

# Retirement collection for religious is insufficient

by Catholic News Service

WASHINGTON—Despite \$48 million collected in two years, receipts expected "from the next annual appeals of the Retirement Fund for Religious" will never be

sufficient" to meet the needs, said a report released July 10 by the Tri-Conference Retirement Office in Washington.

A total of \$5.6 billion would now have to be on hand to cover the retirement needs of 122,133 sisters, brothers and religious priests in the United States, it said, but that money is not available.

That amount reflects an increase of \$1.2 billion in need since the last survey reported a \$4.4 billion shortfall in 1987, and it "will grow simply because it hasn't been funded," said Daie J. Kent, a partner in the Milwaukee office of the international accounting firm of Arthur Andersen & Co. (See RELIGIOUS RETIREMENT page 20)

## THE CRITERION

Vol. XXIX, No. 38

Indianapolis, Indiana

50¢

July 13, 1990

### Parishes soon to have parish life coordinator

by Margaret Nelson

The role of parish life coordinator has been designed to provide pastoral care where a priest is not available.

St. James the Greater and St. Catherine parishes in Indianapolis will soon have the first parish life coordinator in the archdiocese. Those parishes will pioneer some recent leadership trends in the church.

As one member of the joint parish council said, "We must be very special. We were one of the first with a consolidated school and first with two parishes under one pastor. Now we're venturing out to another milestone—having Sister as our parish life coordinator. We really must be special."

When the pastor of the two parishes, Father John Meyer, accepted an appointment in Madison that began July 5, there was no priest to replace him as pastor.

Father Dan Atkins was named temporary administrator of St. Catherine and St. James parishes, as of July 5. When the parish life coordinator is officially appointed, Father Atkins will serve as the moderator who supervises the coordinator and fulfills the parish liturgical and sacramental needs.

Mary Jane Mattingly's comments above are typical of the affirmative attitude that made this new kind of pastoral leadership acceptable by these two parishes, which have shared the same pastor for nine years.

The other positive factor was that the pastoral associate of the two parishes, St. Joseph of Carondelet Sister Carolyn Strack, has been certified as a parish life coordinator. She grew up in St. Catherine parish and has served the parishes for the past four years.

The position of parish life coordinator is the result of work done by the Ministry Development Program of the archdiocese during the past year and a-half. The program consultant is Holy Names Sister Louise Bond.

Sister Louise said, "Pastoral care of people and the desire not to leave a Christian community in isolation, without leadership, are critical values for the church today. Such values have become the occasion for the development of a new pastoral person in the church, the non-ordained person who is asked to share in the pastoral responsibility for the Christian community."

Application for parish life coordinator is



Sister Carolyn Strack, CSJ

open to all adult practicing Catholics who fulfill the qualifying factors. The first of these 12 factors listed is: "Candidates shall have completed a program of theological and pastoral education integrated with spiritual formation."

"This new structure is not intended to create a new priesthood," Sister Louise said. "Likewise, the priest named to supervise the pastoral care as moderator must be open to collaborative ministry in the best sense of the word. Without such collaboration, without respect for distinct roles and responsibilities, all will suffer, especially the parish community."

In January 1990, new guidelines were published for this ministry. Committees have been formed of those responsible for preparation, certification and parish searches for parish life coordinators.

The preparation committee consisted of Sister Louise; Father Wilfred Day, director of the Priests' Personnel Office; Father Gerald Kirkhoff and Father Martin Peter.

The certification committee includes Providence Sister Loretta Schafer, archdiocesan chancellor, and Sister Louise, Father Michael Welch, William Bruns, Shirley Dreyer and Franciscan Sister Olga Wittekind, consulting psychologist.

In the case of the parishes of St. James and St. Catherine, Father Day and Sister Louise first met with Father Meyer and Sister Carolyn "to discuss the steps that needed to be taken in the transition process from ordained to non-ordained pastoral leadership," Sister Louise said.

On June 26, the team met with the joint parish council. And on June 28, the two parish assemblies gathered at St. Catherine. Nearly 100 people attended the meeting.

Father Day told the parishioners about the clergy situation in the archdiocese—the number of priests being ordained, the number retiring, the priests who have died and the order priests who have left the archdiocese. Father stressed the need to send archdiocesan priests away for advanced studies so that they can replace priests who will eventually be leaving their posts. All in all, he said that the archdiocese has seven fewer priests this year.

Sister Louise discussed with the parishioners the general areas of responsibility that a parish life coordinator would have.

With Sister Louise facilitating the writing and Sister Carolyn present, a committee of four will work on a job description, pertinent to the needs of the parish. Bill Johnson, Mary Jane Mattingly,

Ellen Morris and Mary Warholak represent the two parishes.

Next, the work agreement will be drafted. "It is anticipated that Archbishop O'Meara will appoint the Parish Life Coordinator then," said Sister Louise.

The only negative factor Sister Louise observed was the lack of sufficient time for the selection to follow the regular process. But this was offset by the presence of the appropriate person already "in place" in the parish.

Sister Louise is pleased that the situation has worked out so well with the two southside parishes. "The people were wonderful and so concerned," she said. "Their biggest concern was about Sister Carolyn's work load. They really pledged their support."

Sister Louise said, "As this new form of pastoral ministry is shared with parish communities, there is a great need for sensitivity and education." She explained that the loss of a resident priest can be a grief experience for a parish community.

Sister Louise said that prayers are needed for these parish communities, the new parish life coordinators, the priests "who are trying to be of service to all in the best way possible," and for all vocations to the service of the church.

There are more than 300 lay people and religious brothers and sisters in the U.S. who now serve as parish administrators or parish life coordinators, Sister Louise said.

Besides Sister Carolyn, there are five other sisters who have been certified by the archdiocesan team to serve as parish life coordinators: Providence Sister Marilyn

Herber, Sister of Charity Koral Leveque, Franciscan Sister Marie Faryse and Benedictine Sisters Dana Fischer and Mary Ruth Krack from Ferdinand.

Father Peter is chairman of the Priests' Personnel Board and former chairman of the Council of Priests. He said, "We have studied for several years how best to staff parishes with good pastoral care. We find that it stretches the priests to take care of two or three parishes. Not only is it a strain on the priests, but their attention is divided."

"Good quality pastoral care requires someone who is on site," Father Peter said. "In many ways, people are already providing those services. There have been priests who come in on weekends. We see the person who is on site all week long providing pastoral care."

"We're really excited about this opportunity to provide more quality and quantity service," he said. "This person will have oversight of the pastoral care of the parish."

Of her new ministry Sister Carolyn said, "I have to say that the overall response has been really positive. The parishioners are willing to give it a try."

"The work will be different because more people will have to be working with me," she said. "Maybe it's calling for more from the people. It will call a lot of things into place. It will call for their commitment, too."

"There will be a lot of change, but most of it is going to be experienced with the people," said Sister Carolyn. "They've" (See PARISH page 8)

### Archbp. OKs balanced budget for fiscal year

by John F. Fink

Indianapolis Archbishop Edward T. O'Meara has approved a balanced operating budget for the archdiocese's fiscal year that began July 1.

At a meeting of archdiocesan agency directors on Monday, July 2, the first working day of the new fiscal year, the archbishop expressed his relief at being able to approve a budget that did not depend upon possible bequests in order to be balanced. This was possible, he said, because of the cooperation of the agency directors in cutting their budgets.

Joseph B. Hornett, chief financial officer for the archdiocese, distributed copies of the approved budget. It showed expected total income of \$4,286,200 and total expenses of \$4,275,000, for a net surplus of \$11,200.

Hornett said that the estimated income for the fiscal year that ended June 30 was \$5,024,900 and estimated total expenses were \$4,543,100, for a net surplus of \$481,800. However, he pointed out, the archdiocese received bequests of \$625,000 during the fiscal year. Without them, there would have been a deficit of \$143,200. (Actual figures will be announced after they are available.)

The overall budget included the budgets for 24 archdiocesan agencies that must be supported by the archdiocese. The total budgeted expenses for these agencies for this fiscal year are \$2,767,900, compared

with estimated total expenses for the past fiscal year of \$3,063,700, a decrease of \$295,800 or 9.7 percent.

An additional \$1,507,100 is budgeted for cooperative ministry (sister parishes), high schools, Newman Centers, deaconry projects, the chancery and miscellaneous.

The archdiocese receives income from parish assessments, the Archdiocesan Annual Appeal, investments, bequests, and miscellaneous fees of various types.

THE CRITERION  
Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## When the nuns first came to the U.S.

by John F. Fink

For the Carmelite Sisters in both Indianapolis and Terre Haute, next Saturday, July 21, is an important day. It will be the 200th anniversary of the arrival of Carmel in the United States. But it's not only the Carmelites who should celebrate, but the entire church in the U.S., because that date marks the 200th anniversary of the arrival of women religious of any order in our country.

In 200 years the Carmelite Sisters have expanded to 66 monasteries in 32 states. They first came to Indiana in 1922, settling originally in New Albany and then moving to Indianapolis 10 years later. This was the 15th Carmel established in the U.S. The Carmel in Terre Haute dates from 1947, the 37th Carmel in the U.S.

The story of the founding of Carmel in the U.S. tells a lot about Catholicism in this country during the late 18th century.

**THE AMERICAN REVOLUTION** was vitally important to Catholics because it meant a new religious freedom for them. Earlier Catholics were forbidden to worship publicly, were disenfranchised and prevented from holding civil office. Any women who felt a call to religious life had to leave the country for the convents in Europe.

One particularly religious family was the Matthews of Baltimore. Ignatius was a Jesuit priest and his sister became Mother Bernardina, the prioress of the Carmelite Sisters in Hoogstraeten, Belgium. Their two nieces then went to Hoogstraeten to make their professions as Sister Mary Aloysia and Sister Mary Eleanor, with the expressed objective of eventually returning to Maryland as nuns.

After the war was over, Father Matthews wrote to his

sister, "Now is the time to found [a community of religious] in this country for peace is declared and religion is free." Preparations were made to do so, but they were delayed by the death of one of the nuns originally picked to begin the first American Carmel—delayed by six years, as a matter of fact.

Finally, on April 19, 1790, four nuns left Hoogstraeten for the trip to America: Mother Bernardina, Mother Clare Joseph (an English woman), and Sisters Mary Aloysia and Mary Eleanor. Because of the anti-Catholic sentiment on the continent at the time, they traveled incognito; Mother Bernardina, for example, traveled as Mrs. Matthews. Mother Bernardina was nearing 60 years old, the other three were in their 30s.

Traveling with the nuns were two priests: Father Charles Neale, confessor for the English nuns at the Carmel in Antwerp, who was returning home after 30 years; and Father Robert Plunkett, who had volunteered for the missions in Maryland and who was later to become the first president of Georgetown College (now University).

**IT SHOULD BE NOTED** that Mother Clare Joseph kept a careful journal of the three-month journey, so the Carmelites have a day-by-day record—except for a portion between New York and Norfolk, Va. The ship landed first in New York, where Father Plunkett left the group. (An almanac published by the sisters this year notes that "President Washington lived in New York then, as well as Betty Bayley, soon to become Mother Elizabeth Ann Seton.") They left New York on July 4 and on July 11 finally landed on the banks of the Port Tobacco Creek where it meets the Potomac River in Charles County, southern Maryland.

