack on the Vicar of Christ, using gossip and innuendo to help make his point.

For example, regarding several recent

appointments of American bishops, McBrien writes, "The pope, it is said, took off his ring and pounded the table for emphasis on one occasion: 'No more wimps!'"

Really, Father McBrien, were you there when the Holy Father banged on the table and referred to members of his own hierarchy as "wimps"? And what is your source for your allegation that the late Cardinal John Cody of Chicago once called the Belgian-born apostolic delegate, Archbishop Jean Jadot, a "Brussels Sprout"?

These things could have happened, but they have nothing to do with the Holy Father's position on matters of doctrine and discipline, and it should be beneath the dignity of a distinguished theologian to use them in an argument. All that comes through is the suggestion that McBrien does not like John Paul II, and the bare possibility that he has little respect for the pontiff. He may have little understanding of the Holy Father as

well. Why else would he write this: "Where Paul VI affirmed the world as fallen but redeemed, John Paul condemns it for choking on its own materialistic vomit?"

It makes you wonder if McBrien has ever read anything John Paul II has written, even his easily available Sunday Angelus messages. The pope seldom comes through as a rigid world-hater, except in the case of sin. Most of us understand we should hate sin, even though we all fall into it frequently. Some people even find it helpful to have a religious leader remind us there is such a thing as evil in the world.

It's a shame Father McBrien has this attitude toward the Holy Father, because he (McBrien), a man with a deserved reputation as a scholar and educator, has many valuable things to offer God's people. Trouble is, his thinly veiled contempt for John Paul II tends to drown out other things he has to say.

Each helped Jesus touch my heart'

Tale of two Sisters moving in new types of ministries

by Dick Dowd

Say what you wish about what Sisters are, I'm more interested in what they do and why they do it. To me their lives write living history of personal, permanent commitment to God. They demonstrate a life of prayer still worth living in 1987.

Here's a tale of two who stepped into my life this year. They hold jobs that are still novel for Sisters today. I met Sister Katherine Seibert, M.D., 35 years a Sister of Charity, last summer at a



Catholic health meeting run by the New York State Catholic Conference of Bishops. Bringing together her spiritual vitality, her love of persons and her medical training, she talked about caring for the dying and why Catholics don't help the sick to die—they help the dying sick accept God's last trial.

Sister Katherine made a mid-career switch from teaching biology to studying medicine in 1976. She took over in February as head of the cancer service at a Catholic hospital in the Bronx, N.Y. She answers to "Sister" or "Doctor" with the same ease.

"Cancer?" I said to her, feeling the dread that word must strike in the hearts of its victims. "How many of your patients survive?" "About 50 percent," she said quietly. "I walk with them either way. I rejoice with them if they're conquering this disease. But if it's a disease that isn't curable, then I walk



with them in a compassionate way to help them."

I met Sister Paula Holdman, 45 years a Sister of Charity, last month at a TV news workshop run by the effervescent Father Miles O'Brien Riley, chief of P.R. for Archbishop John Quinn in San Francisco. Sister Paula, just named to a new post of information director for her community, came to learn, as did the rest of us, how to use TV news to broadcast the Gospel.

Part of the workshop includes bushwack, hostile interviews with questions meant to test patience and wit. "Why does the pope have it in for American Sisters?" she was asked as the camera dollied in to catch every flicker of an eyelid, every sudden catch of breath. We all watched for her reaction.

"Oh, I don't think that's true," she answered, her face calm and soothing as a mother's. She talked so honestly about the differences and in such a reasonable voice that I found myself smiling at the tube. I don't remember all she said, but when the camera stopped I was convinced the pope and the Sisters could work it out with love and affection on both sides.

It just happened that both Sisters were wearing conservative suits when we met: Sister Paula a soft grey flannel with a red blouse, Sister Katherine had a soft white summer suit with a high neck blouse.

Both made me proud I am a member of their Catholic Church. In suits and pumps as they walk the extra mile down the Vatican II road from the teaching careers they were first trained for, they are as evidently Sisters as was Sister Ann Marie with her starched coronet and her French peasant's skirt who taught me prayers and piano when I was 10. Each helped Jesus to touch my heart.

the criterion

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to the editor

Cooperation and dialogue with Orthodox

In these days of increased cooperation between churches of different denominations, there has remained one area left unattended which may have the greatest chance for bearing fruit. That area is cooperation and dialogue between Roman Catholics and Orthodox Christians at a grass roots level.

There is no greater agreement on matters of faith between any two churches than between the Orthodox and Catholic Churches. And yet there exists a great wall of misunderstanding between the churches.

On the Catholic side, there is a general assumption of agreement on doctrine but little effort on the part of Catholics to understand the differences that do exist, primarily the "filioque"—look that one up!—and papal authority. (See editor's note at end of letter.)

On the Orthodox side, there is a residue of bitterness toward Catholics, who in 1204 during the 4th Crusade, in one of the great tragedies of Christian history, sacked and looted the city of Constantinople, the see city of the Ecumenical Patriarch.

This year would be an appropriate time for Catholic parishes to establish a rapport with Orthodox parishes. This year is the 1200th anniversary of the seventh Council of Nicea. That was the last council that both the Eastern and Western churches reckon as ecumenical.

The Council of Nicea was held in 787 and defined the Orthodox—and Catholic—doctrine regarding the validity of sacred images ("icons") and their veneration.

(For Catholics, this council's definitions were reinforced by Vatican II. The Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*), no. 125, proclaims: "The practice of placing sacred images in churches so that they may be venerated by the faithful is to be maintained.")

There is great potential for such grass roots efforts to facilitate more formal discussions between the churches on the matter of reunion. Such efforts will not, of themselves, eliminate the psychological and doctrinal

barriers, but if Catholic and Orthodox Christians open their hearts to the movement of the Holy Spirit, anything is possible.

"The Church of Christ is now embellished like a bride, having been adorned with icons of holy form; and it calls all together spiritually; let us come and celebrate together joyfully with concord and faith, magnifying the Lord!"—*Tridion of the Eve of Orthodoxy Sunday*, celebrating the Triumph of Icons at the Council of Nicea.

Michael Perigo

Indianapolis

(Editor's note: So readers don't have to look it up, "filioque" is the Latin for "and from the Son." It is in the Nicene Creed to declare the twofold procession of God the Holy Spirit from the Father "and from the Son." The Orthodox Church has always objected to the insertion of this word in the Creed, which was done at the Council of Toledo in 589. The Council of Florence in the 15th century declared that the Greek "through the Son" did not differ essentially from the Latin "from the Son," but the Orthodox Church still condemns the "filioque" wording.)

Shoa presents distorted history

The film "Shoa," currently being shown on PBS-TV national network (and reviewed in *The Criterion* Apr. 24), impacts powerfully on the continuing controversy concerning the Polish people's attitude to the German extermination of Jews during World War II and the broader issue of Polish-Jewish relations.

Over the past few years, leaders of the Polish American and Jewish American communities engaged in a dialogue designed to promote better understanding of the admittedly divergent perceptions of the very complex nature of Polish-Jewish relations in their historical context.

As a representative voice of the Polish American community, we are concerned that American audiences may erroneously regard "Shoa" as a definitive history of those times, rather than one man's personal vision of the Holocaust which, by failing to reflect the Nazi oppression of Poles and Polish efforts to help the Jews to survive, may lead

to the intensification of false stereotypes of Polish callousness and even complicity with the German enemy in the extermination of Jews.

In addition, "Shoa" presents a manifestly distorted theory, expounded in the film by professor Raul Hilberg, that the extermination of Jews by the Germans was a logical conclusion of the alleged Christian persecution of Jews dating back to the fourth century! This is historically inaccurate.

For the same reasons, we are concerned with proposals to use "Shoa" to teach the history of the Holocaust in our public schools, which would further promote divisiveness and ill will and perpetuate mutual accusations and recriminations, rather than a better understanding of the Holocaust and the complex history of Polish-Jewish relations.

Kazimierz Lukowski
Polish American Congress

Chicago, Ill.

Disagrees with Father Farrell

Father Farrell's "Point of View" of April 10 leaves one with several questions and a lot of misconceptions.

He seems to imply that we have been seriously deprived by continued testing of nuclear weapons. He also implies that arms control is an absolute necessity. Is this true? Has an arms control agreement ever stopped a war? Remember World War II. They had an arms control agreement back then. Most of the Western nations had disarmed. This didn't stop Hitler and Stalin. In fact, it actually encouraged them.

Father Farrell also mentions the 1968 defense budget. He doesn't mention the actual breakdown of the defense budget. Of that \$312 billion, \$75 billion goes for personnel, \$86 billion goes for operation and maintenance, \$83 billion goes for procurement, \$43 billion goes for nuclear weapons, and \$11 billion goes for construction, family housing, and allowances.

This breakdown doesn't seem to support the contention that the U.S. is spending all of its money on weapons. Also, we spend six percent of our gross national product on defense. Does this support the claim that we have an arms-based economy?

Father Farrell claims that we are engaged in some sort of an arms race. Yet the total number of our warheads dropped by 8,000 since the 1960s and our total megatonnage has been cut by 75 percent. This is the result of our nuclear research and testing

programs which have enabled us to build smaller, more discriminate, cleaner, and safer nuclear weapons.

Father Farrell is right in that SDI won't prevent conventional warfare, of chemical warfare, but neither will good intentions. The only thing that will prevent those is our ability to win such wars. What really is interesting is the fact that Father Farrell has placed a price on human life. We have a program that has the potential to save millions and millions of lives. Yet Father Farrell claims that SDI "costs more than we can reasonably afford" thereby implying that the lives of millions of people are not worth the cost of SDI.

The B-1 bomber was designed to replace the B-52 which became obsolete in the 1960s. Divad failed because we combined perfectly good components from other different weapons systems into the Sgt. York in order to save money. Unfortunately, parts that work well in other weapons did not work together in this weapon.

While we are on the subject of waste, let us look on the seamy side of social spending. The National Endowment for the Arts spends tax dollars on projects like redesigning a bathtub, studying the relationship between people and their cars, and subsidizing people whose works cannot be placed in the Congressional Record because they are considered pornographic.

Father Farrell claims that we are paranoid about the Soviets and their allies. We are not paranoid. Our destruction is one of the principles that the Soviet government was founded upon. The Soviets and the allies have never passed up a chance to attack us whenever it was feasible. One can ask our brothers and sisters in Poland, Czechoslovakia, Vietnam, Cambodia, Laos, Nicaragua, Cuba, and many other countries whether we should fear the Soviets. Are we going to trust the safety of our children to those who have murdered millions of their own people in order to advance their cause?

Frank P. Baulk

Indianapolis

Wants stamps for Ky. Sisters

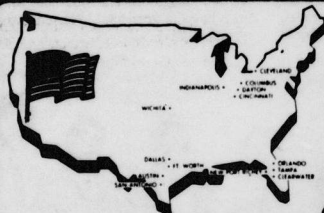
May I ask your readers if they would send their cancelled stamps to me? The proceeds from the sale of these stamps are used for our sick and retired Sisters.

Sister Claire Adams

Sansbury Infirmary
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Handbook for immortality

by Cynthia Dewes

Presidents may come and go, nations may fall, cultures may disappear from the face of the earth, but the high school yearbook endures. As an historical record it's passable, and as a source of nostalgia, it's unequalled. But most of all, the yearbook offers a precious moment of glory before they hit the Real World.

Where else could an uncertain youth suffering from acne and feelings of permanent inadequacy find his etched senior picture displayed for public admiration? Where else but on the pages of such a book would an embarrassing favorite saying be recorded verbatim?

Seniors are featured a lot of space because, by simple endurance, they have made it to the top of the adolescent pecking order. It shows. They gaze from creatively posed photographs with superior smiles, or with heads turned reflectively toward painted sunsets. The class clown always looks the most pensive, while the girl with the worst reputation resembles Rebecca of Unnubook Farm.

There is powerful anthropological significance attached to the sections reserved in such a book. They are a guide to what's going on, and who's who in society between the ages of 14 and 18. They reflect the obsessions of the prevailing culture.

Athletes and athletic contests get lots of coverage. The jocks, especially senior boys, are pictured in triumphant poses as if for

Olympics posters. Intramuralists fare less well but they are grudgingly included, usually in group photos. Whole pages are devoted to statistics, rankings and accumulated scores, all printed in small type.

Cheer leaders, tassel twirlers, marching maidens and others of like persuasion are also (un)covered at some length on the pages of yearbooks. They leap, bend, twirl, dance, and pose prettily in endless displays of enthusiasm. They smile a lot and have good teeth.

Musical organizations rate page after page. Coverage ranges from the freshman sousaphone player pictured as a dot under a big hat in the back row, to the drum major who gets to strut all over a page of his own. Members of the Geology Club or the Dead Language Society see their activities reported with respect, or at least with suppressed mirth.

Sometimes they are even pictured, posed in simulated rock digs or wearing bedsheet togas and plastic ivy wreaths at the annual Roman banquet. Bolder revelers are seen mugging at the camera, raising flags of grape kool-aid in imaginary toasts, and nibbling at bunches of grapes.

Faculty members enjoy a separate section where they are pictured in calmly professional attitudes, their credentials listed with scrupulous detail. They are included as a representation of authority, which they are sometimes not allowed to exercise in any other way, so they look pleased.

No yearbook is complete without the inscribed near-wit of acquaintances who sign their names "Guess Who" and scrawl illegibly over the best photos. More intimate friends are allowed to cover end pages with long paragraphs about undying fealty and references to past wickedness.

Youth is the best of times, and the worst of times. A yearbook brings it to memory for us... all of it. Sort of like a near-death experience.

check-it-out...

St. Philip Neri School Class of 1937 is planning a 50th Anniversary celebration for Saturday, June 6, beginning with Mass at 5:30 p.m. in St. Philip Church. A buffet dinner will follow at Our Lady of Fatima Council, Knights of Columbus. The following classmates have not been located: Dorothy Moreton Gaskill, LaVerne Ross, Forest Teachnor and Thomas Williams. Anyone having addresses for these people may call Mary Osteimer Fagan at 253-0596 or Juanita Walsh McNulty at 356-3903.

An intensive one-day retreat entitled "Come Apart and Rest Awfully" will be presented by Providence Sister Catherine Livers on Saturday, May 30 at Fatima Retreat House. The presentation will focus on God-moments in our personal lives and the faith dimension of living a Christian life. \$30 cost includes meals. Pre-registration required. Send \$10 deposit to: Fatima, 5535 E. 56th St., Indianapolis, Ind. 46226 or phone 545-7681.

Volunteers in Service to America (VISTA) at the Near Eastside Multi-Service Center is seeking potential volunteers for the next Volunteer In-Home Assistance training to be held the week of May 18. For information call 633-8230.

Neurology professor Dr. Edward Daly will address a meeting of the Parkinson's Awareness Association of Central Indiana at 2 p.m. on Sunday, May 17 in the I.U. School of Nursing building on the IUPUI campus. The group will also meet at 12 noon on Tuesday, June 2 at the Holliday House in Holiday Park for a pitch-in luncheon meeting. Call 255-1993 for more information.

Mount St. Francis Benefit Night will be held Wednesday, May 27 at a Derby Dinner Playhouse production of "Li'l Abner." Tickets are \$17.50 for the benefit which begins with a social hour at 5:30 p.m. followed by buffet dinner at 6:45 p.m. and showtime at 8:30 p.m. For reservations call Edna Hardin at 812-283-0031 or Mount St. Francis at 812-923-8817 between 9 a.m. and 4 p.m. Make checks payable to MSF and mail to: Derby Dinner Night, Mt. St. Francis, Ind. 47146.

Mary, Queen of Peace Parish in Danville will hold its annual Festival May 27-30 from 5 to 11 p.m. Wed. and Thurs.; from 4 p.m. to 12 midnight Fri.; and from 12 noon to 12 midnight Sat. The event will include a giant food tent featuring food specials each night, a carnival with adult and kiddie rides, entertainment for teens and adults and horse

drawn carriage rides. For advance ride tickets at 10/95 call 745-2247 or 745-5761.

The Bloomington Deanery Knights of Columbus and Daughters of Isabella councils will sponsor a Living Rosary in honor of the Marian Year at 7:30 p.m. on Pentecost Sunday, June 7 at St. Charles Borromeo Church, 2222 E. Third St., Bloomington. Guest homilist will be Father James P. Higgins. The outdoor ceremony, weather permitting, will include scripture readings and meditations with the rosary, Benediction of the Blessed Sacrament and a fellowship reception. Please bring lawn chairs.

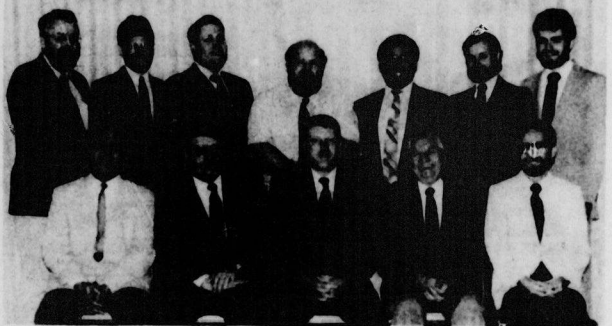
Central Indiana ministers interested in Army Reserve or National Guard chaplaincy are invited to an informational "dutch treat" dinner at 6:30 p.m. on Monday, June 22 at Laughner's Cafeteria, 5206 W. 38th St. Chaplain requirements include: holding a Master of Divinity degree or equivalent education; being age 40 or less; and not being overweight. Reserve and Guard chaplains minister during monthly training drills and the two-week annual summer camp. Anyone planning to attend should call Richard Lentz at 875-4675 or Richard Davies at 357-8379 before June 15th.

The Catholic Church Extension Society is offering a 30-minute pilot video program entitled "Black and Catholic" for broadcast use or for parish viewing. Presented in a TV magazine format with music and drama, the program offers insights for blacks to reaffirm their sense of identity and belonging in the Catholic Church and to share what it means to be a black believer. For information on this or four new programs in the "Black and Catholic" series which will focus on vocations, contact: Ann McCourtney, Catholic Church Extension Society, 35 E. Wacker Dr., Chicago, Ill. 60601, 312-236-7240.

vips...



St. Pius X parishioners Mr. and Mrs. Robert J. Landman, Sr. celebrated their 50th Wedding Anniversary at a family dinner and celebration on May 9. Robert Landman and Rosanne Reuter were married May 8, 1937 in Cincinnati, Ohio. They are the parents of two daughters and one son, and they also have 14 grandchildren and two great-grandchildren.



TWELVE MEN from Our Lady of Angels Franciscan Community (formerly Seminary) in Quincy, Ill. will enter the Sacred Heart Province Novitiate in Franklin in June. They have completed the first level of formation at Quincy and courses in Franciscan Studies at St. Bonaventure University, New York. Pictured are: (top row, left to right) Michael Kelly; Martin Nagy, Beech Grove, Ind.; Michael Nolan, James LeBorys, James Derran Combs, Tom Moser and Joseph Head, Evansville. In the bottom row (left to right) are: Eoli Roselada, John Milewski, Michael Ubben, Kenneth Davies and Michael Zingale. Head and Nagy worked at the shelter for the homeless in Sacred Heart Parish in Indianapolis before entering the Franciscans.

The Ad Game

\$25 - A PUZZLE FOR PRIZES - \$25

The following readers correctly unscrambled last week's puzzle:

Heien Wilson, Christ the King, Indpls.
Lois Woods, St. Simon, Indpls.
Theresa Wilson, Holy Spirit, Indpls.
Judy Faulkner, Holy Spirit, Indpls.
Stephen Codarnaz, St. Gabriel, Indpls.
Pat Bell, Christ the King, Indpls.
Mark Biehle, St. Mary, N. Vernon
Joseph Klueh, St. Benedict, Terre Haute
Joan Laube, S.F.O., Indpls.
Sara Niehaus, St. Gabriel, Connerville
Shawn Gudat, St. Mark, Indpls.
Pat Welsh, Little Flower, Indpls.
Vicki Sargent, St. Rose, Franklin
Pat Russell, St. Pius X, Indpls.
Margaret Hartman, Holy Name, Beech Grove
Mildred Schmitz, Holy Spirit, Indpls.
Mary Lyons, St. Pius X, Indpls.
Bonnie Burk, St. Simon, Indpls.
Bonnie Rihm, Our Lady of Greenwood

Kathleen Brand, St. Michael, Indpls.
Maureen McQueen, St. Bernadette, Indpls.
Teresa Royer, St. Mary, Lanesville
Denise Maio, St. Jude, Indpls.
Bill Frey, St. Joseph, Brookville
Wilhelmina Herbert, St. Rita, Indpls.
Joseph Schwer, St. Michael, Greenfield
Mary Watson, St. Matthew, Indpls.
Judy Brizendine, Nativity, Indpls.
Joanne Jamie, Lourdes, Indpls.
Maureen Duncan, Little Flower, Indpls.
Julia Parker, St. Anthony, Indpls.
Teresa Bailey, St. Rose, Bargersville
Joe Schimmler, St. Mary, Floyd's Knobs
Ellen Hahist, Holy Name, Beech Grove
Nancy Adams, Holy Cross, Indpls.
Mary Hensley, St. Dennis, Westport
Mary Brockman, St. Lawrence, Indpls.
Anna Barich, Holy Trinity, Indpls.

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TGESCUAICEERNT
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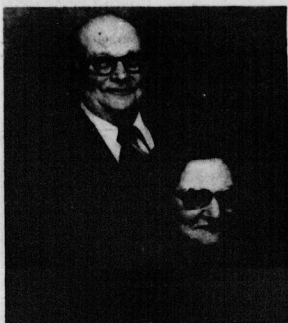
Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4)... Congratulations to Our Very First Winner! **Mary Lyons, St. Pius X, Indianapolis.**—Your Check for \$25 is in the Mail.

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

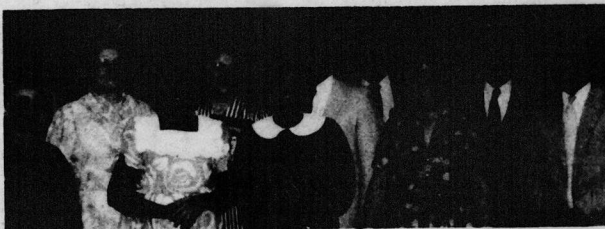
Look for "The Ad Game" in Next Week's Criterion... You Can't Lose if You Play!!

✓ The United States Presidential Scholars Program has announced that Thomas B. Watson of Cathedral High School in Indianapolis, and Adam Suchocki of Shaw Memorial High School in Madison have been named Presidential Scholars for 1987. They will participate in National Recognition Week in Washington, D.C. June 14-18. One hundred forty-one distinguished students are chosen annually by an independent commission of judges for academic excellence, achievement in creative arts, leadership ability, contribution to school and community, and achievement in the sciences and other fields of interest. They do not submit applications, nor are they nominated by schools. Suchocki was also one of four state finalists selected to represent Indiana at the Fermi National Accelerator Laboratory, Department of Energy Summer Institute.

✓ The Circle City Chapter of the American Business Women's Association has named Catherine Heckman its Woman of the Year for 1987. She will compete nationally for the Top Ten Business Women award in Los Angeles in Oct. Heckman has worked at St. Francis Hospital for 20 years. She and her husband Dick are members of Holy Name Parish, Beech Grove.



✓ Roman and Irene Eckstein will celebrate their 50th Wedding Anniversary at a 3 p.m. Mass on Saturday, May 16 in St. Louis Church, Batesville. A reception for relatives and friends will follow in Schad Hall in Morris. The Ecksteins are the parents of nine children, including Jean Kennel, John, Richard, Robert, Marty, Ronnie, Dennis, Jerry and Ralph.



CHATHAM HALL-OF-FAME FINALISTS are shown at the installation and dinner held April 25 as part of Chatham High School's 25th Anniversary celebration. Benedictine Sister Louise Hoeling, guidance counselor; Ida Horr, parent volunteer; and Richard J. Powell, religion teacher, were the winning inductees. Finalists pictured here include (left to right): Carol Nungester, Ida Horr, Theresa Jonas, Benedictine Sister Louise Hoeling, Becky McCurdy, Chuck Schwaneckamp, Carol Purichia, Rita Welch, Richard Powell and Steve Purichia. Not shown are Tom and Helen Burke and Dr. David Kenney.

Women's council to meet here

On Tuesday, May 5, and Wednesday, May 6, the Indianapolis Provincial of the National Council of Catholic Women (NCCW) held its 13th convention at the Beech Grove Benedictine Center.

