

# THE CRITERION

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## Vatican Bank all-lay council named

by John Thavis

VATICAN CITY (CNS)—In a move that will bring the Vatican bank largely under the control of outside lay professionals, the Vatican appointed a five-person management council that includes a prominent U.S. businessman, Thomas M. Macioce.

A Vatican spokesman noted that for the first time there will be no churchman in an

executive role in the institution, which is used by church agencies to move money internationally.

The bank, formally titled the Institute for the Works of Religion, has been under the cloud of an Italian financial scandal for most of this decade.

The Vatican also re-appointed New York Cardinal John J. O'Connor and four other cardinals to serve on an oversight commission for the bank.

Longtime bank official Msgr. Donato De Bonis will hold a non-executive liaison position between the two groups, the Vatican said June 20. The administrative council will later select a director and vice-director—both laymen—to handle day-to-day operations of the bank, along with three auditors.

The changes are due to take effect July 18. They represent the first major reform of the bank since its founding in 1942.

"This was a reform desired by and decided by the Holy Father," said Vatican spokesman Joaquin Navarro-Valls in announcing the appointments.

"There are several new elements here. First, lay professionals are given a major role. Second, there is an ecclesiastical presence but one without any executive function," Navarro-Valls said.

U.S. Archbishop John J. Cooke will leave the institute after serving as bank president for 19 years—including a stormy period in the early 1980s in which the Vatican paid out \$240 million to creditors of a collapsed bank with which it was involved.

The thrust of the bank reforms, first announced in March after years of study, was to provide closer, continual supervision of the bank's operations. The bank will still be considered as an entity separate from the Holy See, however.

The lay council—technically called a supervisory council—will act as a management or administrative board, meeting at least once every three months in Rome.

Navarro-Valls said. Its members will bring a wealth of experience in international banking and finance. Several have worked in advisory capacities to local bishops. All are married with children.

They include: Macioce, 70, former chairman and chief executive officer of the New York-based Allied Stores Corp. According to Navarro-Valls, Macioce has acted as a financial consultant to the Archdiocese of New York.

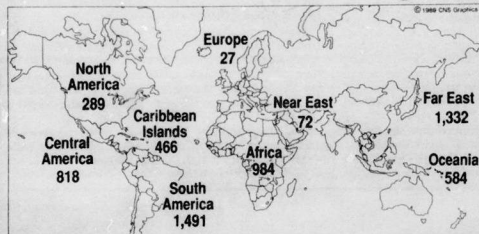
Macioce is on the boards of directors at Manufacturers Hanover Corp., Capital Cities-ABC Inc. and St. Francis Hospital in Roslyn, N.Y., in the Diocese of Rockville Centre. He is the recipient of a number of church-related awards, including the Brotherhood Award of the National Conference of Christians and Jews in 1971 and the Cardinal Cooke Inner City Award in 1978. Macioce is a member of both the Knights of Malta and the Order of the Holy Sepulchre.

Angelo Calioia, 50, professor of economics at the Polytechnical Institute in Milan. A specialist in monetary theory and economic development, he has served as adviser to the International Monetary Fund, the World Bank and other international organizations. He has often worked with the Bank of Italy.

Philippe de Weck, 70, a Swiss banker and currently president of the administrative council of the Union of Swiss Banks in Zurich.

(See VATICAN BANK on page 16)

## U.S. missionaries circle the globe



U.S. MISSIONARIES—More than 6,000 U.S. missionaries, including diocesan priests, religious and lay workers, are serving in foreign countries and in Alaska and Hawaii.

## Los Angeles Cardinal Timothy Manning dies

LOS ANGELES (CNS)—Irish-born Cardinal Timothy Manning, retired archbishop of Los Angeles, died June 23 at age 79 of spinal cancer.

The cardinal, known for his advocacy on behalf of Hispanics and youth and his work opposing abortion, died at Kenneth Norris Jr. Cancer Hospital in Los Angeles following months of pain resulting from the cancer. On June 19 he suffered a stroke.

During Cardinal Manning's 15-year tenure as archbishop—from 1970 when he succeeded Los Angeles Cardinal James Francis McIntyre until his retirement at age 75 in 1985—the Los Angeles See grew to be the largest archdiocese in the United States.

His death leaves 151 members of the College of Cardinals, plus one unknown cardinal appointed "in pectore." Of those, 116 are eligible to vote for a new pope.

The cardinal had spent much of his retirement preaching and offering retreats throughout the nation. During his retirement years, he lived in a one-bedroom cottage at Holy Family Parish in a residential neighborhood of South



Cardinal Timothy Manning

Pasadena, and grew close to many of his neighbors.

At a June 23 press conference at St. Vibiana's Cathedral in Los Angeles, Los Angeles Archbishop Roger M. Mahony compared the cardinal to the founder of many California missions, Father Junipero Serra. "Both were spiritual giants, and I doubt that either will ever come our way again," Archbishop Mahony said.

Archbishop Mahony and two priest-friends were with Cardinal Manning when he died.

Pope John Paul II sent a telegram with his condolences, saying Cardinal Manning had "left an indelible mark on the history of the church in California."

Cardinal Manning is survived by an older sister, Joan Cronin, and a niece, Breda Lucey, who both came from Ireland to be with him in his final days.

The cardinal's last public appearance was May 21, when he preached the homily at the annual archdiocesan celebration of "Mary's Hour," a traditional Marian devotion at an open-air theater in Hollywood.

Later, in what he correctly predicted would be his last homily, Cardinal Manning offered a meditation on the priesthood and a personal tribute to a close friend.

The homily, written from his hospital bed, was read at the June 9 silver jubilee of Msgr. Clement Connolly, Cardinal Manning's secretary for 20 years. At the cardinal's request, the homily was delivered by his physician, Dr. Brian Henderson, a cancer specialist at the University of Southern California's Norris Cancer Center.

The cardinal said in the homily that he and his secretary had experienced "times of emotional stress, problems without solutions, angry protests beneath our windows, agonizing disappointments, family distresses—these were the stuff of which our friendship was made, the anvil on which our love was forged, climaxing now at the approach of death."

Cardinal Manning spent half his life as a bishop in Los Angeles—first as an auxiliary bishop from 1946 until 1967, when he became bishop of Fresno, Calif., then as coadjutor archbishop with right of succession from 1969 until Cardinal McIntyre's retirement the following year. He was made a cardinal by Pope Paul VI in 1973.

Cardinal Manning was known for his work with area Hispanics, who make up more than half of the archdiocese's population. He spoke fluent Spanish.

The interparochial council he established in 1972 launched a voter registration drive among the 20 parishes in the city's East Side Hispanic barrio. Under Cardinal Manning, the archdiocese also established a center to deal with immigration problems and expanded its bilingual adult education courses.

In March 1979 the cardinal supported 22 East Los Angeles parishes which had been waging a yearlong fight to prevent the Los Angeles County Board of Supervisors from denying emergency health care to illegal aliens.

In an address to the First National Hispanic Pastoral Encuentro in 1973, Cardinal Manning said the nation was suffering "spiritual impoverishment" but that a deep religious faith "has been

See questionnaire on legalization of abortion on page 3

mysteriously and magnificently preserved in the people of Hispanic culture."

In November 1983, he urged then-Secretary of State George Shultz to halt deportation of Salvadorans who had fled their nation.

During his tenure in Los Angeles, Cardinal Manning visited an archdiocesan high school each week and met regularly with senior classes, not to lecture them, but to hear "what they feel most strongly about the church."

At the October 1977 world Synod of Bishops, the cardinal said that "the alienation of youth from the institutional church, their frustrations, hurts, their insecurity, their longing for person-to-person recognition, their desires for some

(See CARDINAL on page 16)

## Looking Inside

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THE CRITERION

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## The meaning of democracy to Catholics

by John F. Fink

As we celebrate the 231st anniversary of the signing of the Declaration of Independence next Tuesday, we will be doing it during a time that the concepts of democracy have taken on new life. Throughout the communist world the people are demanding a fair share in their own governance. It wouldn't hurt to reflect a bit on the meaning of democracy to us Catholic Christians.

Christianity and democracy are so intimately interwoven that every man who has seized power for the destruction of democracy has first discarded his religion and then waged a war on Christianity and on God himself. Democracy is based on the rights and dignity of the individual and a smooth running democracy must depend on the right thinking and the right acting of individuals. Christianity has the same basis, and its aim is to promote right thinking and right living.

**DEMOCRACY IS BASED** on the truth that "all men are created equal," and so is Christianity.

Democracy assumes that men are possessed of inalienable rights flowing directly from the Creator, and so does Christianity. Christianity and even the dictator can himself must be gotten out of the way before a dictator can successfully complete his program. This is the verdict both of history and of Christian philosophy and theology.

Under the sort of democracy contemplated by Thomas Jefferson, there should never be a conflict between the government of the United States and the Catholic Church, because the philosophy of the Declaration of Independence is the philosophy of the church.

Two centuries before Jefferson wrote the Declaration, Cardinal Robert Bellarmine, now a saint of the church,



wrote: "Secular or civil power is instituted by men; it is in the people, unless they bestow it on a prince. This power is immediately in the whole multitude, as in the subject of it; for this power is in the divine law, but the divine law be taken away, there is left no reason why amongst a multitude (who are equal) one rather than another should bear rule over the rest."

"Power is given by the multitude to one man, or to more by the same law of nature; for the commonwealth cannot exercise this power, therefore it is bound to bestow it upon some one man, or some few. It depends upon the consent of the multitude to ordain over themselves a king, or consul, or other magistrates; and if there be a lawful cause, the multitude may change the kingdom into an aristocracy or democracy."

In the same century (the 16th) Jesuit Father Francisco Suarez was the chief champion of the rights of the people and the chief foe of the doctrine of the "divine right of kings." He taught that kings do not reign by divine right, but by the "expression of the multitude." Thus, only if a king, or emperor, or president is placed in power with the consent of the multitude, is his right to rule under the sanction of God recognized, he said.

**ALTHOUGH THE CONCEPTS** of democracy are Catholic, it must be admitted that the Vatican did not always favor the idea of freedom of religion. Its preference for centuries was for the Catholic Church to be the officially established church. Since there was no way that could happen in the United States, there was a certain amount of tension between the Vatican's curia and some of the U.S. bishops for more than half of the history of the official Catholic Church in this country.

This is the year that the U.S. church is celebrating its 200th birthday. The first U.S. bishop, John Carroll, was appointed in 1789, the same year George Washington became our first president. Carroll and most of his

successors, certainly those who are considered our greatest bishops, believed that separation of church and state, combined with the freedom of religion guaranteed by the U.S. Constitution, was the best possible environment in which the church could flourish in this country.

The relationship between being Catholic and being American was an issue that kept dividing Catholics throughout our country's history. For some (such as Archbishop Carroll, Bishop John England, Archbishop John Hughes, Cardinal James Gibbons, Archbishop John Ireland, and Bishop John Keane) the goal was to make Catholics become as much a part of American life as possible. For others (such as Archbishops Michael Corrigan and Michael Heiss and Bishop Bernard McQuaid) the emphasis was on being Catholic and inter-cultural.

**IF THE GREAT U.S. bishops** wanted to Americanize Catholics (and they did), they certainly succeeded. The way the Catholic Church in the United States has prospered could not have been imagined at the time of Archbishop Carroll. It has come from a numerically small church (about 25,000 Catholics among four million Americans 200 years ago—six-tenths of one percent) to the largest religious denomination in the country (just under 55 million out of 244 million Americans—22.5 percent).

American Catholics started as poor immigrants—the Irish, Germans, Poles, Italians, Hispanics—living in ghettos and alienated from the mainstream culture. Today they are in the mainstream. For better or for worse, they are like any other Americans. No group has benefited more from the democracy they have enjoyed in this country.

Beginning with the July 14 issue (after the series of articles by Archbishop Pilarczyk is finished) I plan to write a series of articles (not in this column) about some of the U.S. bishops who were known for their ardent patriotism.

## Marian College names Felicetti new president

Dr. Daniel A. Felicetti, vice president for academic affairs at the University of Detroit, has been named president of Marian College of Indianapolis.

The announcement was made by Bain J. Farris, chairman of Marian's board of trustees, following a special meeting of the board June 21.

A political scientist, Dr. Felicetti has been the chief academic officer at the University of Detroit since 1984. During that time he has been responsible for a wide range of academic programs and services at the university's seven schools and colleges serving more than 6,000 students on three campuses.

In announcing the appointment, Farris said, "This was truly a national search. The search committee was very impressed by the quality and quantity of the candidates, and we were pleased to have been able to attract an administrator of Dr. Felicetti's caliber as our next president."

His strong academic background coupled with his expertise in strategic planning, makes him the ideal person to lead Marian College into the 21st century.

We believe Dr. Felicetti has unique abilities and experience which fit nicely with our vision for the future. Not only will he be a strong leader for Marian, but he will be a very positive addition to the Indianapolis community."

Dr. Felicetti is a graduate of Hunter College of the City of New York where he earned a Bachelor of Arts degree in political science in 1963. He attained a Master of Arts degree in political science at New York University in 1966 and was awarded his Doctor of Philosophy degree in political science in 1971 from New York University.

He was a Lilly Foundation Faculty Fellow at Yale University and also attended the Institute for Educational Management at Harvard University for an intensive administrative development program for national leaders in higher education.

Before going to the University of Detroit, he served in a number of administrative positions of increasing importance at four colleges and universities including:

- Fairfield University, Conn., where he taught political science and was a tenured associate professor when he became chair of the Department of Politics, then chair of Faculty, then special assistant to the president;

- Wheeling College, W.V., where he was academic vice president and academic dean;

- College of New Rochelle, N.Y. and Southeastern University, Washington, D.C., where he was senior vice president for academic affairs.

He has been an educational consultant with the American Council on Education, the Council for Independent Colleges, and the Roothbert Fund, and has published a book and a number of articles in academic journals.

He will be accompanied to Indianapolis

by his wife, Barbara, an educational editor-writer.

In accepting the position, Dr. Felicetti said, "I believe Marian is being especially well positioned to enter the 1990s. It has built a solid academic base through many years of dedication by a strong teaching and mentoring faculty, the sponsorship of its Franciscan Sisters and a particularly dynamic board of trustees. A major job of Marian's new president will be to reach out to the college's Indianapolis neighbors and beyond this region to let folks know that a developing academic gem is in their midst."

"Over the next five years I am willing to predict that Marian College will become a serious magnet for increasing numbers of gifted, traditional-aged, and older, part-time students who will want to share in the benefits of a uniquely personalized education—one which is firmly rooted in a strong ethical and service-oriented value system that should be attractive to Catholics and non-Catholics alike."



Dr. Daniel A. Felicetti

ics alike. I could not be more pleased about the opportunity I will have to lead this very special institution."

## Correction

In the official clergy appointments in the June 16 edition of *The Criterion*, a line was omitted from the notice about Father Donald Quinn. He was given a secondary assignment as associate pastor of St. Lawrence, Indianapolis, as well as his primary assignment as chaplain of Chatham High School.



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## Archbishop O'Meara's Schedule

Week of July 2

WEDNESDAY, July 5 — Begins visitation to Catholic Relief Services operations in India.

## Marian College to host state Catholic school principals

by Margaret Nelson

The unique roles of Catholic school leaders will be addressed in a new Indiana Catholic Principals' Institute to begin on August 3, 4 and 5 at Marian College.

School directors of the five dioceses of Indiana have worked with the education department of the Indianapolis college to create a seven-day formation and training program that will be used for new teachers during its first year.

The other 1989-90 sessions for new principals are Nov. 15, Feb. 7, and June 12 and 13.

The sessions will focus on the aspects of the principal's role that are unique to Catholic schools. They include spiritual, instructional, communications and development leadership.

"It will improve self-awareness," said Providence Sister Lawrence Ann Liston, archdiocesan director of schools who has met with the state leaders to plan the program. "The theme in August will be 'Who am I as a spiritual leader?' and 'Who am I in relationship to others?'"

Most Catholic school principals have

received university training that was designed to focus on the larger public school model, according to Joyce Johnstone, Marian's education department chairperson.

She explained that Catholic school principals interact and respond to boards much like public school superintendents. But they often do tasks assigned to aides in the larger systems. Franciscan Sister Norma Rockledge, academic vice president, has also represented Marian in the cooperative efforts.

Besides leadership training, the program is intended to provide a statewide network and support system for the new principals.

Veteran principals have contributed to the planning and will serve as speakers and facilitators for the program. Annette Lentz, Glenn Tebbe, Jeannine Duncan and Stephen Weber of the Indianapolis archdiocese have helped formulate the program.

Plans call for the institute to be repeated next summer for new principals. But a formation and training program is also being planned for experience principals "down the road," Sister Lawrence Ann said.

# SVDP gives rides to poor pregnant women

by Margaret Nelson

The Indianapolis Council of the St. Vincent de Paul (SVDP) Society has a program that helps "fill the gaps" in care for needy pregnant women—especially in the form of transportation.