There was a sad note at the time of their arrival: They learned that Mother Bernardina's brother, Father Ignatius Matthews, had died on May 11. The family home, where they stayed and planned during the next

week, was now owned by a younger Ignatius Matthews, the brother of the two younger nuns.

The group thought they had found a suitable home for their monastery in the neighboring county, but Bishop-elect John Carroll was in England where he was going to be consecrated our country's first bishop in three weeks and the vicar general of the diocese didn't want to approve the arrangement without his knowledge. So Father Neale offered the sisters his family home, vacant at the time, at Chandler's Hope, overlooking the seaport of Port Tobacco.

From letters of Mother Bernardina we learn that the Carmelite Rule was taken up in its fullness again, the brown habits were put on, and the first Mass was said by Father Neale on July 21, 1790. Later, on Oct. 15, the feast of St. Teresa of Avila, they moved to their permanent monastery on a hilltop above Port Tobacco valley. They were to remain there for 41 years, until economic conditions forced them to move to Baltimore in 1831.

During those 41 years there were 31 professions and 11 deaths. The most nuns there at any one time were 27 and there were 24 when the nuns moved to Baltimore.

**BUT THAT WAS NOT** the end of the Carmelites in Port Tobacco. In 1935, 104 years later, a group of Catholic Marylanders formed an organization called "The Restorers of Mount Carmel," bought some of the property and gradually restored the existing buildings and built a new chapel. In 1976 Cardinal Patrick O'Boyle (the area by then was in the Archdiocese of Washington) invited a small band of nuns to attempt a re-establishment.

His successor, Cardinal James Hickey, asked nuns from the Association of St. Teresa to build up the community at Port Tobacco. The association consisted of Carmelite monasteries that shared the same vision and ideals. In Dec. 2, 1982, Cardinal Hickey welcomed the first nuns from the member Carmels of the association, and on May 28, 1989, the Holy See granted to the Carmel at Port Tobacco its canonical erection. Its prioress is Mother Mary Joseph of Divine Providence, from the Terre Haute Carmel.

## Students in Catholic schools have writing edge in ISTEP

by Margaret Nelson

In the Indiana State Test of Educational Progress (ISTEP) Assessment of Writing Skills, archdiocesan students rank even better against state scores than they do in the reading, mathematics and language scores. (These scores were reported last week.)

Expressive writing samples were taken from third-grade students; informative writing from sixth- and eighth-grade children; and persuasive writing from ninth- and 11th-grade students.

Two different procedures were used to score all of the samples: holistic scoring measured the general impression of the overall writing sample (not including spelling or handwriting) and analytic scoring, which rated the focus (on the topic), organization (the flow), and development (content beyond the surface).

The average adult writes at the 4.0, or "moderately proficient," level. The top possible score is 6.0 points, judged to be exceptionally proficient.

The median scores, or scores of the "middle student" in the range, go from 4.0 to 4.7, indicating that the average of the 6,554 students tested in the archdiocese are moderately proficient in writing ability.

G. Joseph Peters, school services coordinator for the Office of Catholic Education observed, "Students in Catholic schools are well ahead of the state medians."

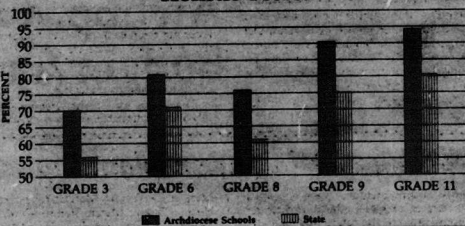
As in the reading, math and language tests, the most consistent advantage over the published state scores occurred in the secondary grade levels. Ninety-one percent of archdiocesan students at the ninth-grade

level tested in the 4.0 to 6.0 level, while 75 percent of students in the state did.

Moreover, 94 percent of 11th-grade archdiocesan young people were ranked as moderately proficient to proficient writers against 81 percent of state students.

The lowest scoring advantage over state schools was .01, in four of the 20 categories (five grade levels with the four scoring procedures). There were .04 point advantages in two categories.

Peters stressed, "The most useful information from the testing is that which can be utilized for individual and class improvement."

Archdiocese of Indianapolis  
1990 ISTEP Writing Proficiency Assessments  
Holistic Scores

**COMPARISONS**—This chart shows percentages of archdiocesan students who tested between moderately proficient (4.0) to exceptionally proficient (6.0) on ISTEP writing assessment scores. The column on the right at each grade level shows percentages of state-educated students who ranked above 4.0 in the tests. (Information courtesy of the Office of Catholic Education)

## The Woods' pastoral theology program goes international

by Don Kojich

They come from great distances to earn a master's degree in pastoral theology at St. Mary of the Woods College, near Terre Haute. The external degree format program currently has students from Rome, New York, Miami and Honolulu.

The course is now going international. In late September Providence Sisters Ruth Eileen Dwyer and Alexa Suelzer will travel to Agaña, Guam to start teaching pastoral

theology to interested residents of the Pacific Island territory.

Ninety percent of the 120,000 people on the island are Catholic. Therefore, Sister Ruth Eileen said, "We feel there is a lot of potential for this program."

The pastoral theology program enrolled its first class in September, 1984 and more than 35 students have graduated from the program. Most graduates and current students are involved in some form of pastoral ministry in parishes, hospitals, social services centers and education.

OFFICIAL  
APPOINTMENTS

Effective July 25, 1990

REV. JAMES BONKE, from pastor of St. Michael, Indianapolis, appointed to a full-time position at the Metropolitan Tribunal of the Archdiocese of Indianapolis, with residence at Immaculate Heart of Mary, Indianapolis.

REV. HENRY BROWN, from associate pastor of St. Mary, Greensburg; St. John the Evangelist, Enochsburg; St. Maurice, St. Maurice; with residence at St. Mary, Greensburg, to associate pastor of St. Mary-of-the-Knobs, Floyd Knobs.

REV. CHARLES FISHER, from pastor of Sacred Heart, Terre Haute, and administrator of St. Ann, Terre Haute, granted a leave-of-absence for one year.

REV. JAMES HOFFMAN, appointed to provide weekend assistance to the parishes of St. Mary, Greensburg; St. John the Evangelist, Enochsburg; and St. Maurice, St. Maurice.

REV. ANTHONY VOLZ, from associate pastor of Christ the King, Indianapolis, to pastor of Sacred Heart, Terre Haute, and St. Ann, Terre Haute, for a period of six years from the date of appointment, and with residence at Sacred Heart, Terre Haute.

The above appointments are from the office of the Most Reverend Edward T. O'Meara, STD, Archbishop of Indianapolis.

A notice concerning  
priests' appointments

The *Criterion* has been receiving phone calls asking when the announcement of priests' appointments will appear in the paper. The appointments have been appearing on page 2 as they are announced by Archbishop O'Meara's office.

Under the present policy, all the appointments are not being made at the same time. After the priests' personnel board makes its recommendations and after they are approved by the archbishop and announced in the parishes affected, they are given to *The Criterion* and published.

Recent appointments have been announced in the issues of March 9, 16 & 23, May 4, 11 & 25, June 1, 8, 15 & 29, and this week's.



## MOVING?

We'll be there waiting  
if you give us 2 weeks  
Advance Notice

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

New Parish \_\_\_\_\_

Effective Date \_\_\_\_\_

NOTE: If you are receiving duplicate copies please send both labels.

THE **CRITERION**P.O. BOX 1717  
INDIANAPOLIS, IN 46206

# A unique ministry at The Children's Museum

by Mary Ann Wyand

St. Simon parishioner Mike Hyer of Indianapolis and Kathleen Eckrich from St. Louis deMontfort Parish in Fishers share a unique ministry to children.

As public relations and development staff members at The Children's Museum in Indianapolis, Hyer and Eckrich help promote this world-class facility geared to families and kids of all ages. It is billed as a place "where children grow up... and adults don't have to!"

More than 15 million visitors have explored its fascinating and educational galleries since the world's largest children's museum opened its doors in a new building at 30th and Meridian streets in 1976.

But the millions of visitors don't see the complex behind-the-scenes workings that include a docent-guided tour program serving public and parochial school students, a resource lending center, and a neighbors program for inner city children.

Eckrich formerly served the Catholic Youth Organization in a similar development role, so raising money to benefit kids comes naturally in her new position. And Hyer completed a public relations internship at the museum before accepting a staff position.

After a tour of the new "Dinomania" exhibit and "Center for Exploration," they discussed the wonder of childhood.

"What we try to do, and CYO to a certain extent does too, is provide the materials and resources for families—parents and children—to use our facility, our staff, and our programs to make decisions

on what they want to teach and what they want their children to learn," Hyer explained.

"There are certain parts of our museum that are forever stuck in a certain time

period," he said, "but we also have the computers and technology that the kids are going to need for the 21st century. The museum is geared toward helping children recognize their potential."

Museum exhibits are designed to affirm children, Hyer noted. "We give kids a lot of credit. They are intelligent, interested, and creative people. One of the things that we as a staff are challenged to do is to give kids and parents a life-long appreciation for museums."

Resource Center and Education Department staff members work closely with public and parochial school teachers to enhance their classroom instruction, Hyer said. A variety of museum artifacts find their way into classrooms each year through the center's popular loan program.

"That's an opportunity for us to use our artifacts and expertise to communicate," he said. "The teacher can borrow a whole caseful of pioneer artifacts, for example, and share those with students in the classroom. It brings history alive."

During the museum's 64 years of existence, it's difficult to imagine "just how many lives we've touched," Eckrich said. "And that's exactly what CYO does with its camping program and other youth activities."

In fact, Hyer said, museum staff members often look to successful youth programs like the Catholic Youth Organization when planning new exhibits or galleries or events. And like CYO, The Children's Museum welcomes and depends upon youthful volunteers.

When adolescents are given opportunities to volunteer, he said, it helps them accept more responsibility for their school work and in their home life as they learn to grow up as a volunteer and make contributions to their church and community.

"For the '90s," he said, "we've set our goals as being more like a museum with children. We want to become a museum with children and by children. It's important to have opportunities like CYO and The Children's Museum that let kids decide their own programs and direct their own activities. It gives them a sense of confidence and responsibility that their message is worth hearing."



**DINOMANIA**—Children's Museum staff members Mike Hyer and Kathleen Eckrich get a close look at a replica of a Tyrannosaurus Rex in the museum's new "Dinomania" gallery, a traveling exhibit on display in Indianapolis until Sept. 9. The life-like creatures made in Japan can move and roar. (Photo by Mary Ann Wyand)

## Bishop D'Arcy writes about Mrs. O'Meara's funeral

(*Fort Wayne-South Bend Bishop John M. D'Arcy included the following in his column in the July 8 issue of Today's Catholic, his diocesan newspaper.*)

Three years ago, when my dear mother died, Archbishop Edward O'Meara of Indianapolis, who is the Metropolitan Archbishop of the State of Indiana, went all the way to Brighton, Massachusetts, to celebrate at the funeral Mass for my mother. This was unexpected. So, when his mother died last week, at the age of 100, I felt a desire in charity to attend the funeral Mass. Because of serious commitments in the diocese, I could not go on Thursday to the Mass in the Indianapolis Cathedral, although Bishop (Joseph) Crowley (the just-retired auxiliary bishop of Fort Wayne-South Bend) was able to attend. However, Archbishop O'Meara was taking his mother to St. Louis for burial preceded by a liturgy there at the St. Louis Cathedral. So (I drove to Indianapolis), where I spent the night at an airport motel. Then an early morning flight to St. Louis where I had the privilege of concelebrating at the funeral Mass for Mary O'Meara.