Representatives from the dioceses of Indianapolis, Lafayette, Fort Wayne/South Bend, and Gary attended. The theme of the convention was "Listen, understand, communicate, act." The keynote speaker was Toni Bischoff of Columbus, Ohio, national president of the NCCW.

Mrs. Bischoff noted, "The theme for the year convention is extremely important. As you begin to make your footprints, take a serious look at your organization." She added, "I hope that each of us will get to know Christ more closely through our work with the NCCW."

Following the "home" theme of the Catholic Women of Tanzania for the World

✓ Three Seniors at Catholic high schools in the Indianapolis Archdiocese have been named winners of the 2,000 college-sponsored National Merit Scholarships awarded for 1987. They are: Matthew D. Stephens from Bishop Chatard High School; and Stephen P. Turk and Douglas E. Saunders, both from Brebeuf Preparatory School. The three winners will attend Wabash College, which sponsored their scholarships.

✓ Archdiocesan religious education director Matt Hayes was recently elected vice president of the National Conference of Diocesan Directors of Religious Education. The group met in Tempe, Ariz. April 26-30.

✓ The 10th-12th grades of Gibault School for Boys in Terre Haute recently won the first prize of \$100 in their category in a "Create a Landmark" contest sponsored by Historic Landmarks Foundation of Indiana and The Indiana Experience (IND*EX). Contestants were instructed to create models of landmarks in their communities. Under the direction of teacher David Lehr, the Gibault students created a winter scene of "The Narrows Bridge". The nine winning entries in three categories, consisting of grades 4-6, 7-9 and 10-12 will be displayed through May 26 at Union Station.

✓ Ritter senior, Amylin G. Pajumar, has won an Eisenhower Memorial Scholarship worth \$10,000, and the MBA (Pacers) Scholarship.

✓ Cathedral High School senior Cathy Bradshaw was recently named the outstanding senior athlete-scholar in Marion County by the Marion County Coaches of Girls Sports. Bradshaw, a track and tennis star, plans to attend Notre Dame University to study medicine. Laura Elzember, who played tennis and volleyball at Roncalli High School, received a special award from Dr. Merrill Ritter as the outstanding scholastic athlete. Laura will also attend Notre Dame.

✓ Batesville native Franciscan Father Alan Hirt has been elected to a three-year term on the governing council of the Franciscan Fathers of St. John the Baptist Province in Cincinnati, Ohio. In this capacity, he will represent the order's brothers and priests in four states and assist in personnel placement, ministerial planning and other administrative decisions.

St. Paul Hermitage celebrates



by Benedictine Sister Mary Luke Jones

The past week was National Nursing Home Week and the residents of St. Paul Hermitage, Beech Grove, took full advantage of the opportunity to celebrate. A week's worth of special events were planned by activity directors, Benedictine Sister Mary Seghers and Barbara Ward.

Residents of the intermediate care section of the facility participated in the sacrament of the anointing of the sick. Their families were invited to be a part of the service and the reception that followed.

On Monday, residents enjoyed lunch at a nearby restaurant. Volunteers helped

transport the group. A senior citizens' square dance group performed on Tuesday and residents invited guests for a family evening party on Wednesday evening. On May 14 a picnic lunch on the patio was enjoyed by the residents and employees of the nursing section. Corsages and boutonnieres were presented to each resident and employee.

The week was rounded out with a sharing of life experiences. Agatha Bobbitt, veteran of World War II, age 92, was featured speaker.

St. Paul Hermitage, a facility providing residential and intermediate care for the elderly, was established by the Beech Grove Benedictines in 1961.

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Union of Catholic Women's Organizations Day, the women meditated on the plight of the homeless during an opening service. It was pointed out that, in a sense, all in this world are homeless—that all are seeking the kingdom of God.

Other speakers included Dr. John F. Kremer, "Listening for a Better Understanding;" Providence Sister Jeanne Knoerle, "Board Responsibilities for the Non-Profit Organization;" Peggy Edwards, "St. Vincent Hosp.," "Alcohol and Drug Abuse;" and Tamra Cochran, "Pornography."

Entertainment was provided by the Beech Grove Benedictines.

On Wednesday, Archbishop Edward T. O'Meara presided at an 11 a.m. Mass. After the luncheon, the archbishop spoke to the group about the work of the Catholic Relief Services, for which he presently serves as chairman of the board.

Adult youth workers receive awards



COGNITION—After adult award presentations in Indianapolis, Shirley Dreyer displays the Mel Olvey Memorial Award as (from left) Father Gerald Kirkhoff, Father Paul Skikany, and Archbishop Edward T. O'Meara stand by.

Adult youth workers in the Indianapolis and New Albany Deaneries were recently honored with awards. In Indianapolis, the CYO presented the Msgr. Albert Busald Awards and the Mel Olvey Memorial Citation during a Mass of Thanksgiving at St. Philip Neri in Indianapolis. Receiving the Busald Award were: Mary Aldridge of Immaculate Heart, Larry S. Beckham of Holy Name in Beech Grove, Michael J. Crosswell of St. Lawrence, Richard G. Darragh of St. Simon, James ("Greg") Davis of Our Lady of Lourdes, Robert Funke of Holy Name, Larry Halbig of Holy Spirit, Dan Harrington of Holy Angels, Earl W. Huffman of St. Barnabas, Kathleen Johnson of St. Matthew, Rita Kluemper of St. Jude, Justine Koerberlein of St. Joseph, Richard Levins of Our Lady of Mt. Carmel parish in Carmel, Leo A. Leonard of St. Matthew, Joe Minatel of Holy Spirit, Nancy O'Connor of St. Berna-

dette, Jeanne M. O'Gara of Little Flower, Rita O'Malia of Our Lady of Mt. Carmel, Bernadette M. Price of St. Catherine, Doris Purichia of St. Joseph, Peggy Shockley of St. Bernadette, Patricia A. Smith of St. Malachy in Brownsburg and C. Thomas White of St. Luke. Unless otherwise noted all parishes are in Indianapolis. The Busald award is named in honor of Msgr. Albert Busald (1884-1975) who was known for his work with youth.

Receiving the Mel Olvey Memorial Citation was Shirley Dreyer of St. Jude. The citation is given in honor of Mel Olvey of Little Flower parish for outstanding work with high school youth.

Three New Albany Deanery adult youth workers received St. John Bosco Medallions in a separate award ceremony at a banquet at St. Joe Hill parish near Sellersburg. They were: Sharon Becht of Our Lady of Perpetual Help in New Albany, Carol Fischer of St. Anthony in Clarksville and Kathy Krueger of Sacred Heart in Jeffersonville. The medallion is named for St. John Bosco, patron saint of youth.

Cooperative schedules retreats

Leaders in the 14 inner-city parishes of the Urban Parish Cooperative (UPC) are invited to attend a retreat at the Fatima Retreat House on May 29-31. Franciscan Mother Fintan Cantwell will lead the group through the fourth, a moral inventory step, included in the "Twelve Steps to holiness."

The retreat will be a follow-up for those who attended the two previous 8-87 UPC retreats and will include applications for new participants. All are work-

ing and planning with the UPC staff in order to keep an effective church presence in the Indianapolis center city.

The conversion process has been searched out and endorsed by the Urban Ministry Institute Committee.

The retreat registration will begin at 5 p.m. Friday, with dinner at 6. It will end late Sunday morning after Mass. Those wishing to participate should call Doris Campbell at the UPC office, 317-283-6179, as soon as possible.



WINNERS—Acknowledging service to youth, the St. John Bosco Medallion was awarded to (from left) Kathy Krueger, Sacred Heart, Jeffersonville; Carol Fischer, St. Anthony, Clarksville, and Sharon Becht, Our Lady of Perpetual Help, New Albany. (Photo by Tony Cooper)

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Eyewitness to speak on Medjugorje

by Cynthia Dewes

Wayne Weible will be in the Indianapolis area the weekend of May 29-31 to tell about the Blessed Virgin's purported apparitions in Medjugorje, Yugoslavia. Weible is a Lutheran and a former journalist-publisher from South Carolina who has dedicated his life to presenting the message of Medjugorje because of his experiences there.

Weible will be on the Dick Wolfie Show, 9-10 a.m., WTHR-TV Channel 13, on Friday, May 29, and will also appear on Saturday, May 30 at 2 p.m. at the Benedictine Center auditorium, 1402 Southern Ave., Beech Grove, and at 8 p.m. at St. Louis de Montfort Church, 11441 Hague Rd., Fishers. On Sunday, May 31 at 2 p.m. he will be at The Hermitage, 3650 E. 46th St., and at 7:30 p.m. at Marian Hall auditorium on the campus of Marian College, 3200 Cold Spring Rd.

On June 24, 1981, the feast of St. John the Baptist, three girls in Medjugorje, Yugoslavia reportedly saw an apparition of the Blessed Virgin Mary. Next day they were joined by another girl and two boys, and the six claim to have seen the Virgin almost every day since.

The apparition of Mary speaks to them mainly of the world's need to convert to Jesus, to be repentant, to increase faith through prayer and fasting, and to be peacemakers. Her message is almost exactly the same as the one given to the three children at Fatima, Portugal in 1917.

The young people, who are being called visionaries or seers, were promised by the Virgin that each would receive 10 secret messages concerning future events in their parish and in the world. These secrets are to be revealed later when the events are imminent.

Village authorities in Medjugorje (pronounced Med-yoo-gore-ye) at first harassed the young visionaries and vigorously discouraged the crowds of faithful and curious onlookers who are traveling to the little village in ever-increasing numbers. The local priest, Franciscan Father Jozo Zovko of St. James Parish, also remained skeptical.

Later, as Father Zovko prayed for guidance in shepherding his parish, he heard a voice telling him to "protect the children." He allowed the visionaries to take refuge in the church, and encouraged the villagers to assemble for devotions. The local authorities arrested him and kept him in prison for months.

Before he was arrested, Father Zovko had sent for another Franciscan, Father Tomislav Vlasic, to come to Medjugorje to take pastoral charge of the children. Father

Vlasic, who is charismatic, had recently received a prophecy to "be at peace, be of good heart... I am sending you my Mother." He considers his call to Medjugorje the answer to this message.

Bishop Pavao Zanic of Mostar-Zuvno, the diocese in which Medjugorje is located, appointed an official commission to investigate the supposed apparitions. To date, the investigation is incomplete. However, organized pilgrimages to Medjugorje are officially discouraged until the apparitions, and reported cures and miraculous natural occurrences, can be verified.

Meanwhile, the six young people continue to lead normal lives except for the evenings they say they spend in the presence of the Madonna. Two of the girls have received all 10 of the promised secrets and no longer see the Virgin on a regular basis.

According to published reports by many eyewitness observers, the truth of Medjugorje lies in the astonishing peace which exists there. The villagers and, once they arrive, the visitors demonstrate conversion and joy in all their actions.

Bishop praises Casey's service, questions contra support

ROSLYN, N.Y. (NC)—Bishop John R. McGann of Rockville Centre praised former CIA director William J. Casey for his service to the diocese but questioned Casey's support for aid for the Nicaraguan contras.

Bishop McGann, in the homily at the May 9 funeral Mass in Roslyn for Casey, who died May 6, said support for the contras is responsible for the "violence wrought in Central America." The contras have been engaged in civil war against the Marxist Sandinista government.

Casey's "conviction about the fundamentally moral purpose of American actions, I am sure, made incomprehensible to him the ethical questions raised by me as his bishop, together with all the Catholic bishops of the United States, about our nation's defense policy since the dawn of the nuclear age," Bishop McGann said.

"I am equally sure that Bill must have thought us bishops blind to the potential communist threat in this hemisphere as we opposed and continue to oppose violence wrought in Central America by support of the contras."

Bishop McGann said he could not "conceal or disguise my fundamental disagreement on these matters with a man I knew and respected."

"But I do believe that given the world as he saw it, Bill was seeking to do what was best for the United States and for the freedom which allowed him to worship God openly as a Catholic believer," the bishop added.

Bishop McGann later said he was amazed at media coverage that portrayed him as attacking Casey which, he said, "was never the case."

The funeral Mass at St. Mary's Church in Roslyn, in the Rockville Centre Diocese, was attended by 350 invited guests, including President Reagan and his wife, Nancy, former President Richard M. Nixon and many top officials of an administration that has made support of the contras a cornerstone of its foreign policy.

In a brief demonstration outside the church, protesters urged the Casey family to reconsider a fund it has established, the William J. Casey Fund for the Nicaraguan Freedom Fighters, to receive contributions in his memory.

Casey's death came as a special congressional committee opened hearings in Washington to examine sales of arms to Iran and the diversion of profits to the contras. Casey's death could leave some key questions unanswered regarding the administration's actions in Central America.

Bishop McGann praised Casey as a man who, because his "time and energy were valuable commodities," could have "easily excused" himself from church activities "on the grounds of being too busy. But he didn't."

Less than a year after the founding of the diocese in 1967, Bishop McGann said, Casey was a member of the diocese's Bishop's Committee of the Laity. Bishop Walter P. Kellenberg, head of the diocese from 1967 to 1976, awarded Casey the Caritas Medal for outstanding service to diocesan Catholic Charities. He was a member of the board of trustees for Catholic Charities and for St. Francis Hospital in Roslyn.

He was a member of the board of trustees of Fordham University and recipient of the highest award given by St. John's University, its Medal of Honor.

"He entered into all these efforts not as a person who was just lending his name to them but as a very real and active participant," he said.

"And his charity was not only done in public for all to see," he added. "He also did acts of personal charity, for example, putting young people through school."

The bishop pointed out that Casey's public career began with "fighting the menace of Nazi Germany." Casey joined the Office of Strategic Services in 1943 and became a spy.

"He always saw the United States as the great bulwark of freedom and progress," the bishop said.

Casey's public service career included service as chairman of the Securities and Exchange Commission, undersecretary of state for economic affairs and president of the Export-Import Bank.

Bishop McGann recalled that Casey, after a 1966 visit to South Vietnam for the International Rescue Committee, wrote in the Rockville Center diocesan newspaper, *The Long Island*

Catholic that the U.S. went into Vietnam to help the people "develop their economy, create a government and build a nation."

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Two bishops arrested in nuclear test protest

by Catherine Faggella

MERCURY, Nev. (NC)—In an unprecedented action, two U.S. Catholic bishops were arrested May 5 in an act of civil disobedience protesting U.S. nuclear weapons testing.

Auxiliary Bishop Thomas Gumbleton of Detroit and retired Bishop Charles Buswell of Pueblo, Colo., concelebrated Mass for some 250 anti-nuclear demonstrators just outside the Nevada nuclear test site near Mercury, then led 98 of the demonstrators across the police line to be arrested.

Joining the two bishops at the head of the line was Benedictine Sister Mary Lou Kownacki, executive director of Pax Christi USA. She was also arrested.

At Mass Sister Kownacki read a message from retired Bishop Maurice Dingman of Des Moines, Iowa, expressing his sorrow that he could not physically cross the line and be arrested with them. Bishop Dingman, confined to a wheelchair because of a stroke last year, originally planned to join the demonstration but was told not to travel because of his health.

The arrest of the bishops marked the second time in history that any U.S. Catholic bishop was arrested for an act of civil disobedience and the first in protest against U.S.

nuclear policy. In 1964 Auxiliary Bishop Emerson Moore of New York was arrested in New York in a protest against South African apartheid.

Noting the lack of previous episcopal arrests, Bishop Buswell said in an interview before his action, "Maybe we're just late doing it."

Twelve other U.S. bishops and the major superiors of 92 Catholic religious congregations endorsed the May 3-5 peace action culminating in the demonstration and arrests. The action was co-sponsored by the Catholic peace organization Pax Christi USA and by Nevada Desert Witness, a Franciscan-sponsored peace organization which has conducted protests at the test site since 1962.

Prosecution of the arrested protesters was considered unlikely. The week before, the prosecutor for Nye County, where the test site is located, announced that the county did not have the manpower to prosecute.

"Nuclear weapons are not consistent with the message of Jesus," Bishop Gumbleton said in an interview before his arrest. He said his position as a bishop did not influence him in his decision—he was there simply "acting as a disciple of Christ."

The Nevada testing ground has been the site of hundreds of nuclear weapons tests since the early 1950s.



BISHOPS ARRESTED—Retired Bishop Charles Buswell (left) of Pueblo, Colo., and Auxiliary Bishop Thomas Gumbleton of Detroit are arrested after trying to enter the Nevada nuclear test site near Mercury, Nev. After concelebrating a Mass just outside the arms facility for about 250 anti-nuclear demonstrators, the bishops and Sister Mary Lou Kownacki, executive director of Pax Christi USA, led 98 of the protesters across the police line where all were arrested. (NC photo from Wide World)

Bishop Dingman's message, which Sister Kownacki read after the Gospel, said the demonstration was an effort "to help save the human race from total annihilation by a nuclear holocaust."

Bishop Gumbleton, who is national president of Pax Christi USA, in a statement at Mass compared the U.S.-Soviet arms race to "Jemmings heading for the sea."

"We must stop this madness," he said. "We cannot allow the arms race to propel us to physical and spiritual self-destruction. There is no longer, for me at least, any moral alternative. I must actively resist."

The demonstration marked the fourth anniversary of the pastoral letter "The Challenge of Peace: God's Promise and Our Response," issued May 3, 1983, by the nation's bishops.

"So far as our country's administration is concerned, the 'Challenge of Peace' is no challenge," Bishop Buswell declared at Mass. "Its moral demands have been ignored. The Nevada test site and its activity are proof of this fact."

Bishop Buswell said his plea was "one that becomes more urgent with each passing day: no more nuclear testing."

The demonstrators were all given citations for criminal trespass, but arraignment was not to take place until June. Organizers expected that the charges would probably be dropped before then because of the prosecution office's decision to halt prosecutions.

Capt. Jim Merlino of the Nye County sheriff's department, commander of about 40 officers at the scene to handle the demonstration and arrests, said he had been handling the anti-nuclear actions since they began in 1982.

He said he did not know if the demonstrators are having any effect, but "they're good people."

He said the demonstration organizers clear all details with the police beforehand,

telling them how many people plan to be arrested and checking with police on even minor logistics such as where those being arrested should put their personal belongings for safekeeping. "We can trust them and relax," he said.

In a telephone interview with National Catholic News Service several days before his arrest, Bishop Gumbleton said his decision to engage in civil disobedience was the result of "a gradual development in my thinking" over several years.

"All of this for me is a spiritual process," he said. He said that in giving days of recollection and participating in "faith-and-resistance" retreats, in which he often discussed non-violent resistance, "I had to face up personally to when is that time to resist."

His biggest concern in being arrested, he said, "is not with the civil authorities, but with the church and my role with the bishops. I want as much as possible not to be a point of division within the church. Yet I hear, from all the spectrums in the church, people saying they're grateful this is happening," he said.

"I know there's going to be that hostile reaction from some," he said, "but I hope to help people understand why some of us have to do this. We need to respect one another, and respect why we come to this."

Other bishops who endorsed the Nevada action were Bishops Joseph Fiorenza of Galveston-Houston, Texas; Leroy Matthiesen of Amarillo, Texas; Raymond Lucker of New Ulm, Minn.; Victor Balke of Crookston, Minn.; Joseph Vath of Birmingham, Ala.; John Snyder of St. Augustine, Fla.; Michael Kenny of Juneau, Alaska; Kenneth Untener of Saginaw, Mich.; Nicholas D'Antonio, vicar general of New Orleans; and Auxiliary Bishops Dale Melczek of Detroit, P. Francis Murphy of Baltimore, and Peter Rosazza of Hartford, Conn.

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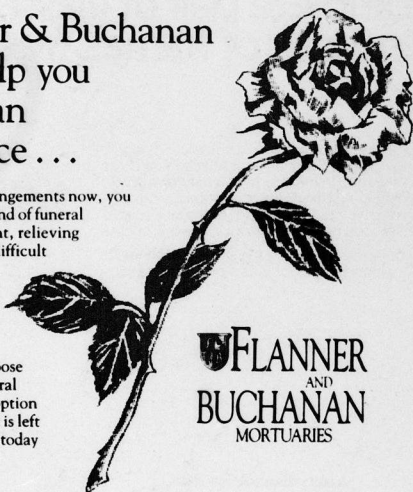
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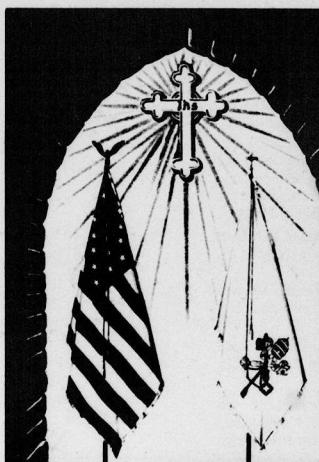
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Need your input for synod

by Dolores Leckey

Dear Reader:

I want you to write to me. Actually, I want to pass your thoughts on to the delegates who will participate in next October's world Synod of Bishops in Rome. But first you have to write to me. My two questions touch on a subject you know a lot about: your work. And they are sure to be questions discussed during the synod:

1. As a Christian, does your job, your career, your profession present you with ethical challenges or moral dilemmas?

2. Does your work contribute to the common good or to building God's Kingdom in some hidden or small way?

You'll find an address for me at the end of this article. By taking just a few minutes to share your insights, you can contribute to the effort currently under way in the church to better understand the place of faith in the marketplace.

The theme selected by the pope for the upcoming synod is "The Vocation and Mission of the Laity in the Church and in the World 20 Years After the Second Vatican Council."

Clearly, the workplace is a primary arena for what is termed the laity's mission to the world, that is, a place where the qualities that characterize God's Kingdom can be furthered: justice, freedom, peace, love.

Many laity see their careers in just such terms. For example, Henry who has worked for 30 years with a large industrial firm. He loves being a chemist and his laboratory is as familiar to him as his home.

But some months ago he realized that a substance he was experimenting with was being discarded into a nearby river; consequently the level of pollution was rising to deadly proportions. Multitudes of dead fish are testimony to Henry's deductions.

Henry thinks something can be done about the pollution, but it may cut into company profits. Six months ago Henry went to the management to suggest a corrective strategy. He was listened to politely but there has been no action.

Henry's conscience won't let him bury the problem. He's hoping to form a small reflection group with other concerned Christians to pray about and ponder the next step, and to draw on their collective strength.

The ethical challenges facing Christian workers today are many. In their jobs, people may be aware of merchants who overcharge and get away with it. Restaurant workers may see the exploitation of undocumented co-workers caught between the boss and deportation. Then there is the TV actor who faces a choice between no work or work that depicts humanity at its lowest level. Or, what about the construction worker forced to use shoddy materials by the company?

But perhaps no obvious ethical questions confront you in your particular occupation. Perhaps your major Christian challenge is one of relationships with clients, with co-workers, with casual acquaintances.

Christopher is in his first year of teaching junior high school English in a Catholic prep school for boys. The students are well-behaved and motivated. Still, the first weeks of teaching were filled with uncertainty for this brand new teacher.

Several more experienced teachers saw his difficulties and went out of their way to talk with him about the traumas they experienced the first year in teaching. The school's master of studies gave Christopher feedback on how much the students appreciated his fairness and hard work.

Without the interest and compassion of his co-workers, Christopher might have left teaching, dispirited and confused. But because of a caring community, a potentially fine teacher has not been lost.

Then there is the whole matter of "good work." Christian workers are expected to produce the best they're capable of.

As one thinks about life in the work place certain questions may occur, for example:

- ▶ How do I receive criticism of my work?
- ▶ Do I treat co-workers, students or clients as bearers of God's image?
- ▶ Do I pray for courage to work against injustice at work?
- ▶ Do I give myself to my work, eager to produce the best I can?

Those are my thoughts. I hope you will add to them by writing to me in care of: Faith Today, 1312 Mass. Ave. N.W., Washington, D.C. 20005. Your thoughts will make a difference.

Sincerely yours,

Dolores Leckey, Director,
U.S. Bishops' Laity Secretariat



Where's your church located?

by Fr. Herbert Weber

I was driving through a new section of a large city when I came upon a piece of undeveloped real estate. The attractive property with large trees and a little brook was conveniently located at the intersection of two major streets. Under the "For sale" sign the realtor had added, "Ideal location for a church."

I was not shopping for new property for a church building. Still, the sign made me think. Since the Second Vatican Council we have talked much about the church as the people of God and the active role its lay people. But I wonder how many people still assume that the church is only located where the building or parish center happens to be.