As Marion County looks back at two years with the top black infant mortality statistics in the nation, SVDP offers a Healthy Baby support program for poor women in that same locality.

The Healthy Baby phone line at St. Rita Church offers: trained volunteers who take calls from the women and refer them to agencies that can help them obtain medical or material help, volunteers who are given the names of callers and actually drive the expectant mothers to medical or counseling offices, and a referral center for outside agencies that provide for other needs, but have no provisions for transportation.

Sarah Fallor, coordinator of the program and member of Christ the King Parish, believes transportation is the main focus of the Healthy Baby program, though it does provide other services. "There are still a lot of agencies that don't have an answer to the transportation problem," she said.



Sarah Fallor

"This is for women who would not be able to get help if we did not provide the transportation," Fallor said. About 30 women a year are enabled to have good pre-natal care by the program.

She explained that it is the usual practice for one SVDP volunteer to provide transportation for the same expectant mother until she delivers her baby.

Besides medical attention, the pregnant women are directed to agencies that help them improve their future lives through counseling, education and job training.

And the volunteers are able to distribute SVDP warehouse vouchers for baby clothing and furniture to the future mothers.

Fallor became involved when she saw an appeal in the SVDP newsletter. She had lost premature twins a few years ago when she "had the be" of care. "Seven months ago, she and her husband became the parents of a healthy little girl. I know the sadness and I know the joy. I wanted to do what I could to prevent the sad part."

Mary Anne Herman of St. Jude Parish was the first coordinator when the Healthy Baby program was started about a year ago. Actually, the planning started in 1986, when she started getting together a group of volunteer drivers and training them.

Herman is still very active in the program, providing the orientation for volunteers as well as transportation for the young women. But she is glad to have the work of coordination done by Fallor, who is unable to drive because of her baby and

full-time employment. Herman said, "Thank God for Sarah!"

Herman became interested in the program through her husband Donald's 25-year involvement in SVDP. He once served as SVDP council president.

The Hermans have five grown daughters and several grandchildren, so she felt it was something she could do for which she was qualified. "I really enjoy it," she said. "The girls that I drive to the clinic seem to respond to me. They tell me things they won't tell the nurses—things the nurses need to know. Some of them still call me a year after they've had their babies and tell me how they're doing."

At first, Herman held the driver orientation sessions for groups. Now, since fewer drivers volunteer at one time, she meets with them one-on-one.

The volunteers receive a booklet of more than ten pages that defines the amount of time involved, what to expect and how to handle various situations. "But no two girls are the same," Herman said. She found almost every girl she drove to be quite trustworthy.

Drivers are expected to have a Christian attitude and agree not to counsel for abortion. They become auxiliary members of the SVDP conferences where they live.

Service is offered without regard to the mother's race, religion, or life style. All records and names of participants are confidential.

Herman and Fallor plan to have a summer meeting of present and potential volunteers to better coordinate the services the program provides and encourage an exchange of helpful ideas.

Those wishing to volunteer as telephone responders or transportation providers may call 317-438-4777 between 9 a.m. and noon. Pregnant women who need the services of the Healthy Baby support group should call the same number. The phone is answered: "St. Rita Social Ministries."

## Schools getting state cooperation

by Margaret Nelson

Because of state legislative action, the Catholic and other non-public schools in Indiana have received more equitable treatment in the past three years.

In fact when state superintendent Dean Evans addressed the Indiana Non-Public Educational Association (INPEA) on Feb. 22 this year, the change was obvious.

"Not that the relationship was bad before," said G. Joseph Peters, archdiocesan coordinator of school services. "But there is a significant change."

Evans' talk reflected "the important strides that have been made and the understanding of differences," Peters said. "It is truly an era of better feelings, open communications, and dialogue at the top state level."

The first significant action took place in 1986, when the House passed a bill which allowed two things. For the first time, a panel was established to advise the state board of education and the superintendent on non-public education issues. The same bill allowed development of appropriate accreditation standards for these schools.

The panel, composed of public and non-public school administrators, has been meeting for one and one-half years. In this context, Providence Sister Lawrence Ann Liston, director of schools, meets regularly with Dr. Evans and the state staff.

"It has been a very fruitful kind of thing. The dialogue between the private and

public sector at the state level has been greatly enhanced," Peters said. "This was evident at the INPEA conference."

Next, the legislature permitted non-public school students who qualified for the federal lunch program to receive free secular textbooks. Before that, permission to receive the free books was at the discretion of the township trustee.

In 1987, the state introduced the A+ plan for educational excellence. "The administrative rules that were promulgated to implement A+—our schools were required to give the ISTEP (Indiana Testing for Educational Progress) exams for state accreditation," Peters said. "Yet non-public students were excluded from remediation."

Through efforts by the INPEA and the Indiana Catholic Conference (ICC) at the end of the last school year, the state board of education passed a resolution admitting non-public school students to remediation. Peters said that less than 30 students were low enough to qualify. "Nonetheless, this is an important way the state can aid us."

This year, through the efforts of the INPEA, ICC, Representative Donald Nelson and others in the legislature, and many principals, teachers and parents who wrote and called the legislature, an ISTEP funding bill was passed. Peters said. This measure, which pays for the ISTEP materials required in accreditation of non-public schools, was signed by Governor Evan Bayh on May 5.

"The \$120,000 that non-public schools will save statewide is not that much money," Peters said. "But it helps with an expense that was dropped on us."

The Office of Catholic Education is now looking at the impact of performance-based accreditation on non-public schools.

Peters said, "We need to look at alternatives to straight accreditation on public school standards. Yet it is important that our schools be considered first class, to be on similar standards as the public schools."

## COMMENTARY AND QUESTIONNAIRE

### Do you think that abortion should be legal or illegal?

by John F. Fink

Last week the secular media in Indianapolis reported the results of a telephone poll on abortion laws released by the Indiana University Center for Survey Research that showed that 68 percent of those questioned would prefer to keep the present abortion laws rather than outlaw all abortions.

Apparently the pollsters don't recognize any middle ground.

The question was worded like this: "Suppose tomorrow you were going to vote in a referendum on the issue of abortion and there were only two choices: to leave the abortion laws unchanged or to change the abortion laws to make abortions illegal in all cases. Would you choose to leave the laws unchanged or to make abortion illegal in all cases?"

Given only those two choices, the results are not surprising. But they certainly don't justify the conclusion that most

Hoosiers are opposed to changing abortion laws; they just don't want to change the laws to outlaw abortion "in all cases."

Other polls have indicated that most Americans are opposed to abortion-on-demand, but would allow abortion in certain cases—especially when the life of the mother is threatened or in cases of rape or incest. It is also my belief that most Americans would also outlaw abortion after the unborn baby is able to live outside the womb, although I've yet to see that question on a survey.

The Catholic Church teaches that all direct abortion is wrong, but the bishops want to save as many lives as possible so they have indicated a willingness, if necessary, to accept abortion laws that would not outlaw all abortion.

What do you think? We invite you to let us know by filling out the questionnaire below. We will publish the results in a few weeks. Send the completed questionnaire to *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206.

## ARCHDIOCESAN CATHOLIC CHARITIES

### CSS program encourages healthy family growth

by Lawrence Strohacker, Ed.D.

Program Director, Family Growth Program

"I would like to see this course offered often through the year."

"I really enjoyed the section on praise and encouragement."

"My family feels the service was a great benefit to the whole family."

"This program helped my husband and me to talk more openly."

"Why aren't there more people attending a program like this one?"

These are common comments of participants who have attended programs offered by the Family Growth Program unit of Catholic Social Services in Indianapolis.

So as not to be confused with the Family Life Office of the archdiocese, the Family Life Education Program name was changed to the Family Growth Program of Catholic Social Services. This program came into being about two decades ago to

"provide programs which promote and encourage healthy family growth in healthy as well as dysfunctional families, focusing on the positive steps to fuller functioning."

Programs most frequently offered are parent education and discussion groups, those to strengthen families who have experienced major life event(s) as divorce or remarriage, and groups or educational programs for teens, young adults, adoptive parents, teachers, etc.

It is the goal of Catholic Social Services for the immediate future to provide more and varied Family Growth Programs throughout Indianapolis and surrounding communities. Programs are scheduled regularly throughout the year and many are offered at no cost to participants (through a Social Services block grant).

For more information or to register for a particular program, call 317-236-1500.

- |  |     |    |
|--|-----|----|
| 1. I support a mother's right to choose abortion in all circumstances  | Yes | No |
| 2. I support legalized abortion when the mother's life is threatened   | Yes | No |
| 3. I support legalized abortion when the mother's physical health is threatened                                | Yes | No |
| 4. I support legalized abortion when the mother's mental or emotional health is threatened                     | Yes | No |
| 5. I support legalized abortion in cases of rape or incest   | Yes | No |
| 6. I would support laws that prohibit abortion after the time when the unborn baby could live outside the womb | Yes | No |
| 7. I would support laws that prohibit abortion done for reasons of sex preference                              | Yes | No |
| 8. I would support laws that make abortion illegal in all circumstances  | Yes | No |



# Commentary

## THE BOTTOM LINE

### Good people help out at NYC purse snatch

by Antoinette Bosco

I have just learned firsthand how it feels to be the victim of a purse snatcher.

It happened on a Saturday night when I was in New York City with my son Paul. A big, very strong man lunged at me, pulling my purse so hard with both hands that he split it from its straps, practically yanking my hand from the wrist. Then he took off like a flash.

He got something, however, he never expected that he would.



When the thief wrenched the purse from me, my son yelled, "I'll get him," and took off like a marathon runner. I called to him to come back, visualizing a knife or a gun in the thief's hand, but by that time Paul was already out of sight.

A young man who happened to be on the same corner had seen the whole thing. This gentlemanly stranger, named Jack, guided me to two city policemen across the street.

The police ordered me to stand across the street and not to move away until notified. I understand obedience—trained by the good Catholic nuns. I crossed the street, stood there and wondered what was happening to Paul.

Within a few minutes, a police car flew

by, lights and sirens going, followed soon by another, then another and a fourth. I was starting to get unnerved. Jack told me not to worry, they had not called for an ambulance. Five minutes later, an ambulance came ringing up the street.

Oddly enough, I was not having an emotional reaction. It was just my head giving me tough thoughts to consider. It was so clear to me that what had just happened could permanently alter my life if my son were hurt or killed.

I was overwhelmed with how silly most of the things are that we worry about, how unimportant most things are in the face of losing someone you love, how it is life itself that is the greatest gift. All I wanted at the moment was to see Paul.

Suddenly there he was, running toward me. I hugged him and then Paul gave me the details. A young man and woman had seen the thief duck into a video store and alerted the police. The thief had struggled so fiercely that it took Paul, the young man who came to his assistance, as well as several policemen to finally handcuff him.

Later I learned why the ambulance had been called. One policeman had been hit by a taxi when he got out of his car to assist in responding so fiercely that it took Paul, the young man who came to his assistance, as well as several policemen to finally handcuff him.

They assured me the officer would be all right. But it struck me that civilians rarely consider how dangerous police work is.

A few minutes after I got home that



night the phone rang. It was Paul. He had to be assured that I was not "turned off" to the city because of what had happened.

On the contrary, I responded, I had met a number of caring people as a result of this incident. This is what I shall remember, I assured him, not the one person who hurt, but the many who helped.

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## THE HUMAN SIDE

### Archdiocese of Washington fights drug abuse

by Fr. Eugene Henrick

"It's like slavery. Everything you do is for the drug. The drug is your god. It's like the cardinal said, it is like being in bondage."

Those are the words of a former drug addict who at one time was spending \$200 to \$1,000 per day on alcohol, heroin and cocaine.

The cardinal, he spoke of is Cardinal James Hickey of Washington who has launched a comprehensive five-part plan to fight the "new slavery" of drug and alcohol abuse.

In the first part of his plan, Cardinal Hickey asked archdiocesan priests and all people of the archdiocese to pray regularly for those struggling with substance abuse.

"Homilies," he says, "should present



for us the realities of substance abuse. . . .

No parish should be under the illusion that this problem is not touching our family of faith."

He points out that "denial is one of the ways we participate in the crisis."

The second part of the cardinal's plan involves the development of a comprehensive curriculum for educational programs from kindergarten to adult education.

Cardinal Hickey reminds parents that they are role models and that "the best educational programs will be only minimally effective if they are not supported by word and example at home."

In the third part of his plan, Cardinal Hickey encourages church leaders to make parish facilities available to self-help groups such as Alcoholics Anonymous and Narcotics Anonymous.

"Priests, parish workers and school personnel need to be informed, trained and sensitive to how we can help people confront and deal with problems of drug and alcohol abuse," he says.

He praises church rehabilitation and treatment centers and asks parishes and church agencies to help people find effective, accessible treatment when they need it."

In the final section of the plan Cardinal Hickey writes, "We are citizens as well as believers and we need to take an active role in shaping public policies designed to respond effectively to this crisis."

One outstanding feature of the cardinal's plan is that it involves the entire archdiocese and addresses attitudes that could undercut the success of the plan.

He says, "We must confront the indifference, cynicism and even racism which implies that as long as the most brutal aspects of this crisis are confined to a few neighborhoods, it does not touch us or merit our active participation."

It is this last statement in particular which makes me feel that the Archdiocese of Washington will succeed. It implies that no one is exempt from the effort to fight drugs. It addresses an attitude of smugness about the problem.

It touches those who don't want to be touched with the ugliness of such problems. It speaks to those who would say that minorities are the problem.

To those who feel society doesn't have a chance against drugs it suggests that such an attitude is part of the problem. It calls for an all-out war and positive thinking.

The conclusion to be drawn from the cardinal's message is that we are all in the fight together.

Cardinal Hickey's plan covers all the bases of a good plan. It also addresses human nature, which at times has a tendency to avoid and deny difficult and overwhelming problems. It calls upon people to get involved and help implement the plan to combat drugs.

Diocesan offices and parishes would profit by getting a copy of the plan and using it as a resource for drawing up their own plans to combat the drug scene.

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## EVERYDAY FAITH

### Youth, old man elicit summer day observations

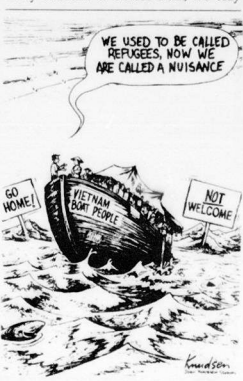
by Lou Jacquet

I saw the kid first. He was tall, wiry, about 12. I was in the back yard, working my way through a pickle-loaf-on-rye sandwich and a dish of macaroni salad when I heard this thump-thumping somewhere across the street behind the trees. Though there was something about that sound that was familiar, I couldn't quite place it.

When I got up from the chaise lounge to wander across the street, I saw the kid firing a tennis ball at the back porch steps behind his house. He had a glove on his left hand, and as the ball ricocheted off the steps at a crazy angle he speared it with a lunge before firing it against the steps again in one continuous motion. I think he repeated this process a couple of hundred times before he got tired and went inside.

He doesn't know it but he took me back across the years in a flash of reminiscence to my own childhood—200 miles, a couple of states and an era away. These days, I don't see too many kids

playing pitch-and-catch, as we used to call it, off their back steps. In the era of Nintendo and exotic war toys and television sets with the Lord knows how many channels to choose from, it's only



the kids whose parents lack resources who seem to spend much more time playing the games that were so popular a couple of decades ago.

Which is okay by me. Hey, the world goes on. Still, it was good to see a kid enjoying himself in a creative way without the help of a game that cost his folks a couple of hundred bucks at some toy conglomerate. The kid got an hour's worth of enjoyment out of a tennis ball, an old baseball mitt and the back steps, and I got an afternoon full of memories. It was a good trade.

Just as I was finishing off the sandwich and the macaroni salad, I saw something considerably less nostalgic. An elderly man, sweating in the noonday heat, was going from garbage can to garbage can in the alley behind some nearby homes, collecting aluminum cans to sell to a recycling firm.

Although I didn't ask him, it must have seemed like yesterday that he'd been a kid too, throwing tennis balls at back porches, playing the carefree games of childhood with no thought to being elderly and (this is just an educated guess) homeless. For whatever reasons, the dreams he had hoped to pursue in his own young adulthood obviously had failed him. You don't collect aluminum cans for

your sustenance if your life has taken you where you had hoped and dreamed it would.

I finished the sandwich and the macaroni salad and said a silent prayer for the kid and the old man—a prayer of thanks for the kid, and a prayer of hope and support for the old man—who shared my summer day. May the Lord grant them peace of heart.

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# To the Editor

## Christ did not adhere to tradition

I find two articles in the June 16 *Criterion* very contradictory. Archbishop Piarczyk in "Church Teachings About Women's Ordination" (pg. 12) states that women "cannot be ordained to priesthood—that is, that it is not possible for a woman to be an ordained priest." He is correct, considering the present-day sexist structure of the Roman Catholic Church.

He states, "No evidence indicates that women have ever been ordained to priesthood throughout the church's long history." Did Christ ordain anyone in a

formal ceremony, or did he call people to follow him?