I was not prepared for the St. Louis Cathedral. What a magnificent building—a tribute to the early immigrants! It is surely one of the most beautiful in the United States, absolutely stunning, with its

mosaics and stately beauty. Archbishop O'Meara, in his beautiful homily for his mom, told how she had worshipped in that beautiful cathedral, which was in its early stages of construction, from 1911 to 1916, when she returned to Ireland. In Ireland, she married, and she and her husband returned to St. Louis where he got a job driving the trolley in the old St. Louis transportation system.

When her son later became rector or pastor of this magnificent cathedral parish and told his mom, she wept. "Edward," she said, "this could only happen in America where my son could become

rector of this church where I worshipped as an immigrant girl." In those early years, she was what we called in Boston "an Irish working-out girl." Working for a family, living alone, living close to God and to her church, and finding her home in this beautiful cathedral church where her son would later be pastor, and would return as an archbishop to say her funeral Mass.

When your parents are immigrants, these kinds of thoughts are very moving. I knew how Archbishop O'Meara felt and I knew how his mother felt. She died, as my own mother did, with the Little Sisters of the Poor.

## Fr. Murphy is Vatican observer at Adventists' meet

by John F. Fink

Father Thomas J. Murphy, director of the archdiocese Office of Ecumenism, is attending this week's world session of the General Conference of Seventh Day Adventists in Indianapolis as the official observer for the Vatican. The sessions are being held at the Indianapolis Convention Center and the Hoosier Dome.

Father Murphy addressed the conference Tuesday.

Father Murphy, pastor of St. Joan of Arc parish in Indianapolis, was appointed observer by the Pontifical Council for Promoting Christian Unity. In the letter of appointment, the secretary of the council said that he would look forward to receiving a report from Father Murphy on the conference "since we are very interested in following the developments within the Seventh Day Adventist family, with an eye toward mutual understanding."

The conference began last weekend, July 6, and will conclude tomorrow, July 14.

It has attracted some 30,000 delegates and participants from 190 countries in Africa, Europe, the Far East, Latin America, South America, North America, Southern Asia, the Soviet Union and the South Pacific. Ninety percent of the church's 6.2 million members are located outside of North America, with nearly 20 percent from Africa and another 35 percent in Central and South America.

The Seventh Day Adventists church is the largest single body of several Adventist sects that are dominated by belief in a more or less imminent second advent or coming of Christ on earth for a glorious 1,000-year reign of righteousness. The Adventist movement originated with William Miller (1782-1849) in the United States. After Miller's prediction that the second advent of Christ would occur between 1843 and 1844 went unfulfilled, divisions occurred and the Seventh Day Adventists' formation dates from 1860.

Adventists are known as "Seventh Day" because of their observance of Saturday instead of Sunday as the Lord's Day, a practice that dates from 1844. At this week's conference they passed a resolution limiting what Adventists may do on Saturdays.

## Deanery resource teams assist in parish planning

In late spring and early summer of this year, two of the 11 Indianapolis deaneries held special sessions for their parish planning committees.

Both Indianapolis South Deanery and Terre Haute Deanery have pastoral planning resource teams made up of people in the deanery who have committed themselves to learning about the planning process and agreed to serve as internal consultants in their deanery.

On April 26, the Terre Haute team brought together 42 people from ten parishes to encourage parish pastoral planning efforts, to share learning across parish boundaries and to enhance and clarify previous learning.

The Indianapolis South Deanery held a similar session on June 4 for seven parishes. Many of the dedicated team members have been educated in Catholic colleges and universities: Notre Dame, Marquette, Tarn town-on-the-Hudson, Georgetown and St. Mary of the Woods.

One member is an Indiana State University professor and there are other professionals, including a dentist, a lawyer, teachers and business executives.

The Indianapolis South Deanery re-

sources team includes several parish directors of religious education who are helping to shape the future mission of the parish by developing the pastoral planning process.

The Terre Haute Deanery team of volunteers includes: Providence Sister Mary Beth Klingel, team leader; Dr. Wes Lambert, St. Joseph; Helen Abrani, Sacred Heart; Clinton; H. John Barrett, St. Patrick; Diane Carver, St. Ann; Arlene Marwaring, Sacred Heart; Terre Haute; Sue Heck, St.

Mary of the Woods; Morgan Kyle, Sacred Heart; Clinton; Marian Ramsey-Ford, St. Joseph; Dr. Carl Smudde, Sacred Heart; Terre Haute; and Rosemary Travis, St. Margaret Mary.

Members of the Indianapolis South Deanery team of volunteers are: Providence Sister Marilyn Herber, team leader; Kathy Barnosky, Nativity; Ann Corcoran, Sacred Heart; Shirley Dreyer, St. Jude; Kevin Dugan, St. Roch; Ruth Purfoy, St. Jude; and John Schafer, St. Mark.

## Marian College to break ground for student center

Marian College will host a special groundbreaking ceremony at 2 p.m. Monday, July 16, for the construction of a new perimeter and student center.

The ceremony, called "Building New Visions," will be the first step in the college's five-year campus renovation plan. The plan includes the restoration of a historic building into a student center and the enhancement of the Cold Spring Road perimeter through the development of a main entrance, perimeter road, and landscape treatments compatible with the

architectural style of the historic Allison and Stokely mansions located on the campus.

Participants in the ceremony will include Dr. Daniel A. Felcetti, president of Marian College; Judge Gerald Zore, member of the college's board of trustees; John L. Krauss, deputy mayor of Indianapolis; David Miller, president of the college's student association; and Terry Thompson, a representative from InterDesign Group, the architectural firm handling the student center project.

Children representing the future of the college and the community will turn the first spade of dirt: Heather Schmol, daughter of Paul Schmol, for the neighborhood; Sara Burke, daughter of Mark Burke, for the board of trustees; Anne Day, daughter of John Day, for the alumni; P.J. Gindling, son of Elizabeth Gindling, for the students; and Kenneth Shelton, son of John Shelton, for the faculty and staff.

Partial funding for these projects has been provided by the Lilly Endowment, Inc., and The Indianapolis Foundation.



# Commentary

## THE HUMAN SIDE

### Innovative approach to priesthood necessary

by Fr. Eugene Henrick

Q. "So you say people are exaggerating when they say there will come a time when there won't be enough priests to celebrate Eucharist?"

A. "Well, that's presuming that nobody's going to become a priest. It's presuming that now we're making this switch from situation A to situation B. B is the last thing we can possibly do. There may be a C down the road and I don't know what that C is yet."

If C is unknown, as indicated by this comment in a *National Catholic Reporter* interview with Archbishop Daniel Piaczyk of Cincinnati, president of the National Conference of Catholic Bishops, I



propose we search for it through some brainstorming on the priesthood's future.

At present, some large U.S. dioceses are losing one diocesan priest every month as a result of deaths, retirements, resignations and illnesses. At the same time, the loss of religious order priests frequently is faced as communities withdraw from a diocese.

A "revolution" is needed—a revolutionary approach to the parish priesthood. But let me explain the kind of revolution I have in mind, drawing insights from an earlier revolution of quite another kind.

Before the Industrial Revolution in England, farming predominantly was done on small plots of land independently worked—strip farms. Many had large plots for grazing, and periodically were left unplanted. Farming was managed as it had been for centuries.

As many farmers left the land for urban factories, scientific farming was born. Strip farms were consolidated. Grazing land was tilled; hybrids and chemicals were em-

ployed. Exciting experiments brought a new prosperity to farming, aided by expansion of the railroads and new means of communication.

A few challenging questions will help illustrate what the example of this earlier revolution has to do with the priesthood. It leads us to ask, for example, whether we can any longer think in terms of priests individually serving strips of land called parishes, or spreading our priests thin in order to preserve an old way of doing things.

We might ask too whether we should begin to consolidate priests into communities that will have the responsibility to serve surrounding parishes.

Is there a need to focus more on priests themselves than on the clustering of parishes? Should we focus more on the well-being of priests than on the fate of parish buildings?

Can we provide a community for priests that spiritually reinforces them and gives them the opportunity to cross-fertilize each other with their best ideas? And is there a need for priests to be schooled in the art of communication so that in the future that awaits us their presence to parishioners will be as effective as possible?

The Industrial Revolution triggered an agricultural revolution that required farmers of a new breed, though in smaller numbers. Should the church, similarly, concentrate less on the numbers of seminarians it needs and more on their quality?

And to ensure a qualified priesthood, is there a need to lengthen our seminarians' time of preparation?

Years ago, Msgr. John Tracy Ellis, the church historian, advocated consolidating major seminaries to bring together the



best faculties, to save money and to increase the cross-fertilization of ideas among seminarians. Has the time come to heed this sage advice?

I began with a quotation from Archbishop Piaczyk who referred to an unknown "situation C" that may await us down the road—an unknown factor in the priesthood's future.

Perhaps this factor will change our way of envisioning the lifestyle of diocesan priests and their presence in parishes. It may call for "revolutionary" approaches. Studying how some earlier revolutions began may help us discover what those approaches could be.

© 1990 by Catholic News Service

## TO TALK OF MANY THINGS

### The need to understand origins of Protestant fundamentalism

by Dale Francis

Because Protestant fundamentalism has made inroads among Catholics, there have been many articles concerning the fundamentalists in Catholic publications. Those I have seen failed because the writers seem unfamiliar with the origins of Protestant fundamentalism.

Catholic writers try to explain what Protestant fundamentalism is by their observation of those fundamentalists today. There is something to be gained from this, some part of the truth, but there are divergences among Protestant fundamentalists. It is difficult to grasp what they hold in common when there are obvious differences among them.

To gain an understanding you must go to the origins of Protestant fundamental-



ism. An article by a distinguished Scripture scholar in a current Catholic magazine suggests the beginning was in 1910 when "two wealthy Californians" published a series of pamphlets that defended the fundamentals of the Christian religion. The Catholic writer said, "From this history comes the term 'fundamentalism.'"

It is true that "a series of booklets, 'The Fundamentals: A Testimony of Truth,' published by Los Angeles Presbyterians and wealthy oilmen Lyman and Milton Stewart, played an important role in clarifying the beliefs of fundamentalists. The booklets especially were an important part of the fundamentalist-modernist controversy in Protestantism in the 1920s."