Lay involvement in the church is two-sided. Within the parish, laity are included in decision making, ministries at Mass and catechetical roles. But the work of the laity takes place elsewhere too. The church is located in the communities, work places and homes where people spend their time.

Those whose lives are fashioned with Catholic principles of justice and compassion, who are formed as people of God around the word in the Eucharist, carry their church with them wherever they go. They bring their Christian values into the businesses, homes and schools where they spend their time.

Our parish is located in a state university community, with faculty and students as part of the Sunday liturgy. A professor told me that some of her students from campus have been impressed to see her as a minister of the Eucharist at the Mass they attend.

(See LIVING, page 12)

This Week in Focus

This week Dolores Leckey invites readers to write to her about their experiences in bringing faith to bear on their lives outside the church—especially at work. Leckey, director of the U.S. bishops' Laity Secretariat, points out that this topic is one that the world's bishops are likely to discuss at the autumn Synod of Bishops in Rome.

Leckey's article includes several stories of people making an effort to incorporate faith into work life. One person is a chemist concerned about dumping toxic materials into a river in his community. Another is Christopher, whose first year in teaching is made tolerable by the concerted efforts of more experienced teachers who go out of their way to help him. Jane Wolford Hughes talks about a nurse who

chooses to work in a hospital emergency room, despite its many traumas, because he can bring the word of God to patients there in a special way. Hughes is a free-lance writer and religious education consultant in Detroit, Mich.

Father Herbert Weber says that lay involvement in the church is two-sided, involving work inside parishes and work outside the church building, as well. He tells of Frank, an auto mechanic who used his special talents to help others, especially the poor, during off-duty hours.

Father John Castellet points out how impressive the behavior of Christians was in Christianity's early years. Within three centuries, their behavior transformed the world, he says.

Religion in the work place

by Jane Wolford Hughes

Despite the air-filtering devices, the stench of burred flesh invaded the nurse's nostrils and sped to his churning stomach. Nursing was delicate and difficult given the raw body of the patient. However, even through the agony of pain, Tim's presence soothed the patient and gave him hope.

After three years with the burn center, Tim volunteered to serve in the trauma center of the city's central emergency hospital. Again he faced a demanding, unending chaos of brokenness. Most patients were victims of human or machine violence; mangled and torn at times they seemed almost not human. As the staff worked frantically, death was a common presence.

The rewards of those assignments were few. Tim could have chosen other assignments, for he was top notch in his field. So why these?

When asked, his reply was simple: "It is often discouraging, tiring, never without pressure but I stay because, in most instances, I'm the one to bring and be the word of God to the person. It helps them, and it helps me do what God wants me to do."

His insight is a reminder that each of us is an instrument of the creative power of God, who calls us to make the world a better place. In the service of God, all work is important, as the Second Vatican Council indicated by asking us to "take our earthly tasks with great seriousness" (The Church in the Modern World, 43). Or, as Jesuit Father Pierre Teilhard de Chardin said in "The Divine Milieu," God is "at the tip of my pen, my spade, my brush, my needles, of my heart and thought."

Those statements point to a way of viewing work in a different light for people who feel like nobodies doing unappreciated, boring jobs. When the values of faith are brought to it, any work is important.


She, a hairdresser, listens all day to people pouring



out their life stories. She could soothe them by appearing to agree with whatever they say. Instead, in her own gentle way, she gets people to think about the values they express, as well as to see the goodness that is in their lives.


In today's world, Catholics make corporate deci-

sions, work on assembly lines, develop new legislation, drive trucks, conduct scientific research and program computers. We are a cross section of America. In our work we encounter good and bad. If we really have faith, somehow we must bring it to everything we do.

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The Bible and Us

Giving the lie to old rumors

by Fr. John Castelot

Talk is cheap and often deceptive. St. Paul knew that, for he was a realist.

If he urged his people to imitate Christ, they would justifiably ask: "How? We have never seen him. How can we imitate someone we have never known?"

Paul's answer was, in effect: "You're right! You need a visible model. I'll try my best to live what I consider a Christlike life and you can imitate me."

This principle of imitation recurs often in Paul's letters and it turned out to be most effective in the spread of Christianity.

"You know as well as we do what we proved to be like when, while still among you, we acted on your behalf. You, in turn, became imitators of us and of

the Lord. . . Thus you became a model for all believers of Macedonia and Achaia" (1 Thessalonians 1:5-7).

In that quote it is a question of becoming a model of Christ for fellow Christians, other "believers." But Paul also was interested in projecting the image of Christ to all people, as is clear from another exhortation:

"In everything you do, act without grumbling or arguing. Prove yourselves innocent and straightforward children of God without reproach in the midst of a twisted and depraved generation, among whom you shine like the stars in the sky while holding forth the word of life" (Philippians 2:14-16).

"The word of life" of which Paul spoke is the living word of their Christian lives, a word which speaks

more convincingly and attractively than the spoken or written word.

For a long time Christians totally lacked material resources and were outlaws, members of a religion which Roman law had declared illicit. They had to keep a low profile to avoid provoking hostile reaction and violent persecution.

The only way they could reach people was by the quiet example of their lives. Yet by the beginning of the fourth century the powerful Roman Empire had become Christian. Amazing!

It came about as the result of Christians being Christians. Paul says they acted without grumbling or arguing, proving themselves innocent and straightforward and beyond reproach. These qualities were powerfully impressive.

And these qualities became a growing concern in the generations after Paul's death. The secrecy which surrounded Christian assemblies at that time gave rise to all sorts of wild rumors of disorderly conduct, orgies, even cannibalism.

This accounts for the concern in some New Testament epistles for selecting leaders who will "be well thought of by those outside the church" (1 Timothy 3:7). It also explains why there was a concern that others in the community behave in ways that might give the lie to the rumors.

As things turned out, more and more people became Christians, attracted by the virtues that made Christians model citizens and ideal neighbors: integrity, honesty, forbearance, forgiveness, helpfulness and compassion.

Education Brief

Bishops' synod on the laity can take a variety of approaches

The next Synod of Bishops, to take place in October in Rome, will provide a unique opportunity to give impetus to the role of the laity in the world and in the church. Within the perspective of faith, the laity should assume their responsibilities in the face of the cultural, educational, social, economic and political challenges that the present and future of Chile present.

—Pope John Paul II in Chile, April 2, 1987

It is probably easiest to see that lay people might fulfill a vital role in the world when they live in a society afflicted by extreme poverty, suspicion and violence. Such a society needs transformation.

Thus, on pilgrimage in Chile this spring, Pope John Paul II spoke of the "formidable force" that lay people can become by bringing their faith to their society and by humanizing the nation's life.

It is a message delivered by the pope in all parts of the world. In Chile, he made clear his hope that society's transformation could be achieved without further violence. Over and over he called on the people to believe that the power of love is stronger than violence, even when at first it doesn't seem to be. "The path of violence does not lead to real justice for oneself or for others," he said.

When October's world Synod of Bishops begins its discussions, the roles of lay people in the marketplace are expected to occupy a significant place on the

agenda. There are several ways to approach such a discussion.

► There is the question of how people preserve and foster their personal integrity in their jobs. Are they challenged to make difficult ethical decisions at work? What support do they need in this?

► Then there is the question of how lay people make their faith known in the places where they spend most of their time. How can they make it known that they are people of faith? What are some ways faith can be shared in the marketplace?

► Third is the question discussed here: How can lay people work from inside society to transform its structures and attitudes, and to create justice?

In September the pope will visit the United States. It is a long way from Chile, certainly. Yet challenges similar to the ones he raised there will likely be raised again. How can lay people make an impact in their society? What forms does violence take in society and how can it be eradicated? Can love become a formidable force for change?

What Do You Think?

- Think about the work you do, whether in a job or at home. Who are the people you encounter? What are your goals? How can you best be a person of faith in this situation?
- Are there people you know who face difficult ethical challenges in their work and who in some way need the support, understanding or assistance of others who share their values? How might this assistance be given?
- Father John Castelot discusses the special qualities that others found attractive among the first Christians. What were those qualities?
- Jane Wofford Hughes writes of a man named Tim who has chosen to work in a difficult part of his field. What are his reasons?

Living faith daily

(Continued from page 11)

Perhaps the students really should view her activities in reverse order. Maybe they should be inspired because a minister of the Eucharist from Sunday Mass lives out that faith as a caring professor who is fair and personable and dedicated to teaching!

Most people spend the bulk of their time in two places, at work and with the family. A third use of their time is in community commitments such as coaching Little League, working a pancake breakfast or volunteering at the hospital.

Let me give some examples of what I mean.

Chris and Tim are parents of three adolescents. Much of their "family time" is spent chauffeuring teens to and from games, friends' houses and church activities. To live out their vocation as parents, this couple occasionally gathers the offspring together to watch a movie that may require some discussion of values afterward or to work on a project that will benefit the community or the neighborhood. That family has been able to locate church in their own home.

Frank is a retired auto mechanic. For many years before his retirement, he found it necessary to work long days in order to support his large family. Yet he knew that his gift of auto care was something that he could use for others. During evenings and on weekends, he often helped neighbors and others from the community who had car trouble. He especially was willing to help those who had little money to spend on auto repair. The fact that Frank prayed daily probably gave him the strength to be generous with others. His service to others was prayer lived out.

It is a great challenge for the lay people of today's parishes to learn to see that the church can be located wherever they spend their time. As they discover this, only the limitations of creative planning can prevent laity from living out their vocations and ministries wherever they are.

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Children's Story Hour

Alfred Smith was a worker's politician

by Janaan Manternach

Al and his childhood friends enjoyed a cool swim in the polluted East River on hot summer days. There were no swimming pools and no air conditioning then.

Alfred E. Smith grew up in a crowded tenement on New York City's lower East Side more than 100 years ago.

His father worked hard so that Al and his sister could go to school. After his father's death, Al went to work at the age of 14 to support his mother and sister. That was the end of his schooling.

Times were hard then. There was a depression. Many could find no work. Even those who found work often suffered.

Al decided to try to do something to help workers and the unemployed. He knew how it felt to be poor. He also knew hard work.

As a young man, Al became active in local politics. He hoped to be elected to public office. Then he might be able to change laws to help working people live better lives.

About that time he met Catherine Dunn. They fell in love and were married in 1900. Al and Katie had five children.

By the time Al was 30, he was elected to the New York Assembly. People respected him because he worked hard, was honest and was a

real leader. They knew he was a good Catholic. He was proud of his faith and often was an altar server in his parish.

Ten years later the people of New York elected him governor of their state. He was re-elected three more times in the next 16 years. He fought for laws to make sure working people could work in safer factories and live in better homes. He pushed through laws for better schools, parks, beaches, roads and highways.

People all over the United States by now had heard of him. People felt he understood their problems and wanted to help them. They often called him the "common man" because he seemed so much like most hard working, honest Americans. Many people felt he would be a great president.

In 1928 the Democratic Party chose him to run for president. He campaigned hard. But he faced a difficult challenge because no Catholic ever had been president of the United States. Many Americans feared that if a Catholic became president, the pope would be the real ruler of the country.

Al argued that he could be a good Catholic and a good American. But he lost the election to Herbert Hoover.

Afterward Al found other ways to work for a better world, through business and writing. In 1939 Pope Pius XI honored him for his leadership as a Catholic layman. Al Smith died on Oct. 4, 1944, just five months after the death of his wife, Katie.



Crossword Puzzle

ACROSS:

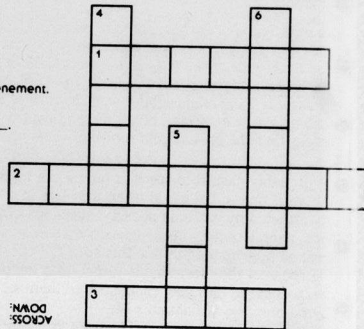
1. _____ E. Smith grew up in a tenement.
2. The Democratic Party chose him to run for _____.
3. He pushed through laws for better _____.

DOWN:

4. Al and _____ had five children.
5. Al and his friends enjoyed a swim in the East _____.
6. People respected him because he was a _____.

ANSWERS:

ACROSS: 1. Alfred 2. president 3. parks
DOWN: 4. Katie 5. river 6. leader



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the sunday readings

FIFTH SUNDAY OF EASTER

Acts 6:1-7
Psalm 33
1 Peter 2:4-9
John 14:1-12

MAY 17, 1987

by Richard Cain

It seems disloyal to dwell on the faults of our heroes—especially those of saints. But if we sweep their failings under the rug, we risk losing one of the most valuable things our heroes have to offer—their examples of how to overcome these faults.

This Sunday's first reading is a good illustration. Here we see the Christian giants of the New Testament engaged in, yes, a petty conflict. Over food! The Greek Christians complained that their widows were not receiving as much food from the Christian community as the Hebrew widows were.

Make a few substitutions—the number of guitar Masses in a parish compared to the number of Masses with organ and Latin hymns, for example—and the problem becomes all too familiar.

How did our heroes deal with the problem? To begin with, they took the problem seriously. They called the community together. They discussed the problem in an open way. They acknowledged their own limitations and called forth the gifts of the community to deal with the problem. Most importantly, they together sought God's perspective on the problem. They prayed.

Through this example, the true nature of communal conflicts becomes apparent. Conflicts are blessings. They draw us together and keep us on track. They force us to see ourselves as we really are. This means both facing up to faults we may have AND discovering gifts we have to deal with those problems. If it weren't for the conflicts, we might never discover the gifts.

The second reading, from the First Letter of Peter, describes the Christian community as a temple built out of living stones. In doing so, it quotes twice from the rich tradition of Old Testament symbols involving stones. The first quotation is from Isaiah 28:16. Here the prophet saw God as laying a stone in Zion. The reference was to the widely-held ancient myth that creation began when the watery chaos was capped by a stone on which the rest of the world was built. What Isaiah meant was that the temple in Jerusalem was the foundation for a new creation for God's people.

The second quotation is from Psalm 118:22. Here the image of a stone is used to symbolize Israel. For most of its history, Israel felt like a small stone kicked around by the great empire-building nations of Egypt, Assyria and Babylon. Yet God had taken this small stone, rejected by the worldly empire builders, and used it as the keystone in building God's own spiritual "empire."

The point of the letter is that the Christian community holds a similar position of importance in God's design. The foundation stone symbolizing the beginning of a new creation is Christ and the salvation he accomplished. The temple is the whole Christian community. The community becomes a new home for God through which God can become more visible to the world.

The letter goes on to recognize the fierce persecution facing Christians. Just as a stone can be a building block or an obstacle for people to stumble over, so the message of Christ is precious and useful to some while to others it is a problem to be gotten rid of.

But despite this persecution, Christians have an important role to fulfill in the plan of God: making the good news of God's great love known—and visible—to all.

The image of "going home" is a powerful one. But in this Sunday's gospel reading it takes on a power we can hardly imagine.

The reading is taken from Jesus' long farewell address in Chapters 14-17 of the Gospel of John. In this particular passage, Jesus announces that he is "going home" to the Father. There he will prepare a home where his followers will one day join him.

But Jesus is also "going home" in a deeper and more mysterious sense. Just as Jesus lives "in" the Father and the Father lives "in" Jesus, so through the Holy Spirit, God the Father and the Son will come to make their home "in" us. It is only in this way that we can do far greater works than Jesus did. For through us, Jesus can now work with millions of hands and hearts.

When I think of going home, I think of my parents' house, or maybe of heaven. It is awesome and humbling to realize that when God thinks of "going home," God thinks of you and me.

My Journey to God

Walk with Me Lord

Thank you Lord for the beginning of a new day to do with as I may. Help me Lord by showing the way not to hurt others with unkind words that I may do or say.

Help me to see your beauty in all that I behold. Let me see your face in the morning as the sun breaks for a new day.

Teach me to be kind and forgiving to others, as you have so generously forgiven me by dying on the cross.

Grant me the patience, Lord, to await your answer to the one prayer that I have prayed for so long.

Please be with all of my loved ones wherever they may be. Put your loving arms around them and protect them every day.

I need you, Lord, to help me to do my best in this complicated world. Let me be still and listen to your voice, as the wind whispers through the evergreen trees.

And last, dear Lord, forgive my every sin and fault in all the days gone past. The days ahead one by one I give to you, however long they last. Amen.

—by Dee Wilson

(Wilson writes: "The way I spend time with Jesus is by reciting this poem during the day and especially in the morning." She adds that the one prayer she has "prayed for so long" is for her two little grandchildren who have cystic fibrosis. She says that a way may be found to cure all the little children afflicted with this disease. Wilson is a member of St. Michael's in Greenfield.)

Send your prayers to: My Journey to God, P.O. Box 1717, Indpls., IN 46206.

the Saints

UBALD BALDASSINI WAS BORN OF A NOBLE FAMILY IN GUBBIO, ITALY, BETWEEN 1080 AND 1100. HE WAS ORPHANED IN HIS YOUTH, AND WAS EDUCATED BY HIS UNCLE, THE BISHOP OF GUBBIO.

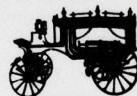
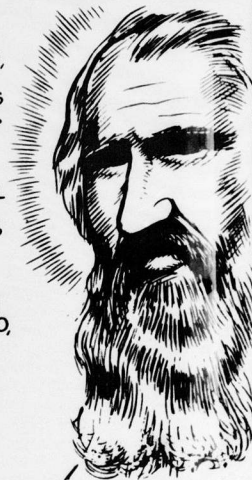
UBALD WAS ORDAINED AND WAS NAMED PRIOR OF THE CATHEDRAL. HE REFORMED THE CANONS, AND THEN LEFT A FEW YEARS LATER TO BECOME A HERMIT.

DISSUADED FROM THE EREMITICAL LIFE BY PETER OF RIMINI, HE RETURNED TO GUBBIO AND IN 1126 WAS NAMED BISHOP OF PERUGIA BUT REFUSED THE HONOR.

HE BECAME BISHOP OF GUBBIO IN 1129 AND PERSUADED EMPEROR FREDERICK II NOT TO SACK GUBBIO, AS HE HAD SPOLETO DURING ONE OF HIS FORAYS INTO ITALY.

UBALD WAS ILL THE LAST TWO YEARS OF HIS LIFE. HE DIED AT GUBBIO ON MAY 16, 1160, AND WAS CANONIZED IN 1192. HIS FEAST DAY IS MAY 16.

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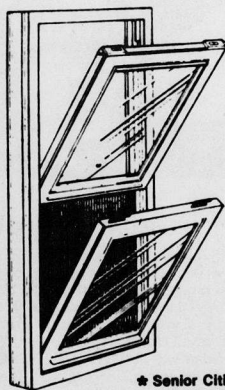
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Question Corner

Why kiss the altar?

The altar is the focal point of the Eucharistic celebration

by Fr. John Dietzen

Q My family finds your column in our archdiocesan newspaper very informative. We have a question about kissing the altar. Why is this done by the priest? Some do it after the last blessing at Mass and some do not. Is there some reason? (California)

A For us Catholics the altar is not only a piece of furniture. It is loaded with all kinds of precious symbolism.

Along with the pulpit, where the Word of God is proclaimed, it is the focal point of our meeting with God the Father in and through Jesus Christ. If the liturgy of the Eucharist is the central event which brings us to the Father "through him (Christ), with him and in him," the altar around which this happens holds for us a place of primary honor and dignity.

The General Instruction of the Roman Missal explains: "The altar, where the sacrifice of the cross is made present under sacramental signs, is also the table of the Lord. The people of God is called together to share in this table. Thus the altar is the center of the thanksgiving accomplished in the Eucharist."

The church extends this thought even further by referring to the altar not only as the place of renewing the sacrifice of Jesus, but as Jesus himself. He is the "altar" in which the sacrifice of the new covenant took place, and in whom that sacrifice is continually referred until the end of time.

The fifth Easter preface to the Eucharistic Prayer (which you can find in your missal) proclaims, "As he gave himself into your (the Father's) hands for our

salvation, he showed himself to be the priest, the altar and the lamb of sacrifice."

This is why the church sees the altar (not the crucifix, or even the tabernacle to reserve the Blessed Sacrament, which should be apart from the altar) as the central and focal point of those buildings where we gather to celebrate the Eucharist.

It is also why tradition has called for the bishop, priest and deacon to venerate the altar, usually with a kiss, at the start of each Mass.

Instructions for the Mass are clear about the priest and other ordained ministers kissing the altar at the beginning of the eucharistic celebration, as they enter the altar area. (General Instruction of the Roman Missal, Nos. 27 and 85)

As for the end of Mass, kissing the altar is either not mentioned at all (No. 57) or is called for "ordinarily" (No. 141). Obviously the priest is given leeway here, depending on circumstances.

Q I joined the Catholic Church when I was 14, was active a few years and then went through a period when I questioned everything. During this time I married a non-Catholic outside the church, at a justice of the peace.

I didn't know he did not want children until after we were married. We almost never had sex and a few years later we divorced.

When I returned to the church about five years after the divorce, the priest told me that if I felt the marriage was never valid I could receive Communion, but that my conscience must be free of doubt.

Now for the problem. For the past couple of years I've been seriously considering joining a religious

order. I believe I am called to that and have been receiving Communion and of course going to Mass regularly.

But I need to know where I stand. I am confused by the different views I've been given. (Kentucky)

A If you're reflecting accurately what you have been told, your confusion is understandable.

Perhaps the priest misunderstood your situation, but your marriage was unquestionably not valid according to Catholic Church law. As a Catholic you were obliged to be married before a priest for a valid marriage. According to your letter, you were not. So the marriage was invalid because of what is called defect of form.

(From your description it may have been invalid for other reasons, also, but that's another story.)

You have every right to the sacraments, including penance and the Eucharist. At least as far as your marriage is concerned, no obstacle exists to your entering a religious community.

Please talk with a priest you have confidence in, and perhaps write to a representative of the religious community in which you're interested. Tell them your situation and your desires. Good luck!

(A free brochure, "Infant Baptism: Catholic Practice Today," is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main Street, Bloomington, Ill. 61701.)

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

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Family Talk

Getting kids to mind parent

by Dr. James and Mary Kenny

Dear Dr. Kenny: How do you get kids to mind? I know this is a general question, but I seem to have problems from twos to teens. They don't do what I say, and sometimes even punishment doesn't work. Am I missing something? (New York)

Answer: What a nice straight letter. I like the fact that your question is general.

Of course children don't mind. That's what parents are for, to show children the right way to do and behave, to ready them for a happy and productive adulthood.

The word "discipline" means to teach. Good discipline means that you as a parent are successful at getting your point across, or that you accomplish your goal. Some parents mistakenly think of discipline as punishment. There is much more to discipline than punishment.

Too often when a parental lecture fails, the only other response parents can think of is to punish. When that does not work either, they blame the child for being irresponsible or disobedient. Actually, there are many more and better strategies parents can use to obtain compliance.

Modeling or example is the best way to teach or discipline. Whether you are concerned about a small child coming when called or a teen drinking, good parental example is a powerful tool.

Parents can exert physical control without being punitive. If a young child does not come when called, go get him and bring him in nicely. If a teen-age daughter stays out late at a party, do the same. They will learn that the parent follows through.

If the kids are shoving and fighting, separate them. Send one outside. That stops the squabble. If little ones are running through the house, grab the slowest one and hold onto him for 30 seconds. That will stop the race. You as parent are being effective at obtaining the desired result. You do not have to use your mouth and you can even be pleasant.

Charting is an excellent way to obtain good results. Industry and sports both keep statistics as a way to obtain what they want: a better work rate, or more rebounds and assists. Why shouldn't parents do the same?

A chart for room pickup might break the overall job into seven or eight smaller parts: bed made, floor picked up, dirty clothes in hamper, etc. Then give a point or smile face for each sub task completed by a certain time. Charting has the advantage of emphasizing the positive.

Perhaps the biggest mistake we parents make in discipline is giving too much attention to the behavior we want to stop. How many times have we heard the statement, "He's just doing that to get attention." Or, "The more I get after him the worse he gets." This

(See CHILD, page 17)

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Vatican Letter

Laity synod is not a synod of the laity

by Agostino Bono

The October world Synod of Bishops will discuss the role of the laity in the church and the world, yet no lay person will be a voting member at the synod. In the United States, Canada and Western Europe, the ordination of women is a major topic for many lay people, yet the issue probably will not receive much attention.

While at first glance these situations may seem ironic or an indication of church insensitivity, they are normal under the rules and regulations of the synod. Under canon law, the overwhelming number of voting delegates to the synod must be chosen from bishops. Canon law also allows for the selection of several priests who are officials of religious orders.