Archbishop Piarczyk points out, "The consensus of the church has always been that this is not something which is open to change." Who is "the church"? Is it the entire body of Christ or just the pope and cardinals?

The archbishop also adds, "When we talk about priesthood we are not talking about 'superior' and 'inferior,' but about 'different.' Wasn't the phrase 'separate but equal' used by racists in the South to defend separate schools? Is sexism any less a sin than racism?"

What if a woman were pope? What if women only were cardinals and bishops? Would they continue the selfishness and

injustice of denying the opposite sex full participation in all sacraments? Would women have the egotism to assume they had an inside track on what God wanted? Would they let fear prevent change?

Contrast the former article with Father Owen Campion's comments on the Gospel reading for June 18 on page 15. Father Campion writes, "As the Gospel proceeds, Luke states that women were in the Lord's party. He names several: Mary Magdalene, Joanna, and Susanna. The presence of women was a supreme departure from the customs of the times." Apparently Christ, unlike the present-day church, did not adhere to custom or tradition.

Father Campion concludes, "For contemporary American society, these lessons suggest how important to Jesus, and to early Christianity, was the concept that personhood is not essentially feminine or masculine." Can it be women have lost ground since the days of the early church?

Would there be a shortage of priests if the church were open its doors to women and former priests? Concerning the latter, is the church practicing reconciliation and forgiveness or continued alienation? Is that Christ's message?

Although it would be logical for modern women to abandon the church for another denomination that does not practice discrimination based on sex, many stay and work and hope and pray for justice.

Virginia Winchell

New Albany

## Centers are misrepresented

In Peggy Geis' letter "Criticism of Operation Rescue" in last week's *Criterion*, she mistakenly indicated that the pro-life rosary novena on June 7 was held at the "38th St. Mother & Unborn Baby Care Pregnancy Problem Center," saying as a result, two women "left and went to Birthright, an alternative community resources program."

The rosary novena was held on East 38th St. outside the Clinic for Women (an abortion clinic). Mother & Unborn Baby Care Pregnancy Problem Centers IS a pro-life abortion alternatives organization, operating five centers in Indianapolis, offering alternatives to abortion. In no way do we want to be misrepresented as an abortion clinic! We are in no way affiliated with either the Clinic for Women, nor Operation Rescue.

Those interested in learning more about Mother & Unborn Baby Care are invited to our next information night on Tuesday, July 13, at 7 p.m. at 445 N. Pennsylvania St., Suite 819.

Alice Price

M&UBC Preg. Prob. Ctrs.

Indianapolis

(After the letter appeared Peggy Geis phoned to point out this error. She said it had been made by the person who typed the letter before she sent it to The Criterion. Both she and The Criterion regret the error.—Editor)

# Point of View

## Celebrating our democratic liberty

by Shirley Vogler Meister

Among the liberties our nation will celebrate July 4 are freedom of religion and freedom of the press, often taken for granted. In some countries, publications like *The Criterion* would not be possible. Nor would religious material be allowed on other presses.

On Tuesday, we honor our Declaration, written in 1776 by men of various beliefs, who extolled "the separate and equal Station to which the Laws of Nature and of Nature's God entitle" citizens of the United States: "that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness."

Our democratic freedom—"one nation under God" (as stated in the Pledge of Allegiance)—sets an example for other countries, such as China, now in the throes of revolution for the sake of liberty.

Democracy is desirable, as witnessed by what others suffer to acquire it and by the influx of refugees daily asking for U.S. help. Seldom do citizens seek sanctuary

outside the States. But even democracy, exemplary as it is, has flaws; and there are those within our free system who struggle for more autonomy or equality.

African-American poet Phyllis Wheatley, who in the 18th century experienced both slavery and freedom, wrote, "... in every human breast, God had implanted a principle, which we call love of freedom; it is impatient of oppression and pants for deliverance."

From the moment the umbilical cord is cut, each person struggles for independence. That innate liberty is "essential to human dignity and human happiness," said Edward George Bulwer-Lytton, a 19th century English novelist. Yet an American clergyman of the same era, N. J. Burton, emphasized another truth: "There is no liberty worth anything which is not a liberty under law."

"Our nation was founded as an experiment on human liberty," wrote former American Secretary of State John Foster Dulles, who thought our institutions reflect "the belief of our founders that men had their origin and destiny in God" and that men had rights and duties "prescribed by moral law."

The Bible portrays moral law; the Catholic Church sets standards to support that law; and the Catholic press—as well as some secular publications—help readers follow it.

relatively calm condition of acceptance. This technique may sound strange but it worked for me.

I operate on the premise that the greatest honor I can give to Almighty God is to live gladly because of the knowledge of his love, an idea I learned from Julian of Norwich, a 15th Century mystic. Since I consider my happiness to be a sign of my gratitude to God, I try not to let anything destroy or mar it.

Therefore I make up my mind to think of my tinnitus as a friend, not an enemy. I make believe the shrill sound in my head is an echo of the song of the universe. All the earth blesses the Lord, the birds, the rivers, the howling winds.

I let the buzzing in my ears become my unceasing prayer of praise. "Cry out with joy to the Lord, all the earth. Serve the Lord with gladness. Come before Him, singing for joy" (Ps. 100).

So when my tinnitus gets to me, I simply smile and recall the words of Psalm 100 and offer it all with love. The strain dissolves immediately.

Problems you will always have with you, but it's not the problems that will get you down, it's the way you react to them. We are all responsible for our own happiness.

(For a free copy of the *Christopher News Notes*, "Be Not Afraid," send a stamped, self-addressed envelope to *The Christophers*, 12 East 48 St., New York, N.Y. 10017.)

## Correction

Jerome Schneider, author of "Good Catholics Don't Cross the Line" in last week's letters column, called to point out that we inadvertently missed the word "not" and thus made him say that Catholics "are to cross that line" instead of "are not to cross that line as defined and interpreted by the Holy Father and his various congregations." We regret the error.



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A Tradition because a Christian death day is also "a dies natalis," a birthday into eternal life.

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by Fr. John Catoir  
Director, The Christophers

If you believe that you are responsible for your own happiness, as I do, then you know that you have to work hard at keeping gloom to a minimum. Even a health problem has to be seen as a challenge and an opportunity rather than a curse. I try to do this with a little problem I'm having.

For the last six or seven years I have had a constant buzzing in my ears. It's a condition called tinnitus and the medical establishment so far has found no cure for it.

I'm used to it now so it doesn't bother me as it once did, but at times it can be annoying. Waking up in the morning to the sound of a thousand crickets is not pleasant. Thank God, during the day I'm busy and I seldom advert to it, but the din never stops. There are those who cannot accept their tinnitus and I understand their lives can become a nightmare. I won't offer any canned advice but I'll tell you now I crossed over from the stage of frantically visiting one doctor after another to get relief, to my present

## CORNUCOPIA

## How did we ever do it?

by Cynthia Dewes

Something is lacking in education these days. Or maybe it's the water.

At any rate, baby boomers seem to be having trouble managing their small families of children plus, now and then, a cat. This fact mystifies their own parents who were the fertile architects of the original boom.

"How did you ever manage all of us kids?" the boomers ask. "How did you ever get anything done?"

For those who presided over households of six, eight or 10 children plus assorted pets and neighborhood kids, the plight of their adult children seems pitiful indeed.

Not pitiful because they think the young parents have an insurmountable job, but pitiful because they can't seem to handle a relatively small one.

There are still 24 hours in a day, the elders figure, and the necessary tasks haven't changed much: love, feed, clothe, and threaten once in a while.

Nevertheless, when a son/daughter who could previously be trapped happily for days in a filthy teen-age bedroom complains about the condition of his/her own home, something must be different. Only a mess of truly gargantuan proportions could provoke the formerly careless child to such disgust.

Upon reflection, it appears that the inability to handle a smaller family without confusion is a matter of poor organization. Many non-boomers are written on the subject, telling boomer couples "how-to." Better they should save their money and ask their expert parents for advice.

So, with that in mind...

Number one, have at least three kids. That way, one can watch another while the parent takes care of the third. After two kids, it's all uphill.

Secondly, learn telephone skills. If someone calls in the middle of baby hygiene or flu cleanup or cuddling time, put the caller on hold until (s)he gives up. This method separates the junk calls from the important ones.

If the callers are close friends who need to talk about death, divorce or suicide, listen. Any time.

A third hint is to make lists: lists of groceries to buy, menus for the week, tasks for the day. Lists for maintenance jobs around the house, and shopping, needs, and errands to run. Lists of chores to hang on kids' doors, and lists of bathroom rules to tack up by the mirror.

Obeysing the lists, or even reading them, may not be necessary. Just composing them is sometimes enough to ease the boomer parent into the next hour of each day. It's called the 12 Lists to Serenity in the Listaholics Anonymous program.

A fourth idea is to keep the house

minimally picked up so that family members can walk around without tripping and falling flat, or bruising their shins on stray objects.

Enough mopping must be done so that no one sticks to the floor of the kitchen, or will be loathe to eat what comes out of it. And we believe in "all that is seen and unseen" having to be scrubbed clean in the bathroom.

There are other bits of advice: iron only what shows, and then only when it has a reasonable chance of remaining crisp for more than an hour; use the dishwasher to hide everything, including dirty dishes.

Most of all, boomers should save the moment. Someday they'll be the experts.

## vips...



Mr. and Mrs. Herman J. Koers Sr. will celebrate their 60th anniversary of marriage with a Mass of Thanksgiving at St. Joan of Arc Church in Indianapolis on Sunday, July 2 at 10:30 a.m. An open house for family and friends will be held at the home of their daughter, Angela Lapadat, 1:30 p.m. at her home on Woodside Drive, Herman Koers Sr. and the former Elizabeth Edrie Gehl were married at St. Patrick Church on July 4, 1929. Their children are Suzanna G. Heidloff, Gehl Stephen, Vincent A., and Herman J. Koers, Jr., as well as Mrs. Lapadat.



Mr. and Mrs. Alex Yovanovich will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving at 5:30 p.m. on Saturday, July 8 in Holy Trinity Church, Indianapolis. Alex Yovanovich and the former Frances Milharic were married July 8, 1939 in the same church. A dinner/dance

in Bockhold Hall will follow the Mass. The Yovanovichs have four children: Sue Ann, Alex H., Debra L. Williams and Denny. They also have nine grandchildren.

A reception honoring Father Ernest Strahl, retiring pastor of St. Joseph Parish in Corydon, and retiring Benedictine Sisters Mary Benedict Livers and Mary Raymond Obert will be held on Sunday, July 2. The celebration will be held from 1 to 4 p.m. EDT at the Knights of Columbus Hall in Lansleville. All friends are invited.

Franciscan Father George Hellmann has been appointed chaplain for the Sisters of St. Francis in Oldenburg. A native of Cincinnati where his order is headquartered, Father Hellmann is a member of the Franciscan Friars of the Province of St. John the Baptist. He has spent most of his career since ordination in 1948 as a librarian and chaplain.

A photograph by Larry Drake, a member of St. Benedict Parish in Terre Haute, was featured in a recent issue of *Sports Illustrated*. The photograph, taken during the Indianapolis 500 Mile Race last May, showed the decisive moment when the tires touched on race cars driven by Al Unser and Emerson Fittipaldi.

Valerie Dillon, director of the archdiocesan Family Life Office, spoke at the six-state regional conference for Respect Life in Columbus, Ohio. Her talk addressed the topic: "Consistent Ethic of Life and the Family Perspective."

## check-it-out...

Scartaglen, a five-piece Irish instrumental and vocal group, will present a concert at 8 p.m. on Friday, Aug. 4 in Ransburg Auditorium on the campus of the University of Indianapolis, 1400 E. Hanna Ave. The group's instruments include: uilleann (Irish drum), fiddle, flute and banjo. No alcoholic beverages will be allowed at this family concert, which will be rebroadcast later on WICR-FM (88.7). Tickets are \$8 for reserved seats, available at Mugwumps, 608 Massachusetts Ave. or by sending a check payable to "Traditions" and \$ASE to P.O. Box 223, Beech Grove, Ind. 46107.

St. Monica Parish, 6131 N. Michigan Rd. will sponsor Summerfest '89 on the weekend of July 7-9, from 5 to 11 p.m. Fri. and Sat. and from 1 to 6 p.m. Sun. Food and from around the world will be featured, including Chinese egg rolls, Italian pizza and sausage, Mexican dishes, American hot dogs, Soul barbecued chicken, and more. Children can make sun visors or have their faces painted. There will be live ethnic entertainment. Around the World Postoffice, quilt, and used book booths, dances for teens, and a Tae Kwon Do performance.

Mother and Unborn Baby Care Pregnancy Problem Centers will sponsor an Information Night on Tuesday, July 11 and a Training Day for volunteers on Saturday, July 22. For information or to volunteer two or more hours per week, call Mary Taylor at 317-632-3720 or 317-894-3921.

An Antiques and Furniture sale to benefit the St. Vincent de Paul Society will be held at the St. Joan of Arc Social Hall now through Saturday from 9 a.m. to 4 p.m.

(Continued on page 7)

## No Ad Game

Due to space limitations, the "Ad Game" which normally appears on this page was pulled...yanked...held...lifted...temporarily dropped. It will, however, resume in next week's *Criterion*. Meanwhile...

□□□□□□□□ □□ □□□□□□□□□□  
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SING-ALONG—At Pope John XXIII Elementary School in Madison, some Jefferson County children join in a song session at the Vacation Bible School. Pam Devereaux (left) plays the piano while Alma Landry and her puppet Molly lead the singing, according to Allen Boedeker, director of religious education. (Photo by Don Wood)

# 320 seniors lunch with archbishop, his mother

by Margaret Nelson

Mary O'Meara, 99-year-old mother of Archbishop Edward T. O'Meara, really "took the prize" at the 16th Annual Senior Luncheon at the Catholic Center on Wednesday, June 14.

And her son presided at the Mass at SS. Peter and Paul Cathedral before the 320 senior Catholics crossed Meridian Street to be served dinner by the priests of the archdiocese.

Priests donned aprons to carry trays that each contained six dinners to the tables. Catholic Social Services staff members placed the plates on the tables. Other priests served beverages to the guests.

Those clergy helping included Fathers James Byrne, Robert Borchertmeyer, David Coats, John Elford, James Farrell, Glenn O'Connor, Joseph Riedman, Kenneth Taylor, and Msgr. Francis Tuohy.

Two seminarians, who said they were sent to represent the pastors of the parishes where they were assigned this summer, were Pat Mercier and Roger Rudolf.

Instead of conducting a vote for the priest with the best apron, Joy Baumgartner announced that there would be a drawing for the winner. When the archbishop drew the name of the priest to get the prize, Rudolf walked off with the billfold that he said, had something in it which his own wallet usually lacks—cash.

The archbishop introduced his mother and explained that she would be 100 years old on Sept. 26 this year. This made it easier for Baumgartner to find the oldest person at the luncheon to present a special prize for that designation. She just asked if anyone was older than 99.

The archbishop mentioned that Mr. and Mrs. James Farrell, parents of Father James Farrell, were at the luncheon. During the past year, the Farrells celebrated their golden wedding anniversary. The Frank Widners, parents of Father Michael Widner and Jesuit Father Thomas Widner, were also in attendance.

About a dozen other door prizes were awarded to those seniors at the luncheon whose names were drawn. The annual event was sponsored by Catholic Social Services.



WINNER FOR YEARS—Joy Baumgartner (left) of Catholic Social Services (CSS) presents a gift basket to Mary O'Meara, mother of Archbishop Edward T. O'Meara, as Little Sister of the Poor Kathleen Moffitt looks on. Mrs. O'Meara, at 99, was the oldest person to attend the Senior Mass and Luncheon. (Photo by Margaret Nelson)

## Providence hosts Senior Games

by Cynthia Schultz

Leaning slightly forward in his wheelchair, 84-year-old Chester Perry focused his attention on a peg board in the middle of the floor at the Providence Retirement Home. Narrowing his eyes, he tossed a ring and watched it land on number 50. The crowd cheered.

Afterwards Perry, a resident of the New Albany Nursing Home, sat back and smiled, touching the gold medal that hung from a ribbon around his neck.

The activity was part of the Senior Games for about 60 nursing home residents who came to the Providence Home from 10 nearby facilities in Area 14—Clark, Floyd, Harrison and Scott counties. Aged 55 to 90, they competed in age groups.

The seniors' competitive spirits were not affected by age or physical disabilities as they participated in such events as ring toss, ball-in-the-basket and bean bag toss.

"They're more so (competitive) at this age because they have to work harder," said Janie Alexander, activity director of the Green Valley Convalescent Center in New Albany who was on hand to help.

George Lenz, 87, of Lincoln Hills in New Albany, exemplified this. He won a gold medal in the basketball game for his age group. "I want to win," he shouted. "I feel 50 when I do this."

Alexander said many of the people knew each other from living in different facilities. She described the games as a "kind of family reunion."

Providence Sister Maria Smith, activity director at Providence and coordinator of the event, said the facility was a perfect place to host the games because of its size. Providence has been active in the Senior Games since their inception three years ago.