But fundamentalism did not have its beginning with the 1910 pamphlets and to suggest that it did misses nearly 85 years of fundamentalist history that preceded it. It also suggests that fundamentalism is a response to modernism. The truth is the beginnings of fundamentalism were affirmative. The man from whose theological concepts modern-day fundamentalism has

come was an American priest named John Nelson Darby. In 1827, this English Anglican left the Anglican Church because, through his biblical studies, he rejected the idea of church. He came to believe what God intended was a unity of believers.

In his first pamphlet in 1828, "Nature and Unity of the Church of Christ," Darby insisted those were enemies of the work of the Holy Spirit who promoted the interests of any particular denomination. He wrote that unity is to be found in "the Unity of the Spirit and can only be in the things of the Spirit, and therefore can only be perfected in spiritual persons."

In understanding the differences between the Catholic Church and fundamentalists you must know the basic difference is in ecclesiology. We believe in the Catholic Church as teacher and guide, the instrument of the Holy Spirit promised by Christ to guide us along the way of truth. Fundamentalist recognize church only in the fellowship of believers. Fundamentalists may belong to particular denominations today but an

essence of fundamentalist belief is that church is in the fellowship of believers.

Fundamentalists believe guidance for the fellowship of believers is to be found in the Bible. Catholic writers most often refer to this as a belief in biblical infallibility or biblical literalism. Fundamentalists are more likely to refer to it as belief in the inerrancy of the Scriptures, by which they mean the Bible cannot deceive. Some specify this is belief in the inerrancy of the Scriptures in the original text. But essential to fundamentalist belief is the guidance of the Bible, fortified by the conviction the Scriptures cannot deceive.

Consider then what, from its origins, fundamentalism is. Some say the fundamentalists impress by the wariness of their greetings to strangers. Naturally, fellowship is of the essence of their belief. Others say Catholics are impressed by their defense of beliefs also held by the Catholic Church. That may have some truth but the essential difference is those beliefs are protected through centuries in the Catholic Church.

## THE BOTTOM LINE

### Book celebrates the creativity and enduring energy of aging people

by Antoinette Bosco

Aging, it has been said many times, is happening to all of us. That's why when a book comes out with a title like "The Courage to Grow Old," it is an immediate eye-catcher.

This particular book, published by Ballantine last fall (\$8.95), contains essays by 41 prominent men and women from ages 66 to 92 who share their wisdom about growing old. The book is, however, much more. It is also a heart-catcher, full of wisdom, generosity, faith and poetry.

Surprisingly, the book was edited by a 30-year-old, Philip Berman, a graduate of Harvard Divinity School. He admits that at first he had some anxiety at the prospect of someone his age editing the essays of people like film critic Judith Crist, psychologist Albert Ellis and journalist Malcolm Muggeridge.

But he says in his introduction that he



was "soon overcome by a quiet joy born from the knowledge that I was helping to assemble a rich, inspiring patchwork of wisdom drawn from more than 3,000 years of collective human experience."

There is so much here to reflect upon.

For Rosemary DeCamp born in 1910, the actress who played James Cagney's mother in the movie "Yankee Doodle Dandy" and acted in so many other films and television shows, one needs courage in old age to "forgo complaints" and conquer the fear of examining one's life. She writes poetically:

"Our youth and most of our middle years are spent like the life of a dragonfly skimming the water; we seek the sun, flowers and food, unaware of the depths below or the sky above. . . . As the years pass by the dragonfly disappears, hopefully replaced by a being with enough curiosity to search the past, to ask the perennial questions: Who am I? How did I become what I seem to be?"

Some in the book, like the British journalist, social critic and Catholic convert Malcolm Muggeridge, born in 1903, contemplate the "prospect of death." In beautiful prose he writes:

"I can say with truth that I have never,

even in times of greatest preoccupation with carnal, worldly and egoistic pursuits, seriously doubted that our existence here is related in some mysterious way to a more comprehensive and lasting existence elsewhere. . . . It must be admitted that as the years pass . . . our world and living in it come to seem decidedly overrated; as St. Teresa of Avila put it, no more than a night in a second class hotel."

Still Muggeridge acknowledges, "The hardest thing of all to explain is that death's nearness in some mysterious way makes what is being left behind—I mean our earth itself, its shapes and smells and colors, all that one has known and loved and lived with—the more entrancing."

I interviewed one of the contributors, psychologist Marion Pave Davis, and she told me something that indicates how seductive is the theme of this book. She related that she carried a copy with her on a plane "and people from California to Connecticut, asked to see it." After they read some of it, virtually all said they were deeply touched and "turned the book back to me with tears."

The clue for the enduring energy of the people in the book, so full of life, may

lie in what the editor wrote: "If there is a single message in this book, a common wisdom that unites these men and women, it is surely their belief that one must continue to create or at least live creatively right up to the end."

© 1990 by Catholic News Service

**1400 North Meridian Street**  
P.O. Box 1717  
Indianapolis, IN 46206

Official Newspaper  
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$18.00 per year  
50¢ per copy

Second-Class Postage Paid  
at Indianapolis, Ind.  
ISSN 0574-6390

Most Rev. Edward T. O'Meara  
publisher

John F. Fink  
editor-in-chief

Published weekly except last week  
in July and December

Postmaster: Send address changes to The Criterion  
P.O. Box 1717, Indianapolis, IN 46206



# To the Editor

## God accepts me in jeans & T-shirt

While I might concede that shorts worn to Sunday Mass should probably be reserved for those parish visitors on a camping vacation who cannot pack dress clothes in their backpacks, I have a real problem with an enforced "dress code" for Catholic churches.

On Sunday morning I go over to my friend Jesus' house to share a friendly meal and some Good News. Jesus is my very best

friend. He does not expect me to get all "gussed up" to satisfy his other guests. He accepts me as I am—in my jeans and T-shirt.

Modesty is another matter, but I am firmly convinced that being comfortable in the Lord's house is offensive only to those who get all dressed up to go grocery shopping or still maintain the "Ward Cleaver dress code" of suit and tie at the dinner table. Loosen up, people, our friend Jesus is more concerned that we are there—in person and in spirit!

Indianapolis

Alice Price

# Point of View

## Isn't anything sacred anymore?

by Fr. William J. Byron, SJ

"Nothing's sacred," says a disillusioned public whenever scandals break, idols fall, or innocence or integrity are violated. Yet a lot of things are sacred, we know. We let ourselves and our nation down by failing to identify those sacred things.

Our world with all its private and public parts is quite imperfect. It would be better, I believe, if it were less littered with broken promises. So "promises" are high on my list of sacred things—marriage vows, religious covenants, and faith commitments are the promises I would want to protect.

Life is sacred, human life first and foremost. At every stage of growth, decline, and demise on the way to eternal life, human life is sacred. The widespread disregard for the dignity of human life and the wanton destruction of human life are shockingly evident to those who really believe that human life is sacred.

Something sacred is inextricably present in persons who are poor, homeless, diseased, aged. Unattractive persons, un-

pleasant persons, hostile and unforgiving persons—all, because they are persons, are sacred.

Once "life," embodied in persons, and "promises," specified by the persons who make them, are on the list, it becomes evident that all other things sacred are extensions or expressions of these two basic and especially sacred realities. "Home" is sacred, of course, because it shelters another sacred reality, "family." Both home and family serve life. Both follow upon the promise that made the marriage that produced the family that settled in the dwelling place called home.

Sex is sacred because life is sacred. And, as both literature and life attest, sex without the promise gives the lie to human love, another sacred reality. Inclusion of sex on the list of sacred things serves to remind us that not everything sacred is necessarily solemn.

Freedom is sacred because without it, life cannot enjoy full expression. One's homeland can be considered sacred and worth defending because life has taken special shape there, culture has developed there, security of person and family are rooted there. Professional responsibilities are sacred, especially when they flow from promises and relate to life-sustaining, life-protecting, and life-enhancing activities.

## Single young men invited to Meinrad

Recently I was asked to join a group to encourage vocations to the priesthood, and to St. Meinrad. We invite all single young men to visit St. Meinrad—no strings attached.

I guess I am the "senior" member of the St. Meinrad Enrollment Committee, having gone there in 1945 after graduating from high school in Indianapolis. Even in those days (it was called minor seminary) we were told it was a testing ground to "discern" (that term wasn't even thought of) whether or not you had a religious vocation. Most of us didn't stay, but thank God some did!

I am active in the Knights of Columbus and we pray: "Grant to our young people the generosity necessary to follow your call, and the courage required to overcome all

obstacles to their vocation. Give to parents that faith, love and spirit of sacrifice which will inspire them to offer their children to God's service, and to rejoice exceedingly whenever one of their children is called to the religious life."

Does it sound strange to you that we have to pray for parents to rejoice whenever one of their children is called to the priesthood or religious life? Have our times become so money-mad that any idea of not succeeding financially is repugnant to our thinking? Recent studies indicate that some parents and peers do not support that young man's decision to even think about priesthood.

Vocations are everybody's business.

Sam J. Ajamie

Indianapolis

## Are we Catholics in name only?

It was a delight to read editor John F. Fink's column on Cardinal O'Connor's document on abortion in the June 29 issue.

The Roman Catholic Church has a set of laws, including Canon number 1396 on abortion, that all practicing Catholics must adhere to. Those who violate the law call down on themselves rightful punishment.

There are those who say that we should not execute murderers of victims but approve the taking of life prior to life outside the womb. What about the countless persons who were born with a problem and succeeded rather well in life? One person in particular who was born deaf, dumb and blind was Helen Keller.

Cardinal O'Connor's 19,000 word document was twisted by those in the media to suit their sense of moral judgment. Church dogma must be adhered to. Are we practicing Catholics by conviction or in name only? That's the question.

Daniel J. Sweeney

Indianapolis

Space, when set aside for religious reasons, becomes sacred. Church, synagogue, mosque, temple, shrine; the space is sacred because it is dedicated to a purpose that recalls a promise—God's promise to be forever faithful, God's promise of salvation.

Trusts are sacred. When something is entrusted to someone, it becomes a "sacred trust" if so regarded by those conferring and receiving the trust. Here the list could become quite personal. Whether public trust or private, a promise is always involved; so is a determination to keep that promise—"so help me God."

Failure to reflect from time to time on all things sacred will guarantee the arrival of a day when "Nothing's sacred anymore." The sacred things will have been traded or trifled away.

(Father Byron is president of The Catholic University of America.)

# Isn't it HIGH TIME

that you made out your will?

When you do, won't you remember the missions?



Just word it this way:

I hereby devise and bequeath unto the Society for the Propagation of the Faith — 1400 North Meridian St., Indianapolis, IN 46202, the sum of \$\_\_\_\_\_ for the missions.

Such a gift will follow you into eternity!

THE SOCIETY FOR THE PROPAGATION OF THE FAITH  
1400 N. MERIDIAN STREET • P.O. BOX 1410 • INDIANAPOLIS, IN 46206

Rev. James D. Barton, Archdiocesan Director

## LIGHT ONE CANDLE

## Let go and let God

by Fr. John Catóir  
Director, The Christophers

A whole complex of forces keep human beings in bondage of one form or another. Keeping up with the Joneses, paying off debts, struggling to be successful, trying to slow down the aging process—it all leads to frustration, depression and, in some cases, problems with alcohol and drugs. In Galatians 1:4 we see God's answer to this dilemma: "The Lord Jesus Christ died for our sins just as God our Father planned, and rescued us from the evil world in which we live."