"It is a synod of bishops. I cannot change it into a synod of laity or a general assembly of the people of God," said Archbishop Jan Schotte, synod secretary general, at an April press conference on the upcoming synod.

Although ordination of women is a hot topic, technically it does not fall under the 1987 theme: "The Vocation and Mission of the Laity in the Church and in the World 20 Years After the Second Vatican Council."

Pope John Paul II and Vatican and synod officials have been explicit in saying that the role of the laity is restricted to non-ordained ministries. The working document for the synod, sent to the world's bishops in April, mentions discussion of ordained ministry only in terms of the need to clearly differentiate it from

non-ordained ministry, so that lay people can better understand their role.

The vast majority of the bishops' conferences answering a Vatican questionnaire on main issues to be discussed at the synod did not mention the ordination of women. "Few spoke of this in their answers," said Archbishop Schotte, the person responsible for compiling the answers. "Maybe many bishops realized that a synod on the laity is not the place to discuss all the problems of the church," he said.

This does not mean that the role of women in the church will not be discussed. But Archbishop Schotte and the working document frame the question within the tasks specifically assigned to the laity and the need to assure that there is no discrimination between men and women in these lay roles.

Individual bishops, however, can still raise the issue of female priests during synod debates if they wish. Right now, though, indications are that if this happens, it will not produce an in-depth discussion of the issue. Even if it did, the synod—on its own authority—cannot resolve the issue. "It is the role of the Synod of Bishops to discuss the questions on their agenda and to express their desires about them but not to resolve them or to issue decrees about them," says canon law.

Canon law allows the pope to give "deliberative powers" to a world Synod of Bishops, but this has not happened. The norm has been for popes to use synod suggestions as the basis for their own documents on the issues discussed.

Basically, the synod is a sounding board for advising the pope, who under canon law is empowered to choose the theme, determine the specific topics on the agenda and have the final say regarding synod suggestions.

Child discipline

(Continued from page 16)

holds true for foot-draggers on their way to school, noisemakers and procrastinators putting off the dishes, as well as adults trying to stop overeating or smoking.

Kids and other people will do what gains attention. It is an important rule of effective discipline to give youngsters attention for doing right, and to be brief and immediate in responding to any misbehavior. We need to catch our youngster right in the act of being good.

The two most important principles I know for good discipline and getting children to mind are these:

1. There is more to discipline than lectures and punishment. Use some of the other methods for obtaining compliance.

2. As much as possible, give attention to good behavior and treat bad behavior very briefly. Ignoring is not doing nothing. It is a powerful way to get rid of certain behaviors. Behavior of any kind, including misbehavior, will not continue long without attention.

Good luck.

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ENTERTAINMENT

Viewing with Arnold

The dilemma of research on animals

by James W. Arnold

Monkeys have been surefire movie entertainment since Tarzan and the new reel features of Lew ("Monkeys is the craziest people!") Lehr, and there are enough of them being cutsey in "Project X" to make you want to cancel your subscription to *National Geographic*.

But "Project X" was meant to be more than just another silly ape movie. It is for all the folks who wept when Kong fell off the Empire State Building, a victim of love. Or even for those (like me) who have a meaningful relationship with a dog or cat. It raises again the moral dilemma of scientific research on live animals, and I do so with passion, if not sophisticated argument.

Capable Matthew Broderick is back as Jimmy Garrett, a free-spirited pilot whose troubles with authority land him duty at a base in the Everglades, serving as a sort of major domo to a platoon of chimpanzees. The Air Force is training the chimps with flight simulators and computers to fly airplanes. (You'll recall the first American in space was a chimp.) Jimmy, a gentle Franciscan type, relates well to the animals, and gives them all humanizing nicknames, as his buddies look the other way.



But he's soon to learn that the apes, once trained, are doomed. They're exposed to massive radiation to see how long they can continue to function as "pilots" before they die. Thus the military scientists hope to learn if human bomber pilots, flying through atomic weapon radiation, can survive long enough to get to Russia.

Once Jimmy makes his decision—this is wrong, and I'm not going to do it anymore—the message takes second place to the suspense drama of saving the chimps. Let's say only that what happens is completely incredible but wonderfully moving if you like underdogs or are sentimental about animals. That certainly includes most children. One doesn't always demand realism in movies; often magic is better. The final sequences of "Project X" fog the mind but enthrall the eye and spirit.

Writer Stanley Weiser stacks his anti-animal research case like a master. The story follows an adorable young chimp from his wild paradise-like habitat in Africa, where he's tranquilized and caged, through his journey to America and arrival at the psych lab at the University of Wisconsin. A shipper takes a liking to him and sends him there instead of to cancer research at Johns Hopkins. It's almost like a chimp version of "Roots."

A pretty graduate student (Helen Hunt) befriends him and gives him a name, Virgil, in and shirt and diaper, he quickly learns sign language and develops like a smart, sensitive but



"PROJECT X"—A highly intelligent chimpanzee named Virgil becomes involved with a young Air Force pilot assigned to a top secret military training program in "Project X," a Twentieth Century Fox release. The U.S. Catholic Conference calls this good family entertainment and classifies it A-II.

speech-deprived child. When her grant money runs out, the anguished girl thinks she's sending him to a Texas zoo. Thus later, when Jimmy pleads for help, she's irate and flies down to help save Virgil from a nasty fate.

The movie encourages, shamelessly, all our tendencies to humanize the animals, so that when the time comes for the walk down the hall to the ominous experimental lab, it's like a sentence of death for a beloved family pet, if not a favorite child. And for what? To save suffering humanity (as it sometimes is)? No. It's to help incinerate the Russians, just in case.

Chimps are, of course, a lot like humans, but they can't perform all the intellectual prodigies demanded of them here, including understanding what is happening to them before it happens. The illusion that they can is marvelously created, and with monkeyshines humor, by the crew working with director Jonathan Kaplan ("Heart Like a Wheel"), especially animal coordinator Hubert Wells. The flight simulations, set to James Horner's music, are equally seductive.

As the resident softy in my house, I'm all for Kaplan's film, although I'm also aware of the tough arguments on

the other side. "Project X," as a slick popular movie, may be almost as effective as "Planet of the Apes" in winning support for the pro-animal cause. As for the grim reality of primate research, there was Frederick Wiseman's superb but little-seen documentary, "Primate," which also dealt with Air Force flight research.

Creatures like Virgil can't really stop and say, "Hey, my life is important. To me, anyway." But we know that they want to live, and fear pain. "Project X" is a fable that reminds us that, in St. Francis's sense, they are our brothers, and we owe them.

(Monkey comedy-drama with a disturbing edge; slick entertainment for all ages.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

River's Edge	O
The Allnighter	O
My Demon Lover	O
Creepshow	O

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

TV special examines 'Scared Straight' 10 years later

by Henry Herx and Tony Zaza

When "Scared Straight!" was broadcast nearly 10 years ago, it occasioned a national controversy over a prison program which had convicts showing juvenile delinquents what could happen to them by demonstrating the horrors of life behind bars.

The documentary went on to win an Oscar and an Emmy among more than 20 other awards here and abroad. But sociologists and educators remained divided about the effectiveness of New Jersey's Rahway State Prison program and the wisdom of showing it on national television.

Rarely does television look back and try to assess what it has wrought. Here is one time in which it does and, even more, does it extremely well in "Scared Straight! 10 Years Later," a two-hour special airing nationally on a syndicated network of local stations between May 15 and June 19.

The broadcast consists of the original program hosted by Peter Falk, and an update of what has happened since, hosted by Whoopi Goldberg.

The original program as well as the update has an advisory for parents that the program is not intended for children. Take this seriously because the language used would curl the ears of a drill sergeant and the realities of life behind bars is not for those innocent of the aberrations of the adult world.

The original program remains as strong as when it first aired. A group of 17 juvenile offenders aged 15-17 are followed through the three hours of their visit to Rahway. They spend the first hour being shown the cells and the prison routine.

That's bad enough, but what's worse is spending the next two hours locked up with a group of inmates whose purpose is to show how mean and tough they are and how vulnerable the juveniles are in what they are made to realize is a potentially dangerous situation.

The convicts are in a state of controlled rage and the youngsters are demonstrably cowed and teary-



"ALMOST PARTNERS"—Grandmother Aggie (Mary Wickes) lends support to 14-year-old Molly McCue (Royana Black) in the mystery-adventure "Almost Partners," airing on Saturday, May 16 on PBS.

eyed. It's prison psychodrama that's very effectively staged and forcefully performed by the inmates.

Under a constant barrage of four-letter words, the teen-agers listen to the realities of what happens to

young offenders sent to prison—homosexual rapes, murders, beatings and suicides.

The original program tried to show the effect of these shock tactics by interviewing the juveniles before and after the experience. Before they are cowed and full of bravado, but three months later the subject of prison is no joking matter and only one of the 17 has had any trouble with the law. Much more interesting, however, is seeing them a decade later in their mid-20s. One is in prison for a drug offense and one has been in and out of county jails on similar charges. Neither is quite clear why their Rahway experience didn't help them.

The others turned their back on petty crime and entered the working world, got jobs, married and settled down. They all assert that the Rahway program made them think about the consequences of their delinquency and how stupid it was to risk being sent to prison.

Of the nine inmates who scared them straight, most got out on paroles but again broke the law and are back in prison. There is only one who has made good on his parole.

They're not sure why they couldn't follow their own advice, but as the former juvenile delinquents have affirmed, it was good advice. The Rahway program is not the answer to the problem of juvenile crime, which is rooted in poverty, broken families and other social conditions.

But, as shown here, it can have some limited effect on young offenders. The convicts in this program at Rahway are doing something socially constructive and should be supported.

It's another question, however, whether they should be invited into the family circle to demonstrate the terrors of prison life. Parents should think carefully about who in the family is old enough to see the program. It's definitely not for pre-teens.

Produced, written and directed by Arnold Shapiro, "Scared Straight! 10 Years Later" is an excellent piece of television journalism for adults.

Mission societies distributed \$130 million in '86

by John Thavis

ROME (NC)—An increase in worldwide contributions allowed Vatican mission societies to distribute more than \$130 million in 1986, most of it in Africa and Asia, according to church officials.

Meanwhile, 1986 mission contributions, which are being allocated this year, increased by about seven percent.

The figures were made available during a May 4-9 meeting of church mission societies at Rome's Urban University. They showed that in 1986, as in past years, contributions by U.S. Catholics accounted for about half the total—far more than any other single nation.

The Society for the Propagation of the Faith, the largest of the Vatican's three mission societies, said that 50 percent of its allocations went to Africa and another 36 percent to Asia.

Msgr. Fernand Franck, secretary general of the society, said contributions to the society rose from about \$88 million in 1985 to about \$95 million in 1986.

He said U.S. contributions reached about \$47 million last year. Much of the increase shown in other countries and expressed in U.S. dollars, however, reflects the declining value of the dollar rather than increased giving in local currencies, he said.

Figures for the other societies, Holy Childhood and St. Peter Apostle, were not immediately available. In recent years, they have together distributed about \$40 million in aid.

Cardinal Jozef Tomko, head of the Congregation for the Evangelization of Peoples, which oversees the mission societies, outlined the main categories of mission spending in a talk to open the meeting:

► More than 900 missionary dioceses received between \$30,000 and \$50,000 each.

► The more than 16,000 major seminarians in mission territories received study grants ranging from \$700 to \$1,200; the 38,000 minor seminarians received slightly less.

► Just under \$30 million was allocated for seminary construction and maintenance.

► The \$13 million in subsidies to some

270,000 missionary catechists was "far short of what is sufficient."

The diocesan spending includes expenses of 51,000 priests, 140,000 nuns, nearly 10,000 medical centers and 12,300 schools.

In addition, Cardinal Tomko said, emergency spending was allocated for victims of famine, drought and earthquakes. He cited the recent earthquake in Ecuador and a toxic gas eruption in Cameroon as examples.

Pope praises mission support

by John Thavis

VATICAN CITY (NC)—Pope John Paul II expressed thanks for Catholics who have contributed, often "in silence and anonymity," to help meet the rising costs of church missionary efforts.

The pope said the costs of educating seminarians, priests and religious had shown particular increases throughout the world. He told officials of the church's mission aid societies May 8 that thanks to their "zeal" in promoting contributions, the needs have been met "in a satisfactory way."

"Let us thank the Lord together, who has kindled in so many souls such a willingness to give, even in silence and anonymity," he said.

The pope said missionary activity was a "precise and formidable responsibility" of the church. "Woe to us if we don't evangelize," he said. "We must continue with courage and with trust in our evangelizing task, even if the times are perhaps more difficult than in the past."

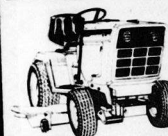
The pope said the duty to evangelize was made clear in Christ's injunction to the apostles, to "go and make disciples of all nations."

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Alien amnesty begins

Reagan asked to keep families intact

by Laurie Hansen

WASHINGTON (NC)—A yearlong federal alien legalization program began May 5 with the U.S. bishops asking President Reagan to ensure that alien families are not split up and with immigrants lining up at many new church-run legalization centers nationwide.

Immigrants also attended parish informational sessions on the legalization process. Lay volunteers, clergy and Religious—some fluent in Spanish, Italian, Polish, Creole, Chinese, Korean and Tagalog—answered applicants' questions about eligibility and began to pre-register those who appeared to qualify.

In Washington, an official of the U.S. Catholic Conference testified before the House Budget Committee April 30 that the Reagan administration decision to spend nothing to implement alien legalization shows a lack of commitment to the law.

In a letter to Reagan dated May 4, Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops, said he decided to write "because of your longstanding concern regarding the importance of the family."

He said without Reagan's intervention "we feel that lack of a national policy will surely result in the separation of families."

The 1986 immigration law allows aliens who have resided illegally in the United States since before Jan. 1, 1982, to apply for legalized status. It also fines employers who hire illegal aliens.

Church officials have expressed concern that families will be split up when some aliens qualify for legalization but their spouses do not in cases where the spouse came to the United States since 1982.

In many cases immigrant wives and their children have followed the male breadwinner to the United States after he has found employment in this country.

On the first day of the legalization program, Archbishop Mahony tried to allay concerns of aliens lined up for legalization assistance and said he had called for a halt to immigration raids.

The archbishop told reporters at St. Vibiana's Cathedral in Los Angeles that "to reduce fear and anxiety we have called for a halt to immigration raids until this first phase of legalization is over."

The cathedral is the site of one of 11 processing centers throughout the Archdiocese of Los Angeles opened by Catholic Charities May 5.

Some 120 Catholic parishes and community centers in the Archdiocese of Los Angeles have been pre-registering aliens seeking legalization since last year. As of May 1, the archdiocese had pre-registered 297,849 aliens, said Rosa Sipier, head of the archdiocese legalization program.

In the Diocese of Brooklyn, N.Y., Father Ronald Marino, diocesan director of legalization, said in a May 8 interview that 5,000 immigrants pre-registered for legalization at informational sessions held in eight parishes in the first three days of the program.

The diocese, expecting to process more than 100,000 aliens in the upcoming year, has trained priests and volunteers answering legalization questions at 220 sites. Information is available in Spanish, Italian, Polish, Creole, Chinese, Korean and Tagalog, an official language of the Philippines, the priest said.

Three diocesan priests, all from Ireland, surprised Father Marino by announcing to him they are illegal aliens. Like many of their parishioners, they will apply for legal residency through diocesan channels, he said.

Brooklyn Bishop Francis J. Mugavero announced May 4 he had appointed Auxiliary Bishop Rene A. Valero as head of a commission to investigate instances of people over-

charging or otherwise taking advantage of aliens seeking legal status.

In the Archdiocese of Chicago, Cecilia Munoz, legalization project director for Catholic Charities, said 2,000 aliens have pre-registered for legalization at 12 parish-sponsored informational meetings since May 5.

The archdiocese has made a commitment to the "significant number" of aliens who will not qualify for legalization, she said. "Exactly what we're going to do for them is still under discussion. That is the hard part."

The new law offers hope and opportunity to some, but "major new vulnerability to many others," said Archbishop James A. Hickey of Washington as he announced the opening of four legalization sites in metropolitan Washington May 1.

Undocumented workers fear "arbitrary and unfair firings, massive deportations, the tearing apart of families, the loss of schooling for children and other services," said Archbishop Hickey.

Seventy to 80 percent of aliens in the Washington area may not qualify for legalization, said John Carr, archdiocesan secretary for social concerns. Many arrived after the 1982 deadline.

The Washington metropolitan area is home to an estimated 70,000 to 150,000 Salvadoran immigrants in addition to large numbers of aliens from other Latin American countries as well as African nations.

Also in Washington, Gilbert Paul Carrasco, director of immigration services for the U.S. Catholic Conference's Migration and Refugee Services, called "zero funding of legalization" the "most telling imbalance" in recent Immigration and Naturalization Service budget proposals.

Testifying before the House Budget Committee April 30, Carrasco said the Reagan administration decision to spend nothing to implement legalization shows a lack of commitment to the law.

The legalization program is to be funded by charging aliens application fees. The cost is \$185 per adult and \$50 per child up to a maximum of \$420 per family.

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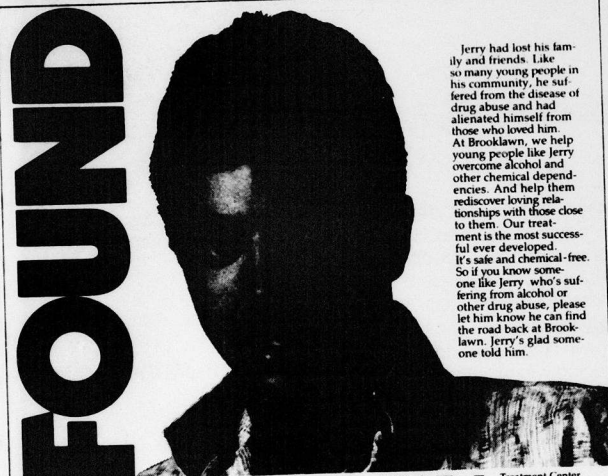
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ALIENS APPLY—Lining up outside the Immigration and Naturalization offices in downtown Los Angeles (top) and Miami (below), people wait to apply for amnesty under the new immigration law. The law will allow aliens who have been in the United States before Jan. 1, 1982 to apply for legal resident status. (NC photos from UPI)

Priest feels 'double pain' at Nicaraguan funerals

by Tracy Early

NEW YORK (NC)—A Maryknoll priest serving as co-pastor of a parish in Nicaragua said as a U.S. citizen he feels a "double pain" when conducting funerals for young men killed in military clashes with U.S.-backed Nicaraguan contras.

Maryknoll Father Daniel P. Driscoll said in an interview that in a little over a year he has conducted three such funerals.

"That brings the war very close," he said of the funerals. "It is extremely sad to look at the casket and to realize that I know where the bullets came from."

Father Driscoll, former director of the justice and peace office at Maryknoll headquarters, was interviewed in New York shortly after returning to the United States for vacation.

He said that he and a Maryknoll associate, Father Thomas Gockler, were co-

pastors of Esquipulas, a town in the Diocese of Mantagala. The war has not yet moved into that area, he said, but many men from there serve in the military.

"The most disgusting thing is that people here (in the United States) are being told (that the contras are) stopping communism, and really they're 'stopping' Catholics," he said. "They're killing Catholics; they're not killing communists."

He said the head of the diocese, Bishop

Carlos Santi, a Franciscan who was born in Italy in 1921 and therefore grew up knowing life under the Italian dictator Benito Mussolini, was "annoyed" when people called the Sandinistas totalitarian.

Father Driscoll said the bishop did complain about Sandinistas recruiting for the military at church events, and that was stopped. And in some individual cases of military people abusing human rights, he said, protests by the bishop have led to investigations and sometimes to convictions of the offenders in military courts.

Father Driscoll said the Sandinistas had been carrying out a program of land reform in his area, not only setting up cooperatives but also arranging for technical help, seed and credit.

"They're serious about making it work," he said. "And there are no political strings attached. I worked in Venezuela for 12 years, and there getting a job depended on having a membership card from the party that was in power."

Father Driscoll said a few young men from his parish, fewer than 10, were known to have joined the contras. He said he did not know their motivation, but that most complaints in the area centered on economic problems, particularly not being able to find as many goods in the stores as in the past.

But he called "hopeful" the efforts of Nicaraguan government officials "because they are seriously trying to help the people."

"Are there elements of Marxism?" he asked. "They are giving land to poor people. Is that Marxism or is it the acts of the apostles?"

League says texts violate parental rights

CINCINNATI (NC)—Making public school pupils participate in "objectionable state indoctrination" that is offensive to their parents' religious beliefs violates guarantees of religious freedom, according to the Catholic League for Religious and Civil Rights.

The Catholic League commented in a friend-of-the-court brief filed with the 6th U.S. Circuit Court of Appeals in Cincinnati in a case involving Tennessee parents who objected to public school reading materials.

A federal district court in October ruled in favor of the parents, saying their religious rights had been abrogated by the public school system in Hawkins County, Tenn. The lower court said the school system should find an alternate way of teaching reading without threatening the students' right to public school education.

The league asked the appeals court to affirm the lower court ruling.

"The reading instruction which the state

requires undermines and violates the plaintiffs' parental religious rights," the Catholic League argued in its brief.

"The action of the state in this case forces the parents either to surrender their children to participation in objectionable state indoctrination or to forfeit all public education benefits," it said.

"The state has no power to override parental authority in the teaching of values to children" and "may not override parental religious objections in order to indoctrinate children in ideologies which the state prefers," the league stated.

The parents protested themes and materials in the school readers and teacher supplements. Objections involved such items as an excerpt from "The Diary of Anne Frank" suggesting that belief in any religion is better than belief in no religion, the presentation in "The Wizard of Oz" of a "good" witch, and other literature dealing with feminism, pacifism and evolution.

The Catholic League said that "parents have a constitutional right to remove their children from public school instruction or activities which intentionally indoctrinate children with values offensive to the religious beliefs of the parents." It said the school system had sought to suspend students who failed to attend the reading instruction.

In the public school, "the state immerses the children in the reading program and commands a verbal and mental response from the children," the league said.

Children are required to take part in such reading program activities as discussion of personal feelings and beliefs, role-playing, and directed mental imagination, it said. Therefore, "the state forces the student to become both a recipient of indoctrination and a tool in the indoctrination of other children," the league said.

The textbooks involved were from the Holt, Rinehart and Winston "Holt Basic Readings" for grades one through eight.



Carpet Column

JIM O'BRIEN

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Q: Does this make carpet stain proof?

A: No. Absolutely not. No carpet is stain proof.

Q: How is the new technology applied?

A: Some are applied topically, after the carpet is manufactured, and one is built into the fiber before it is made into carpet.

Q: What stains does it resist?

A: Most common household stains such as wine, cherry punch, juice, pet and baby stains, blood, grease, oil, lipstick, etc.

Q: How are these stains removed?

A: Follow the instructions as spelled out in literature available from the manufacturer of the fiber or stain resistant treatment. Most stains can be removed by blotting with water and a mild detergent.

Q: What stains will it not resist?

A: The new treatments do not resist iodine, acne medication, bleaches, alkaline drain cleaners, acid toilet bowl cleaners, plant fertilizers, carbon black (soot), insecticides, furniture polishes, some dyes, and DMSO.

Q: Will stain resistance decrease over time?

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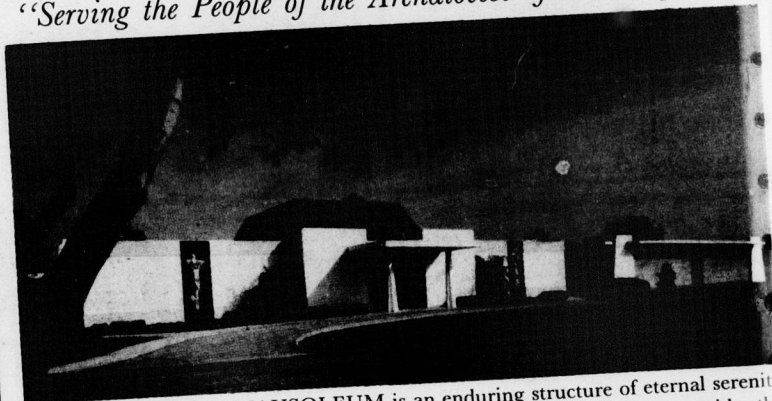
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the active list



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

May 15-16

The CYO of St. Lawrence Parish, Lawrenceburg will hold a Garage Sale. Call 812-537-0291 for donation pickup.