"We like to support any program they offer for senior citizens," Sister Maria said. She said her remarks are the people themselves. "I like to see their faces and hear the little things they say."

Sister Maria added that the change of scenery is good for the participants. "Some of them go in these places and never come out," she said.

Even those who did not win medals received T-shirts with "Senior Games" lettered across the front. And they all

got certificates and had lunch at Providence.

Gladys Smith, 91, of Rolling Hills Health Care Center, New Albany, told those near her at the lunch table. "I've got medals hanging all over my walls." She said she is glad to be part of the Senior Games. "The games give me pep. They make me forget that I'm about done for."

Pat Jewell, executive director of the South Central Indiana Council for the Aging and Aged, said Area 14 may be the first in the state to include nursing homes in the competition.

Jewell said that the games were originated to promote wellness and exercise among seniors. She praised those in the community who make the effort possible. "Sponsors donate money, supplies, meals and volunteer time. And the community support that we received was mind-boggling," she said.

After the Senior Games activities came to a close, several of the competitors got into an ambulance. The doors closed as an exhausted but happy group of senior citizens headed home.



GOLD MEDALIST—Providence Sister Maria Smith, activity director at Providence Retirement Home, congratulates Chester Perry after he won a gold medal in the ring toss competition as part of the Senior Games held there. (Photo by Cynthia Schultz)

A group of pro-lifers will be praying the Rosary every Saturday through Aug. 5 at 9:30 a.m. at the Clinic for Women, 2951 E. 38th St. Prayers will be offered for the unborn and for women with problem pregnancies. Those wishing more information may call Margie Schmitz, 317-872-4597.

A Celebration of the 125th Anniversary of St. Charles Borromeo Parish, Bloomington will be held at 7 p.m. on Sunday, July 16. Featured events are a prayer service, living rosary, benediction and a fellowship reception.



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## check-it-out...

(Continued from page 6)

The 1964 Class of Schulte High School, Terre Haute, will hold its 25th Class Reunion with a Sock Hop on Friday, July 14, at St. Benedict Hall and a dinner dance on Saturday, July 15 at the Springbook Rod and Gun Club. The deadline for reservations is July 7. The \$20 per person cost includes the Friday night event. For further information, call Mrs. Samm or Sharon Clark at 812-466-5029.







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## TWELVE TOUGH ISSUES

## What the church teaches about conscience

by Archbishop Daniel E. Pilarczyk  
Archbishop of Cincinnati  
Excerpted from "Twelve Tough Issues"  
Thirteenth in a 14-part series

We know our conscience must guide us when difficult decisions are to be made. We speak of doing things "in good conscience" or "bad conscience." We say, "My conscience is clear," or, "My conscience is bothering me." We talk about freedom of conscience. We refer to a good person as conscientious and to bad conduct as unconscionable.



But what is conscience?  
Basically, conscience is the power of making a judgment between good and evil. The judgment has to do with how moral principles and values apply to a concrete situation. Conscience answers the question: "What is the right thing for me to do here and now?"

An appropriate answer depends upon three elements: knowledge, evaluation, application.

First, we must know what is right in general. We need to have assimilated from family, neighbors, school and church the general demands of goodness, of moral behavior. We have to know what the moral "rules" are, rules which are rooted in teachings about God and humanity, about good and bad.

Second, we need to evaluate the specific circumstances in which we find ourselves. Which circumstances are important and which are not? Which are of primary importance and which are secondary?

Third, we need to apply the moral principles and values to our specific circumstances. This implies discerning the fit between our circumstances, as we have analyzed them, and the moral principles and values according to which we direct our lives.

Conscience, then, deals with moral principles and values, with specific circumstances and with the linkage between them.

Because we are individual spiritual

beings gifted with intellect and will, each faced with our own personal mix of situations and circumstances, we cannot avoid making conscientious personal judgments. We cannot turn all moral decision making over to someone else. We are called to do right, and we are responsible for what we do. The discernment of what is right here and now, for which we are individually answerable, is the work of conscience.

## Following Conscience

Our conscience is the final norm for judging the morality of our action, here in our life, now. Nothing, no one else can take its place. This is what it means to be guided by our conscience.

Does this mean that I must follow my conscience even if my conscience is mistaken? Yes, but I am not therefore allowed to do anything I want to do on the plea that I am following my conscience. Nor may I neglect learning what is right, in order to have a conscience that is easier to live with. I have an obligation to follow my conscience, but I also have an equal obligation to form my conscience, to do what is necessary for its proper functioning.

## Forming Conscience

To accomplish that, we first need instruction. We need to understand where our life comes from, what its purpose is, how we are to reach the goal set for us beyond ourselves and beyond the whims of the moment, what is important and what is illusory. For this instruction we turn to the Word of God and the teachings of the church.

God's love gives us guidance through the teaching of the church. The community of the faithful not only received the Word of God, but also has prayed over it, reflected on it and tried to live it through the ages.

The moral teaching of the church looks on reality not in terms of individual preferences here and now, but in terms of how the love of God is to be expressed in the life of all the faithful. The formation of our conscience, the assimilation of the church's moral teaching, is one of the most important tasks which each of us faces in life. What we do

determines what we become, and in order to do what is right, we first have to know what is right.

In this context it seems appropriate to repeat something said in the introduction to this series of articles: Doing what is wrong is always harmful; good is beneficial. Goodness corresponds to reality, to the way in which God created us to live.

If I do wrong, I fly in the face of reality, I inflict injury on myself or others. If I am ignorant of right and wrong, I will make wrong moral judgments about what I am called upon to do. I may be subjectively free of fault because I am following my conscience, erroneous though it is; but the harm is done nonetheless. Refusing to form my conscience properly, refusing to assimilate the moral direction which God gives me points me toward spiritual harm and possibly even toward spiritual self-destruction.

## Acting Prudently

Of equal importance to forming our conscience properly is knowing how to apply our understanding to concrete circumstances here and now. This is the task of the virtue of prudence. Applying the wrong principles in a concrete situation can be as destructive as not having any principles at all. Persons who try to fit principles and circumstances together incorrectly often end up in a simplistic moral legalism or with a bad case of scruples.

For example, is it right for me to take the offer of a new job with a different employer? In order to answer that question I must analyze the implications of the job which has been offered. Am I able to do the work? Is it honest work? How will I be better off than I am now? And what about my present employer? What obligations am I under? What wider contexts should be considered? How will new employment affect my friendships? My religious life? My family? Inherent in all these questions are moral values dealing with honesty, faithfulness, fraternal charity, religion and probably some others as well. I must try to apply all these principles to the concrete circumstances of the job offer and reach a decision.

Only I can make that decision; but, when I make it, I am responsible for it. If I have done my best possible job of judging, I have made a conscientious decision: I am in good conscience. If I have knowingly rejected or disregarded some moral principles or values, I have made a wrong decision and my conscience will reproach me for the decision as I reflect on it later.

## Freedom of Conscience

Where does freedom of conscience fit into all this? Freedom of conscience refers to two different things.

First, since my conscience is the final judge of what I must or may do, nobody may make that judgment for me. I must determine how the categories of right and wrong apply to my circumstances here and now. Nobody else may impose his or her judgment on my conscience. Because I am responsible for the judgment, my conscience is and must be "free." This does not mean that I am free to do whatever I want, or to establish and follow any moral principles I wish. I cannot disregard church teaching if I do not like or understand it. But the judgment I make is mine and, in that sense, free.

The second meaning of freedom of conscience concerns the relationship of civil society with my religious beliefs. My conscience is "free" because no civil government has the right to tell me what I must believe or what religion I am to practice. Those decisions, inherently personal, must be made in the context of a person's relationship with God, not in the context of civil law. Used in this sense, freedom of conscience is the equivalent of freedom of religion.

Fundamentally, conscience is the way in which I discover where goodness and growth and maturity lie here and now, the way I assimilate and make my own God's love for this individual human creature.

But our conscience is never completely formed. Its exercise is never completely effortless. That's why conscience remains a tough issue.

(Excerpted from "Twelve Tough Issues: What the Catholic Church Teaches—and Why," © 1989 St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210. All rights reserved.)

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# Today's Faith

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## How deep do liturgical roots of the church go?

by Fr. Lawrence Mick

From the ancient Roman Forum to the fascist architecture of the Mussolini era, Rome has been a city of monuments and monumental structure. Most people find it difficult to single out one site as the highlight of a visit there.

One of the experiences I found most interesting in Rome was a tour of the *scavi*, or excavations, that have been carried out under St. Peter's Basilica in the Vatican. Begun under Pope Pius XII, these excavations disclosed some fascinating elements of the past.

Below the current basilica, built during the Renaissance period, the excavators discovered the foundation of the earlier fourth-century basilica, built in the time of Constantine on the spot reputed to be the burial place of St. Peter himself.

Going still deeper, they also found a series of pagan and Christian tombs from the second and third centuries. At the end of these tombs there apparently was a "potter's field" where the poor were buried.

At that location, the excavators discovered a small shrine with an inscription to St. Peter, indicating that the legends could well be true—that the main altar of the great basilica is located over the spot where Peter was buried.

This tour of the *scavi* is a graphic reminder of just how ancient our church is and how deep our roots go. It can also serve as an apt image for the constant process of renewal that the church must regularly undergo. Vatican Council II, meeting in that same basilica, reminded us that the church is *semper reformanda*, always to be reformed, ever in need of renewal.

Such renewal always involves two movements: first, a return to our roots; then, a new expression of those basics of our faith in the current era. A good example of this process is the periodic reform of the liturgy of the church.

Our forms of worship originally were fairly simple and self-explanatory, at least to those familiar with the Jewish background of the earliest Christians. Gradually over the centuries, various symbols and

customs drawn from the local culture were added to the earlier rites.

This process is a natural one. It enriches the worship of the church at the same time that it roots it in the lives and culture of the people.

Eventually, however, the accumulation of layers of additions to the liturgy can begin to obscure the central symbols and hide the basic structure and focus of the liturgy itself. When that happens, it is time for another reform of our worship life.

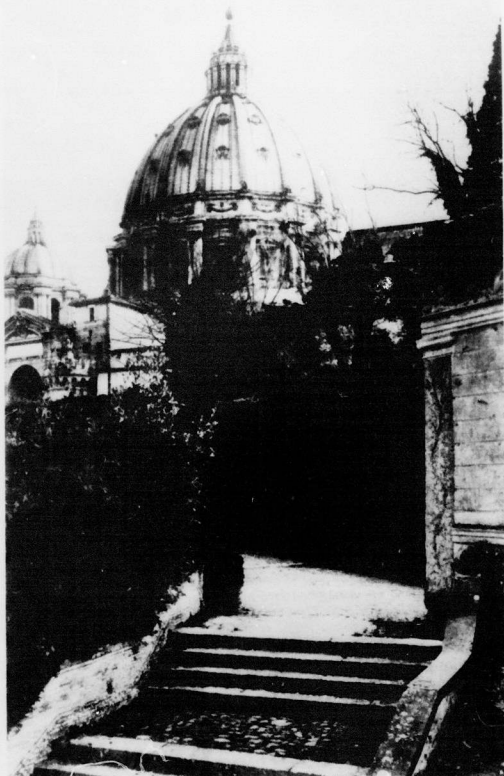
In each major reform that has occurred throughout history, the first step is a stripping away of accretions to the liturgy in order to make clear the basic outline and the central elements of our worship. Then, gradually, new customs and symbols and traditions are taken into the liturgy, drawn now from the culture and times of the current age.

This is the process we have been experiencing since Vatican II. We have received reformed rituals for each of the sacraments, often simpler and clearer than the rituals of the recent past. Now we are in the process of rooting these liturgies in our own times and the cultures of the world.

This must be done carefully and prudently, since much in any culture will be at odds with the Gospel and with faith in Christ. But the liturgy should be the prayer of the people, clearly connected with the time and place in which they live.

One important function of the Vatican in our church is to monitor and guide these local efforts at liturgical renewal, allowing local initiative and cultural adaptations while assuring that each local church retains the basics and maintains union with all the other local churches around the world.

Like a trip into the excavations below the basilica, a return to our roots reveals both the riches of the past and the process by which our liturgy changes and develops. It is an ancient church to which we belong. But it also is a church that is ever alive, ever growing, ever being renewed under the guidance of the Spirit of God.



**LITURGICAL ROOTS**—Taking a trip into the excavations beneath St. Peter's Basilica is a trip past several layers of Christian history. It leads us back to our roots in the first Christian century and reveals both the riches of the past and the process by which our liturgy changes and develops. (CNS photo)

## On the road again, pope celebrates the Eucharist

by David Gibson

Just imagine this: Due to a self-imposed ban, Rome's most frequent flyer, Pope John Paul II, no longer will celebrate the Eucharist with the people in any of the nations he visits!

That's hard to imagine, you say? Unbelievable? I agree. It's not true and difficult to imagine. But why? Why is it so hard to imagine a papal visit to Botswana or Paraguay or Korea which would not include celebrations of the Eucharist?

### This Week in Focus

Where do Christians go to find their roots as a liturgical people? Tourists interested in touching base with roots in the early church might walk through part of the *scavi*, the excavations in Rome under St. Peter's Basilica. The *scavi* and the basilica above it are a reminder of just how ancient our church is and how deep our liturgical roots go. A Christian in first century Rome might be surprised to find how familiar today's liturgy is, just as today's worshippers would be surprised to find how much is, their liturgy, the mark of ancient Rome. Pope John Paul II stresses the liturgy whenever he travels throughout the world. For the pope, presiding at the liturgy is not peripheral. It is at the heart of what Christians do together.

Of course, Catholics often seem to have eucharistic celebrations on special religious occasions, and undoubtedly the pope's visits fall into that category. But is that simple?

For clues to the reasons why papal visits are marked by liturgical celebrations, read what Pope John Paul II wrote in a May 1989 letter on the liturgical renewal.

The pope said that bishops in the world's dioceses should be "strongly convinced" that it is important for them to celebrate the liturgy among their people. "When the bishop celebrates in the midst of his people, it is the very mystery of the church which is manifested," he added. Such celebrations "should be models for the whole diocese."

What are the clues here?

First, Pope John Paul is a bishop—bishop of Rome. It might be speculated that the pope attempts to do exactly what he urges other bishops to do in celebrating the liturgy among their people.

That would mean that for him, presiding at the liturgy is by no means a peripheral role, not something he does on the side. For, as he put it in his letter, it is "especially in the liturgy that the mystery of the church is proclaimed, experienced and lived."

As bishop of Rome, Pope John Paul bears an ancient legacy with him when he travels to a Madagascar or a Malawi. It is in a significant way a liturgical legacy.

Of course, Madagascar and Malawi are a great distance from Rome, both in terms of the mileage and culture. For the pope to bring Rome's liturgical legacy to people in these places is not only to serve as a bridge to Rome—though obviously he does serve to unite them with the liturgy as it is celebrated in Rome and in other parts of the world. But

the pope also wants the people of the church in these nations to tap the riches of their own culture in the liturgy. There is a part of the liturgy "which is unchangeable," he said in his letter. "There are also parts open to change, which the church has the power and on occasion also the duty to adapt to the cultures of recently evangelized peoples."

In a way, it might be said that the journeys of Pope John Paul II demonstrate how the church has continued to carry out the mission St. Luke tells of in the Acts of the Apostles. As Blessed Sacrament Father Eugene LaVerdiere said in an address to the Pontifical Mission Aid Societies, Acts tells two distinct stories. The first is a missionary story, he explained, "of outreach in which the church moves further and further away from the place, moment and people of the founding."

The second and less obvious story that Acts tells "is a story of church unity and universality, a story of cohesion in which the church remains in communion with the place, time, and people of its founding."

All roads lead to Rome, it is said. But for Pope John Paul, there are roads leading out as well. As you jet in, he may be jetting out.

You can be sure that while he travels, assemblies of Christians will gather with him—often huge assemblies—to celebrate the Eucharist.

But these celebrations are not incidental to the pope's travels—not simply time-out periods from important meetings with heads of state and encounters with a wide variety of Catholic groups and others.

For him, liturgical celebrations are right at the heart of the matter.

# Church liturgy spans centuries

by Fr. Robert Kinast

A Christian of first-century Rome would be surprised to find how much is familiar in today's liturgy. Perhaps today's worshippers would be surprised to find how much goes back to those Roman Christians.

For example, on those occasions today when the Eucharist is celebrated in the informal setting of what Vatican Council II called "the domestic church"—a home—we renew ties to early liturgies in Rome.

The popular image of the first Christians meeting secretly in the catacombs to celebrate the Eucharist may be somewhat exaggerated, but it is true that those Christians were not well accepted in Roman society. They did not have their own churches and could not use the pagan shrines and temples. Consequently, they met in one another's homes.

There are many other examples of our Roman legacy in the liturgy. Liturgical language is one. Many of our words come directly from the Latin terms used in the Roman world: "ton," "lectionary," "sacrament," "penance," "altar," "chalice," "crucifix."