God's plan is a rescue effort. We are called to repent and turn away from all that keeps us in bondage.

The plan of God is to bring the entire universe under the dominion of Christ. However, the Savior doesn't come as a warrior to conquer his opposition. He comes as a Lamb with the marks of slaughter upon him, a victim for sin.

The key idea in this grand design is the total surrender of Jesus to his Father's will. He wants us to do the same because in God's will we find the peace and joy we desperately seek. Those who struggle to remain in total control of their lives are afraid to trust anyone. They are usually frustrated and angry with themselves, with life and with God himself.



I think the fear of death is at the bottom of much of our unhappiness. Ultimately death takes everything: property, wealth, power, friends, relatives and loved ones. Or so it appears. True Christians know better. Jesus taught us that death is an illusion. Heaven is as close as next summer's vacation.

True prayer and worship are in the will to surrender oneself to God. The children of light maintain their balance in the midst of this world's turmoil because they try not to worry about staying in control. There's no need to fear death because it isn't an ending but a beginning. Jesus Christ triumphed over death.

My allowing the Lord to rule our lives, we allow him to control events as they happen. We overcome fear and move out of the world of darkness. This is not theoretical verbalism. I, for one, and millions like me have experienced it.

God's plan is to share his happiness with us here and now, and forever in heaven.

There's no need for anyone to fear the future.

Let go and let God means just that. We surrender and accept his control as supreme. We let go of the things that keep us in bondage.

Jesus is the Way, the Truth and the Light.

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

(Father Catóir's "Christopher Close-Up" can be seen each Sunday at 6:30 a.m. on WISH, Channel 8 in Indianapolis.)

## CORNUCOPIA

# Euphemisms & excellence

by Cynthia Dewes

If the review says "black comedy" you know you don't want anything to do with it. This can only mean that the book or play is hard to understand and probably meaningless. And certainly not funny.

If the teacher's report on your kid describes him/her as "energetic," look out. This can be a euphemism for "bratty," "wired," or "possibly mental."

And if the restaurant menu lists an item of food as delicately flavored or exciting, the truth is it's probably bland, or a particularly disgusting and incredible concoction of ingredients.

"We've lived in the world of advertising so long, we've forgotten what truth is. Even in entertainment, education or nutrition—not what we would think of normally as delicate areas—we feel compelled to fool around with euphemisms."

No one is brave enough to say honestly, "That play is incomprehensible" (when it is), or "Your kid needs straightening up" (when

she) does. And unless the restaurant chef is your mother, why not just admit, "This food is yukky!" when it's not worth eating?

On the other hand, absolute truth can sometimes be too painful to stand alone without tactful embellishments. How often would we dare say, "Gee, you're ugly!" or "How's come they repossessed your car?" No, we must say instead, "I love your blouse," or "Do you need a lift to work in the morning?"

There must be a happy medium here. We should be able to speak something more truthful in what passes for an improving world. Besides, euphemisms are often so transparent that truth sneaks out anyway. I mean, black comedy?

The worst thing about this verbal pussy-footing is that it destroys excellence. Why should mom deal with little Ernesto's behavior if he's just "energetic"? Why should the chef strain himself to produce delectable food if he can pass off mediocre cooking as "exciting"?

For that matter, why does a play or a book need to be substantial if the artist can hide unformed ideas and sloppy execution behind something called "creativity"? Or if he can fool his glib audience into believing that lack of wit is heavy-duty "intellectual content"?

Once we're convinced that "telling it like it is" is good, we should admit that it's not but to build a life on euphemisms, only wimpy. It lets us and everyone else get by with doing less than our personal best.

Let's we run right out and tell our neighbors that they are lazy and stupid. We should first admit that it takes a lot of tact and patience to be really truthful. Telling a pupil's parents that (she) is "energetic" may not be entirely honest, but it beats telling them (she)'s on the 10 Most Unwanted list of students.

The better method would be to let them know in a kind way that the child has a problem which can and should be solved, that (she)'s not a bad kid and that nobody's mad. The result will be that everyone wins.

Remember that next time the euphemisms fly. And have a nice day.

## vips...

David Hodde, a member of Holy Spirit Parish in Indianapolis, will assume the directorship of the Archdiocesan Office of Management Services at the end of July. He was previously employed as a project manager in the construction division of Krempf Lumber Company in Jasper. He also served as business manager and treasurer of St. Meinrad Archdiocese for 10 years. Hodde will replace Harry Dearing, another Holy Spirit parishioner, who is retiring from his responsibilities for many of the business and management aspects of the archdiocese during the past 16 years. The Office of Management Services supervises maintenance of the Catholic Center and other archdiocesan properties, as well as purchasing, hospitality and mail services at the Catholic Center.

St. Vincent Hospital Guild recently elected new officers for 1990-91. They are: Katie Conner, president; Ione Bush, vice-president; Barbara Mitchell, recording secretary; Clare Klingler, corresponding secretary; Dorothy Kinnert, treasurer; and Teresa Fanning, assistant treasurer. Newly elected board members include: Cecilia Schmickler, Lois Huston and Dorothy Martin.

St. Agnes Academy Class of 1950 will hold its 40th Reunion on Saturday, Sept. 29. The following class members are "missing": Rosemary Adams, Margaret Barbee, Jeanette Braun, Madonna Brooks, Marietta Brooks, Irma Day, Sharon Egner, Rose Ann Ferree, Barbara Galloway, Jeanette King, Colette Lyons, Mary Joan O'Mara, Florence Schmidt, Janine Sweet and Luella Weaver. Anyone having information on them may call Patricia Sexton at 317-842-4368 or Maryann Pluckebaum at 317-257-3088.

The Indianapolis Chapter of the Knights of Columbus recently elected officers for 1990-91. They are: Robert Koesmann, president; Mater Dei Council #437; Bill Beaver, vice-president; Magr. Sheridan #6138; Roger Ford, secretary; Holy Family #3682; John Roach, treasurer, St. Pius X #3433; Carl

Miller, guard, Our Lady of Fatima #3228; and John McCain and Steve Sullivan, trustees, both of St. Joseph #5290. The eight Central Indiana councils meet monthly to share projects. They host the annual Way of the Cross commemoration at the Indiana War Memorial in Indianapolis on Good Friday.

## check-it-out...

Cathedral High School will observe an All-Class Reunion and Mortgage Burning on Saturday, Aug. 3 at the Indianapolis campus on East 56th St. A liturgy will be celebrated at 6 p.m. There will be a social hour, followed by dinner at 7:15. An awards presentation will be held before the mortgage burning. The cost of the evening is \$10 per person. Those wishing more information may contact the high school at 317-542-1481.

St. Simon Church, Indianapolis is beginning a new group called Emotions Anonymous for those who feel alone or emotionally out-of-control. The group will meet every Saturday at 10 a.m., beginning July 21. Those who have questions may call Father Roger Gaudet at 317-898-1707.

Fatima Retreat House will sponsor its Annual Gigantic Rummage Sale from 9 a.m. to 6 p.m. each day on Thursday and Friday, Aug. 9-10 in Our Lady of Lourdes gym, 5333 E. Washington St. Donations of sale items, particularly furniture and other more valuable objects, are welcome. Bring them to the gym on Tuesday and Wednesday, Aug. 7-8 during the same hours. Call 317-545-7681 for pickup of large items or information.

The Pastors for Peace caravan for Central America will come through Indianapolis on July 19. There will be a 6:30 p.m. pitch-in dinner at North United Methodist Church. Speakers will discuss the issues beginning at 7:30. Live music will be provided by the Breedens of Bloomington.

A Healing Retreat will be held at Alverna Retreat Center the weekend of July 27-29. Presenters are Franciscan Father Clarence Korgie and Brother Gary Bernhardt. The sessions will deal with physical, emotional and spiritual pain that touches human lives, celebrating the participants' brokenness and their strength. The thrust will be toward change and growth toward a Christ-centered spirituality of compassion. Those wishing further information should contact Alverna at 317-257-7338.

August 4 and 5 are the dates of a Single Parents' Retreat to be held at Alverna Retreat Center. Psychotherapist Mary Curtis will be the presenter. The focus is on single parents who are struggling to fill multiple roles and responsibilities. Those who come will have time to renew, refresh and recharge themselves—their most valuable resource. The 24-hour workshop will offer opportunities for group sharing on issues relating to single parenthood and personal goals. Those interested should call Alverna at 317-257-7338.

Franciscan Sister Sue Bradshaw, an education professor at Marian College, will present a prayer retreat, "Lord, Teach Us to Pray," the weekend of Aug. 10-12 at Alverna Retreat Center. The sessions will explore prayer styles and techniques which can lead to deepening of the spiritual life. The retreat will include presentations, private prayer and opportunities for sharing.



The St. Vincent de Paul Society operates a 26,000 square foot Distribution Center from which hundreds of thousands of dollars worth of clothing and household furnishings are distributed free of charge to the poor. Support of the charity service is requested.

☐ \$1,000 ☐ \$500 ☐ \$100 ☐ \$50 ☐ \$25 ☐ \$10 ☐ My Special Donation is \$

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

MAKE CHECK PAYABLE AND MAIL TO:

St. Vincent de Paul Society  
P.O. Box 19133  
Indianapolis, Indiana 46219

Your Donation is a  
Charitable Contribution for Tax Purposes

## Kids' Summer Fun Pack



### GREAT SUMMER VALUES JUST FOR KIDS!

You must be under 18 years of age to join this program.

- 2 GAMES OF BOWLING
- SLICE OF PIZZA
- SHOE RENTAL
- SOFT DRINK

Monday, Wednesday & Friday — 12 Noon-5 PM

\*\*\* ALL FOR JUST \$3.00 \*\*\*

\*COME TO THIS CENTER FOR A FUN PACK 10 TIMES, AND RECEIVE ONE OF THE FOLLOWING T-SHIRTS:  
ROCK 'N ROLL CONCERT OR SIMPSONS OR TEENAGE MUTANT NINJA TURTLES  
Details at the desk. FREE!

ALSO... Ask us how to get your FREE DESIGNER WATCH!

**PLAY BOWL LANES**  
6301 E. Washington Street  
356-2421

**RACEWAY LANES**  
4503 W. 16th Street  
241-2561



RUBY JUBILEE—Sisters of Providence celebrating their 40th anniversary on June 30 are (seated, from left): Sisters Dorothy Ellen Wolsifer, Catherine Marie Qualters, Edna Scheller, Elizabeth Meyer, Ann Clare Lancaster and Joan Zlogar; (standing) Sisters Rosemary Borntrager, Christine Patrick, Eileen Rose Bonner, Norene Gollit, Amata Dugan, Rosita Gentile, Mary Cecile Grojean, Theresa Clare Carr, Ruth Johnson and Jacquelyn Hoffman.

# Three obtain training as diocesan administrator

by Margaret Nelson

Annette (Mickey) Lentz is going back to school this week. She is the support services coordinator for the Office of Catholic Education (OCE).

"I am excited," said Lentz. "I hope to be challenged."