St. Margaret Mary Parish, 2405 S. 7th St., Terre Haute will sponsor a Rummage Sale from 8 a.m.-4 p.m. on Fri. and from 8 a.m.-1 p.m. Sat.

May 15-16-17

A Charismatic Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

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

St. Roch Parish, 3603 S. Meridian St. will hold a Fiesta at 5 p.m. Fri., at 3 p.m. Sat. and at 12 noon

Sun. Cash awards, carnival rides, beer garden. For tickets call 784-1763.

May 17

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

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

The pilgrimages to the Shrine of Monte Cassino sponsored by the Benedictine monks of St. Meinrad Archabbey continue at 2 p.m. CDT.

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

An Indianapolis area Pre-Cana Program will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 236-1596.

The Women's Club of St. Patrick Parish will sponsor a Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.25.

Msgr. Charles Ross will celebrate noon Mass at St. Pius X Church in honor of the 50th anniversary of his ordination. A reception will follow in Ross Hall.

St. Catherine Parish, 2245 Shelby St. will sponsor a Card Party and Chicken Noodle Dinner beginning at 12 noon. Dinner \$3.25, card party \$2.

May 18

South Central Separated, Divorced and Remarried Catholics Organization (SDRC) will hear Father James Farrell speak on "The Annulment Process" at 7 p.m. in St. John the Apostle Church, 3410 W. Third St., Bloomington. For information call Patrick Fitzgerald 812-336-1500.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for a program by counselor William Cook on "Surviving Single Parenthood." For information call 236-1596 days or 844-5034 or 291-3629 evenings.

May 19

The Archdiocesan Board of Education will meet at 7 p.m. at St. Bartholomew Parish, Columbus.

The Office of Worship will sponsor an RCIA inservice day on "People to Serve You" from 9

a.m.-3:45 p.m. at Beech Grove Benedictine Center.

May 20

The Monthly Catholic Cemetery Mass will be celebrated at 2 p.m. in St. Joseph Chapel.

The Catholic Widowed Organization will hold a support meeting at 7 p.m. for the recently bereaved, followed by a regular meeting at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St.

The Mary Series concludes from 7:30-9 p.m. at Alverno Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

Cardinal Ritter High School Music Department will present its Spring Concert featuring the Auxiliary Corps, Band, Choir, Girls Ensemble and Ritter Singers at 7:30 p.m. in the gym. Admission \$1.

May 21

St. Lawrence Parish, Lawrenceburg will sponsor its first annual Day of Recollection for men and women over 50, conducted by Father Thomas Carey.

The NCOW will meet beginning at 9:30 a.m. at St. Paul the Apostle Parish, Greencastle for Mass, installation of officers, brunch and meeting.

May 22-23-24

A Retreat for Compulsive Overeaters will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

May 23

Holy Trinity Parish will sponsor a 500 Dollar/Prize Award from 8-11 p.m. in Boekhold Hall, 302 N. Holmes. Jack Brinks Orchestra. \$5/person. Tickets available at the door or call Gus or Ann Powell 241-4223 or the rectory 631-2939. Security provided.

May 23-24

St. John Parish, Starlight will hold its 9th Annual Strawberry Festival from 11 a.m.-9 p.m. Sat. and from 8 a.m.-6 p.m. Sun. Food, entertainment, contests, games.

May 24

The May pilgrimages to the shrine of Our Lady of Monte Cas-



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sino sponsored by the Benedictine monks of St. Meinrad Archabbey continue at 2 p.m. EDT.

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

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

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15

p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 a.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Rd., 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Vatican official is 'impressed' with U.S. deacons

by Patricia Hillyer

DENVER (NC)—A top Vatican official praised the U.S. permanent diaconate program after studying it in Denver April 27-May 3.

"I'm very impressed with the spirituality of the men and their readiness to serve," said Archbishop Lajos Kada, secretary of the Vatican Congregation for the Sacraments. "I can better appreciate the important role they play in the lives of God's people," he added.

Archbishop Kada spent his first four days in Denver at the convention of the National Association of Permanent Diaconate Directors, which brought together about 200 leaders of diocesan permanent diaconate programs.

He spent the last three days in in-depth study of the Denver archdiocesan diaconate program. At the time of his visit Denver had 84 permanent deacons and 14 preparing for ordination in mid-May. Among those he met with were deacons, their wives, candidates for diaconate, directors of the deacon program, the professors in the deacon formation program, and parish priests who utilize deacons.

Archbishop Kada attended the convention at the invitation of the U.S. bishops, in response to concerns expressed by his congregation regarding the rapid growth of the permanent diaconate in the United States and the quality of the U.S. screening processes and theological and spiritual formation programs.

U.S. dioceses have taken a strong lead in developing the permanent diaconate since it was restored in the church 17 years ago. The United States has nearly 8,000 permanent deacons, about three-fifths of the world total.

Samuel Taub, a permanent deacon and executive secretary of the U.S. bishops' Committee on the Permanent Diaconate, said the bishops felt the best way to ease Vatican con-

cerns about the U.S. program was to invite Vatican officials "to come see for yourselves."

The theme of this year's national convention was "Spirituality—The Keystone of the Diaconate."

Archbishop Kada said the spirituality of a deacon is more complex than that of a priest because a deacon must fulfill the roles of husband, father, professional and minister. "I think he must be an inspirational family man and an inspirational professional before he becomes a deacon," the archbishop said.

He said he was impressed by the "joint spirituality" of deacons and their wives. "I have found that the wives play a very important role," he said.

Convention participants were challenged to develop the theology and spirituality of the diaconate, still emerging from its experimental stages as a newly restored church ministry.

In a business session the participants passed a resolution asking the U.S. bishops to advocate the admission of women to the permanent diaconate. Other resolutions they passed called for an easing of rules against remarriage of widowed deacons, permission for deacons to anoint the sick in extreme cases, and better structures and procedures to handle situations that arise when a deacon moves from one diocese to another.

Archbishop J. Francis Stafford of Denver, in welcoming remarks to the convention delegates, said he was "thoroughly committed to the diaconate ministry" and "impressed by the quality" of those in diaconate, but he thinks the theology must be deepened.

"I don't think we have a very profound theology of the diaconate," he said. "That's obviously due to our lack of experience. Throughout the centuries we've not had the permanent diaconate" to build experience

and reflection on. "We need a deeper understanding of the theology."

The keynote speaker at the convention, spiritual writer Father Edward J. Farrell, said deacons must learn the "incredible power" that comes from total "abandonment" to God.

"Abandonment is not negative—it is a beautiful word of human freedom," Father Farrell said. He called Mary's submission to God's will the model for deacons. "And the great diaconate prayer is her Magnificat," he said.

Bishop William Skylstad of Yakima, Wash., chairman of the bishops' committee on the permanent diaconate, said in an

interview with *The Denver Catholic Register*, archdiocesan newspaper, that the diaconate is becoming a more positive influence in the U.S. church every year.

One of the key U.S. diaconate issues now is setting procedures and standards to deal with American mobility, Bishop Skylstad said. "We are such a mobile society that the frequent moving of permanent deacons raises many questions and concerns," he said.

At the formation level, the bishops may need to agree on a training program meeting the basic needs of all dioceses, while leaving room for specialized formation in each diocese, he said.

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CORRECTION

Vatican official is 'impressed' with U.S. deacons

by Patricia Hillyer

DENVER (NC)—A top Vatican official praised the U.S. permanent diaconate program after studying it in Denver April 27-May 3.

"I'm very impressed with the spirituality of the men and their readiness to serve," said Archbishop Lajos Kada, secretary of the Vatican Congregation for the Sacraments. "I can better appreciate the important role they play in the lives of God's people," he added.

Archbishop Kada spent his first four days in Denver at the convention of the National Association of Permanent Diaconate Directors, which brought together about 200 leaders of diocesan permanent diaconate programs.

He spent the last three days in in-depth study of the Denver archdiocesan diaconate program. At the time of his visit Denver had 84 permanent deacons and 14 preparing for ordination in mid-May. Among those he met with were deacons, their wives, candidates for diaconate, directors of the deacon program, the professors in the deacon formation program, and parish priests who utilize deacons.

Archbishop Kada attended the convention at the invitation of the U.S. bishops, in response to concerns expressed by his congregation regarding the rapid growth of the permanent diaconate in the United States and the quality of the U.S. screening processes and theological and spiritual formation programs.

U.S. dioceses have taken a strong lead in developing the permanent diaconate since it was restored in the church 17 years ago. The United States has nearly 8,000 permanent deacons, about three-fifths of the world total.

Samuel Taub, a permanent deacon and executive secretary of the U.S. bishops' Committee on the Permanent Diaconate, said the bishops felt the best way to ease Vatican con-

cerns about the U.S. program was to invite Vatican officials "to come see for yourselves."

The theme of this year's national convention was "Spirituality—The Keystone of the Diaconate."

Archbishop Kada said the spirituality of a deacon is more complex than that of a priest because a deacon must fulfill the roles of husband, father, professional and minister. "I think he must be an inspirational family man and an inspirational professional before he becomes a deacon," the archbishop said.

He said he was impressed by the "joint spirituality" of deacons and their wives. "I have found that the wives play a very important role," he said.

Convention participants were challenged to develop the theology and spirituality of the diaconate, still emerging from its experimental stages as a newly restored church ministry.

In a business session the participants passed a resolution asking the U.S. bishops to advocate the admission of women to the permanent diaconate. Other resolutions they passed called for an easing of rules against remarriage of widowed deacons, permission for deacons to anoint the sick in extreme cases, and better structures and procedures to handle situations that arise when a deacon moves from one diocese to another.

Archbishop J. Francis Stafford of Denver, in welcoming remarks to the convention delegates, said he was "thoroughly committed to the diaconate ministry" and "impressed by the quality" of those in diaconate, but he thinks the theology must be deepened.

"I don't think we have a very profound theology of the diaconate," he said. "That's obviously due to our lack of experience. Throughout the centuries we've not had the permanent diaconate" to build experience

and reflection on. "We need a deeper understanding of the theology."

The keynote speaker at the convention, spiritual writer Father Edward J. Farrell, said deacons must learn the "incredible power" that comes from total "abandonment" to God.

"Abandonment is not negative—it is a beautiful word of human freedom," Father Farrell said. He called Mary's submission to God's will the model for deacons. "And the great diaconate prayer is her Magnificat," he said.

Bishop William Skylstad of Yakima, Wash., chairman of the bishops' committee on the permanent diaconate, said in an

interview with *The Denver Catholic Register*, archdiocesan newspaper, that the diaconate is becoming a more positive influence in the U.S. church every year.

One of the key U.S. diaconate issues now is setting procedures and standards to deal with American mobility, Bishop Skylstad said. "We are such a mobile society that the frequent moving of permanent deacons raises many questions and concerns," he said.

At the formation level, the bishops may need to agree on a training program meeting the basic needs of all dioceses, while leaving room for specialized formation in each diocese, he said.

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youth corner

Youth honored

by Tony Cooper

Youth from the New Albany Deaneary were honored recently at the 21st Annual Awards Banquet which took place on Wednesday, May 6, at St. Joe Hill parish. Nearly 200 people attended the banquet. Awards given out included the Outstanding Service Awards, Certificates of Recognition and scholarships.

In opening remarks, Deaneary Youth Ministry Coordinator Jerry Finn admitted this was a tough time of the year for him. "This is the time when we say goodbye to a group of young people who have been a very important part of our deaneary.... As adults, we don't just minister to youth, they minister to us as well."

Ray Lucas from St. Paul parish in Sellersburg received the C.J. Smith Memorial Award, the highest honor in the deaneary, in recognition of his outstanding Christian attitude and service. Lucas also won a \$500 Dean Kraemer Memorial Scholarship.

Winning the Father Tom Stumph Memorial Scholarship of \$500 was Bryan Schueler of Our Lady of Perpetual Help parish in New Albany. A second Dean Kraemer scholarship was awarded jointly to Brian Freiburger of St. Mary of the Knobs parish in Floyd Knobs, and Greg Furnish of St. Francis parish in Henryville.

Ten young people received the Outstanding Service Award. They were: Matt Dorgay from St. Joe Hill,

Bryan Schueler, Our Lady of Perpetual Help; Jill Stilger, St. Mary's, Lanesville; Ron Crawford, St. Mary's, New Albany; Brian Freiburger, St. Mary of the Knobs.

Also, Kim Greenwell from St. Mary's in Lanesville, Marc Becht, Our Lady of Perpetual Help, Greg Furnish, St. Francis in Henryville and Jason Graf and Jennifer McGuirk, Our Lady of Perpetual Help.

A new form of recognition was given this year to honor youth for leadership. Certificates of Recognition were presented to: Tina Banet from St. Mary's in Navilleton; Cheryl Hardin, Barb Shirley, Bryan Glotzbach and David Lilly from St. Mary of the Knobs; Michelle Schneider of St.



OUTSTANDING SERVICE—Recipients of recognition at the May 6 New Albany Deaneary Awards Banquet are (from left): Jason Graf, Bryan Schueler and Jennifer McGuirk, all from Our Lady of Perpetual Help Parish, New Albany; Matt Dorgay, St. Joseph Hill; Jill Stilger, St. Mary's, Lanesville; Ron Crawford, St. Mary's, New Albany; Kim Greenwell, St. Mary's, Lanesville; Brian Freiburger, St. Mary of the Knobs; Floyds Knobs; Mark Becht, Our Lady of Perpetual Help; and Greg Furnish, St. Francis, Henryville. (Photo by Tony Cooper)

Mary's in New Albany; Vince Harbeson and Jeff Dotson from St. Mary's in Lanesville; David Kondas and Jody Proctor from Our Lady of Perpetual Help; and Suzanne Elsner and David Mann from St. Anthony in Clarksville.



C.J. SMITH AWARD—Ray Lucas from St. Paul's Parish, Sellersburg, received the C.J. Smith Memorial Award at the New Albany Deaneary Awards Banquet. This is the highest award given to youth in the deaneary, recognizing outstanding leadership and service. (Photo by Tony Cooper)

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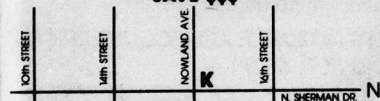
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Music and Life

How do you resist taking drugs?

by Charlie Martin, NC News Service

WELCOME TO THE BOOMTOWN

Ms. Christina drives a 944/Satisfaction oozes from her pores/She keeps rings on her fingers/Marble on her floor/Cocaine on her dresser/Bars on her doors/She keeps her back against the wall/She keeps her back against the wall.

Refrain:

No I say/I say welcome, welcome to the boomtown/Pick a habit/We got plenty to go around/Welcome, welcome to the boomtown/All that money makes such a succulent sound/Welcome to the boomtown.

Handsome Kevin got a little off track/Took a year off of college/And he never went back/Now he smokes too much/He's got a permanent hack/Deals dope out of Denny's/Keeps a table in the back/He always listens to the ground/Always listens to the ground.

(Repeat Refrain)

Well the ambulance arrived too late/I guess she didn't want to wait.

Recorded by David and David:
written by David Ricketts and David Baerwald
1986 by Alme Music Corp., Zen
of Iniquity and 48-11 Music (ASCAP)

David and David's "Welcome to Boomtown" reminds us that any kind of success can be destroyed by drugs. Money, 944s and other possessions were no help to "Ms. Christina" and "Handsome Kevin." For them "the ambulance arrived too late."

Most people are aware of the dangers of using drugs. On television we see famous athletes, movie stars and well-known political figures describing how drugs can ruin a person's life. All of us are familiar with today's slogan

"Just say no."

What we don't talk about is how hard it can be to say no. Many of us face strong peer pressure to try out drugs. Another teen saying, "Come on, just give it one try" is a powerful force. Refusing to smoke pot, do cocaine or experiment with other drugs may lead to laughter or ridicule by our peers.

Write and tell me what are the best ways others can support you in your efforts to say no to drugs?

(Write: Charlie Martin
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Book Reviews

Genocide is alive and well

The Brutality of Nations, by Dan Jacobs. Knopf (New York, 1987). 384 pp., \$22.95.

Reviewed by Charles Desnoyers

Years before the "Killing Fields" slaughter of Cambodia, the Nigerian Civil War was the scene of another horrifying spectacle of genocide: The deliberate starvation of the rebel state of Biafra.

According to author Dan Jacobs, a U.N. spokesman during the war, the horror of the situation was magnified by the fact that, far from doing their utmost to ameliorate conditions in Biafra during this sorry era—1967-70—the United Nations, U.S. State Department and the British government colluded to obstruct the relief effort.

Later, as the full import of the disaster unfolded before the world—reaching a peak of over 12,000 starvation deaths per day—these same agencies repeatedly attempted to minimize its magnitude, Jacobs writes. The British, in an act of callous desperation, even acquiesced in the shooting down of a Red Cross plane, he says.

How did such a sorry chain of events come about? For Jacobs, one big factor was an outmoded conception of the rights of nations to regulate their own internal affairs, even if these included the persecution of unpopular minority groups.

Following the Holocaust, the United Nations was concerned about the potential for a similar situation to arise again and

so early on addressed itself to this issue. As Ralph Lemkin, "one of those in the forefront of the effort to prevent a recurrence of such mass murder, put it at the time: 'The question arose whether sovereignty goes so far that a government can destroy with impunity its own citizens and whether such acts are domestic affairs or matters of international concern.'"

"Twice," notes Jacobs, "the United Nations had decided, unanimously, in the negative..."

Yet U.N. Secretary General U Thant refused to take firm control of the situation and invoke the organization's "Convention for the Prevention and Punishment of Genocide."

As reprehensible as U Thant's choice appears in light of the suffering it might have prevented, the British position, for

Jacobs, is far more untenable. "I went to a National Security Council staff man and said: 'The British did this.'"

"Of course," he responded, "The British orchestrated the whole thing."

Following the failure of several Commonwealth-sponsored Federation governments in former British colonies, the British government felt its prestige to be on the line in the outcome of the Nigerian Civil War.

Nigerian strongman Yakubu Gowon skillfully exploited this fear and fed it by courting Soviet military assistance. Thus for the British, and by extension the U.S. State Department, Biafra was sacrificed on the altar of the Cold War realpolitik.

This is, to say the least, a profoundly disturbing book. Well researched and written, Jacobs' brief, like the horror he documents, builds relentlessly and spares no one. Whether its lessons will be heeded, the recent effort in Ethiopia notwithstanding, remains to be seen.

(Desnoyers teaches non-Western history at Villanova University near Philadelphia.)

Inside view of Cambodia's apocalyptic horror

Cambodian Witness, by Someth May. Random House (New York, 1986). 287 pp., \$17.95.

Reviewed by Connie Soth

"Cambodian Witness" is not the sort of witnessing Christians want to hear about; the author is not, nor has he become, a Christian because of his experiences. Nevertheless, Someth May tells a cautionary tale valuable beyond rubies.

Reading it, Christians may learn to take more seriously

the raw power and terrifying scope of evil rife in Cambodia (Kampuchea) where Christianity is virtually unknown.

Clearly, a culture where the very air is haunted by hostile spirits of animism has no room for virtues we in the West take for granted, including love, forgiveness and mercy.

These qualities, if they ever did exist in Cambodia, disappeared like tissue paper set afire when the Khmer Rouge revolution ignited in 1975. The fall of Phnom Penh accomplished, the victors wielded vengeance like a scourge, evacuating the cities, driving the populace out into the countryside with false promises of a wonderful new life but actually condemning them to slavery, starvation and death. Whole families perished for no other reason but that they were educated. May, one of the four survivors of his family of 14, lived to tell of this lunatic cruelty.

In a markedly restrained way, the author witnesses to apocalyptic horror equal to the Nazi-attempted genocide of the Jews. His deepest, unspoken sorrow, after the agony of losing so many dear to him, however, must have been to record the obliteration of his nation, not by foreign enemies but by brother torturing and murdering brother.

Today, 2.5 million Cambodians who fled their tormented country sit in refugee camps across Asia, forbidden by their hosts to seek work, trapped in idleness and despair. The lucky ones escaped to the West; Someth May ended up in Washington, working as a janitor.

How could the son of a prominent physician come to this? And is it possible that this nominal Buddhist was saved precisely to tell his story?

Delia Gilday buried May 12

Delia M. Dugan Gilday, mother of Father Robert J. Gilday, died in Community Hospital on May 9. She was buried on May 12 from Little Flower Church, of which she was a member. Father Gilday is Vice-Vicar Judicial of the Metropolitan Tribunal.

Mrs. Gilday was 73. She belonged to Little Flower Women's Club and Adventuresome Club. She was James Gilday's widow.

In addition to Father Gilday, Mrs. Gilday is survived by another son, Richard. She also leaves two grandchildren, a sister, Julia A. McNally and a brother, James Dugan.

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 connections to it.)

† BROWN, Agnes, 75, Holy Spirit, Indianapolis, Apr. 28. Mother of Robert T., Richard S., Beverly Paconowski and Judith Boak; grandmother of 19; great-grandmother of six.

† CRONE, Lorrain F., Jr., 65, Sacred Heart, Jeffersonville, May 2. Father of Marsha Barnett and Sharon Miller.

† DWINGER, Maurice, 65, St. Roch, Indianapolis, Apr. 24. Husband of Juanita; father of Suzanne, and Karen Hurley; brother of Johanna Meyer and Edwin.

† FAUST, Anna Marie, 66, Holy Name, Beech Grove, Apr. 24. Mother of Judith Kerberg, Robert E. and Stephen R.; daughter of Bertha C. Fisher; grandmother of nine; sister of Ernest L. Fisher.

† GOOTEE, Moses, 73, St. Mary, North Vernon, May 3. Father of William, John, Jim, Mike, Elizabeth Colvin and Janet Carter; brother of Nicholas, Joseph, Oscar and Cecilia Walker.

† GROVENBERRY, Gertrude, 85, Our Lady of Lourdes, Indianapolis, May 1. Cousin of Bertha Moon and Louise Greiner.

† KERNEL, Dr. Emil C., Sr., 65, St. Roch, Indianapolis, Apr. 21. Husband of Alberta; father of Emil, Jr., Larry, and Nancy Zaring; grandfather of seven; son of Anna; brother of Joseph, and Thelma Armbrist.

† KILLION, Bob (Carl R.), 60, Holy Name, Beech Grove, Apr. 27. Husband of Gertrude W.; father of Angela D. Melton, Larry R. and Michael J.; grandfather of four; brother of Virginia Marx.

† MCCOY, Charles A., 69, St. Joan of Arc, Indianapolis, Apr. 28. Brother of Walter J.

† MILLER, Robert, 53, Holy Name, Beech Grove, Apr. 14. Brother of Mary R. Wilson and Judy Ann Aronzone; uncle of Lisa Marie and Holly Dee Wilson, and Angie, Toni and Michael Ardizzone.

† PATERSON, Teresa, 89, St. Christopher, Speedway, May 3. Mother of John.

† POPP, Eddie May, 64, St. Anthony of Padua, Clarksville, Apr. 24. Wife of Walter; mother of Steve, and Debra Cherry; sister of Ed Denman and Mary Ellen Watkins; grandmother of one.

† RUSSELL, Joseph E., 89, St. Mary, New Albany, Apr. 27. Husband of Margaret; father of Harold, Michael, J. Daniel, Paul, and Rosemary Blunk; brother of Bernice, Catherine Minor, Mary, Carlette McLaughlin and Dorothy Grady; grandfather of 10; great-grandfather of eight; great-great-grandfather of three.

† SHIELDS, Loretta, 72, St. Michael, Bradford, Apr. 24. Wife of Russell; mother of Leo H. and Regina Mary Book; sister of Andrew C. Kiesler and Mary Gettelfinger.

† SPITZNAGEL, Edward, 49, St. Roch, Indianapolis, Apr. 29. Son of Frances; brother of Joseph, Dolores Kapocius, Mary Workman and Patricia Rutledge.

† VAWTER, David L., 37, St. Mary, North Vernon, May 1. Husband of Eva; father of David, Jr., Johnathan and Anne; brother of Frances and Delbert; son of Katherine.

† WELLS, Charles, 62, St. Martin, Yorkville, Apr. 25. Husband of Bernice; father of Sharon Beiersdorfer, Debra Amburgey, Charles, Clifford and James; son of Edith; brother of Pauline Aust and Andrea Hyatt.