Likewise, the form of the prayers in liturgical rites comes from the Roman custom of presenting a case in court. They are short, concise, and include the reason why our petitions are worthy or explain how we will use the graces we receive.

A litany, especially a litany of petitions chanted by a leader and answered by the assembly, is distinctly Roman as is the simple chanting of prayers without accompanying music.

Perhaps the most visible legacy from the early Roman church is liturgical vesture. The albs and choir robes of liturgical ministers are distinctive today, but at the beginning of Christianity they were the everyday attire of people.

Some familiar liturgical gestures come from Roman times. The genuflection, which has precedence in other cultures too, was a primary sign of honor to the emperor and his representatives. Christians used it to show reverence only to their Lord Jesus.

The ceremonial greeting which was popular in Roman culture was an embrace or hand clasp rather than a kiss. This is how the "kiss" of peace was exchanged there.

And the dismissal at the end of Mass, "Go, the Mass is ended," was the customary form for dismissing a public crowd at the conclusion of a function.

Some liturgical art forms have a Roman origin. The Romans honored many gods and adorned their temples with pictures of them.

The Christians decorated their homes and other places of prayer with pictures of saints, especially martyrs. The basic design of Christian churches in the Mediterranean area, when they began to be built in the 4th century, followed the style of Roman basilicas.

The times of daily prayer (later developed into the church's Liturgy of the Hours) coincided with the Roman custom of dividing the hours of the day and the night watches.

On the other hand, Christians were encouraged to fast on Wednesday and Friday rather than Tuesday and Thursday when the Romans fasted to their gods.

Likewise Christians buried their dead in daylight rather than at night, which was the Roman custom.

The catechumenate, restored by Vatican II and widely implemented since the council as the process by which interested people are initiated into the church, was developed originally in the first centuries to initiate pagans into the Christian community.

Congregation of the Mass, in which several priests jointly offer the Eucharist, also was revived by Vatican II. It was an early Christian practice that paralleled the Roman senators gathering around their president for important public announcements.

So you see, the liturgy binds people together and puts them in contact with the source of their faith life. Liturgy also keeps them in touch with their history and with their ancestors.



**TIMELESS**—Today's Christians might be surprised at how much in their liturgy goes back to practices and customs used in first century liturgies in Rome. Many gestures and prayers in today's liturgy come from the early Roman liturgy. (CNS photo of a statue of St. Peter in St. Peter's Basilica)

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## THIRTEENTH SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, July 2, 1989

1 Kings 19:16, 19:21 — Galatians 5:1, 13-18 — Luke 9:51-62

by Fr. Owen F. Campion

The First Book of Kings provides this weekend's Liturgy of the Word with its first reading. Once, the major books of revelation appeared only in the Hebrew in which they were written. As events occurred, Jews migrated from their homeland to distant places. An important, ancient center was Alexandria. Alexandria became home to many Jews, and in time they desired the Scriptures in Greek, the language of Alexandria, and the preferred language of the cultivated world.



According to legend, 70 men worked to translate the existing Hebrew Scriptures into Greek. In the process, they edited the holy books. As part of that process, the Book of Kings was divided into two. The beginning existed through the Christian era's beginnings, and through the careful scrutiny of the Scriptures of the Old Testament by Jewish scholars at the end of the First Century A.D., and later by Christian scholars. Thus, today's Bibles contain two successive Books of Kings.

The Books of Kings are historical, broadly speaking. More exactly, they are books of religious history. Precise dates, places, and events are unimportant. What is crucial is that the two books offer a religious answer to the question of why God's people had suffered so much. That answer was that sin—disobeying God—has its price. It brings heartbreak and chaos.

The prophets guided people away from

such disobedience. Elijah was such a prophet. To prophecy required him to forsake all earthly ambitions and rewards. It was no casual abandonment. It was quite real. The number of oxen indicate that he was a man of some means. His mantle was a sign of ownership and authority. He sacrificed two oxen to God, and he gave their meat to feed the people.

In any writing now existing that proceeded from the pen of St. Paul, the great Apostle's stern, impassioned, intensely devoted Christian character is evident. Certainly, that character is clear in reading this week's second reading, from St. Paul's Epistle to the Galatians. Paul could not tolerate divisions among Christians, nor divisions among them from their Christian mission or identity. Thus, in this reading, as elsewhere in his writings, he insists that Christians forget the allurements of the world, and their own inconsequential differences, to serve God, in Christ's example, in everything.

St. Paul looked upon grace, and Christian commitment, as enablers of freedom. Those, on his own testimony, who found themselves unable to resist sin, or the attractions of this world, were not free. They were enslaved.

For this weekend's gospel reading, the church presents the Gospel of St. Luke, and its story of the final chapters of Jesus's journey toward Jerusalem. The journey of the Lord to the Holy City was more for Luke than merely the record of a trip. It was a mission of the holiest purpose. Jerusalem was God's city. It was the city of the Covenant. There had occurred the great events of salvation, sacrifice, and revelation. There rested the Ark of the Covenant, and the Temple's august altar of sacrifice. There God met his people.

The Lord progressed toward Jerusalem to fulfill his own destiny—to die obediently, to rise gloriously, and to provide for the life of the world thereafter in the Spirit. It was a passage through unfriendly places at times. Always, the Lord was merciful, as he was in rebuking the Apostles who demanded divine revenge upon those who rejected him. But, always too, he was frank and stern. Following Jesus in life is no choice for the timid. It demands utter dedication, and a willing surrender of the attachments of this earth.

## Reflection

For weeks after Easter, the church proclaimed the Lord as its Savior, Life-Giver, and Master. At Pentecost, the church summoned us to the reality that, through baptism and Christian living, we live with Jesus in the church, his Mystical Body, and we bring his life to others through our example, love, and witness.

Then comes the question, how do we identify with Jesus? How do we succeed in following him?

This weekend's Liturgy of the Word reminds us, as other readings recently have told us, that we follow Jesus by turning our minds, hearts, and wills fully to him in faith. But this weekend's lessons provide further detail in answering those questions. We turn to Jesus in faith, but that demands

## Following Jesus in life is no choice for the timid

of us who believe a total, unrelenting, and constant abandonment of self-interest. That requires of us a straightforward and penetrating look at human instincts, and human expectations, through the eyes of faith.

We too walk through unfriendly surroundings as did Jesus. Jerusalem awaits us. There is no other place to rendezvous with God. It is always the city of Calvary, but also of eternal resurrection, of life in the Spirit, and of peace.

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## THE POPE TEACHES

Holy Spirit inspires us and guides the church

by Pope John Paul II

Remarks at audience June 21

In today's catechesis, we consider the Apostles awaiting the coming of the Holy Spirit at Pentecost.

Just before his ascension, Jesus had said to them: "I send the promise of my Father

upon you; but stay in the city, until you are clothed with power from on high."

The Apostles, ever faithful to the Lord's command, returned to Jerusalem, "and when they had entered, they went up to the Upper Room . . . and with one accord devoted themselves to prayer, together with the women and Mary the Mother of Jesus, and with his brethren."

This prayerful awaiting of the Holy Spirit can be considered as a continuation of the prayer that Jesus made when the Spirit came down upon him at his Baptism in the Jordan.

From the example of Jesus, we learn the importance of asking the Father for the "perfect gift from above," for the Holy Spirit who inspires and guides the church. The prayer of the apostolic community in the Upper Room already manifests the interior action of the Spirit promised by Christ. The Spirit was at work in their hearts, preparing them to receive his great and decisive gift when the mission of the church would definitively begin.

The harmony among the Apostles in the Upper Room is evidence of a transformation which had taken place in their hearts. The priestly prayer of Jesus at the Last Supper for the unity of his disciples had begun to bear fruit, and it continues to do so throughout history, especially in our own day when work for the restoration of Christian unity has taken on such importance.

Finally, it is important to note that the other disciples, some of whom were women, were also present with the Apostles. There is no doubt that the presence of the Mother of Jesus had a great importance in the preparation of the apostolic community for the coming of the Spirit at Pentecost.

Together with her, we too, must implore the gift of the Holy Spirit for the mission of the church in today's world.

## MY JOURNEY TO GOD Now

The past is gone forever.

It's like a broken bough.

The moments, withered, lifeless.

Cannot be relived now.

The time for grace is present.

It's present, yes, somehow.

God's grace is here for asking.

It's present here and now.

Concern about the future

Can cause a furrowed brow.

Don't worry, for it's useless.

The time for grace is now.

The future is beyond us.

The past must take a bow.

When God calls, he will look at

Just how we spent our now.

—Joseph P. Gallagher

(A resident of Indianapolis, Joseph Gallagher is a member of St. Joan of Arc Parish.)

Send original prose and poetry relating to faith and experiences of prayer to My Journey to God in care of The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206. Include address, telephone number, and parish on all submissions.



# Entertainment

VIEWING WITH ARNOLD

## 'See No Evil, Hear No Evil' rattles the senses

by James W. Arnold

Gene Wilder and Richard Pryor were among the earliest of interracial movie comedy pairs in the mid-1970s. Now "See No Evil, Hear No Evil" brings these often likeable farceurs together for a third time, adding still another controversial ingredient.

Pryor's character is blind, Wilder's is deaf. Whether handicapped jokes work is mostly a matter of taste and charity. As for giving personal offense, let's face it, very few blind or deaf customers are in the typical movie audience.

"See No Evil," frankly, has more questionable taste problems in the area of vulgar sexuality than it does in making physical comedy out of Pryor and Wilder lurching, stumbling, and yelling at each other for two hours.

One positive side effect: In all the distraction, there is seldom time to think about the characters as black or white. After a few lines early, Pryor abandons his familiar racial gag gambits, and the color line becomes more or less invisible. Pryor's attempt, late in the movie, to pass improbably as a Swedish medical expert is amusing at many levels, but race is among the least of them.

The real problem with end-of-the-decade 1980s comedy is rampaging decadence. Comedy has crossed a previously rather clear line marking off what is or is

not okay in both language and sexual humor. The airhead standards of clubs and concerts have largely taken over R-rated movies (like "See No Evil") and cable television. The changes couldn't have happened if a younger generation of patrons hadn't accepted them with some enthusiasm.

Mostly the issue is taste (again), and it's impossible to brush it all off simply by noting that what passes for a taste level currently would be low in an average zoo. But taste does have some connection to attitudes and behavior, especially in the area of sexual mores (e.g., in this atmosphere it's difficult to think of the act of love as special or sacred).

Plus, many Catholics have been raised so gently and humanely in this area that vulgarization has become an aesthetic problem, at least for them: sexual crudity just doesn't seem funny. And while "swearing" is doubtless a matter of lifestyle, it's also tough to laugh at angry language. Experience teaches that dirty words are not said in hilarious situations but in dangerous ones, and experience is right.

If that's your mind-set, then maybe 30 or 40 percent of the laugh-moments in "See No Evil" won't be laughable. In short, you'll see and hear more evil than you'd like, and maybe you'll have more fun going into the yard and watching the weeds grow.

Otherwise, Pryor and Wilder are funny guys. This movie is basic plot 21, patched together by no fewer than five writers, about two books caught innocently in the middle of a crooked deal. They emerge somehow with the stolen goods (here, a superconductor worth millions) but don't

SLAPSTICK ACTION—Richard Pryor (left) and Gene Wilder star in "See No Evil, Hear No Evil." The U.S. Catholic Conference says the film "takes a new look at a worn-out movie genre, the buddy film, and makes it work, hilariously." Due to comic-book violence, some sexually vulgar innuendoes, and brief nudity, the USCC classification is A-III, adults. (CNS photo from Tri-Star Pictures)

know it and end up being pursued by both cops and heavens. Finally, they must catch the villain themselves despite their severe handicaps, a situation that recalls "Dream Team."

The deaf/blind factor is labored for a whole series of routines, occasionally clever, that seem elaborate variations on "Who's on first?" Thus, a female police photographer goes up the wall trying to get Wilder to look straight ahead, but he can't get the message without looking aside to read Pryor's lips. The lips, of course, tell him to "keep looking straight ahead."

The innate cruelty of this kind of joke is softened because we don't believe for a minute in the reality of the situation. Besides, many of the laughs have to do, not with the characters' handicaps, but with their stubborn insistence on trying to pass as sighted or hearing, as pretending to be what they're not. Predictably, the handicaps prove an asset at the end, when the top villain (Anthony Zerbe) turns out also to be blind.

A few soft moments between the stars suggest some compassion for the disabled, but if these moments were a Boy Scout, they wouldn't be substantial enough to guide you across the average city street.

The comic highlight is a Manhattan car chase, with Pryor driving and Wilder shouting directions. Under the veteran hand of director Arthur Hiller ("Silver Streak," "The In-Laws"), it runs through most possible clichés and winds up on a garbage scow in the Hudson. Joan Severance, as a leggy hit person, is the focus of much of the film's problems with raunch, and Kirsten Childs is refreshing in the relatively sane role of Pryor's long-suffering sister.

(Knockabout farce of many dubious tastes; nudity, street language, vulgar sexual humor; for adults but not recommended.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

|  |       |
|--|-------|
| Cold Feet  | A-III |
| Ghostbusters II  | A-III |
| Honey, I Shrunk the Kids   | A-II  |
| Vampire's Kiss   | 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. |       |

## 'A Capitol Fourth' features music and fireworks

by Henry Herz and Judith Trojan

The annual Fourth of July concert from the west lawn of the Capitol in Washington is presented live on "A Capitol Fourth 1989," airing Tuesday, July 4, 8-9 p.m. on PBS.

E.G. Marshall hosts the program, which features flutist James Galway, composer Henry Mancini, singer Pearl Bailey and pianist Peter Nero. James Conlan conducts the National Symphony Orchestra for an estimated 350,000 picnickers enjoying the music and fireworks from the Capitol lawn.

This year's event celebrates the 200th anniversary of the U.S. Congress as well as marks the 10th annual National Symphony concert at the Capitol. Executive producer Jerry Colbert, who helped initiate the PBS telecasts in 1971, predicted in a telephone interview, "It's going to be the best show we ever had."

Colbert is especially high on the performance level of those taking part. He describes Conlan as "a young, fresh-faced American conductor, full of life and just right for the occasion." Galway will perform a medley of upbeat Mancini works, including "76 Trombones" with Galway on flute and Mancini playing the piccolo.

Observing that "there is a nice chemistry between them based on a real friendship," Peter Nero changes the mood with a solo performance of George Gershwin's "Rhapsody in Blue" piano concerto.

Pearl Bailey will then invite the audience to join her in singing "The Battle Hymn of the Republic" and "God Bless America." This is followed by the fireworks display, three Sousa marches, and the finale in "The Stars and Stripes Forever," performed as a flute solo by Galway.

For Colbert, the point of the evening is to get some fun and enjoyment from a "grand patriotic celebration." Besides hearing some great musical performances, viewers get to see some spectacular vistas of the nation's capital. Above all, he says, they will share in "a night of Americana, an old-fashioned band concert for the entire nation."

Besides this annual Fourth of July concert, Colbert has made a career as a producer of PBS documentaries beginning with "Mr. Speaker" (1977), a political portrait of Speaker of the House Tip O'Neill. Next came "Act of Congress" (1979) on the passage of the Clean Air Bill, followed by "The Regulators" (1985) on the battle to preserve the nation's natural resources.

Readers of the Catholic press may be more familiar with Colbert's name as the director of a 1985 PBS documentary, "Sister Adrian, the Mother Teresa of Scranton." Rebroadcast several times since, the award-winning portrait of the nun who works for the poor, the elderly, and the helpless of northeastern Pennsylvania was partially funded by the Catholic Communication Campaign.

A native of Boylston, Mass., Colbert was educated by the Xaverian Brothers at St. John's Prep and the Jesuits at Holy Cross University. For the past several years, he has been involved in the production of a PBS series on the Supreme Court, while also working on a second Catholic Communication Campaign grant to make a documentary on John Hume, a Catholic civil rights leader in Northern Ireland.

Colbert's career as a public television producer has consistently centered in challenging areas of peace and justice issues. Doing "A Capitol Fourth" annual concert, he says, is "a nice change of pace from working on documentary projects that take years to complete." (HH)

### TV Programs of Note

Friday, June 30, 9:30-10 p.m. (PBS) "A Boston Pops Fourth with John Williams and the Boston Pops Esplanade Orchestra." Rebroadcast of a gala Fourth of July concert, performed in 1987 on the banks of Boston's Charles River, with Johnny Cash, a salute to John Philip Sousa, Tchaikovsky's "1812 Overture" and assorted fireworks.

Tuesday, June 27, 8-9 p.m. (CBS) "B-Men." This segment of the CBS Summer Playhouse features a pair of inoperable California high school buddies (James MacDonald and David Arnett) who stumble across the solution to their career-choice problem when they manage almost unwittingly to capture a dangerous criminal. Lightweight fluff geared for teen audience.

Sunday, July 2, and Tuesday, July 4, 9-11 p.m. each night (CBS) "Monte Carlo." Repeat broadcast of this 1986 four-hour miniseries starring Joan Collins as a Russian-born chanteuse who becomes a spy for the Allies on the eve of World War II. This fictional adult romance also features Robert Carradine, Lisa Elsbach, George Hamilton, Lauren Hutton, and Malcolm McDowell, and was filmed on location throughout the south of France and Paris.