The July 9-13 workshop is part of an intensive program offered by the Institute for Leadership of Religious Organizations at DePaul University of Chicago. It is financed by the McGivney Fund.

Rex Camp, director of the Indianapolis District Coordinating Committee for the OCE, and Maria McClain, parish administrator of religious education at St. Matthew Parish, Indianapolis, are also attending the unique educational seminar that was open to applicants from five midwestern states.

The three are taking part in the Diocesan Administrators' Workshop. It was developed because of the need for educated diocesan leaders who have backgrounds in theology. In past years, these roles were taken by clergy and religious who already had the needed training.

As Lentz said, "No one is standing in line" to be diocesan educational leaders.

Candidates must have proven leadership skills, necessary academic background and commitment to the mission of the church. Participants work closely with mentors to form future training plans.

Before attending the workshop, the leaders were required to complete a seven-page self-assessment exercise.

The first day of the workshop was spent defining and clarifying the goals of a diocesan administrator leader. Each night was used to prepare for the work covered the following day. On Tuesday, the participants assessed their own knowledge skills and learning styles.

Wednesday was used to study the contemporary global and national sociopolitical-economic situation. And on Thursday, the group discussed how religious leadership is distinctive and what is involved in diocesan leadership positions.

At Friday's session, the four will assemble their own action learning plans, which they hope to complete in the following twelve months. In the afternoon they will work with their mentors to agree on the final study plans.

Providence Sister Lawrence Ann Liston, director of schools, will work Friday in her capacity as mentor for the three participants from the Archdiocese of Indianapolis.

Six-month check point dates and scheduling of the July, 1991, two-day review

will be announced at the close of the sessions.

Because three of the four candidates chosen were from this archdiocese, the DePaul staff came to Fatima Retreat House in Indianapolis to present the workshop.

## Franciscan Sisters given service award at Muskatawuck Hospital

Muskatawuck State Hospital presented the Sisters of St. Francis, Oldenburg, with its highest service honor, the "Little Buck (or Doe) of Muskatawuck" award June 28 at a special prayer service and brunch at the hospital.

The Sisters of St. Francis have served the hospital by providing religious instruction and Communion services, and contacting priests for monthly Masses at the facility, for more than 25 years.

During the brunch, staff members told of the contribution of the sisters and of the patients' joy in being with them.

Sister volunteers have had to discon-

tinue going to Muskatawuck because of the lack of someone to drive in the evening. Sister Thomasine Beckmeyer, who was a volunteer from 1976 to 1986, noted that she hoped more Catholic volunteers could be found. Monthly Masses, coordinated by Father Robert Drees, pastor of St. Mary's, North Vernon, will continue.

In a letter to Father Drees, Archbishop Edward T. O'Meara wrote, "They (the Sisters of St. Francis) have brought the concern and love of Jesus for all of us to some of our most worthy sisters and brothers, and helped make the church truly present there."



**LITTLE DOE AWARD**—Receiving the Muskatawuck State Hospital service award are Sisters of St. Francis, from left, Sister Joan Laughlin, Sister Virginia Ann Streit, Sister Leona Burkhardt (with award), Helen Decker (driver for the sisters), Sister M. Gerald Gaylor, and Sister Thomasine Beckmeyer. Don Polly, superintendent of the Muskatawuck State Hospital, is at right.

## Gift to St. Vincent's Hospital to benefit research on cancer

St. Vincent Hospital Foundation recently became the beneficiary of a major trust fund to benefit cancer research at St. Vincent Hospital and Health Care Center in Indianapolis.

A \$900,000 contribution from Virginia Marten Wichger of Indianapolis will establish the John S. Marten Family Endowment Fund for oncology research, according to Frank M. Bentz, executive director of the foundation.

The gift was given in memory of her late husband, John S. Marten, a local business and community leader. She is a member of the foundation's board of directors and serves on the research and executive committees.

In 1985, the Martens gave \$500,000 to

the foundation to fund a cancer research program. With receipt of the second gift, St. Vincent Hospital has been able to apply \$1.4 million toward new clinical research into oncology treatment.

Dr. Michael C. Wiemann, medical director of oncology, said St. Vincent physicians are currently participating in pioneering studies in the development of important new types of anti-cancer treatment.

"This generous gift is a most significant event in the development of the oncology program at St. Vincent," Dr. Wiemann noted. "The ensured availability of these funds will permit the expansion of our existing clinical research programs as well as the initiation of new areas of clinical scientific activity."

### Clergy Jackets



Lightweight, wash & wear zipper front, action back, plenty of pockets . . . **\$49.50**

Chest Sizes: 40, 42, 44, 46 & 48

Lengths: Short, Regular & Long

Mini-Front for Jacket . . . **\$19.50**

Collar Sizes: 14-18 1/2

Open: Monday thru Friday 9:30 to 5:30

Saturday - 9:30 to 5:00

Parking South of Store

**Krieg Bros.**

Catholic Supply House  
(2 Blocks South of Monument Circle)  
119 S. Meridian Street  
Indianapolis, IN 46225  
317-638-3416

ST. AUGUSTINE — JEFFERSONVILLE

## SUMMER FESTIVAL

Sunday, July 22

Noon-8:00 p.m. (EDT)

### Chicken Dinner

Serving Noon-4:30

ADULTS: \$5.00

SR. CITIZENS: \$4.00

CHILDREN 6-12: \$3.00

5 AND UNDER: FREE

✓ Booths ✓ Games

✓ Family Fun

TAKE I-65 SOUTH TO EXIT 0

ADDRESS — 315 EAST CHESTNUT ST., JEFFERSONVILLE

## FISHERMAN'S COVE

"BEST FISH IN INDIANAPOLIS"

• NEW PARTY ROOM!  
• Anniversaries  
• Birthday Parties  
• Family Reunions  
• Graduation  
• Office Parties  
• Retirement Dinners  
• Organizational Banquets  
• Awards Dinners  
• Capacity of 85  
• Group rates available  
• 7041 East 10th Street (near Shadeland)  
• 357-8775

Free Balloons for Kids!

Sun-Thur., 11 a.m.-9 p.m.  
Fri-Sat., 11 a.m.-10 p.m.  
• Closed July 4th

• Senior Citizens Discounts

• Carry-out Available

Buy 2 Famous Fish Dinners

ONLY **\$8.99**

REG. \$10.59

INCLUDES:

Choice of Potato, Salad & Fried Biscuits with Apple Butter or Hush Puppies

ONE COUPON PER VISIT  
NOT VALID WITH ANY OTHER OFFERS  
COUPON EXPIRES 8/31/90  
— COUPON GOOD ANYTIME —



3447 Shelby Street  
Indianapolis, Indiana 46227

Pay To The Order of

A Preferred Customer The sum of \$300 and 00 cts

THIS CHECK GOOD TOWARD ANY REPLACEMENT WINDOW PURCHASE WITH INSTALLATION

AUTHORIZED WINSTROM DEALER



Quality

Not valid with other offers, discounts or coupons.

Honest (No Gimmicks) Estimates

No. 001

☐ \$100 and 00 cts ☐ \$200 and 00 cts

(CHECK ONE BOX)

CASH OFF..... WITH THIS COUPON

• BAY • DOUBLE-HUNG

• CASEMENT • BOW

\* 1 ANY \$1000.-\$1999. ORDER

\* 2 ANY \$2,000.-\$2999. ORDER \* 3 ANY \$3000. OR UP ORDER

Showroom Hours: 9AM-5PM Weekdays-Saturday 9AM-12PM

FOR FREE ESTIMATES CALL

784-4458 • 843-0097



## NOW OPEN FOR THE SEASON



• Lodi Apples •

MARKET HOURS:

Mon.-Sat. — 9 AM-6 PM; Sun. — 12 Noon-6 PM  
2400 E. Main (Old U.S. 36)  
DANVILLE, INDIANA

745-4876

Open Year Round For All  
Your Plant Needs.HEIDENREICH  
GREENHOUSESGrowing For You  
For 4 Generations502 E. NATIONAL AVENUE  
(1 BLOCK NORTH OF HANNA  
BETWEEN US 31 & 431)  
786-15288140 SPRING MILL RD. • INDIANAPOLIS, IN 46260  
(317) 257-7338August-  
November  
SCHEDULE

## August 4-5 SINGLE PARENTS RETREAT

Celebrate Autumn: Single Parents, struggling to fill multiple roles and responsibilities, can easily lose sight of their most valuable resource — THEMSELVES. This 24-hour workshop will be an opportunity for you to take time to renew, refresh and re-charge yourself.

Presenter: Mary Curtis, M.S.

Cost: \$55.00

## August 10-12 LEARNING TO PRAY

Lord Teach Us To Pray: This plea finds ready echo in our minds and hearts as we struggle to open ourselves to the presence of God. This retreat will explore prayer styles and techniques which can lead to a deepening of the spiritual life.

Presenter: Sr. Sue Bradshaw, O.S.F.

Cost: \$70.00

## August 17-19 TOGETHERNESS

A Weekend Program for Married Couples: A self-help weekend program that enables couples to "check-up" on all aspects of their marriage and family life. Personal growth, couple relationship, family, community and God are topics for discussion in a relaxed, comfortable atmosphere.

Presenters: Alverna Marriage &amp; Family Team

Cost: \$130.00/couple

## Sept. 10, 26 &amp; October 3 MYERS-BRIGGS WORKSHOP

People are different in fundamental ways. They want different things; have different motives, values, needs, drives. In this three evening series, individuals can discover their own personality types and learn how personality types influence relationships with God, self, family, friends, and co-workers. Each evening begins at 7:00 p.m. and concludes at 9:00 p.m.

Presenter: John Cannaday, M.Div.

Cost: \$40.00

## Sept., 28-30 WEEKEND OF QUIET

Come away from the noise and activity of a hectic world to spend time with God in the restful atmosphere of Alverna Retreat Center. This weekend is devoted to private prayer, reading, reflecting and time for prayer together as a group. Time is tailored around your needs with Mass being offered daily.

Presenter: Fr. Clarence Korgie, O.F.M.

Cost: \$35.00 (meals extra)

## October 12-14 PRAYING THE 12 STEPS

This retreat will focus on the spirituality of the 12 steps and will have as its main theme "Lord Make Me and Instrument of Thy Peace." All members of AA, Al-Anon and ACOA groups who are interested in the spirituality of the 12 steps are invited to share this experience.

Presenter: Fr. Boniface Baum, O.F.M.

Cost: \$80.00

## October 28 NEWLY MARRIED DAY

The early years of marriage are years of mutual adjustment. This one-day program allows couples to become aware of the pressures operating in their lives, of the adjustments they have successfully made and the challenges which still exist to their relationship.

Presenters: Alverna Marriage &amp; Family Team

Cost: \$25.00/per couple

## November 2-4 SINGLES RETREAT

I'm Single and I'm Unique. This retreat allows those who are single to focus upon their own life journey and how it can be a part of the journey of a larger faith community. During the process of the weekend participants will focus on relationships with others which ultimately move to their relationship with God.

Presenter: Bro. Gary Bernhardt, O.F.M.