† WILLIS, Francis W., 85, St. Mary, New Albany, May 4. Brother of William, and Rita Slattery.

† WILLS, Donald James, 70, St. Roch, Indianapolis, Apr. 27. Husband of Freda; father of Thomas, and Jeannette Parsley; grandfather of one; brother of Millard, Jr., Norma Schabel, Betty Kelly and Shirley Freese.

† WORTHINGTON, Morgan Leo, 76, St. Bridget, Indianapolis, May 2. Husband of Virginia Burruss; father of Jean Davis, Freda Offett and Jamie Busch; grandfather of five.

Sr. Frances Deasy dies

ST. MARY OF THE WOODS—Providing Sister Frances Elise Deasy died here April 30 in Karcher Hall at the age of 82. The Mass of Christian Burial was celebrated for her on May 4 followed by burial in the convent cemetery.

The former Gertrude Loretta Deasy was born in Chelsea, Mass. She entered the Congregation of the Sisters of Providence in 1922 and professed final vows in 1930. She taught in schools in Illinois, Indiana, Massachusetts and Washington, D.C. Her assignments in the Indianapolis Archdiocese were at St. Charles School, Bloomington, and at St. Joan of Arc School in Indianapolis.

Sister Frances Elise is survived by a sister, Helen Deasy, of Lowell, Mass.



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Court ponders 'reasonable' views on obscenity

by Liz Schevtchuk

WASHINGTON (NC)—When the Supreme Court took its latest plunge into the murky pit of obscenity law, Justice Antonin Scalia wrote that "just as there is no use arguing about taste, there is no use litigating about it."

But, sometimes, litigate the court must.

In a decision announced May 4, the justices ruled 5-4 to return to Illinois a case involving two men convicted of selling obscene magazines at an adult bookstore. As part of its verdict in the case, *Pope vs. Illinois*, the high court also ruled 6-3 that whether an allegedly obscene work "lacks serious literary, artistic, political or scientific value" must be determined by what a "reasonable person" would think, not by reference to prevailing "contemporary community standards."

Aware that the Illinois jurors had not been properly instructed on this point, the high court recommended further Illinois Court of Appeals action but added that the improper jury advice might have been merely "harmless error" and thus said the two men's convictions need not be automatically overturned.

The complicated ruling prompted Scalia to suggest that obscenity law has become so complex that the high court should rethink its landmark 1973 obscenity ruling, *Miller vs. California*. The 14-year-old *Miller* ruling was crucial to the Illinois case.

In the *Miller* decision, the court determined that for a work to be judged obscene:

► "The average person, applying contemporary community standards, would find that the work taken as a whole, appeals to the prurient interest."

► "The work depicts or describes in a patently offensive way, sexual conduct specifically defined by the applicable state law."

► "The work, taken as a whole, lacks serious literary, artistic, political or scientific value."

What proved troubling in the Illinois case was the third criterion—that the allegedly obscene work "lacks serious literary, artistic, political or scientific value"—and how to gauge such value. Defining value by majority rule won't work, the court indicated. Only the first and second criteria of the *Miller* rule can be judged by reference to "contemporary community standards," the high court ruled.

Justice Byron R. White, writing for the majority, pointed out "that the First Amendment protects works which, taken as a whole, have serious literary, artistic, political or scientific value, regardless of whether the government or a majority of the people approve of the ideas these works represent." Similarly, whether a controversial work has value is not a judgment which should differ from city to city, he added.

"Just as the ideas a work represents need not obtain majority approval to merit protection, neither, insofar as the First Amendment is concerned, does the value of the work vary from community to community based on the degree of local acceptance it has won," the majority opinion stated.

Thus, the high court ruled, "the proper inquiry is not whether an ordinary member of any given community would find serious literary, artistic, political or scientific value in allegedly obscene material, but whether a reasonable person would find such value in the material, taken as a whole."

Mortality in Media, a 55,000-member national organization founded by the late Jesuit Father Morton Hill, said the court's May 4 ruling would not affect local obscenity laws. The organization said the court "clarified the fact that the

standard for determining the serious value of obscene material is that of a 'reasonable person.' The ruling will be helpful in the prosecution of those producing or selling such material," it added.

Scalia, while joining in the majority decision, said he found it "implausible that a community standard... would cause any jury to convict where a 'reasonable person' standard would not." Nonetheless, he proposed, "all of today's opinions display the need for re-examination of *Miller*," the 1973 ruling.

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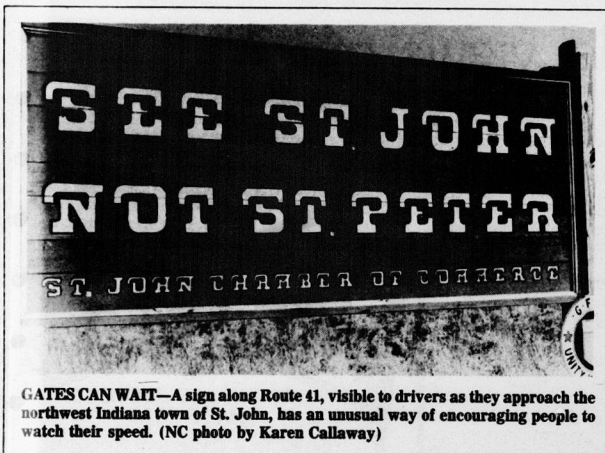
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GATES CAN WAIT—A sign along Route 41, visible to drivers as they approach the northwest Indiana town of St. John, has an unusual way of encouraging people to watch their speed. (NC photo by Karen Callaway)

Two big events missing from pope's Poland schedule

by John Thavis

VATICAN CITY (NC)—Pope John Paul II plans to visit three Baltic shipping centers, including the birthplace of the Solidarity trade union movement, Gdansk, during his June 8-14 trip to Poland, the Vatican announced May 6.

But two of the most important events expected during the trip—a visit to the tomb of Father Jerzy Popieluszko, murdered by Polish security officers, and an encounter with former Solidarity leader Lech Walesa—were not included in the schedule released at the Vatican. Polish church sources had said earlier the events would be allowed by the authorities, but not as part of the official program.

The pope is to meet in Warsaw with Polish leaders, including Gen. Wojciech Jaruzelski, whose communist government outlawed the solidarity movement in 1981.

The pope's third visit to his homeland

coincides with a national eucharistic congress. He is scheduled to open and close the congress with Masses in Warsaw on the first and last days of the trip. He also plans to lead a eucharistic procession through the streets of Warsaw shortly before returning to Rome.

On June 11, the pope's itinerary takes him to the northern port cities of Szczecin, Gdynia and Gdansk. All were Solidarity strongholds and are still considered centers of opposition to the government.

At Gdansk, site of the 1980 shipyard strike and subsequent labor accords which gave birth to the independent trade union movement, the pope is scheduled to celebrate Mass June 12.

In Tarnow, the pope is to beatify a 16-year-old girl, Karolina Kozka, who was killed in 1914 while resisting attempted rape by a Russian soldier. In Warsaw, the pope also plans to beatify Bishop Michal Kozal, who died in the German concentration camp in Dachau.

Bishop says extremes make teaching difficult

by P.J. Zapor and Teresa Schuelke

TEMPE, Ariz. (NC)—It is no wonder catechists have a hard time determining what to emphasize when there are such great extremes within the church they teach about, said Bishop Raymond Lucker of New Ulm, Minn. He spoke to the National Conference of Diocesan Directors of Religious Education, which met in Tempe April 26-30.

Bishop Lucker told about 350 at the meeting that contrasts within the Catholic Church on a wide range of issues make teaching difficult.

During the Second Vatican Council at least two clear theologies were present, Bishop Lucker said. Those differences of opinion made their way into the final documents, creating some apparently conflicting and ambiguous positions. Consequently, religious educators today find great discrepancies in the range of theologies.

"On one hand, some people are strongly speaking of the church as 'the people of God,' and on the other hand they talk about the church hierarchical structures," Bishop Lucker said. "No wonder we're going through

chaos. We shouldn't be surprised that there are tensions."

Some factions say "we are an eternal church" while others say "we are a historical church," Bishop Lucker said. He said there are those who believe the church has all the answers and those who think questions need to be raised.

Other problems arise because of the church's changing geographic profile, with more influence from South and Central America and other non-European nations, he said. Although for hundreds of years, Catholicism was rooted in European culture and tradition, "we are at the beginning of a truly world church," he said. "It will never be a 'European' church again. It will never be a church dominated by just one philosophy."

Bishop Lucker, episcopal adviser to the religious educators' conference, told his audience that "as catechists we need to be aware of these developments. We have to be at the forefront of articulating to the people in leadership—particularly the bishops—some of the important things going on."

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Vacation/Travel Guide

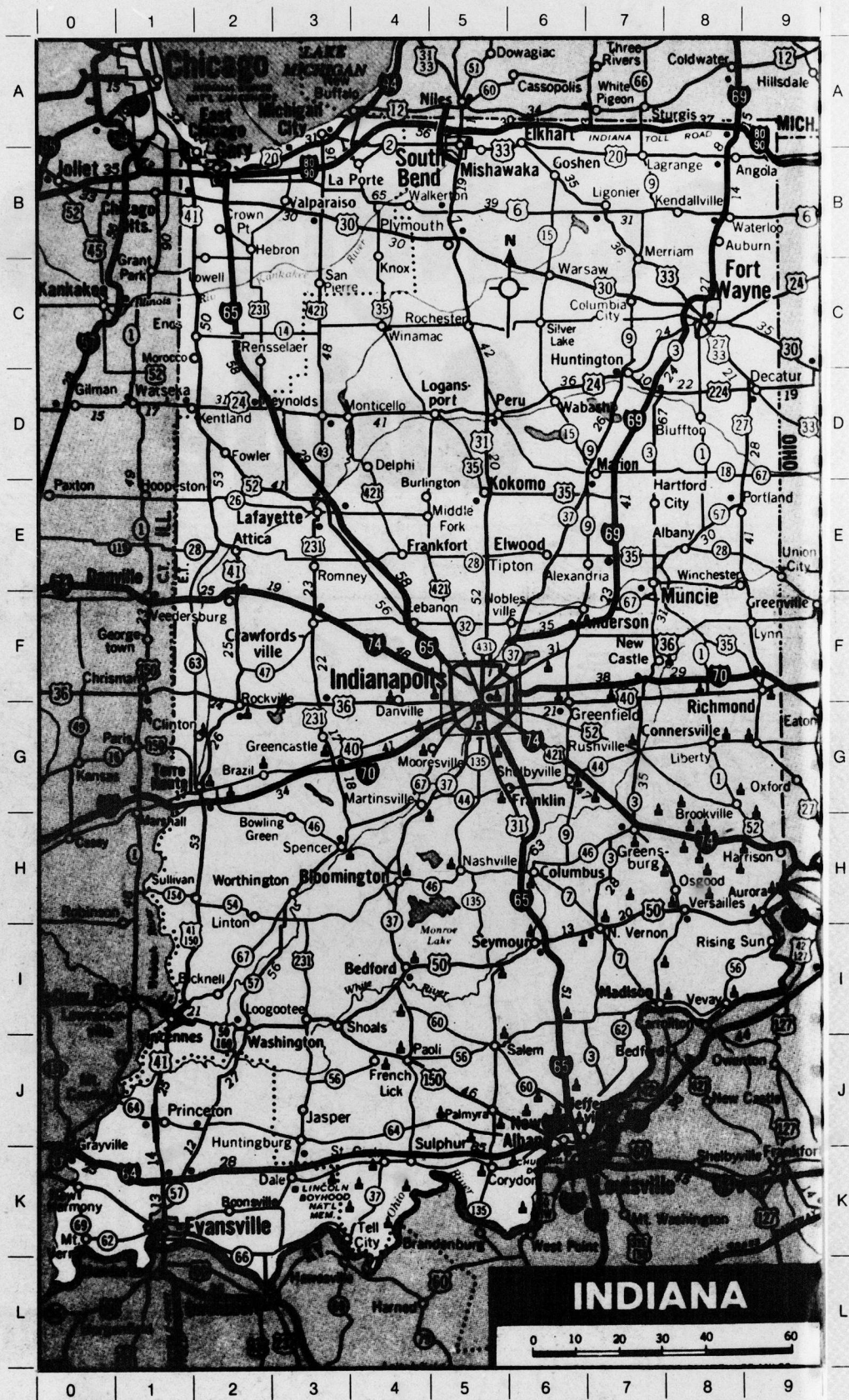
Summer 1987

The Parish Guide

As a service to our readers, this map indicates approximate locations of Catholic churches and missions in the Archdiocese of Indianapolis. To locate the church nearest your vacation spot,

simply find your location on the map using the grid for reference. Churches are located by city using these reference numbers. (See Summer Mass Schedules, page B38 & B39).

- F-2 Moxizuma — St. Mary
F-3 Brownsburg — St. Malchy
F-4 Fortville — St. Thomas
Greenfield — St. Michael
F-7 Knightstown — St. Rose
New Castle — St. Ann
F-8 Cambridge City — St. Elizabeth
F-9 Richmond — Holy Family, St. Andrew, St. Mary
G-1 St. Mary of the Woods — St. Mary of the Woods
Universal — St. Joseph
West Terre Haute — St. Leonard
G-2 Brazil — Ascension
Clinton — Sacred Heart
Rockville — St. Joseph
Seelyville — Holy Rosary
Terre Haute — Sacred Heart, St. Ann, St. Joseph, St. Joseph, St. Margaret Mary, St. Patrick
G-3 Greencastle — St. Paul
G-4 Danville — Mary Queen of Peace
Plainfield — St. Susanna
G-5 Beech Grove — Holy Name
Franklin — St. Rose of Lima
Greenwood — Our Lady of Greenwood
Indianapolis — St. Peter & Paul Cathedral, Assumption, Holy Angels, Holy Cross, Holy Name, Holy Rosary, Holy Spirit, Holy Trinity, Immaculate Heart of Mary, New City, Our Lady of Lourdes, Christ the King, Sacred Heart, St. Andrew, St. Ann, St. Anthony, St. Barnabas, St. Benedict, St. Bernard, St. Catherine, St. Christopher, St. Gabriel, St. James, St. Joan of Arc, St. John, St. Joseph, St. Jude, St. Lawrence, St. Luke, St. Mark, St. Mary, St. Matthew, St. Michael, St. Monica, St. Patrick, St. Philip Neri, St. Pius, St. Rita, St. Roch, St. Simon, St. Theresa, St. Thomas Aquinas, Moresville — St. Thomas Moore
G-6 Shelby County — St. Vincent
Shelbyville — St. Joseph
G-7 Decatur County — St. Paul
Breshville — St. Mary
St. Maurice — St. Maurice
G-8 Brookville — St. Michael
Connersville — St. Gabriel
Hamburg — St. Anne
G-9 Cedar Grove — Holy Guardian Angels
Oak Forest — St. Cecilia of Rome
Liberty — St. Bridget
H-3 Spencer — St. Jude
H-4 Bloomington — St. Charles, St. John, St. Paul Catholic Center
Martinsville — St. Martin
H-5 Nashville — St. Agnes
H-6 Columbus — St. Bartholomew, St. Columba
Edinburgh — Holy Trinity
H-7 Greensburg — St. Mary
Jennings County — St. Anne, St. Dennis
Milwaukee — Immaculate Conception
Napoleon — St. Maurice
H-8 Batesville — St. Louis
Enochsburg — St. John
Milan — St. Charles
Morris — St. Anthony
New Alsea — St. Paul
Oldenburg — Holy Family
Cragood — St. John
Riley County — St. Nicholas, St. Pius
St. Mary of the Rock — St. Mary of the Rock
H-9 Aurora — Immaculate Conception
Dover — St. John the Baptist
Franklin County — St. Peter
Lawrenceburg — St. Lawrence
St. Leon — St. Joseph
Yorkville — St. Martin
Bedford — St. Vincent
Mitchell — St. Mary
H-10 Brownstown — Our Lady of Province
Jennings County — St. Joseph
Beymour — St. Andrew
Bootsburg — American Martyrs
H-11 Madison — St. Mary, St. Michael, St. Patrick
New Market — St. Margaret
North Vernon — St. Mary
China — St. Anthony
Ferry — Most Sorrowful Mother
J-4 French Lick — Our Lady of the Springs
Paoli — Christ the King
J-5 Bradford — St. Michael
Crawford County — St. Joseph
Frenchtown — St. Bernard
J-6 Salem — St. Patrick
Charlottesville — St. Michael
Clarksville — St. Anthony
Jeffersville — St. Francis Xavier
Jeffersville — Sacred Heart, St. Augustine
Jeffersville — St. Mary
New Albany — Holy Family
New Lady of Fatima — St. Mary
St. Joseph Hill — St. Joseph
St. Mary of the Knobs — St. Mary of the Knobs
Sellersburg — St. Paul
Starlight — St. John
K-3 Fulda — St. Boniface
St. Melrose — St. Melrose
Biberia — St. Martin
Tell City — St. Paul
Troy — St. Pius
K-4 Cannellton — St. Michael
Leopold — St. Augustine
Perry County — St. Isidore, St. Mark
St. Croix — Holy Cross
K-5 Corydon — St. Joseph
New Middletown — Most Precious Blood
K-6 Harrison County — St. Peter
Lanesville — St. Mary



Making the most of vacation time

Perhaps trying to do it 'all' is not really the greatest idea

Going on vacation is a little like getting to heaven, or at least, that's how most of us envision our annual escape from the daily grind.

We ruminate about this special time of relaxation and/or exploration all year long. We day-dream, hope and expect a lot out of it because it only comes around so often.

The problem is, we sometimes get that sinking (yet familiar) feeling that a vacation from one's vacation is the only answer to really feeling ready to return to work.

The one or two weeks set aside for all our hoped-for catching up finally catches up with us, leaving us limp and listless.

It doesn't matter what our vacation plans consist of—whether it's getting to all the reading we've wanted to see; getting all the sleep, sun or sports we've wanted to get; or finally "wandering Indiana"—the plans may vary but their scope rarely does.

All too often time closes in the far horizon to next year's break is again light years off, and the cycle of work begins anew.

However, one thing is for certain—a good vacation plan is one that doesn't try to do "all" of anything, in which expectations for the vacation don't exceed the realistic limitations of body, pocketbook and available time.

Whether you go mountain climbing, or take a French cooking seminar or settle down with a detective novel in a boat in the middle of the lake, the success of your vacation will depend not only on the weather, highway traffic and the rate of exchange for U.S. dollars, but how you think or don't think about these and other sunny items.

If your job environment is one of high stress, then head for the hills and some highly therapeutic silence, clean air and a slower pace for your vacation.

If you spend most of your time behind a desk and/or computer terminal, then perhaps white water canoeing or your first parachute jump will provide the needed boost to energize your spirit.

Trying to arrange every aspect of your vacation for you and your family can be a major headache...so don't do it.

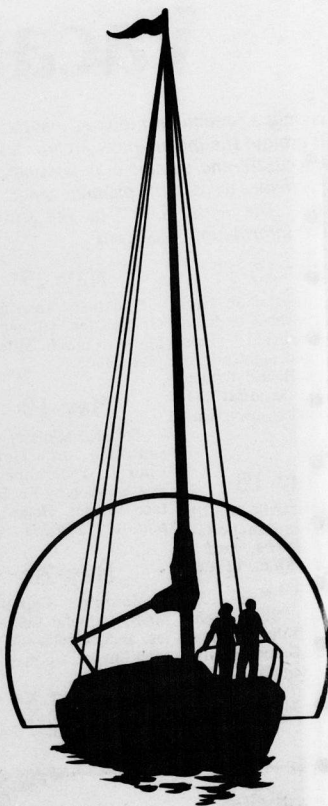
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But most important for any traveler is a flexible attitude, free of any expectations and therefore free from anything that can really bother you.

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Took a wrong turn on the interstate highway?...that's OK...maybe that was the only way for you to discover that fantastic roadside cafe, or find that long sought-after antique.

Come what may, if you're prepared to accept whatever comes down the pike, nothing can stop you from enjoying a string of glorious days, doing whatever it is that's different from your normal routine. You will relax, be rejuvenated and slowly enjoy your little bit of heaven.



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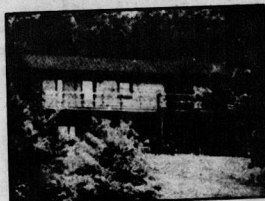
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Vacation/Travel Guide

This is only a preliminary look at what's in store for you this summer in and around the Indianapolis Archdiocese. Although we have tried to be as accurate and complete as possible, at our publication deadline, many activities were in the planning stage. Continue to check the weekly column, "The Active List," in The Criterion for additional and/or updated information. —The Editor

May 15-17

May Fiesta, St. Roch Catholic School, Indianapolis—Carnival rides, games food, nightly drawings, etc. Hours: Friday, 5-11 p.m.; Saturday, 3-11 p.m.; Sunday, noon 'till 9 p.m.

May 16

May Festival, St. Rita Church, Indianapolis—Festival games, food & fun. Hours: 8 a.m. 'til dusk.

Social, St. Simon Church, Indianapolis—Early Bird Games begin at 3 p.m., Regular Games begin at 7 p.m. Free package of 36 cards before 4 p.m.

May 17

Mother/Daughter Graduation Dinner, St. Mary's Church, Mitchell. (812) 849-3570.

May 19

Cultural Ministry Presentation, St. Monica Church, Indianapolis—Presentation by Fr. Boniface Hardin. Hours: 7-9 p.m. (317) 253-2193.

May 20

Monthly Cemetery Mass, Catholic Cemeteries, Indianapolis—St. Joseph Chapel, 2 p.m.

May 22-31

Wabash Valley Festi-

val, Fairbanks Park, Terre Haute—Carnival rides, flea market, entertainment, hydroplane races. 10 a.m. (812) 232-2727.

May 23

"500" Dance and Drawing, Bockhold Hall, Holy Trinity Church, Indianapolis—Dance features the Jack Brinks Orchestra, 8-11 p.m. (317) 631-2939.

Social, St. Simon Church, Indianapolis—Early Bird Games begin at 3 p.m., Regular Games begin at 7 p.m. Free package of 36 cards before 4 p.m.

Night Before the 500, Raceway Park, Indiana-

polis—USAC Midgets, SCCA Super Vees races. Times vary. Admission charge. (317) 293-RACE.

500 Festival Parade, downtown Indianapolis. Parade begins at 12:30 p.m. (317) 636-4556.

Winged USAC Sprint Cars, County Fairgrounds, Terre Haute—First USAC Sprint car race prior to Indianapolis 500, run in conjunction with IRP's Night Before the 500. 12 p.m. Admission charge. (812) 234-2615.

May 23 & 24

Starlight Strawberry Festival, St. John the Baptist church grounds, Starlight—"Run for the Berries," berry auction, queen contest, entertainment, strawberry shortcake. Sat. 8 a.m.-8:30 p.m., Sun. 8 a.m.-6 p.m. (812) 923-5785.

May 24

Indianapolis "500" Mile Race, Indianapolis Motor Speedway, Indianapolis—71st running of the largest paid spectator event in the world. Admission charge. Race begins at 11:00 a.m. (317) 241-2500.

fashioned auction, collectible car display. Hours: Friday, 5 p.m.-midnight; Saturday, 4 p.m.-midnight; Sunday, 3-10 p.m.

May 30

Early Bird Drawing & Las Vegas Night, St. Simon Church, Indianapolis—Hours: Drawing at 7 p.m.; Monte Carlo 8 p.m.—1 a.m.

May 25

MEMORIAL DAY

Memorial Day Mass, Catholic Cemeteries, Indianapolis—Calvary Chapel, 12 noon.

May 28

ASCENSION THURSDAY (Holy Day of Obligation)

May 29-31

Summer Festival '87, St. Bernadette Church, Indianapolis—Poor Jack's amusement rides, roving minstrels & performers, booths, games, beer garden, chicken dinner, uid

May 30 & 31

Country collections: A gathering of traditional American Folk Artisans & Craftsmen." Breeding Farm, Columbus—19th century craft festival, regional, traditional craftsmen demonstrations, soup baskets. 10:00 a.m., admission charge. (812) 372-3541.

June 1-5

Summer Bible School, St. Louis Church, Batesville—Hours: 9 a.m.—11:30 a.m. (812) 934-3383 or (812) 934-3410.



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June 5-7

Parish Festival, Our Lady of Greenwood Church, Greenwood—Games, rides, dinners, drawing, auction on Saturday morning. Hours: Friday, 5 p.m. 'til midnight; Saturday, 9 a.m. 'til midnight; Sunday, noon 'til 9 p.m.