Sunday, July 2, 10-11 p.m. (PBS) "For the People." Rebroadcast of Bill Moyers' documentary on the Bill of Rights showing how five Americans stood up for privacy, conscience, and freedom of religion in taking their petitions

for justice to the U.S. Supreme Court—another program in the retrospective series, "Movers: A Second Look."

Monday, July 3, 8-9 p.m. (PBS) "Amazon Steamboat." Journalist Anthony Smith reports in this "Adventure" documentary on his trip by steam-driven raft down a 1,000-mile tributary of the Amazon River, ending at an enormous dam that threatens to destroy what remains of an unspoiled wilderness area.

Monday, July 3, 9-11 p.m. (ABC) "Love Lives On." An encore performance of this adult, fact-based drama featuring Sam Waterston and Christine Lahti as the parents of a rebellious pregnant teenager (Mary Stuart Masterson) who must choose between saving her own life or that of her unborn baby.

Monday, July 3, 10-11 p.m. (CBS) "Freedom Festival '89." A pre-Independence Day celebration with concert presentations, fireworks, and special dance and music performances, from country to pop and jazz, outside of Philadelphia's Independence Hall. Hosted by Patrick Duffy, with various well-known performers including Frankie Avalon, Ann Jillian, and the Oak Ridge Boys.

Monday, July 3, 10-11:30 p.m. (PBS) "And the Pursuit of Happiness." Rebroadcast of Louis Malle's perceptive 1988 documentary profiling recent immigrants to America—the successful, the struggling, and those who have left the country illegally.

Wednesday, July 5, 9-10 p.m. (PBS) "In Performance at the White House." Now in its sixth season, the series premieres with President and Mrs. Bush hosting a program whose theme of democracy is keyed to the lyrics of "The House I Live In," a patriotic song popularized by Frank Sinatra during World War II.

Wednesday, July 5, 10-11 p.m. (PBS) "Be Alive (The House of Life)." The performance art series "Alive from Off Center" begins its fifth season with composer-filmmaker David Byrne's personal musical portrait of a popular Brazilian sultaneer known as Candibole, a West African religion whose gods became merged with the images of analogous Catholic saints.

Thursday, July 6, 8:30-9 p.m. (PBS) "Tribute to Georges Méliès." The second program in the "Alive from Off Center" series presents selections from Michel Jaffrenou's video homage to the founder of movie fantasy, using original footage from Méliès pre-World War I films juxtaposed with contemporary works by French video artists.

(Check local listings to verify program times.)

## QUESTION CORNER

## Reader criticizes advice

by Fr. John Dietzen

**Q** I am a regular reader of your column and a disgruntled Catholic. With responses such as the one you set forth in your column dealing with live-in sin and immorality, it is no wonder that the youth of our country have lost all sense of sin. You almost condone the immorality of cohabitation outside of marriage.

It is priests like you who are diluting the meaning of the priesthood. I have had experience of a couple living together, but I did not water down the morality of the church to please the sinners.

It's about time priests started preaching the moral principles and teaching of the church for a change, and stop promoting all the crackpot teaching of post-Vatican II theologians. It's high time you priests in the modern church got with it.

I have sent a copy of your column to Cardinal Ratzinger—Pennsylvania



**A** Many parents have written or phoned me since that column, thanking me for the help it was to them as good Catholics in attempting to deal with an extremely complicated and painful family situation.

You are asking me to answer a question that was not asked. The parent who wrote knew very well the situation was morally wrong. I agreed with her.

She wanted to know not whether the couple should be doing it or not, but rather how do good parents handle the situation with charity and fidelity to what they believe, and with honesty to everyone involved.

## FAMILY TALK

## Chart child's behavior

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** You have mentioned keeping a chart on children's behavior. Why do you need charts? That makes child rearing sound mechanical. Most parental rules are simple enough.

I just explain things to my child and use discipline when he doesn't behave. Am I missing something? Could you explain what you mean by charting?—Louisiana

**Answer:** Charting is nothing more than a graphic way of formally recognizing behavior. Another name for charting might be behavioral bookkeeping. The chart is a written record of the date and target behavior with a space left blank where it will be noted whether the child did what was required or not.

Charting is a very good way for parents to remind themselves to pay attention to the good behavior. Unfortunately, we are programmed to respond mostly to the bad.

The chart is a constant and concrete reminder to identify what we are seeking and to keep track of it when it occurs.

Charting works. Any behavior that someone formally notices is likely to increase. Parents can keep daily charts on dry bed, coming home on time, completed chores, successful dieting, television time, or almost any other behavior.

Charts work best when they are kept in a public place, taped to the refrigerator or to the bathroom wall. The chart itself, by providing attention, is a reward.

Charting works as well for adults as it does for children. If an employer wants more manufactured items turned out per hour, he may put up a chart listing the actual hourly performance rate of each employee. Such charts might result in a little loss of privacy, but they will almost certainly increase production.

Parents could well ask their children for charting help in getting rid of parental bad habits.

One child, at her mom's request, recorded the number of cigarettes mom smoked each day. As mom saw the lower numbers appear on the refrigerator each night, she gained motivation to quit for good.

Another child kept records on his dad's weekly weight. The weight was recorded, and every time dad was under 160 pounds, the child received 50 cents. Needless to say, the child was rooting for his dad to stay trim.

Forty-year-old Charlie collapsed one day after playing basketball with his teen-age sons. Nine days later the physicians released him from the hospital in medically documented good health, but with the admonition, "Don't try to be a weekend athlete. Either stay in shape or cut it out."

His oldest son induced his dad to jog, and put a running chart on the refrigerator. When Charlie got home at night, his son would ask, "Did you run yet, dad?"

Six years later, Charlie is still running. It matters not at all that he knows how the chart works and what it does for motivation. There is no trick to it. Recognition of specific good behaviors is a powerful force.

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

This obviously was also the concern of the hundreds of parents who wrote to me, and whose responses I attempted to summarize.

You apparently had your own way of dealing with the problem. Other parents have different methods and follow them without any denying or watering down of their convictions about the moral character of what their children are doing.

The parents who approached the situation more tenderly and patiently than it seems you did are not morally corrupt, and it is wrong and rash for you to imply that they are.

The fact that many of their children are now in good Catholic marriages and raising good Catholic families says a lot for the validity and goodness of their methods.

I am sure that if Cardinal Ratzinger has any further

suggestions for dealing with this kind of dilemma, which so tests their wisdom and courage, these parents will be happy to receive them.

**Q** With the summer months here, my husband and I will be attending outdoor Masses at our parish. We were under the impression that these Masses qualified for our Sunday obligation. However, a parish priest says that in order for the Mass to meet our obligation it must be celebrated in a church.

What is the church's regulation on this?—Delaware

**A** Former church law contained some restrictions about where one could fulfill the obligation to share in the Sunday eucharistic celebration. These restrictions no longer apply.

Now the precept of participating in the Mass is fulfilled anywhere the Mass is celebrated in a Catholic rite, regardless of place. The same applies to holy days of obligation (Canon 1248).

(Questions for this column should be sent to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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# Bush learns about life on streets from youths at Covenant House

by Tracy Early

NEW YORK (CNS)—President Bush heard firsthand about life on the streets from 10 youths served by the Covenant House ministries of Franciscan Father Bruce Ritter at a meeting June 22 in New York.

The president and his wife, Barbara, accompanied by White House Chief of Staff John H. Sununu and others, visited Covenant House prior to a luncheon address to New York Partnership, an effort

to engage the private sector in resolving community problems.

The only reporters allowed to accompany the president inside were members of the White House press corps, but in an interview following the visit, Father Ritter described it for Catholic News Service.

The president first talked with Father Ritter and some key staff members.

"We talked to the president about the American street kids," Father Ritter said, "and why there are street kids, and who they are, and the services they need and

how good and brave they are. The main thing wrong is that they don't belong to anybody."

Then he told the president about their needs for housing, medical care and education. "The last thing we talked about," he said, "was that almost all of them are victims of drug and alcohol abuse, and that there is an urgent, urgent need for treatment."

Father Ritter said the president and Mrs. Bush then talked with five young men and five young women from different ethnic backgrounds.

Some were participants in the New York program, and others came from Covenant House programs in Houston, New Orleans and Fort Lauderdale, Fla., "because we didn't want to give the impression that this is just a New York phenomenon," the priest said.

Father Ritter said he talked to the youths the night before the president's visit "and told them not to rehearse and to forget about the reporters. I told them to speak directly to president and Mrs. Bush about what was important for the situations of kids on the street."

Two of the young women had babies, he said, and Mrs. Bush held one of the babies while she and the president asked questions and listened to what became an "animated" discussion after some initial shyness.

"The president was just as comfortable as an old shoe, and not intimidating at all," he said.

In interviews afterward one young woman, aware of Bush's fight to hold down increases in the minimum wage, said she told him youngsters found it

difficult to stop drug-dealing when their skills enabled them to get only minimum-wage jobs.

The minimum wage is not enough to survive on," she said she told the president. He listened, but made no response, she said.

A young man from Fort Lauderdale said he made the point he considered especially important—the need for more substance-abuse programs.

Another representative of the Fort Lauderdale program said he told the president how hard life was on the street, and the conditions that forced young people "to prostitute and sell drugs."

Father Ritter said the president and Mrs. Bush seemed moved by the discussion.

After about 40 minutes with the group, Father Ritter said, the Bushes were taken to the Covenant House medical clinic to talk with a boy and girl who have AIDS.

Bush and his party then left to go to the New York Partnership luncheon, where Father Ritter was seated at Mrs. Bush's table and the president referred to his Covenant House visit.

The president also called on all Americans to fight poverty, drugs and other problems through national voluntary social service. He unveiled his "Points of Light Initiative," a foundation that would get \$25 million in federal funds to spur volunteer efforts.

Father Ritter, who received the President's Volunteer Action Award on behalf of Covenant House volunteers April 11, is on the board of directors for New York Partnership.

The priest told CNS that Bush was the first president to visit Covenant House, though Nancy Reagan had visited as first lady.

"I suspect millions more people will become aware of street kids and become more sensitive because of the Bushes' visit," he said. "Over time the ripple effect will be enormous."

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## Cardinal Timothy Manning dies

(Continued from page 1)

answers to the mystery of life, of their roots and their identity—all these are crying out to us for recognition, response and healing."

Pope John Paul II named Cardinal Manning one of three co-presidents at the 1983 synod.

The cardinal frequently spoke out against abortion.

Before a Senate subcommittee in 1974, he joined three other U.S. cardinals urging passage of an anti-abortion amendment to the Constitution.

In a 1976 address, Cardinal Manning said, "The next emancipation will have to be the emancipation of the fetus. It has life. It has the right to live. And until we do the cause of God hangs over us as it did as long as we had slavery."

In the same speech, he spoke of "a responsibility for racial justice" and a year later he joined other religious leaders in appealing to Los Angeles residents to obey and assist a plan to integrate public schools. The religious leaders also pledged not to allow their schools "to become havens for those who wish to avoid the integrated public schools."

In a speech to lawyers in 1985, he defended the right of the church to speak out on a wide range of issues, "the family, lifestyles, culture, peace and war, economics and justice," even though the

church "does not necessarily have all the answers to specific concerns."

The son of a blacksmith, Timothy Manning was born Nov. 15, 1909, in the Irish village of Ballyneary, County Cork. He attended the village school, Christian Brothers School in Cork City, Mungrat College in Limerick and St. Patrick's College in Merino Park, Calif. After his ordination in Los Angeles in 1934, he earned a doctorate in canon law at the Gregorian University in Rome.

He was only 36 when Pope Pius XII named him an auxiliary bishop of Los Angeles on Aug. 3, 1946. Twenty-one years later, on Oct. 16, 1967, he was named first bishop of Fresno.

Less than two years later, on May 26, 1969, Pope Paul VI sent him back to Los Angeles as coadjutor archbishop to Cardinal McIntyre, who was then nearly 83 and ailing. In January 1970, upon Cardinal McIntyre's retirement, he became archbishop of Los Angeles, and in 1973 he was made a cardinal.

Cardinal McIntyre died in 1979.

In 1978, Cardinal Manning was appointed to the Vatican Congregation for the Evangelization of Peoples.

As archbishop of Los Angeles, Cardinal Manning led a simple lifestyle, residing in a three-room apartment in a priests' house in the Skid Row area of the city.

## Vatican Bank lay council named

(Continued from page 1)

►Theodor E. Pietzcker, 64, a German expert in legal economic affairs and an adviser to the West German church. He is a member of the administrative council of the Deutsche Bank in Essen.

►Jose Angel Sanchez Asiain, 60, co-president of a major Spanish bank in Bilbao and a past government adviser on a number of financial projects.

The administrative council will elect from its members a director and vice-director. It is responsible for setting policies for the bank and making sure they are carried out, Navarro-Valls said.

Members of the council were appointed by the cardinals' commission, which will maintain an oversight role regarding the bank's operations. The cardinals also appoint the prelate, who is to act as secretary at the cardinals' meetings.

The prelate, Msgr. De Bonis, was previously secretary general of the Vatican bank and has worked in the bank's administration for more than 25 years. He is apparently the only manager from the bank to be retained, although he will not have a management role in the new system of administration, according to Navarro-Valls.



# U.S. nun shot in El Salvador recovering in Houston hospital

by Ines Pinto Alicea

WASHINGTON (CNS)—A 72-year-old nun wounded in what appeared to be an attempted robbery June 21 near San Salvador, El Salvador, was recuperating in a Houston hospital.

Sister Stanislaus "Stan" Mackey, a member of the Houston-based Sisters of Charity of the Incarnate Word, was listed in guarded but stable condition June 26 at St. Joseph's Hospital in Houston, said hospital spokeswoman Ellen Durckel. The Irish-born nun, a naturalized American citizen, was brought to the hospital from El Salvador June 23.

"It's kind of wait-and-see at this point, but she is improving every day," Ms. Durckel told Catholic News Service. "She still has the bullet fragments lodged in her throat and head."

The nun underwent surgery June 25 to clear air passages in her nose that had been filled temporarily with packing to stop the bleeding in her head, Ms. Durckel said. Sister Stan was also expected to undergo reconstructive surgery on her cheek, which was shattered by the .38-caliber bullet. Doctors were unsure when she will stabilize enough to undergo further surgery.

Doctors said they believed she lost sight in her left eye, but were waiting to see if she will regain some vision once swelling in her head reduces, Ms. Durckel said.

Ms. Durckel said many people called to check on the condition of the nun, who was once called an "angel of mercy" by newsmen Dan Rather in a television broadcast several years ago on the nun's work with a Salvadoran orphanage.

Meanwhile, Salvadoran government and U.S. Embassy officials in the country said they were conducting investigations to determine the motive for the shooting and to capture the assailants. United Press International reported that Auxiliary Bishop Gregorio Rosa Chavez of San Salvador said he did not believe robbery was the motive in the attack.

"Evidence indicates that robbery was not the motive," the auxiliary bishop said.

But Sister Corona Zarrell, assistant general superior of the Houston order, said she could not comment on his statements "to ensure the safety of our nuns."

She said the order still stood by the position that the attack was a robbery attempt and not a politically motivated action.

Sister Stan was wounded shortly before 8 p.m. June 21 as she traveled in a car with two nuns from a San Salvador bank to Zaragoza, 10 miles to the south. She was returning

to the Oscar Amulfo Romero Community, an orphanage where she works as a nurse and supervisor. The community is named after the Salvadoran archbishop murdered in March 1980.

A yellow pickup truck carrying five young men pulled up next to them, and one of the men shot at the car, instantly wounding the elderly nun in the left eye. The pickup truck fled the scene and the nuns rushed Sister Stan to the hospital.

The other nuns in the car, Sister Ann Mary Brangan and Sister Juana Margarita, also of the same order, told Sister Corona that it appeared the men wanted to scare them with the gunshot, rather than hurt them.

"They just feel it was an attempted robbery," Sister Corona said. "They had just cashed some checks."

It was the first attack on American nuns in El Salvador since Dec. 2, 1980, when Salvadoran guardsmen assassinated three American nuns and a lay worker.

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For programs on July 5 & 6, July 11 & 13, July 26 and Aug. 23 & 25 there is no charge.

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**NUN SHOT**—Sister Stanislaus "Stan" Mackey stands with a group of children in this 1986 file photo. Sister Stan, a member of the Houston-based Sisters of Charity of the Incarnate Word, was shot in the head June 21 near San Salvador, El Salvador. (CNS photo from UPI-Reuters)

## Bishop's AIDS statement won't be ready by November

by Cindy Wooden

SOUTH ORANGE, N.J. (CNS)—A proposed U.S. bishops' statement on HIV, the human immunodeficiency virus which causes AIDS, has been delayed because of staffing changes on the writing committee, said Archbishop Roger M. Mahony of Los Angeles, committee chairman.