Cost: \$80.00

## November 9-11 CHARISMATIC RETREAT

Less of Me, More of Christ: A Franciscan Pentecostal Retreat "I must decrease while he must increase." (John 3:30) Francis of Assisi lived out the joy of this secret in what he called the life of penance. We will explore and experience the motivation, dynamics and results of Christian conversion in the Spirit, as seen through the eyes of Francis. Presentations on the life of penance: healing, deliverance or repentance; experiencing God's forgiveness; the fruits of the life of penance; all will be part of this retreat.

Presenter: Fr. Dinithi Sala, O.F.M.

Cost: \$80.00

## November 16-18 REAL MEN DO HAVE SPIRITUALITY — MEN'S RETREAT

"I have called you by name — you are mine." (Is. 43:1) Many men are not satisfied with what the "American Dream" has to offer them. They are looking for something deeper — a spiritual life that will help them feel connected with God, other people, and some larger purpose in living. This retreat will focus on ways for you to bring your daily lives into harmony with this spiritual vision.

Presenter: Fr. Martin Pabie, O.F.M. Cap.

Cost: \$80.00

All Providence Sisters  
'come home' today

by Anne M. Hicks

The Sesquicentennial Homecoming Weekend of the Sisters of Providence today through Sunday, July 13-15, is the first time since 1967 that the 800-member congregation has formally assembled as a whole in one locale at one time. The homecoming is at St. Mary of the Woods, near Terre Haute.

The sisters are celebrating the 150th anniversary of the arrival of Mother Theodore Guerin and five other sisters at St. Mary of the Woods in 1840.

"St. Mary of the Woods is our focal point of unity," said Sister Mary Maxine Teipen, general councilor for the congregation. "The spirit of Providence will unite the east and west at the American foundation. We are providing a visual illustration of the closeness that exists among all the groups."

The weekend will include a special outdoor prayer service Friday night and a choral performance on Saturday of Sister Cecilia Clare Bocard's "Cycle of Psalms." A 100-member chorus will perform the special work which chronicles the foundation of the Sisters of Providence first in France and subsequently in the United States.

Also on Saturday, a special bust of Mother Theodore, prepared by Jerry McKenna and given to the congregation by former members, will be unveiled.

The weekend will culminate with the liturgy Sunday at 10 a.m. in the Church of the Immaculate Conception at the motherhouse.

Sister Mary Roger Madden, historian for

the Sisters of Providence, explained the historical significance of the homecoming: "Never before have we had a homecoming where all sisters from our foreign missions came home. In addition, we have three generations of religious orders coming together—grandmother (Ruille), mother (St. Mary of the Woods) and daughters (China and Taiwan)."

Sisters of Providence from Ruille-sur-Loir, France, the founding order of the Sisters of Providence of Indiana, and Providence Sister Catechists from China, an order founded by the Sisters of Providence of Indiana, will come together for the weekend. In addition, all 13 Sisters of Providence currently ministering in Taiwan are returning.

Among those present will be Sister Theresa Wang, general superior of the Providence Sister Catechists of mainland China, a native order of religious founded by Mother Marie Gratia Luking, who was born in Connersville.

The Chinese visitors will make a pilgrimage to Connersville while they are here.

Since 1841, when the sisters first established St. Mary's Academy at The Woods, the Sisters of Providence have ministered as teachers and administrators in the U.S., mainland China, South America and Taiwan. Today, they accept roles and assignments in parishes as teachers, religious educators and pastoral associates; in hospitals as technicians and chaplains; and in dioceses as administrators and consultants. They minister in 62 archdioceses and dioceses in 28 states as well as in Taiwan.

College and sisters to sponsor  
six-day women's conference

by Don Kojich

More than 425 women from all over the world will participate in a six-day women's conference July 15-20 at St. Mary of the Woods College, near Terre Haute. The conference, called "Providence: Her Story," will celebrate the sesquicentennial of the college and the Sisters of Providence, the co-hosts.

Most of the registrants for the conference are present and former Sisters of Providence.

Immaculate Heart of Mary Sister Julianna Casey, vice president for education and leadership development for the Catholic Health Association of the United States, will keynote the conference. An educator, lecturer and writer who has conducted many theological workshops and retreats for women, she is expected to explore the revelations of God in human experience, specifically women's experience.

Dr. Margaret Susan Thompson will discuss "Prophetic Poaners: The Creation of an American Religious Life." An associate professor of history at Syracuse University, she has authored numerous publications on religion.

Noted musician Patrick McKernon will perform Monday at the Conservatory of Music in a concert titled "Feminine Spirituality in Song."

On Monday afternoon there will be seven presentations by Sisters of Providence: "Women in Politics," by Sister Suzanne Daily; "Women in the Church," by Sister Ruth Eileen Dwyer; "Women in Art," by Sister Margaret Heese; "Women in Education," by Sister Jeanne Knoerle; "Women in Literature," by Sister Margaret Quinlan; "Women in Scripture," by Sister Alexa Suelzer; and "Women in Taiwan," by sisters from Taiwan.

On Tuesday, Franciscan Sister Francesca Thompson, will speak about "Shades of Value: Black Women Speak of Poetry and Drama of Life, Love and Laughter." She is assistant to the dean and associate professor of Afro-American Studies and associate professor of communications at Fordham University.

Edwina Gately will discuss "Women Living with Sexual Abuse" Tuesday afternoon. She established Genesis House, a house of hospitality and nurturing in Chicago for women involved in prostitution.

On Wednesday, Brenda Herman, co-director of the Trinity Ministries Center in Sterling, N.J., will speak on "Women's Anger and Her Sense of Self" and "Forgiveness and Healing." She is the co-author of "Developing the Parish as a Community" and "Fertile Soil Ministry: A Vision and a Resource."

Patricia Livingston will discuss "Hope" on Thursday. She is the associate director of the Center for Continuing Formation in Ministry at the University of Notre Dame. Livingston has extensive experience lecturing, consulting and giving retreats.

Twelve workshops are scheduled for Thursday afternoon.

Sister Judy Shanahan, general councilor for the Congregation of the Sisters of Providence, will present an integration of the week's themes on Friday, bringing the conference to a close.

Parish coordinator  
soon to be named  
for two parishes

(Continued from page 1)

responded pretty well to that. When we're together at liturgy or socially, many people have said, 'I'll be glad to help you.' It's been good. I'm just really proud of the response the people gave to Father Day and Sister Louise when they came to explain the situation."

"It is exciting to move into that area, but it's a challenge," she said. "There are bound to be hard feelings at times. That calls everybody in the parish to be sensitive to what everyone else is dealing with."

"For myself, I know that I'm not the kind of person who is a foreverer—who blazes trails," said Sister Carolyn. "But this is the time. This is the space. I happened to be in the place."

# Faith Alive

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1990 by Catholic News Service.

## 'HEART OF DARKNESS'

# Why does so much evil exist in God's world?

by H. Richard McCord Jr.

Evil is a fascinating subject.

For centuries, philosophers and theologians have wrestled with the question: If an all-good God is responsible for creation, why is there so much evil in the world?

News media continually keep us informed of evil's existence and its countless manifestations.

Artists and writers have always used evil as subject matter, asking how to recognize it, how to respond to it, how to hold people responsible for it.

One of the most notable examples of the literature on evil is Joseph Conrad's "Heart of Darkness," an allegorical tale of a man's journey into the jungle and his progressive discovery of evil in its many forms.

Conrad tells the story of Marlow, who travels into the Congo in search of Kurtz, a trader who lives deep in the jungle and who has not been seen for years. The narrative is cloaked in shadows and mystery. As Marlow steams up the river, there is a growing feeling of foreboding.

We sense that Kurtz is connected with some unnamed evil and that more evil will occur. Both the reader and the main character are strangely attracted to whatever lies in the darkness.

Marlow's journey is a gradual discovery of the universality of evil and his own capacity for doing evil.

In the early stages of his quest, he encounters evil as a social or collective phenomenon. For example, he witnesses the exploitation of native peoples which has resulted from colonization, slavery, and commercial greed.

But as his journey continues, the focus shifts to his encounter with evil expressed in the person and actions of Kurtz himself.

This man entered the jungle many years before with high moral ideals. Since then, he has degenerated and is now rumored to be responsible for "unspeakable" acts.

Kurtz dies before Marlow can complete his mission. We never learn the precise nature of Kurtz's evil. Marlow returns to civilization, irrevocably changed by his experience of the faces of evil.

This evocative and captivating story conveys some important truths about the existence of evil.

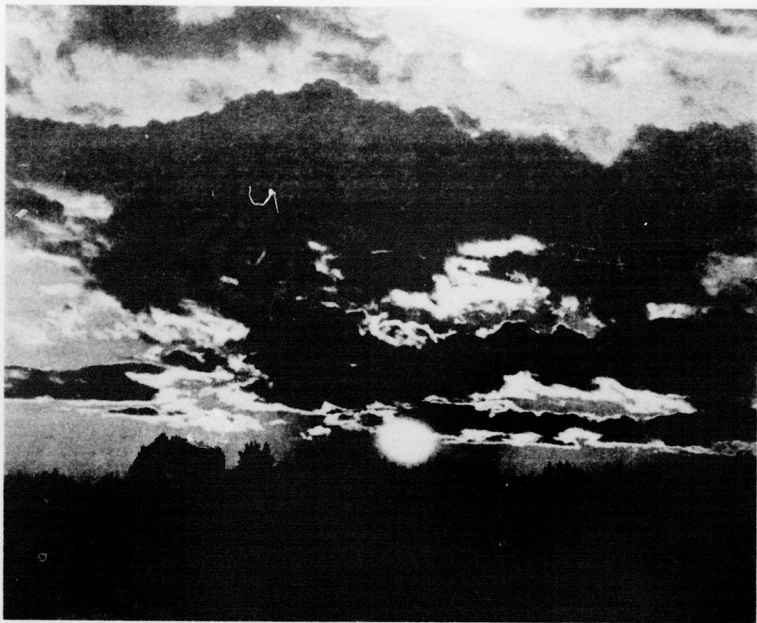
First, evil can be enormously attractive. If it could not lay hold of imaginations and wills, why would anyone be drawn to it?

As it is, people are fascinated by evil just as they are repelled by it. Consider the attraction of J.R. Ewing's greedy schemes in "Dallas" or the Phantom's twisted sense of love in "Phantom of the Opera."

Closely connected with evil's seductive power is its ambiguity. This is the second lesson in "Heart of Darkness."

It is difficult to know how or why Kurtz fell into moral barbarism. Evil seems part of the very environment inhabited by the characters.

To say that evil can be ambiguous is not



**DARKNESS—**Shadows and mystery seem to cloak the evil deed of one of the main characters in Joseph Conrad's "Heart of Darkness," an allegorical tale of a man's journey into the jungle and his progressive discovery of evil in its many forms. The story makes clear that evil is a personal matter, rooted in one's freedom to choose. (CNS photo by Mimi Forsyth)

to deny its reality. It simply admits it isn't always easy to distinguish between perpetrator and victim, or to trace the source of the evil or even to isolate it so that it might be easily eradicated.

The Watergate story and the Iran-contra affair are cases in point.