Twelve Points Spring Festival, Twelve Points, Terre Haute—Jonah fish fry, gospel sing, food, crafts, games. Times vary. (812) 232-1955.

June 6

Archdiocesan Priesthood Ordinations, SS. Peter & Paul Cathedral, Indianapolis—11:00 a.m.

Festival in the Forest, Forest Park, Noblesville—Arts & Crafts, music, kids' activities, theatre & dance. 9 a.m. (317) 773-0007.

June 6 & 7

32nd Annual Talbot Street Art Fair, Talbot Street, Indianapolis—Craft show, juried art, strolling minstrels, organ grinder & monkey, amusements, food. 10 a.m. (317) 745-4974.

June 7

PENTECOST SUNDAY

Inauguration of the Marian Year, Eucharist, SS. Peter & Paul Cathedral, Indianapolis—10:30 a.m.

A Living Rosary, St. Charles Borromeo Church, Bloomington—Come join the Catholic community in honoring the first disciple of Jesus, Mary of Nazareth, Mother of Jesus and Mother of all Christians. 7:30 p.m. (812) 336-6846.

First Mass—Fr. Adolph Dwenger, St. Anne Church, Hamburg. Mass begins at 9 a.m.

June 7 & 8

Steam & Gas Engine Show, Fairgrounds, Char-

lestown—Steam/gas engines, demonstrations, antique tractors, arts & crafts. Admission charge. 8 a.m. (812) 256-6176.

June 8-12

Vacation Bible School, St. Mary's Church, New Albany—Bible stories, games, crafts, snacks. Hours: 9:00 a.m.-11:30 a.m. (812) 923-5013.

June 8-14

Hanover Community Days Festival, Hanover Community Bldg & Park, Hanover—Junior Miss/Little Miss Pageants, music performance competition, parade, food, arts & crafts. 8 a.m. (812) 866-5304.

June 11-13

Red, White and Blue Festival, School grounds, Crothersville—Parade, contests, arts & crafts, carnival. 5 p.m. (812) 793-2188.

Summer Festival, Nativity of Our Lord Church, Indianapolis—Dinners, rides, Monte Carlo, games. Hours: Thursday, 5-11 p.m.; Friday, 5 p.m.-midnight; Saturday, 4 p.m.-midnight.

Parish Festival, St. Anthony Church, Indianapolis—Food, games for adults & children, drawings. Hours: 5-11 p.m. nightly.

June 11-14

Mayflower LPGA Classic, Country Club of Indianapolis, Indianapolis—Pro-Am tournament, Junior clinic, putt with the pros. Times vary. Admission charge. (317) 875-1123.

June 12 & 13

Osgood Good Ole Days, Downtown, Osgood—Parade, old time bands, arts & crafts, games, food. Times vary. (812) 689-4262.

June 12-14

Summer Festival, Holy Angels Church, Indianapo-

lis—Food, games, prizes. Hours: Friday & Saturday, 5-11 p.m.; Sunday, 3-10 p.m. (restaurant opens at noon on Sunday).

June 12-21

21st Annual Bill Monroe's Bean Blossom Bluegrass Festival, County Jamboree Grounds, Bean Blossom—Top-name bluegrass music, camping, food. 24 hours. Admission charge. (615) 868-3333.

June 13

June Joyful Jamboree, (Continued on page B34)

Check tires prior to travel

Industry analysts predict that vehicle owners will travel more than 10,000 miles per vehicle this year.

In order to guarantee maximum performance, piece of mind and safety while driving those miles, engineers suggest auto owners make a pre-trip assessment of their vehicles and tires and be alert to the following:

- Tires should have the vehicle manufacturer's specified air pressure.
- Look for cracks, snags or tears in the bead area, sidewalls or tread grooves of the tire. Also, it's possible to find bubbles or protrusions in a tire's sidewall or tread caused by sliding into curbs.
- Make sure tire valves are tightly secured to prevent any air from escaping.
- Check tread wear for any indications of vehicle misalignment (caused by pot holes. Misalignment can cause lack of traction and premature tire waves.

Finally, motorists should not be deceived by what they consider harmless "Summer showers." Good treads are just as important on wet roads in the summer as they are in the winter on snow and ice.

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John Byers, 202 N. Maple, Bloomington, IN 47401. 812-332-8494.
Lawrence Porter, V-President, RR 3, Rushville, IN 46173. 317-565-6267.

(Continued from page B33)
Mill Race Park, Columbus—Craft show demonstrations, food, entertainment. 9 a.m. (812) 372-3685.

June 13 & 14

Art on the Green, IU Southeast Campus, New Albany—Juried arts & crafts, entertainment, refreshments. Times vary. (812) 949-4238.

Billie Creek Village Civil War Days, Billie Creek Village, Rockville—Battle, drill competition, ladies tea, court-martial, 1860's events. 9 a.m. Admission charge. (317) 569-3430.

June 15-20

Fort Benjamin Harrison/Lawrence Community Carnival, Ft. Benjamin Harrison, Indianapolis—Midway, rides, food, dunk tank, entertainment. Times vary. (317) 542-4554.

Spencer County Fair, Rockport.

June 17

Monthly Cemetery Mass, Catholic Cemeteries, Indianapolis—Calvary Chapel, 2 p.m.

June 19 & 20

Summer Festival, St. Mary Church, New Albany—Chicken dinners on Saturday. Hours: Friday, 6-10 p.m.; Saturday, noon-10 p.m.

June 19 & 21

Men's Booster Club Lip Sync Show, Holy Family Church, New Albany—Benefit lip-sync show featuring Oak Ridge Boys, Elvis, Pointer Sisters, etc. For ticket information call (812) 944-4752 or (812) 944-8283.

June 20

Franklin Heritage Festival, Province Park,

Franklin—Pioneer craft demonstration, entertainment, antique show/sale, food and fireworks. 9:30 a.m. (317) 736-3689.

Midsummer Festival, Monument Circle, Indianapolis—Ethnic foods, music, dancing, entertainment. Admission charge. 5 p.m. (317) 637-4575.

AUL/Governor's Cup Volksmarch, Clifty Falls State Park, Madison—Walking trails, fruit & refreshments, family event. Times vary. Admission charge. (317) 232-4124.

Bloomington Art Fair, downtown Bloomington—Food, music, waiter/waitress contest, arts & crafts, demonstrations, kid's activities. 2 p.m. Admission charge. (812) 334-8900.

June 20 & 21

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Arts & Crafts, Memorial Park, Rushville—Arts & crafts demonstrations, Slabtown Players, home cooking, entertainment. Times vary. (317) 932-2483.

June 20-28

Historic Centerville Quilt Show, Mansion House, Centerville—Quilting & weaving demonstrations, quilt displays, workshops, food, 10 a.m. Admission charge. (317) 855-5387.

June 21

FATHERS' DAY

Parish Festival, St. Nicholas Church, Sunman—Country fried chicken dinners, homemade quilts, genuine turtle soup, booths. Hours: 10:30 a.m.-? Cafeteria opens at 3 p.m.; Drawings begin at 7 p.m. (EST)

June 23 & 24

Batesville "Mini-Festival," Liberty Park, Batesville—Pops concert performed by the Cincinnati Symphony Orchestra, square dancing, mini-marathon & other musical attractions. 7 p.m. (812) 934-4422.

June 24-28

Richmond Area Rose Festival, Richmond—2 parades, window display contest, rose arranging contest. Times vary. (317) 935-7673.

June 25-28

Indianapolis Shakespeare Festival, Garfield Park, Indianapolis—"The Tempest," "Richard the Third," plays, food, music. 8 p.m. (317) 282-0088.

June 26

Popfest '87, Bartholomew County Library Plaza, Columbus—Concerts by Columbus Symphony Orchestra & Indianapolis Symphony Orchestra, food, entertainment. Times vary. (812) 379-1255.

June 26 & 27

Parish Festival, Christ the King Church, Indianapolis—Food booths, adult games, Tonytown for kids, dinners each night. Entertainment by Dr. Bop & the Headliners and Jimmy Bennett. Hours: Friday & Saturday, 5 p.m. 'til midnight.

Italian Street Festival, Holy Rosary Church, Indianapolis—Italian foods, music, entertainment, games. Hours: 5 p.m.-?

June 26-28

Summer Festival, Holy Name Church, Beech Grove—Games, rides, food & entertainment. Hours: 5-11 p.m. nightly.

Parish Festival, St. Simon Church, Indiana-

polis—Chicken dinners, Poor Jack's Amusements, drawing. Hours: 5-11 p.m. nightly.

Moscow Covered Bridge Festival, downtown Moscow—Nostalgic parade, old-time stringed music, street dance, art contest. Times vary. (317) 629-2249.

White River Park State Games (Regionals), Indianapolis—Games taking place throughout Indiana. (317) 237-2200.

June 27

Jonah Fish Fry, Holy

Rosary Church, Seelyville—Hours: 4-8 p.m.

Indianapolis Bud Light Triathlon, Eagle Creek Park, Indianapolis—1.5K swim, 40K bike race, 10K run. Admission charge. 8 a.m. (317) 232-4124.

Jeffersonville Riverfront Festival, Riverfront, Jeffersonville—Food, arts & crafts, fireworks, musical entertainment. 5 p.m. (812) 283-7984.

Oldenburg Firemen Festival, Firehouse, Oldenburg—Parade, rides,

games, food. 10 a.m. (812) 934-5802.

June 27 & 28

Spirit Days '87, Elizabeth—10K, run, walk, pedal tractor pull, old-fashioned horseshoe pitching contest, parade, craft demonstrations. Times vary. (812) 969-2544.

Parish Festival, St. Michael's Church, Brookville—Roast Beef dinners on Saturday, Chicken dinners on Sunday. Hours: Saturday, 5-11 p.m.; Sunday, 10 a.m.-9 p.m.

Airshow '87, Mt. Comfort Airport, Mt. Comfort—Restored and modern aircrafts, aerobatic performers, displays. Admission charge. 8 a.m. (317) 243-6587.

Parish Festival, Sacred Heart Church, Jeffersonville—Booths, drawings. All you can eat chicken dinners on Sunday. Hours: Saturday, 4-11 p.m.; Sunday, 11 a.m.-?

June 27-July 29

Symphony on the Prairie, Corner Prairie Pioneer (Continued on page 36)



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(Continued from page B35)
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June 28

ANNUAL PETER'S PENCE COLLECTION

Hall, Carmel—Parade, BBQ, flea market, crafts, ball. Times vary. (317) 848-2875.

July 1-4

Freundenfest, town hall, Oldenburg—Volks-march, German band, dancers, convent tours. 12 p.m. (812) 934-3533.

June 29-July 4

Limestone Heritage Festival, Thorton Park, Bedford—Stone carving demonstrations, fireworks, arts & crafts demonstrations, food. 11 a.m. (812) 332-3381.

June 29-July 5

Brazil Rotary Club 4th of July Celebration, Forest Park, Brazil—10K run, fireworks, carnival, stage entertainment. Times vary. (312) 448-2551.

June 30-July 5

Carmel Sesquicentennial Celebration, Town

4th of July Celebration, Rail Road Street, Roachdale—International roach race with roaches from U.S. & Europe, entertainment, food, activities. 3 p.m. (317) 522-4244.

July 2-4

Fourth of July Celebration, Jennings Twp. Conservation Club, Austin—Carnival, flea markets, live entertainment, fireworks. 8 a.m. Admission charge. (812) 794-3579.

July 3-5

July 4th Celebration, Union Station, Indiana-

polis—Entertainment, festivities, fireworks. 10 a.m. (317) 635-7955.

Owen County Independence Festival, Spencer—Arts & crafts, carnival rides, fireworks. 9 a.m. (317) 635-4517.

July 4

INDEPENDENCE DAY

64th Annual Patriotic & Fireworks Display, Fairbanks Park, Terre Haute—Fireworks, flag retirement ceremony, activities. Times vary. (812) 299-5387.

Old Fashioned Fourth of July Celebration, Breeding Farm, Columbus—Traditional 19th century threshing, Reeves steam engine demonstrations, old-fashioned refreshments, games, entertainment, old-fashioned bicycling. 10 a.m. Admission charge. (812) 372-3541.

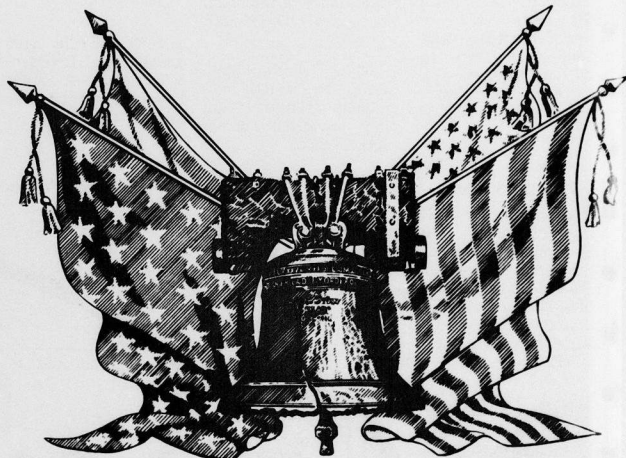
Fourth of July Ice Cream Social, President Benjamin Harrison Home, Indianapolis—Ice cream & cake, lawn games, crafts, tours, puppet shows. 1 p.m. (317) 631-1898.

4th of July Celebration, Zionsville—Fireworks, food, games. 4 p.m. (317) 873-3836.

Knights of Columbus 4th of July Festival, Liberty Park, Batesville—Free dance, food, rides and ac-

tivities for kids. 12 p.m. (812) 934-4411.

New Albany Fourthfest, Riverfront, New Albany—Parade, dancing, fireworks. 9 a.m. (812) 944-2477.



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July 4 & 5

Madison Regatta, Riverfront, Madison—Governor's Cup Hydroplane Race, limited class inboard & miniature remote-controlled hydroplane races, 10K race, bed race, balloon race. 6 a.m. Admission charge. (812) 265-3641.

July 5-11

Vermillion County Fair, Cayuga.

July 5-12

Wayne County Fair, Richmond.

July 6-11

Switzerland County Fair, Vevay.

July 8-12

Decatur Central Lions Club 4-H Fair, Indianapolis.

July 8-13

Terre Haute Miners Picnic, Terre Haute—(812) 877-1262.

July 10 & 11

Community Fun Fest, St. Mark Church, Indianapolis—Homemade dinners, games, drawing. Hours: Friday, 4-11 p.m.; Saturday, Noon-11 p.m.

July 10-12

Parish Festival, Holy Spirit Parish, Indianapolis—Drawing for prizes. Hours: Friday & Saturday, 5-11 p.m.; Sunday 1-11 p.m.

White River Park State Games (Finals), Indianapolis—Olympic style opening ceremonies, competition in 16 sports. Admission charge. (317) 237-2200.

July 11 & 12

Parish Summer Festival, St. Mary of the Immaculate Conception, Aurora—Chicken dinners, games, drawings. Hours: Saturday, 4 p.m.-midnight; Sunday, Noon-6 p.m. (EST)

July 11-18

Lawrence County Fair, Bedford.

July 12

St. Joseph Church Parish Picnic, Harrison County Fairgrounds, Corydon—Chicken dinners served 11:30 a.m.-4 p.m. (EDT). Beef given away.

New Hope Herb Farm Summer Festival, New Hope Farm, Spencer—Herb & flower garden tours, crafts & antiques, live entertainment. 10 a.m. Admission charge. (812) 825-5515.

July 12-17

Decatur County Fair, Greensburg.

Franklin County Fair, Brookville.

July 12-18

Washington County Farmer & Merchant Fair, Salem.

July 13-18

Jennings County Fair, North Vernon.

July 13-19

U.S. Clay Court Championships, Sports Center,

Indianapolis—World class men's tennis. Times vary. Admission charge. (317) 843-2130.

July 14

Movies for Children, Holy Cross Church, Indianapolis—Movies for 6-12 year old children, free kool-aid after the movies. Movies start at 8:15 p.m. (317) 637-2620.

July 15

Monthly Cemetery Mass, Catholic Cemeteries, Indianapolis—St. Joseph Chapel, 2 p.m.

July 15-18

Wayne Twp. Fair-Ben Davis Lions Club Fair, Indianapolis.

July 17-19

First Annual Summer Festival, St. Jude Church, Indianapolis—Activities for all ages, live music, dinners. Hours: Friday, 5 p.m.-midnight; Saturday, 3 p.m.-midnight; Sunday, 3-10 p.m.

Black Expo '87, Indiana Convention Center, Indianapolis—Ethnic foods, products, music, entertainment. Times vary. Admission charge. (317) 925-2702.

July 18

"Little Las Vegas Night," Holy Cross Parish, Indianapolis—Drawings for prizes, attendees must be 21 to enter. Hours: 6 p.m.-midnight.

Countryside Peddlers Arts & Crafts in the Park, Arbuckle Acres Park, Brownsburg—Handmade juried arts & crafts, demonstrations, food, baked goods. 9 a.m. (317) 852-8466.

July 18 & 19

Arts & Crafts Festival, Energy Information Center, Rockport—Arts & crafts display/sale, 10 a.m. (812) 649-4061.

July 19

Annual Chicken Dinner & Festival, St. John Church, Osgood—Hours: 11 a.m.-4 p.m. (EST)

July 19-24

Scott County Fair, Scottsburg.

Hancock County Fair, Greenfield.

July 19-25

Johnson County Fair, Franklin.

July 20

Blood Mobile, St. Anthony Church, Indianapolis—Hours: 4-6 p.m.

(Continued on page B40)

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Photo Tips

The closer you stand to your subject, the better. Focus in on your subject, and don't try to include too much background in the picture.

Try to capture your family and friends in candid shots, rather than planned or posed pictures. Action shots are always more interesting.

Don't move when you snap the picture. Press the shutter gently, and hold your breath for that moment.

Work with the available light. Certain shadows and lighting can provide creative aspects to your photos.

Choose the camera that's best for you. There's a variety of cameras available today, from the point-and-shoot camera for the novice, to the more complicated 35mm camera with practically unlimited options and accessories.

Airport X-rays

When traveling, be aware of the damage that airport X-ray machines can do to your film—especially repeated exposures.

Carry your film on board with you and request hand-searching, or place your film in a bag with an X-ray shield.

The Federal Aviation Administration now does acknowledge that airport X-ray machines can damage film.

SUMMER MASS SCHEDULES

(June 1, 1987 to August 31, 1987)

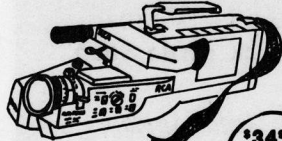
PARISH	SATURDAY ANTICIPATION	AM MASS	SUNDAY	PM MASS	PARISH	SATURDAY ANTICIPATION	AM MASS	SUNDAY	PM MASS
INDIANAPOLIS					Brownstown, Our Lady of Providence				
SS Peter & Paul Cathedral	5:00	10:30			Cambridge City, St. Elizabeth	5:30	7:30, 10:00		Noon
Assumption	5:30	10:00			Cannelton, St. Michael	6:00	8:00		
Christ the King	5:00, 6:30	7:30, 9:00, 10:30	Noon		Cedar Grove, Holy Guardian Angels	7:30	9:30		
Holy Angels	6:00	9:00, 10:30			Charlestown, St. Michael	5:30	9:00, 11:00		
Holy Cross	5:15	9:30			China, St. Anthony		8:30		
Holy Name	5:30	7:30, 9:00, 10:30	Noon		Clarksville, St. Anthony	5:00, 7:00	7:30, 9:00, 10:30	Noon	
Holy Rosary		8:30	12:10		Clinton, Sacred Heart	5:00	10:30		
Holy Spirit	5:30	7:30, 9:00, 10:30	Noon		COLUMBUS				
Holy Trinity	5:30	9:00, 11:00			St. Bartholomew	5:30	8:30, 11:00		
Immaculate Heart of Mary	5:30	8:00, 9:30, 11:30			St. Columba	5:00	8:30, 10:00		
Lilies Flower (St. Therese)	5:00	7:30, 9:00, 10:30	6:00		Connersville, St. Gabriel	5:30	7:30, 9:00, 11:30		
Nativity	5:30	8:30, 11:00			Corydon, St. Joseph	5:00, 7:30	7:30, 9:30		
Our Lady of Lourdes	5:00	8:30, 10:30			CRAWFORD COUNTY, St. Joseph	4:00	10:30		
Sacred Heart	5:00	8:00, 10:00			Danville, Mary, Queen of Peace	5:00	8:00, 10:00		
St. Andrew	5:30	9:00, 11:30			DECATUR COUNTY, St. Paul	7:30**			
St. Ann	5:30	8:30, 11:00			Dover, St. John	5:00	10:00		
St. Anthony	5:30	8:00, 11:00			Edinburgh, Holy Trinity	6:00	8:00, 10:00		
St. Barnabas	6:00	7:00, 9:00, 10:30	Noon		Enochsburg, St. John	7:30	8:00		
St. Bernadette	6:00	8:00, 11:00			Floyds Knobs, St. Mary of the Knobs	5:00, 7:30	6:30, 8:00, 10:00, 11:30		
St. Bridget		8:00, 10:30			Fortville, St. Thomas	5:30	8:00, 10:30		
St. Catherine	7:00	7:00, 11:00			Franklin, St. Rose of Lima	5:30	8:00, 10:30		
St. Christopher	5:30	7:00, 8:30, 10:30	Noon, 5:30		FRANKLIN COUNTY, St. Peter	7:00	7:30, 9:30		
St. Gabriel	6:00	8:00, 10:30	Noon, 6:00		French Lick, Our Lady of the Springs	6:00	7:00, 11:00		
St. James	5:30	9:00			Frenchtown, St. Bernard	6:30	8:30, 10:15		
St. Joan of Arc	5:30	8:30, 10:30	5:30		Fulda, St. Boniface	7:00	9:00		
St. John	5:30	8:00, 10:00			Greencastle, St. Paul	5:15	9:00, 11:15	5:00	
St. Joseph	5:30	7:00, 9:00, 11:15			Greenfield, St. Michael	6:00	8:00, 10:30		
St. Jude	5:00	7:00, 8:30, 10:00, 11:30			Greensburg, St. Mary	5:30, 7:30	7:00, 8:30, 10:00, 11:30		
St. Lawrence	6:00	7:30, 9:00, 10:30	Noon		Greenwood, Our Lady of the Greenwood	5:30	7:45, 9:00, 10:30	Noon	
St. Luke	5:30	7:30, 9:00, 11:00	12:30		Hamburg, St. Ann	5:30	9:00		
St. Mark	5:30	7:30, 9:30, 11:30			HARRISON COUNTY, St. Peter		10:00		
St. Mary	5:20	10:00	Noon, 1:15, 5:20		Henryville, St. Francis Xavier		9:30		
St. Matthew	5:30	7:30, 9:30, 11:30			JEFFERSONVILLE				
St. Michael	5:30	8:00, 10:00	Noon		Sacred Heart			Noon	
St. Monica	5:30	7:45, 10:00, 11:45			St. Augustine	5:30	9:00, 11:00		
St. Patrick	5:30	10:00			JENNINGS COUNTY				
St. Philip Neri	5:30	9:00, 11:00			St. Anne	5:30	10:00		
St. Pius X	5:30	7:45, 9:00, 10:30	Noon		St. Dennis	4:00			
St. Rita	6:00	8:30, 11:00			St. Joseph	7:15	8:00		
St. Roch	6:00	8:00, 10:30			Knightstown, St. Rose	7:00	9:00		
St. Simon	5:30	7:30, 9:00, 10:30	Noon		Lanesville, St. Mary	5:30	8:00, 10:30		
St. Thomas Aquinas	5:30	8:00, 10:00	Noon		Lawrenceburg, St. Lawrence	5:30	8:30, 10:30		
Aurora, St. Mary	5:00	8:30, 11:00			Leopold, St. Augustine	7:00	10:00		
Batesville, St. Louis	5:30, 7:30	6:30, 8:00, 9:30, 11:00			Liberty, St. Bridget	7:00	7:00, 9:00		
Bedford, St. Vincent de Paul	6:30	10:30			MADISON				
BLOOMINGTON					St. Mary		11:00		
St. Charles	5:00	8:00, 10:00	Noon		St. Michael	5:30	9:00		
St. John	5:30	10:00			St. Patrick	6:15	6:00, 8:00, 10:00		
St. Paul Catholic Center	6:30	8:00, 9:30, 11:00			Martinsville, St. Martin	6:00	7:30, 10:30		
Bradford, St. Michael	5:30	8:00, 10:15			Milan, St. Charles	5:30	7:00, 10:30		
Brazil, Annunciation	7:00	9:00, 11:00			Millhouses, Immaculate Conception	5:30	10:30		
Brookville, St. Michael	7:30	7:00, 9:00, 10:30			Mitchell, St. Mary	6:30	8:30		
Brownsburg, St. Malachy	5:30	7:00, 9:00, 11:00	Noon		Montezuma, Immaculate Conception		9:00		
					Mooreville, St. Thomas More	6:00	9:00		