The archbishop also said the committee has completed a first draft, but it is unclear when the bishops will have a chance to vote on it. The first draft of the statement was not released to the public. The second draft should be completed this summer, Archbishop Mahony said.

However, he said, because of "our obvious need to seek full consultation with the Congregation for the Doctrine of the Faith" prior to bringing the document to the conference for debate and vote, it probably will not be ready until after the November meeting.

When asked when a vote on the document could be expected, Archbishop John L. May of St. Louis, president of the bishops' conference, said, "I think they are having trouble developing a better statement" than that issued in 1987 by the Administrative Committee.

# The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind. 46206.

## June 30

St. Mary Parish, 415 E. Eighth St., New Albany, will sponsor a Revival of Unity on "The Holy Spirit Alive in Us" at 7:30 p.m. in the school cafeteria. Music, Scripture, prayer, anointing service.

☆☆

A Charismatic Mass will be celebrated at 7:30 p.m. in St. Charles Borromeo Church, 222 E. Third St., Bloomington. Salad and bread supper 6:15 p.m. Everyone welcome.

## June 30-July 1

Christ the King Parish, 1827 Kessler Blvd., E. Dr., will hold its annual Summer Festival from 5 p.m.-midnight. Special

guest Recordio, food, entertainment.

☆☆

Antique and furniture sale at St. Joan of Arc Parish social hall, 42nd and Central, from 9 a.m. to 4 p.m. Proceeds benefit the St. Vincent de Paul Society.

## July 1

A CARO Bash will be held at the K of C, 1313 S. Post Rd. Dinner served 6 p.m. Dancing, cash bar, drawing.

☆☆

First Saturday Devotions to the Blessed Mother will begin with 7 a.m. Mass at St. Joan of Arc Church, 42nd and Central. Rosary, procession.

☆☆

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

☆☆

St. Agnes Parish, Nashville, will sponsor an Outdoor Mass at 6:30 p.m. behind the nature center in Brown Co. State Park.

☆☆

A creation-centered retreat on The Spiraling Journey will be held at Beech Grove Benedictine Center, continuing through July 8. Call 317-788-7581 for details.

☆☆

The FIRE alliance will meet for 8 a.m. Mass, Fatima devotions and meeting in St. Nicholas Church, Sunman.

## July 2

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St.

Joan of Arc Church, 4200 N. Central Ave.

☆☆

St. Maurice Parish, St. Maurice, will sponsor a Church picnic from 10:30 a.m.-3 p.m. EST. Chicken or roast beef dinners, mock turtle soup.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

☆☆

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

☆☆

A Natural Family Planning class will be held from 9 a.m.-12 noon in room B-17 of St. Louis Parish School, Batesville. \$15 fee. Call 812-934-3338 for reservations.

☆☆

A reception for retiring Father Ernest Strahl of St. Joseph Parish, Corydon, and retiring Benedictine Sisters Mary Benedict Livers and Mary Raymond Obert will be held from 1-4 p.m. EDT at the K of C Hall, Lanesville.

© 1989 Catholic News Service



"There's supposed to be a water hazard around here."

## July 3

An Hour of Prayer for Peace and Justice is held at 8 p.m. each Mon. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

☆☆

South Central Separated, Divorced and Remarried Catholics (SDRC) will hold their regular meeting at 7 p.m. in St. Charles Borromeo cafeteria, 2224 E. Third St., Bloomington. Elections held.

## July 4

South Central Separated, Divorced and Remarried Catholics (SDRC) will meet at the Pointe at 6 p.m. for 9 p.m. fireworks. Bring the family.

☆☆

Benjamin Harrison Home, 1230 N. Delaware St., will sponsor the historical museum's 14th annual Fourth of July Ice Cream Social from 1-4 p.m. Highlights include tours, beginning at 10 a.m., and political speeches reminiscent of the era.

## July 5

Our Lady Queen of Peace Medi-

tation Prayer Group will meet at 6 p.m. for an Hour of Meditating Prayer and Medjugorje spirituality in St. Thomas Aquinas Church, 46th and Illinois Sts.

## July 6

A FIRE chapter meeting will be held at St. Lawrence, Indianapolis, adult learning center at 7:30 p.m. featuring a video by Father Michael Scanlan, "Joy and Repentance."

## July 7

Channel of Peace charismatic community will celebrate First Friday Mass at 7:30 p.m. in St. Louis de Montfort Church, 11441 Hague Rd. Soup and bread supper 6 p.m. Call 317-842-6778 for information.

## July 7-8

St. Mark Parish, 6047 S. East St., will hold its Annual Summer Funfest from 4 p.m.-midnight both days. Food, arts and crafts, kids' games, beer garden.

## July 7-9

A Retreat for Blended Families will be held at Alverno Retreat Center, 8140 Spring Mill Rd.

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St. Monica's Summerfest '89 will be held from 5-11 p.m. Fri. and Sat. and from 1-6 p.m. Sun. Around-the-world food and post office, quilts, face painting.

### July 8

South Central Separated, Divorced and Remarried Catholics (SDRC) will hold officer installation, pitch-in dinner and DJ dance at 7 p.m. at St. John Parish, 3410 W. Third St., Bloomington. Program on "Onward and Upward" by Val Dillon. Bring covered dish and \$3.

☆☆☆

St. Agnes Parish, Nashville, will sponsor an Outdoor Mass at 6:30 p.m. behind the nature center in Brown Co. State Park.

☆☆☆

New Albany Deanery Young Adult Ministry will meet at 5:30 p.m. for Mass and dinner at St. Mary Parish, New Albany.

### July 9

St. Benedict Parish, Terre Haute, will hold its Annual Parish Picnic from noon-5 p.m. in Deming Park, Lions Shelter #1.

☆☆☆

St. Joseph, Corydon, Most Precious Blood, New Middletown and St. Peter, Harrison Co. Parishes will sponsor a Picnic and Chicken Dinner from 11 a.m.-4 p.m. at the Harrison Co. Fair Grounds. Hand-made quilts.

☆☆☆

New Albany Deanery Young Adult Ministry will hold a Planning Meeting at 7:30 p.m. at the Aquinas Center, Clarksville.

☆☆☆

A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. #15

fee; pre-registration required. Call 317-236-1596.

☆☆☆

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

### 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 Plus 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, 5:30 p.m.; St. Malachy, Brownsville, 6:30 p.m.; Greenwood K of C Council 6138, 6:55 p.m.; St. Peter, 7 p.m.; food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Roch, 7:11 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westlake K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 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.

# Father Clements breaks into drug paraphernalia warehouse

by Ines Pinto Alice

CHICAGO (CNS)—Father George E. Clements, the Chicago priest who has three adopted sons, was arrested June 20 after he broke down the door of a drug paraphernalia warehouse.

Father Clements, pastor of Holy Angels Church, one of the country's largest black Catholic parishes, also was slightly injured in the incident because a window on the door broke and the glass cut his hand. He was taken to a Chicago hospital where he received several stitches. "We want to stop drug paraphernalia from flowing into our community," he told Catholic News Service later. "Our children go into the stores in our community to buy candy and right next to it are offensive items of drug paraphernalia like bunsen burners, pipes and rolling papers."

Father Clements, 57, was arrested on misdemeanor charges of criminal damage to property and criminal trespassing for breaking down the door to the Good Deal One Stop Distributing Co., a novelty wholesaler, Chicago police said. The priest said he was released on his own recognizance and that a court hearing on the charges was scheduled for July.

The majority of Good Deal's sales are in drug paraphernalia. Father Clements said. Good Deal closed its business for the day on June 21, and there was no word on when it would reopen. Father Clements said. No one answered when CNS called the company several times June 21-22.

Father Clements said he and about 60 demonstrators decided to protest in front of the company because officials there had refused to respond to their calls, letters and visits in the past month. During the protest, he said he decided to try to talk to company officials so he knocked on the door.

"I banged on the door too hard, the door crashed in, and we were arrested," he told CNS. "I didn't think they would arrest me because it was for a good cause."

Father Clements said he also decided to protest at the warehouse because he had complained to several businesses which carry drug paraphernalia, and he felt he should complain to the source of the goods. He added that everyone should get involved in fighting the "drug epidemic."

"Everywhere you go are drugs, drugs, drugs," he said. "(Protesting) is something all of us can do."

Another priest, Father Michael Pfleger, pastor of St. Sabina Church in Chicago, was also arrested.

Father Clements said he also has been working to get a bill passed in the Illinois Legislature which would ban the sale of drug paraphernalia. The bill so far has been passed by the Illinois House and was expected to go to the Illinois Senate for debate.

The June 20 arrest was not the first arrest for Father Clements. In mid-June, he and comedian-activist Dick Gregory were arrested while protesting the sale of drug paraphernalia in Shreveport, La.



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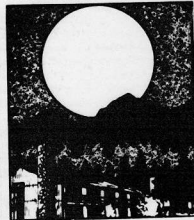
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Cost: \$70.00 per person



# Youth News and Views

## Barlow says 'do the right things'

by Mary Ann Wyand

"Keep a balance between sports and academics," former University of Notre Dame basketball star Ken Barlow told his attentive audience. "It's really important to do the right things outside of sports."

The 1982 Cathedral High School graduate, now playing for an Israeli team in Tel Aviv, offered words of encouragement for fledgling athletes June 16 at Bishop Chataud High School's summer basketball camp.

As Chataud coach Tom Stevason and former Cathedral Irish coach Tom O'Brien looked on, Barlow described his dreams of playing in the National Basketball Association and eventually earning a law degree.

Although drafted by the Los Angeles Lakers in 1986, Barlow's NBA career has been on hold since then due to injuries and stalled contract negotiations. The Lakers traded him to the Atlanta Hawks, who held his rights for two years before trading him to the Golden State Warriors. But he never earned a seat on the Warriors' bench due to a foot injury incurred during training camp.

Barlow then played professional basketball overseas, first in Italy for Tracer Milan and then in Israel for Maccadi Tel Aviv. He returns to the Middle East this summer for one more season and hopes to reach an agreement with a National Basketball Association team.

But professional basketball is a big game with big guys and big salaries, and there are lots of talented athletes who want to see action in the NBA. The 6'10" Barlow, who

weighs in at 235 lbs. and used to play center in high school and college, now plays as a "small" forward.

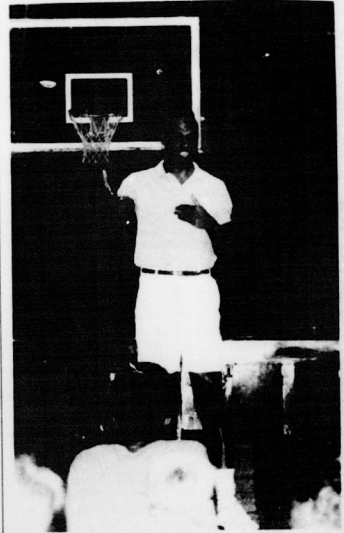
While in the city, he visited with his family and played against the Indiana All-Stars June 13 in an exhibition game at the University of Indianapolis. Three days later, he was sharing advice with participants at Chataud's camp.

"A degree from Notre Dame is second to none if you're an athlete," Ken Barlow told the boys. "I was fortunate enough to be recruited by a great school like Notre Dame that requires academic performance as well as athletic performance. It was a great four years there, and I really learned a lot academically and in the ways of growing up, budgeting time, and accepting responsibility."

It's important, Barlow emphasized, to "stay away from drugs. I didn't want to take any chances. I knew enough to stay away from it. You need to eat the right things and do the right things to stay healthy."

Further, he stressed, "You have to prepare yourself for both athletics and academics in school. Keep your grades as high as you can get them. Start young as a player and be the best person you can be. Try to push yourself that much further to be the best you can be. If you get a C, try to get a B, and if you earn a B then try for an A."

Smiling at the memories, Ken Barlow reminisced about his childhood dream of playing in the NBA. "I remember as a youngster growing up playing basketball how excited I was to see someone who played sports for a living. I would look up to the guy and tell myself, 'Hey! I can do that. I can do a little better than that.' I just progressed each year, and got better and better. And you can do it too."



**BALANCE**—Former Cathedral High School and University of Notre Dame basketball star Ken Barlow tells boys at Bishop Chataud High School's summer basketball camp that it is important to balance academics and athletics to succeed in school and life. (Photo by Mary Ann Wyand)

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## University teaches leadership, spirituality

The second annual Mid-America Youth University featuring leadership and spiritual formation programming is July 10-14 at Trinity College in Deerfield, Ill.

Sponsored by the Region VII Youth Ministry Coalition, the five-day program costs \$150 per participant for tuition, lodging, meals, materials, and recreational activities. Contact the Catholic Youth Organization at 317-632-9311 for registration information before July 5.

Six course options include the "Advanced Christian Leadership Institute," "Jesus and Scripture," "Justice and Peace Institute," "Music and Liturgy Institute," "Bridges Seminar," and a Catholic youth sexuality seminar entitled "Teen-age Sex: Choices and Decisions."

ACLI leadership programming helps participants discover how individual gifts, styles, and personalities affect leadership ability. Sessions focus on group decision-making, problem-solving skills, leadership styles, and Jesus as the model of Christian leadership.

"Jesus and Scripture" teaches ways to develop a personal relationship with Jesus by encountering him in the Gospel stories and parables. As Jesus is revealed through Scripture, participants experience invitation, reconciliation, love, service, and discipleship.

The "Justice and Peace Institute" explores interdependence with all of creation. Sessions look at skills for social action, social service, and raising consciousness for world issues.

"Music and Liturgy" gives participants hands-on experience in preparing liturgy and prayer. This week-long institute also assists youth with development of skills as liturgical artists, lectors, cantors, singers, and instrumentalists.

During the "Bridges Seminar," instructors present course material that fosters positive images of young people through sharing appreciation of various cultures, backgrounds, environments, races, and faith styles. Sessions on such topics as stereotypes will encourage discussion in a non-threatening and Christian atmosphere.

As part of the Catholic youth sexuality seminar, participants will learn Catholic Christian responses to the issues of human sexuality. Seminar sessions look at maintaining healthy relationships, making informed decisions, and developing a life-giving approach to sex. Mid-America Youth University participants share common meal, break, and social times, as well as daily prayer experiences planned by members of the "Music and Liturgy Institute." All courses are based on experiential learning and emphasize small group sharing and activities.

University leadership and spiritual formation courses are designed to help young people aged 16 to 19 learn more about themselves and their Catholic faith. It is also open to adults who wish to serve as small group facilitators or want to experience the program with youth.

Mid-America Youth University serves adult and teen-age representatives from parishes, high schools, diocesan youth councils, athletic teams, and peer ministry groups. The university is sponsored by Region VII Youth Ministry Coalition, which represents the Catholic dioceses of Illinois, Indiana, and Wisconsin in the National Federation for Catholic Youth Ministry. Locally, Catholic Youth Organization staff members have helped with preparation of programs and activities.

# CYO dance company invites teens to join group

Dance KO, the Catholic Youth Organization's dance group, invites interested teen-agers to participate in its fun organization.

"If you can dance, sing, act, or just chew gum and walk at the same time, we need you!" the brochure explains. "Tell all your friends, and bring them with you."

The group meets again July 5 at 6:45 p.m. at the Athenaeum Turners Club. For more information, contact the CYO office at 317-632-9311.

☆☆☆

Brebeuf Preparatory School graduate Chuck Carroll of Indianapolis will represent the United States Chemistry Team as an alternate in the XXI International Chemistry Olympiad July 2-10 in West Germany.

The son of Mr. and Mrs. John Carroll of Little Flower Parish was chosen as an alternate team member during the American Chemical Society's two-week chemistry training camp Jun. 11-24 at the U.S. Air Force Academy in Colorado Springs, Colo.

He attended the camp with Brebeuf senior Brian Diggs, the son of Mr. and Mrs. Jack Diggs of Camby, after the two chemistry majors scored highest on a state qualifying examination given to Indiana high school students.

☆☆☆

Sixty student leaders gathered June 6 for Roncalli High School's Project DARE Leadership Seminar, a daylong workshop covering various aspects of student leadership and involvement in extracurricular activities.

Workshop topics included "Dare to Communicate," "Dare to Think Positive," "Dare to Be Decisive," and "Dare to Set Goals."

Seminar sessions centered on group activities emphasizing communication skills and group interaction. Students also proposed ideas for school and community projects, and

will select three of the proposals for implementation during the school year.

☆☆☆

Adults involved in various aspects of youth ministry are invited to participate in bi-monthly meetings of the Youth Ministry Association, a new organization for professionals and volunteers throughout the Archdiocese of Indianapolis.

Youth ministers Mike Botting, Tom Parlin, Mary Ann O'Neal, and Paula Keeton are coordinating programming. For more information about meeting dates and times, telephone Parlin at 812-232-8400.

☆☆☆

Roncalli High School's Marc Schmalz and Ajay Mencias as well as Jaemy Hwang from Secina Memorial High School competed in the Indiana-Kentucky Academic Challenge June 24 at the Children's Museum in Indianapolis.