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PARISH	SATURDAY ANTICIPATION	AM MASS	SUNDAY PM MASS
Morris, St. Anthony	5:30	7:30, 10:00	
Napoleon, St. Maurice	7:00	9:00	
Nashville, St. Agnes	5:00	8:30, 10:30	
Navilleton, St. Mary	5:00	8:00, 9:30	Noon
NEW ALBANY			
Holy Family	5:45	8:00, 10:00, 11:30	
Our Lady of Perpetual Help	6:00	8:00, 10:00	Noon
St. Mary	5:30	8:30, 10:30	
New Albion, St. Paul	7:00	7:30, 10:00	
New Castle, St. Anne	5:30	8:30, 11:00	
New Marion, St. Magdalene	7:00		
New Middletown, Most Precious Blood		8:00	
North Vernon, Nativity	6:00	7:30, 8:45, 11:00	
Oak Forest, St. Cecilia	5:30	8:00, 10:00†	
Oldenburg, Holy Family	5:30	7:00, 8:30, 10:30	
Osgood, St. John	5:00	8:00, 10:00	
Paoli, Christ the King		9:00	
PERCY COUNTY			
St. Isidore	6:00	9:00	
St. Mark	5:30	8:30	
Plainfield, St. Susanna	5:30	8:00, 10:30	
RICHMOND			
Holy Family	5:30	8:00, 11:00	
St. Andrew	7:00	10:00	5:00
St. Mary	5:15	9:00, 11:00	
RIPLEY COUNTY, St. Pius			
Rockville, St. Joseph	5:30	11:15	
Rushville, St. Mary	7:30	7:00, 9:00, 11:00	
St. Croix, Holy Cross	6:00	8:00	
St. Joseph Hill, St. Joseph	5:30	8:00, 11:00	
St. Leon, St. Joseph	5:30	9:30	
St. Mary-of-the-Rock, St. Mary-of-the-Rock	7:00	10:00, 8:00†	
St. Mary-of-the-Woods, St. Mary-of-the-Woods	7:00	9:00	
St. Maurice, St. Maurice	4:30	10:00	
St. Meinrad, St. Meinrad	6:30	8:00, 10:30	
Salem, St. Patrick		10:30	
Scottsburg, American Martyrs	6:00	8:30	
Seelyville, Holy Rosary	5:00	8:00, 10:30	
Sellersburg, St. Paul	5:00	8:45, 11:00	
Seymour, St. Ambrose	6:00	8:00, 10:00	
SHELBY COUNTY, St. Vincent			
Shelbyville, St. Joseph	5:00	8:00, 10:30	
Sibers, St. Martin	7:30	9:15	
Spencer, St. Jude	5:00	8:00, 10:30	
Starlight, St. John	6:30	8:00, 10:00	
Sunman, St. Nicholas	5:30	7:00, 9:00	
Tell City, St. Paul	5:30	7:30, 9:30, 11:30	
TERRE HAUTE			
Sacred Heart	5:30	9:00	
St. Ann		11:00	
St. Benedict	5:15	8:00, 10:00	
St. Joseph	5:00	9:00, 11:00	5:00, 7:00
St. Margaret Mary	5:00	8:30, 11:00	
St. Patrick	5:30	9:00, 11:30	
Troy, St. Pius	7:30	10:00	
Universal, St. Joseph		8:30	
Vevay, Most Sorrowful Mother	6:00	10:30	
West Terre Haute, St. Leonard	5:00	7:00, 10:00	
Yorkville, St. Martin	7:00	8:00	

* Special Mass in Spanish at 1:15 PM and Mass in Sign Language at 5:20 PM
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 † 8:00 Mass on 1st, 3rd and 5th Sundays of the Month; 10:00 Mass on the 2nd and 4th Sundays of the Month
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 § 10:00 Mass on the 1st and 3rd Sundays of the Month; 8:00 Mass on the 2nd, 4th and 5th Sundays of the Month
 ¶ 10:00 Mass on the 1st, 3rd and 5th Sundays of the Month; 8:00 Mass on the 2nd and 4th Sundays of the Month

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(Continued from page B37)

July 20-25

Owen County Fair, Spencer.

Bartholomew County Fair, Columbus.

July 21

Movies for Children, Holy Cross Church, Indianapolis—Movies for 6-12 year old children, free kool-aid after the movies. Movies start at 8:15 pm. (317) 637-2620.

July 23-25

Parish Festival, St. Christopher Church, Speedway—Dinner, rides, games, booths. Hours: Grounds open nightly at 6:00 p.m.; Carryout opens at 4:30 p.m.; Dining Room & Snack Bar open at 5:00 p.m.

July 25 & 26

Indiana Experience Opening Festivities, Union Station, Indianapolis—

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July 25-Aug. 1

Shelby County Fair, Shelbyville.

Ohio County Fair, Rising Sun.

Putnam County Fair, Greencastle.

Monroe County Fair, Bloomington.

July 26

Parish Festival, St. Augustine Church, Leopold—Games, country store, chicken dinners, hand-made quilts. Hours: 11 a.m.-7 p.m.

Sportsfest '87, Ivy Tech, Terre Haute—10K run, 10 mile bike race, car shows, softball tournament, activities. 10 a.m. 299-1121.

Harrison County Fair, Corydon.

July 27-Aug. 1

Rush County Fair, Rushville.

July 28

Movies for Children, Holy Cross Church, Indianapolis—Movies for 6-12 year old children, free kool-aid after the movies. Movies start at 8:15 pm. (317) 637-2620.

July 31 & Aug. 1

Parish Picnic, St. Anthony of Padua, Clarksville—Hours: Friday, 8 p.m.-midnight; Saturday, noon-midnight.

July 31-Aug. 2

Banks of the Wabash Dixieland Jazz Festival, Terre Haute—Dixieland 'Jass' concerts, farmers market, jam sessions, jazz brunch—New Orleans style. Times vary. Admission charge. (812) 299-1031.

July 26-Aug. 1
Vigo County Fair, Terre Haute.

August 1

Rummage Sale, Flea Market, Fish Fry, Holy Angels Church, Indianapolis—Sellers & entrepreneurs from around the city will be on hand. Hours: 8 a.m.-7 p.m.

Fiesta Indianapolis, Veterans Memorial Plaza, Indianapolis—Hispanic entertainment, food, crafts, music. 11 a.m. (417) 636-6551.

Parish Festival, St. Thomas Church, Fortville—Chicken & No-de dinners, lip sync contest, games for all ages, entertainment, homemade quilt. Hours: 11 a.m.-9 p.m.

August 1 & 2

Lawrence County Civil War Re-enactment, County Fairgrounds, Bedford—Civil War battles, encampments, dress ball, craft show. Times vary. (812) 275-3823.

(Continued on page B46)



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Camping strengthens relationships



Every now and then when vacation time rolls around, most everyone feels the need to get back to the basics, to strengthen their relationships with nature. There is nothing like camping to help you do this.

However, campers polled recently believe it's not only your relationships with nature that benefit from these pilgrimages—your family relationships benefit as well.

According to a nationwide group of camping and RV enthusiasts, camping is very helpful in tightening family bonds.

For example, most felt that family camping vacations helped them deal with stress which, according to Dr. A. John Kalil, a Washington, D.C., psychologist, "tends to suppress effective intra-family communications." It is only after this stress is relieved that communication becomes more open and positive.

Others felt family camping strengthened relationships with children. This is attributed to the lack of TV and telephones, and to the fact that children had the opportunity to be part of a larger project, having specific responsibilities.

Parents also have the opportunity on camping trips to share knowledge and skills with their children, which isn't always possible at home.

That family camping is beneficial shouldn't be surprising, says Dr. Kalil. "Camping gets families focused on the sorts of things that bound them together before radio, television stereo and other forms of home entertainment arrived to claim their evenings and weekends."

"When the family is camping, everyone can get involved. Relationships are inevitably strengthened when everyone participates. Remembering the camping vacation afterwards continues the process," he continued.

How to get campground information

Looking for the ideal place to spend your next family vacation or weekend outing? Why not take a camping trip and visit one of over 16,000 privately owned or public campgrounds in the United States?

Whether your family wants to tour a major city, stop in a small town, spend the night along an interstate highway or camp in a state or national park, there are a multitude of campgrounds from which to choose.

The following are several of ways to obtain reliable information about where to stay and what you'll find at the campground.

- Purchase or borrow one of the many comprehensive national campground directories available through bookstores and libraries.

Some of the most popular ones are: Trailer Life's RV Campground & Services Directory; Rand McNally's Campground & Trailer Park Guide; Wheelers RV Resort & Campground Guide; and Woodall's Campground Directory.

- Contact state campground associations. For a list, send a stamped self-addressed long envelope with your request to the National Campground Owners Association, 804 D Street, N.E., Washington, DC 20002.

- Write travel and tourism bureaus requesting camping information for their areas. Most will have a list of local campgrounds readily available.

For a free list of state travel directors, write to the Travel Industry Association, 1899 L Street, N.W., Washington, DC 20036.

- Contact individual parks and forests or other public lands for information about campgrounds within their boundaries and privately owned campgrounds nearby.

- Join RV and camping clubs. These organizations provide members with campground information, travel services and camping tips.

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The Fatal Moment

What happens when a car, traveling at 55 mph, crashes into a tree?

1/10th OF A SECOND: Front bumper and chrome "frosting" of grillwork collapse. Slivers of steel penetrate tree to depth of 1½ inches.

2/10th OF A SECOND: Hood rises, crumples, smashes into windshield. Spinning rear wheels leave ground. Fenders come into contact with tree, forcing rear parts out over front doors. Driver's body continues to move forward at vehicle's original speed (20 times normal force of gravity, his body weighs 3,200 pounds.) His legs, ramrod straight, snap at knee joints.

3/10th OF A SECOND: Driver's body is now off seat, torso upright, broken knees pressing against dashboard. Plastic and steel frame of steering wheel begins to bend under his terrible death grip. His head is now near sunvisor, his chest above steering column.

4/10th OF A SECOND: Car's front 24 inches have been demolished, but rear end is still traveling at about 35 miles per hour. Driver's body is still traveling 55 miles per hour. The half-ton motor block crunches into tree.

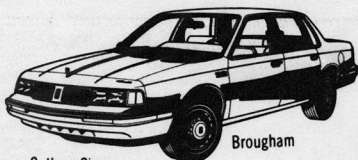
5/10th OF A SECOND: Driver's fear-frozen hands bend steering column almost vertical. Force of gravity impales him on steering shaft. Jagged steel punctures lung and intercostal arteries. Blood spurts into his lungs.

6/10th OF A SECOND: Driver's feet are ripped from his tightly laced shoes. Brake pedal shears off at floor boards. Chassis bends in middle, shearing body bolts. Driver's head smashes into windshield. Rear of car begins its downward fall, spinning wheels digging into ground.

7/10th OF A SECOND: Entire writhing body of car is forced out of shape. Hinges tear, doors spring open. In one last convulsion, seat rams forward, pinning driver against cruel steel of steering shaft. Blood leaps from his mouth, shock has frozen his heart. He is now dead.

Time elapsed, seven-tenths of a second.

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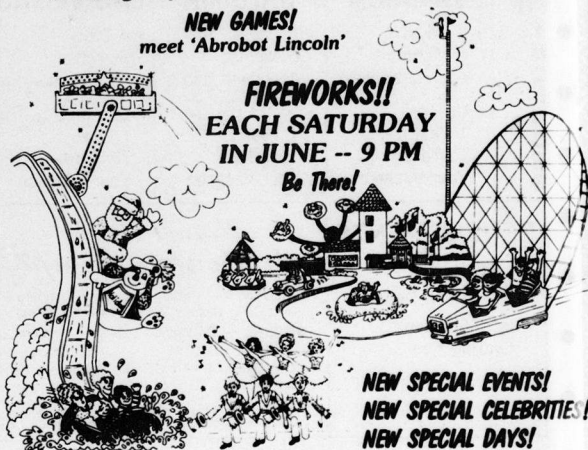
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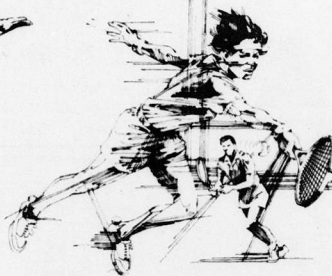
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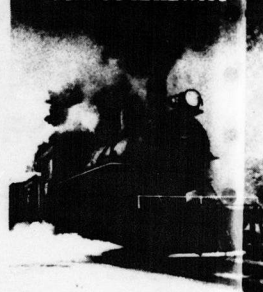
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Calendar of Events

Event	Sat 8	Sun 9	Mon 10	Tue 11	Wed 12	Thu 13	Fri 14	Sat 15	Sun 16	Mon 17	Tue 18	Wed 19	Thu 20	Fri 21	Sat 22	Sun 23	Site
Opening Ceremonies	•																Indianapolis Motor Speedway
Archery						•	•	•	•								Eagle Creek Park
Baseball		•	•	•	•		•	•	•		•	•		•	•		Bush Stadium/Univ. of Indianapolis
Basketball		•	•	•	•	•	•	•	•	•		•	•	•	•	•	Market Square Arena
Boxing							•	•	•	•					•	•	Convention Center
Canoe/Kayak		•															Eagle Creek Park
Cycling		•				•	•	•	•								Velodrome/Brown County IM's
Diving		•	•					•	•								IU Natatorium
Equestrian		•	•	•	•	•	•	•	•		•						Hoosier Horse Park
Fencing		•	•	•	•	•	•	•	•	•	•	•					Convention Center
Gymnastics-Artistic						•	•	•	•			•	•		•	•	Hoosier Dome
Gymnastics-Rhythmic		•	•	•													Convention Center
Handball (Team)										•	•	•	•	•	•	•	Carmel Ice Skadium
Hockey (Field)		•	•	•	•	•	•	•	•	•	•	•					Convention Center
Judo		•	•	•	•												IUPUI Main Gymnasium
Modern Pentathlon		•	•	•	•	•											Respective Venues
Roller Skating		•	•	•	•	•	•										Carmel Ice Skadium
Rowing								•	•								Eagle Creek Park
Shooting			•	•	•	•	•	•	•								Camp Atterbury/In. Gun Club
Soccer (Football)		•	•	•	•	•	•	•	•		•		•	•			Soccer & Sports Center
Softball		•	•	•	•	•	•	•	•	•	•	•	•	•			IUPUI Athletic Fields
Swimming		•	•	•	•	•	•	•	•								IU Natatorium
Synch. Swimming					•		•	•	•								IU Natatorium
Table Tennis		•	•	•			•	•	•								Carmel Racquet Club
Taekwondo							•	•	•								IUPUI Main Gymnasium
Tennis							•	•	•	•	•	•	•	•	•	•	Indianapolis Sports Center
Track/Field (Athletics)		•	•		•					•	•	•	•	•	•	•	IU Track & Field Stadium
Volleyball				•		•	•	•	•	•	•	•	•	•	•	•	Butler Univ., Hinkle Fieldhouse
Water Polo								•	•	•	•	•	•	•	•	•	IU Natatorium
Weightlifting		•	•	•	•	•											Circle Theatre
Wrestling				•	•	•	•	•	•								University of Indianapolis
Yachting					•	•	•	•	•	•	•						Lake Michigan, Michigan City
Closing Ceremonies																•	

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(Luke 2:19, 51)

(Continued from page B40)

August 1-8Morgan County Fair,
Martinsville.

Parke County Fair,
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Clay County Fair,
Brazil.**August 2**Parish Festival, St.
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Parish Picnic, St.
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City—Musik Halle, enter-
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(812) 536-2920.**August 2-8**Brown County Fair,
Nashville.

Jackson County Ag. &
4-H Exhibition.

Fayette County Free
Fair, Connersville.

Miami County Fair,
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(317) 637-2620.**August 4-9**Trader's Point Hunt
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(317) 769-3744.**August 6-15**Marion County Fair,
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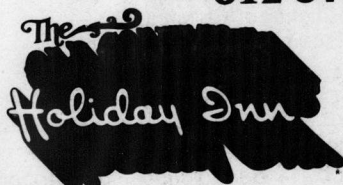
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Annual
SUMMER FESTIVAL**Friday, July 17 6:00 PM to Midnight
Saturday, July 18 3:00 PM to Midnight
Sunday, July 19 3:00 to 10:00 PM**10,000 IN CAPITAL PRIZES!**
(FOR TICKETS CONTACT ANY ST. JUDE PARISHIONER)**— ENTERTAINMENT FOR ALL AGES —**

- Youngsters: ✓ Clowns ✓ Puppets ✓ Magic Shows
✓ Games ✓ Dance Troupes
- Teens: ✓ Used Car Drawing ✓ Dancing (Friday)
✓ DJ (Sunday) ✓ Games ✓ Dunk Tank
- Adults: ✓ Beer Garden ✓ Games ✓ Dancing
✓ Country Store ✓ White Elephants
✓ 13 Piece Band on Saturday

— DELICIOUS DINNERS —

FRIDAY SATURDAY SUNDAY
Fish or Tenderloin Chicken Italian Spaghetti
DINE IN AIR CONDITIONED COMFORT — CHILD CARE AVAILABLE

**IT'S MORE FUN
THAN A THREE-RING
CIRCUS****— PLENTY OF FREE PARKING —**

p.m.-midnight; Sunday, 1 p.m.-9 p.m.

39th Annual Steam Show of the Pioneer Engineers Club of Indiana, County Conservation Grounds, Rushville—Antique farm equipment exhibition/demonstrations, craft demonstrations (broom making, rope making). 7 a.m. Admission charge. (317) 537-2367.

August 7-23

10th Pan American Games—games to be held at various locations throughout Indianapolis and surrounding areas.

August 8

10th Pan American Games Opening Ceremonies, Indianapolis Motor Speedway, Indianapolis—3:00 p.m.

August 9

Parish Picnic, St. Paul's Church, New Alsace—Chicken & Beef dinners. Hours: 11 a.m.-9 p.m.

Parish Picnic, St. Mary's Church, Lanesville—Quilts & Chicken dinners. Hours: 10 a.m.-6 p.m.

August 11

Movies for Children, Holy Cross Church, Indianapolis—Movies for 6-12 year old children, free kool-aid after the movies. Movies start at 8:15 pm. (317) 637-2620.

August 14-16

Youth Campout, Harrison/Crawford State Forest, New Albany—Campout sponsored by St. Mary's Church, New Albany. Camping, canoeing, caving. (812) 944-4599.

August 15

ASSUMPTION OF THE BLESSED VIRGIN MARY (Holy Day of Obligation)

August 15 & 16

American Indian Council Powwow, County Fairgrounds, Lebanon—Indian dancing, traditional crafts & food. Times vary. Admission charge. (317) 482-3315.

August 16

Parish Pitch In Picnic, St. Andrew the Apostle Church, Richmond—Family fun for all. Bring a side dish and salad or dessert and lawn chairs. Hours: Noon-4 p.m.

154th Birthday of President Benjamin Harrison, Harrison Home, Indianapolis—Military band concert, tours, Civil War reenactment. 1 p.m. (317) 631-1898.

August 18

Movies for Children, Holy Cross Church, Indi-

anapolis—Movies for 6-12 year old children, free kool-aid after the movies. Movies start at 8:15 pm. (317) 637-2620.

August 18-20

Lick Skillet Days, North Vernon—Tractor pull, entertainment, food, arts & crafts. 10 a.m. (812) 346-2388.

August 19

Monthly Cemetery Mass, Catholic Cemeteries, Indianapolis—Calvary Chapel, 2 p.m.

August 19-30

Indiana State Fair, State Fairgrounds, Indianapolis—Entertainment, exhibits, music, midway, agriculture, Fairtrain. Times vary. Admission charge. (317) 927-7500.

August 20-22

Bowling Green Old Settlers Reunion, Old Courthouse, Bowling Green—Flea markets, rides, concessions, live entertainment, horse & truck pull. 4 p.m. (812) 986-2972.

August 23

10th Pan American Games Closing Ceremonies.

August 25

Movies for Children, Holy Cross Church, Indianapolis—Movies for 6-12 year old children, free kool-aid after the movies. Movies start at 8:15 pm. (317) 637-2620.

August 28-30

Neavill's Grove 102nd Old Settlers Meeting, Neavill's Grove, Madison—Antique engines & farm machinery, games, craft demonstrations & displays, music. Times vary. (812) 273-5964.

90th Fontanet Bean Dinner, Holloway Grove, Fontanet—Serving 2,000 lbs of free beans, flea market, Civil War reenactment, carnival. 12 p.m. (812) 548-2408.

August 29

Amish Country Market, County Fairgrounds, Noblesville—Amish foods, antiques, crafts, buggy rides, auction. 9 a.m. Admission charge. (317) 923-9919.

August 30

Golden Wedding Jubilee Mass for Archdiocesan couples married 50 years or more, SS Peter & Paul Cathedral, Indianapolis—2:30 p.m.

Aug. 30-Sept. 5

Bears of Blue River Festival, downtown Shelbyville—Parade, entertainment, arts & crafts,

food. Times vary. (317) 398-2763.

September 4 & 5

Oktoberfest, German Park, Indianapolis—Music, dancing, German food & pastries, carnival, crafts. 4 p.m. Admission charge. (317) 888-6940.

September 4-7

Little Italy Festival, Clinton—Grape stomping, spaghetti dinners provided by Sacred Heart Church, Clinton. (317) 832-8468

September 5

Lawrenceburg Antique Auto Show, downtown Lawrenceburg—Over 23 classes of cars, street show, awards. 8 a.m. (812) 537-2408.

Coal City Fall Festival, Main Street, Coal City—Old-fashioned threshing & baling, cloggers, entertainment, food. 8 a.m. (812) 859-4318.

September 5 & 6

Fourth St. Festival of the Arts & Crafts, Fourth & Grant Streets, Bloomington—85 nationally renowned artists, live entertainment, local exhibits, food. Times vary. (812) 332-9004.

September 5-7

Middle Country Renaissance Festival, Old Indiana Fun Park, Thornstown—Jousting on horseback, gypsy camp, pirate cove, magic, arts & crafts, food. 10 a.m. Admission charge. (317) 436-2401.

Billie Creek Village Steam Harvest Days, Billie Creek Village, Rockville—Old time threshing techniques, baling straw, threshing wheat, sawing lumber, steam engines. 10 a.m. Admission charge. (317) 569-3430.

September 6

Church Picnic, St. John the Evangelist Church, Greensburg—Chicken dinners & drawing for homemade quilt. Hours: 11 a.m.-8 p.m.

September 6 & 7

Vernon Labor Day Festival, Vernon—Antique flea market, arts & crafts, food. Activities start at dawn. (812) 346-6102.

September 7

LABOR DAY

67th Annual Labor Day Festival, St. Peter Church, Franklin County, Brookville—Country style chicken dinners served all day.

Advance Labor Day Festival, town hall, Advance—Hog roast, music, crafts, games, parade. 9 a.m. (317) 676-6611.

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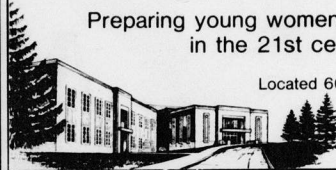
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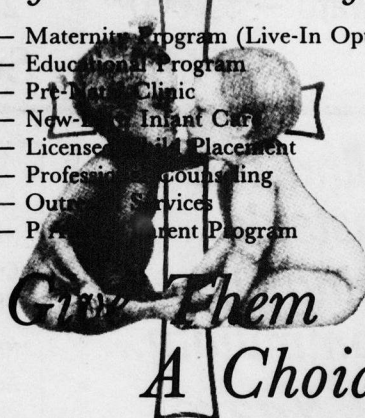
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3rd — \$3,000⁰⁰

4th — \$2,000⁰⁰

5th — \$1,000⁰⁰

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