The annual competition pits academic all-stars from throughout the state against Kentucky scholars in a variety of categories. Although the Kentucky squads won five of six competitions to clinch the championship, the Hoosier social studies team triumphed in their contest.

H. Dean Evans, superintendent of public instruction for the Indiana Department of Education, was on hand for the competition, which is co-sponsored by that state department and the Downtown Kiwanis Club.

Marc, Ajay, and Jaemy were invited to participate in the academic competition following their selection by the Indiana Department of Education for positions on the math and general knowledge teams.

Both Roncalli students have also participated in Brain Game, Spell Bowl, and Super Bowl competitions for several years. They were also members of the school's academic decathlon team, which placed 13th in the state this year, as well as the Rebel Math Squad, which participated in the state finals in April.

Jaemy was captain of Secina High School's championship Brain Game team, which claimed victories in the WTHR/Channel 13 academic competition for the second consecutive year.

Mr. and Mrs. George Schmalz of St. Mark Parish are Marc's parents. Ajay is the son of Mr. and Mrs. Leoni Mencias of Our Lady of Greenwood Parish. Jaemy is the son of Mr. and Mrs. R. S. Hwang of St. Simon Parish.

☆☆☆

Six 1989 graduates of archdiocesan Catholic high schools recently received Eugene C. Pulliam Memorial Scholarships in the amount of \$4,000 for collegiate study.

The scholarship program sponsored by The Indianapolis Star recognizes exceptional academic performance, extracurricular activities, and church and community service among newspaper carriers.

Winners include Bishop Chatard High School graduate James Hunnicutt, the son of William and Ann Hunnicutt of Indianapolis; Cardinal Ritter High School graduate Kevin Selwa, whose parents are Paul and Rose Selwa from Brownsburg; and Secina Memorial High School graduate Matthew Sifferlen, the son of Mike and Mary Sifferlen of Indianapolis.

Other winners are Jennifer Wallach, a recent graduate of the Academy of the Immaculate Conception at Oldenburg, whose parents are Barry and Kathleen Wallach from Batesville; and Roncalli High School graduates Gina Kuntz and Christopher Schott, both of Indianapolis. Gina is the daughter of Florence Kuntz and the late William Kuntz. Christopher's parents are Jeanne and Jeanne Schott.

☆☆☆

Bishop Chatard High School senior Susan Sockacki will live in Brazil as a participant in the 37-27 International Youth Exchange Program. She is the daughter of Rose Sockacki of St. Thomas Aquinas Parish in Indianapolis.

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## BOOK REVIEW

## 'Gilchrist' is a lively memorial

GILCHRIST REVISITED: FOR HERS IS THE KINGDOM, edited by Betty Rysdon Moebis. PAR Printed Forms, Inc. (Indianapolis, 1989). 182 pp., \$8.95 paper.

Reviewed by Margaret Nelson

People of the Archdiocese of Indianapolis will be familiar with this real-life heroine. Providence Sister Gilchrist Conway touched hundreds of lives while serving in Indiana. She was a teacher, the archdiocesan director and then national executive secretary of adult religious education, before she went to join a pastoral team in Oklahoma.

Sister Gilchrist died in Bolivia on January 21, 1984, when the jeep she was in was carried away in a flash flood. Two Dominican sisters from her Maryknoll mission

team there, and a young Bolivian boy she cared for, were with her. The book commemorates the fifth anniversary of her death.

Anecdotes collected from people who knew Sister Gilchrist (her name means "server of Christ") paint a picture of a bright, creative, caring, enabling woman with an outlandish sense of humor. She is seldom referred to formally, but rather as "Gilchrist," by her baptismal name "Mercedes," or as "Gitz," among others.

One particularly frank inclusion I enjoyed was her own "Addition to application sent to Maryknoll, July 16, 1981," at the very end of the book. It includes statements like, "I can do lots of things half well," or "I'd like to do surgery, but I'm not interested in going back to school," and, "It would help for me to be involved in a ministry where there is a possibility of development, change, and

growth. (That's why I don't want to teach in a seminary.)" She got the job! Sister Gilchrist's 1981 autobiography precedes this section. Of the Sisters of Providence, she said, "My reasons for entering are certainly not my reasons for staying." This section also tells how she came to go to India and talk with Mother Teresa. One of the Providence nun's biggest disappointments was the failure to get a visa so she could work with the foundress of the Missionaries of Charity.

Betty Moebis, the editor is the wife of the president of the Archdiocesan Board of Education, David Moebis. She was a classmate of Gilchrist Conway when she attended St. Mary of the Woods College. She penned the thoughtful editorials that begin each chapter. And she has included appropriate Scripture readings.

The anthologies are cleverly divided into 12 Gilchrist "beatitudes": Blessed are the Prophets; the Blamey-Stone Kissers; the Teachers; the Prayers and Seekers; the Duped; and the Storytellers.

The Re-Creators, the Transformers, the Merry-Makers, the Unicorns and Mules; the Called and Named; and the

*"She was a woman whose life was cluttered only with people and not with things."*

Stumblers Over Miracles are not forgotten among the "blessed." There is a little overlapping but the stories, like life, would be impossible to strictly categorize.

The short stories under each "chapter" are from spiritual leaders of the Indianapolis Archdiocese, family members, other classmates, and people from the parishes she served in Oklahoma and Bolivia.

Each section ends with Gilchrist's own reflections, many of which were presented at religious education programs. "Stumble over Miracles," a familiar post-Vatican II song for which she wrote the words, is included before the epilogue.

This is not a "slick" publication. The photos are meaningful, though in need of "re-screening." But I think Gilchrist would have enjoyed it that way. The book, like the nun, is more concerned with content than external appearances. Her sister Carol seemed to capture her philosophy with, "She was a woman whose life was cluttered only with people and not with things."

I did think it would have been more considerate to place the names of the contributors at the end of each anecdote. It became quite a "flipping" exercise to refer to the back of the book to determine authors for more than 250 entries!

The reader can gain inspiration and energy by looking at the life of this religious sister who was open to fully utilizing, in a spiritual way, all the human and divine gifts that surrounded her.

The book makes this reader marvel at "God's timing" in this woman's life. Gilchrist Conway came to be a Providence sister in 1965—after the Vatican II Council. (The book is available at Krieg Brothers and Christian Theological Seminary, Indianapolis; and St. Mary of the Woods College.)

## † 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, bishops, 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.)

† **ROGIER, Billie Jo**, one day, 5. Menard, June 19, daughter of Eugene Vaeth and William P. Rogier; sister of Gwen and twin sister of Jessica Lynn; granddaughter of Alois Vaeth and Augusta Rogier.

† **SWALLOW, Thomas Joseph**, 25. Our Lady of the Greenwood, 25. Husband of Nancy; son of John A. and Dolores M. Swallow; grandson of Marie Swallow; brother of Theresa Vest and Kathleen Branam.

† **VALENTINE, Vivian Mae** Hanover, 71. St. Bridget, Indianapolis, June 17. Widow of Robert Valentine.

**Fr. Fitzgerald, 72**, served two parishes here

PITTSBURGH—Father John P. Fitzgerald, 72, died at Mercy Hospital, Fairfield, Ohio, on June 16. The Mass of Christian Burial was celebrated on June 19 at the Church of the Epiphany, Pittsburgh, with burial in Calvary Cemetery.

Ordained in 1942 at St. Vincent Archabbey, Latrobe, Penn., Father Fitzgerald served as assistant pastor of St. Gabriel, Connersville, in the Archdiocese of Indianapolis, from 1953-1958, and in Holy Name, Beach Grove.

† **HARRINGTON, Paul J.**, 85, Mountaineer, N.J. (formerly SS. Peter and Paul Cathedral, Indianapolis), June 18. Husband of Margaret Mary (Kneel); father of six; grandfather of 19.

† **KELSO, Gertrude**, 72. St. Lawrence, Indianapolis, June 7. Mother of Harry Kelso and Connie L. Leahy; grandmother of ten.

† **MASON, Frank L.**, 65. St. Pius X, Indianapolis, June 14. Husband of Diana (Magnus); father of John L.; brother of Mary Margaret Clark.

† **MCCARTY, Nora F.**, 79, Christ the King, Indianapolis, June 19.

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# Lefebvre schism aftershocks still reverberate

by John Thavis

VATICAN CITY (CNS)—One year after Archbishop Marcel Lefebvre provoked a schism by ordaining bishops against papal orders, the aftershocks are still reverberating through the Vatican and beyond.

The rumblings have centered not so much on the 83-year-old cardinal's act of defiance, seen in retrospect by many Vatican officials as unrepresentative. Instead, much of the behind-the-scenes debate is about the Vatican's effort to lure back Archbishop Lefebvre's followers and sympathizers.

On May 16, the presidents of the Swiss, French, British and German bishops' conferences met with Pope John Paul II and other Vatican officials to voice strong concern about the way the Vatican's *Ecclesia Dei* commission is going about that task, according to well-informed sources.

*Ecclesia Dei* was set up by the pope almost immediately after the illicit ordinations by Archbishop Lefebvre in order to "facilitate full ecclesial communion" among followers who might hesitate to follow him into schism. But since then, some churchmen have questioned whether too many concessions are being given to these "traditionalist" Catholics.

"The bishops want to know where they stand when they are confronted by actions of *Ecclesia Dei*," said a church source who works with the Swiss bishops' conference.

He said the bishops questioned the commission's practice of granting indulgences of special permission to priests for celebration of the Tridentine Mass, for example. They also wanted to know more about the nature and mandate of *Ecclesia Dei* and were concerned that it had no representation from local dioceses, he said. There were questions about the relative independence of some reintegrated groups from local bishops.

"When the pope created this commission, it was an attempt to help in an intermediate or transition state—not to create a new rite or a new institution. But some people now think maybe there should be a new rite. This was not the bishops' understanding," he said.

Within four months of its creation, *Ecclesia Dei* had "regularized" four small groups of priests, religious and seminarians. Among them was the Priestly Society of St. Peter, an order of about 20 priests and 30 seminarians, mostly drawn from Archbishop Lefebvre's society. In theory, this order could continue to grow, but new membership has slowed to a trickle in recent months.

The commission, meanwhile, has granted more than 100 "celebrations" so that individual priests can say the Tridentine Mass. When this request involves groups, the local bishop must grant his permission, too.

Cardinal Paul Mayer, who heads *Ecclesia Dei*, recently said some local bishops have not pushed hard enough in implementing the pope's plan to bring back Archbishop Lefebvre's followers. He noted that the pope's letter unveiling *Ecclesia Dei* asked bishops to make a "wide and generous" application of the option for the Tridentine Mass, for example.

Some "traditionalist" believers find it impossible, or nearly impossible, to benefit from the concessions "granted by the pope," Cardinal Mayer said in an interview with the

Italian-based magazine *30 Days*. He quoted from a letter the commission had received from one layman who described a "feeling of desperation among traditionalist Catholics" because "bishops want to prevent a generous response from being given."

In dioceses where bishops resist the concessions, the 78-year-old cardinal said, the schismatic movement tends to retain or pick up members.

At Archbishop Lefebvre's headquarters in Ecône, Switzerland, officials report business as usual. The archbishop is scheduled to ordain 10 more priests this summer, according to Bishop Bernard Tissier de Mallerais, general secretary of the society.

The society has made up the number of initial defections among priests and seminarians and has even opened a new seminary in Australia, Bishop Tissier said in a telephone interview. He estimated that the number of people who frequent the society's 500 centers around the world has actually increased slightly.

Bishop Tissier said he had "not the slightest regret" that the society took the step that led to schism and excommunication for those ordained, himself included. As

for the efforts of *Ecclesia Dei*, he said, "I'm afraid they will be unsuccessful."

"This commission cannot work, because of opposition by local bishops. This is interesting, it confirms our opinion that this commission was not a serious thing," he said.

At the *Ecclesia Dei*'s small office, tucked into the ground floor of the building which also houses the doctrinal congregation, that argument is rejected. One prelate involved in the reintroduction effort said the opposite was true: The fact that some bishops have shown resistance in a sense demonstrates that the commission is serious in its work.

But he acknowledged that the commission faces a difficult and slow task. On the one hand, it must wait for individuals and groups to come to them. On the other, it must help convince the rest of the church that it is not handing out exemptions from the teaching of the Second Vatican Council, but rather trying to guarantee liturgical and spiritual diversity.

A year after he created four new bishops, Archbishop Lefebvre's name has vanished from the Vatican's annual yearbook, the *Annuarium Pontificum*. But in and out of Vatican offices, the debate over his movement still goes on.



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# Future of Chinese-Vatican relations assessed

by Catholic News Service

While China-watchers were assessing the impact on potential Sino-Vatican relations of the crackdown on China's pro-democracy movement, a Communist Party document surfaced calling for a crackdown on the pro-Vatican "underground" church.

Meanwhile, two Catholics—one an American priest, the other a Hong Kong Chinese—gave eyewitness accounts of hope and horror among pro-democracy demonstrators in Tiananmen Square in China's capital, Beijing.

Even before the early June move against pro-democracy demonstrators, the Chinese Communist Party called for an "attack" on activist pro-Vatican Chinese Catholics.

The call came in a new policy paper on Chinese-Vatican relations, "underground church forces," and China's government-approved Catholic organizations, which have no formal ties to the Vatican, said sources in Hong Kong.

The sources, who declined to be named, said that, among other things, the focus of the paper is to "firmly attack the underground Catholic forces."

The paper, issued by the Chinese Communist Party's central committee general office Feb. 17, was said to be based on a report titled "Strengthening the Work on the Catholic Church in the Present Situation." The report was prepared by the party's United Front Work Department and the government Religious Affairs Bureau in December.

A copy was later obtained by church sources.

The Hong Kong sources said the Communist Party paper reiterates its position on restoring ties with the Vatican: The Vatican must first break its ties with Taiwan and agree not to interfere in China's internal and religious affairs. The

conditions appear to mean, in part, accepting the election of bishops within the Chinese church.

The sources also said the document asks concerned parties to monitor development of the "underground Catholic forces" and proposes "isolating a small number and attacking the individual reactionaries."

"Individual clerics in the underground who stubbornly persist in their attitude, get involved in antagonistic activities, instigate disturbances among the faithful and destroy public order must be severely punished according to the law," the document was quoted as saying.

According to the sources, "underground Catholic forces" are defined in the document as those bishops secretly appointed by the pope, priests ordained by them, and Catholics under their direction.

The party paper was distributed among officials at provincial and military levels, said the sources, who said their information came from Catholics in northern China.

Anthony Liu Bannan, an official of the state-sanctioned Catholic Church, confirmed the document's existence June 19. The bishops of the approved church support it, he said.

China-watchers in Hong Kong, meanwhile, said the massacre of freedom demonstrators and Pope John Paul II's call on China's leaders to respect human rights would not have a long-term, direct effect on movement toward restoring relations between the Vatican and China.

Pope John Paul II on June 17 urged China's leaders to respect "truth, justice and freedom."

The Vatican and the People's Republic of China have reportedly reached the stage of negotiating conditions for resuming diplomatic links.

One observer, Father Anthony Chang Sang-loy, said he does not think the student-led pro-democracy movement or papal concern over the bloody crackdown have any direct impact with China-Vatican relations.

Father Chang, editorial adviser of *Yi-China* Message magazine, which reports on the church in China, suggested that a 1988 directive to the world's Catholic bishops on dealing with China's government-approved Catholic Church, which is independent of the Vatican, is a more far-reaching issue.

The directive was issued in September 1988 by Cardinal Josef Tomko, prefect of the Vatican Congregation for the Evangelization of Peoples. It warned the bishops to take care in relations with officials of the government-sanctioned church. It said that the fact the church elects bishops without Vatican approval is a grave matter.

Father Chang said improvement of Vatican-China relations cannot be expected in the near future.

A senior Hong Kong diocesan priest said he is worried

that the Beijing killings will have a short-term adverse effect on relations. He said he is also worried that Beijing authorities might place the Vatican in an embarrassing position by proposing formal ties now in order to counteract worldwide condemnation of the bloodshed.

The priest said he is also worried about a tightening of Chinese government control over the "underground church," which is loyal to the Vatican.

He cited a police raid on a village of underground Catholics last April as indicating a trend toward repression.

A Catholic worker from Hong Kong, employed in Beijing, saw the suppression of pro-democracy demonstrators in Tiananmen Square.

He told of watching from his hotel room as troops gunned down demonstrators or rolled over them in tanks running at high speed.

"I was very frightened, but I could neither sleep nor go out because part of the hotel building was occupied as the army command," the worker, who asked not to be identified, said in an interview.

He said he felt the demonstrators should have left the square by their original deadline.

"It would have been a beautiful victory if the students had retreated from the square May 30," he said. "It wouldn't have given Chinese authorities an excuse to send troops into the square."

Back in the United States from a China journey, Oblate Father John J. Hurley recalled that the Tiananmen demonstrators were confident they were safe from danger.

"There was a carnival atmosphere among the university students," he said in a recent interview.

Father Hurley recalled that it was "awesome to look out over one million people." He said he "never felt threatened."

He said that "no one believed that the soldiers would attack."

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