Finally, Conrad's story points out that evil manifests itself in two ways. It can exist in social structures and institutions. It can also be found in the privacy of individuals' lives and in relationships.

In his day, Conrad found evil in the economic and racial exploitation of African peoples, in slavery, and in the plundering of natural habitats and native cultures.

In our day, we could add to his list the evils of sexism, racial prejudice, chronic poverty, drugs, the systematic violation of human rights, and the anti-life mentality.

At the same time, "Heart of Darkness"

makes clear that evil is a personal matter. It is rooted in one's freedom to choose.

Kurtz had some ability to determine his fate. Marlow, at the end of the story, chooses to conceal the awful truth about Kurtz from those who had a right to know.

In his apostolic exhortation on reconciliation and penance, Pope John Paul II summarizes three realities about social sin:

►First, each individual's sin affects others and thereby has repercussions on the whole human community.

►Second, a sin can be social inasmuch as it weakens the social fabric of our lives by violating the demands of justice.

►Third, social sin can occur in the relationships between various human communities, as in confrontations between nations.

There is frequently a close relationship between social evil and personal guilt. When a black youth was killed in the

white neighborhood of Bensonhurst, N.Y., an individual was convicted, but the corrupted environment in which he acted was also recognized.

Appreciating the complexity and variety of evil present in our world should not cause us to deny that sin is always rooted in personal freedom.

The pope writes: "At the heart of every situation of sin are always to be found sinful people."

In "Mere Christianity," C.S. Lewis offered this wise insight: "Good and evil both increase at compound interest . . .

The smallest good act today is the capture of a strategic point from which, a few months later, you may be able to go on to victories you never dreamed of."

(McCord is associate director of the National Conference of Catholic Bishops' Secretariat for Laity and Family Life.)

## DISCUSSION POINT

# Evil destroys spiritual growth

## This Week's Question

What do you call evil? What does it look like?

"Evil is the use of power that destroys the spiritual growth of others." (Myra Hayman, Tampa, Florida)

"Evil is 'live' spelled backward! It is a complete rejection, turning away 100 percent from God's gift of eternal life . . . Evil disguises itself as 'good' and 'beautiful' and 'necessary.'"

"Evil is the absence of love and caring. We see it in people who exhibit traits contrary to love—such as greed, lust, envy or selfishness. It looks like pollution, vandalism, war, destruction." (Donna Grgurich, Canton, Illinois)

"Evil is the creature who takes children . . . who took

11-year-old Jacob Wetterling from his family." (Mona Winter, St. Cloud, Minnesota)

"When I was a little girl, I used to think that evil was the devil with horns—scary stuff—but now that I'm grown and an adult, I know that people can be evil in their actions toward others." (Phyllis Dorsey, Cumberland, Maryland)

## Lend Us Your Voice

An upcoming Faith Alive! edition asks: "What adult religious education event that you participated in really hit home? Why?"

If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



## Story of good and evil offers message of faith, hope, love

by Fr. Eugene LaVerdiere

There he was with a big smile on his face, on the front page of a New York daily newspaper.

It seems like only yesterday that another boy had David to a pipe and beat him up. When David refused to smoke crack, the young assailant set fire to his clothing and ran away.

Now, less than three months later, David was celebrating his birthday, still in the hospital but well on his way to recovery. Fortunately, there are no scars on his face. Nor are there any on his spirit.

He had a message for the small group of relatives and friends who gathered for the celebration: "I would like to thank everybody for thinking of me."

He also had a message for young people tempted by drugs: "I hope everybody will be like me," and refuse drugs.

No one need look far for examples of evil. In David Opat's story there is the pain he suffered, his burns, the grief and anxiety of his immigrant family, the fear of his neighborhood, the crack culture and his 13-year-old attacker's lack of hope and violence. There is more than one victim in this story.

Along with the evil, however, there is a great deal of good in David's story. If one sees only the evil in this instance and throughout life, then there is much that has been missed.

There is the love and care of parents and friends, the dedication of hospital personnel, the messages and, above all, the wonderful smile on the face of one who suffered so much.

What happened to David is a story of good and evil which have been with us longer than memory allows.

No one escapes evil, even when its face

is not this obvious. There is violence, addiction, prejudice, envy, jealousy, racism and a long list of other "isms," all of which come in many varieties.

But there is also good all around us. Its face too is not always obvious.

Think of the desperately poor. And then think of those who reach out to them, and how they reach out to each other.

And then there is the story of a missionary from Central America who found himself between two elderly black people at Mass. At the Lord's Prayer, people were asked to join hands. Most seemed to hesitate. Not these two.

"There I was," said the missionary, "between the two, one a woman, the other a man, hands joined, our bodies linked in faith. Their dry, withered black hands with no strength sent waves of power through me." The magic of that moment is still with me.

At times we may feel overwhelmed by evil. But good is always there, even if hidden for a time.

When confronted by evil, we need to remember the story of Adam and Eve. They were created in goodness but formed an unholy alliance with evil. They tried to be gods and grasp God's own immortality. They learned they were not gods. They were creatures. And in spite of the evil they embraced, they could be saved. The whole Bible is the story of their salvation.

When confronted by evil, I think we might also remember the story of David Opat, the Haitian-American boy who met so much evil and had to overcome it all.

Remember, too, his smile. It is a young boy's smile, surely, but it is also the smile of one who has suffered evil but remains deeply good.

(Blessed Sacrament Father Eugene LaVerdiere is senior editor of Emmanuel magazine.)



ANOTHER LOOK—If we see only the evil in any situation—such as this building ravaged by fire—then there is much that has been missed. We should look again, for there is more good than evil in the world. (CNS photo by Robert S. Halvey)

## Evil is a very complex phenomenon

by David Gibson

What image springs to mind when you hear the word "evil"? Is it the stereotypical face of evil, utterly cruel and cunning, always ready to harm others?

Evil is really highly complex.

With a keen eye for the workings of human nature, certain writers like Flannery O'Connor, noted for her short stories, showed how good and evil each may be found in an individual's life. Even where evil appears to dominate, the roots of goodness remain. O'Connor seemed to consider that part of human life's mystery—and complexity.

An eye fixed on the evil it sees may

overlook something good. Thus, in our day, attempts to nourish the roots of goodness in an individual or a society often become the focus of attention whenever the subject of evil arises.

Still, evil's reality remains. What are the roots of evil like? Some say evil's roots resemble indifference and apathy. Some say these roots grow when people don't believe their actions really matter, not having recognized human interdependence.

Some say evil's roots take hold when individuals or societies become desperate and when self-interests overshadow all other interests. How would you describe the roots of evil?

(David Gibson is editor of Faith Alive!)



## Bishop Chatard High School

congratulates

## The 1990 Scholarship Recipients

TINA BUENING — Academic Scholarship, Indiana State University

DANIEL CARSON — National Merit Commended Student

BRENT CUNIFFE — Athletic Grant, University of Findlay; Athletic Grant, Lindenwood College

WENDY ELFF — Joan C. Rowe Award, Vincennes University

NICK HARMON — American Slovenian Lodge Scholarship, American Slovenian Catholic Union

KATHRYN HAROLD — Presidential Scholarship, Xavier University

MICHELLE JENKINS — Presidential Scholarship, Ball State University; 4-H Citizenship, Washington Focus

MICHELLE JENNINGS — National Merit Commended Student; Hoosier Scholar; Deputy Sheriff's Association Scholarship, San Diego Deputy Sheriff's Association; Notre Dame Scholar & Dailey Scholarship, University of Notre Dame

CHRIS JONES — Honor Scholarship, Xavier University; Dean's Scholarship & Athletic Grant, Tri-State University

KEVIN JUZA — Academic Scholarship, University of Evansville

LAURA LIEPNIEKS — Alumni Scholarship, Butler University

JOHN MUELLER — Athletic Grant, Washington & Jefferson College

JULIE NASH — Hoosier Scholar; Peterson, Lawrence Scholarship, Purdue University; Dean's Scholar, Miami University;

Trustee Scholarship, Xavier University; McDonald's Employee Scholarship, McDonald's

KAREN O'CONNOR — Athletic Scholarship, Tennessee Technological University; Athletic Scholarship, Butler University; Athletic Scholarship, University of Nebraska

SANDY PERKINS — Admitted With Distinction, Ball State University

EILEEN POWELL — Leadership Scholarship, University of Dayton

DAVID C. REEDER — Ignatius Scholar, Marquette University

JANE ROMAN-BROWN — Benjamin E. Mays Excellence Award, Ball State University; Scholarship, Rev. R. T. Andrews, Sr.

JUSTIN ROSS — Eugene C. Pulliam Memorial Carrier Scholarship, Indianapolis Star/News

MARK ROWE — Orton Scholar, Orton Society; Honorary Joan C. Rowe Scholarship

PAM SCHOTT — Outstanding Talent Scholarship, Millikin University; Talent Scholarship, American Conservatory of Music in Chicago; Audition Award-Jordon College of Fine Arts, Butler University

GERALD SHOCKLEY — Finalist, Indianapolis Matinee Musicale

JENNY SMUCK — Athletic Scholarship, George Washington University; Athletic Scholarship, Tennessee Technological University

KERRI TORZEWSKI — Presidential Scholarship, Xavier University; Admitted With Distinction, Arizona State University

- Our 158 graduates earned grants and scholarships totalling over a half-million dollars in 1990.
- Our students earn recognition from the National Merit Scholarship, Hoosier Scholars Commission and various local organizations.
- Since 1965, 90% of our graduates have continued their educations.

*Good Luck to all our graduates as they pursue college and careers.*



## FIFTEENTH SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, July 15, 1990

Isaiah 55:10-11 — Romans 8:18-23 — Matthew 13:1-23

by Fr. Owen F. Campion

The Book of Isaiah supplies this weekend's liturgy with its first reading.

Actually, there are three distinct works, each with its own author or authors, in the Book of Isaiah. Only the first of the three is from the pen of Isaiah himself. The others continue, and build upon, his ideals. As such, they bear his name. In our understanding of authorship, to attach the name of another actual person to our own writing would be an act of fraud. It easily could be a violation of the law. However, long ago, such a gesture was seen to be the highest compliment to the author whose name was borrowed.



This weekend's reading is from the second part of Isaiah, often called Deutero-Isaiah, from the Greek term meaning the second part.

All three sections of Isaiah are splendid in their imagery and faith. The second section has a victorious tone. After generations of exile in Babylon, the Jews look forward to release and, most importantly, to returning to their beloved homeland.

Even with that hopeful note uplifting Second Isaiah, there must have been moments of apprehension, bewilderment, and regret. What would lie ahead on the journey back home? What would home be? After all, probably no one would have been the Jewish hostages in Babylon could remember the homeland.

The holy writing reassures the people that God will provide. His prophets will speak. Their word will be true. It will be "seed" cast upon the fertile ground of their hearts; "bread" for those who otherwise would starve.

## THE POPE TEACHES

## Spirit led Jesus to understanding

by Pope John Paul II  
Remarks at audience July 4

The Holy Spirit is not mentioned explicitly in the Gospel passage which describes the discussion of the boy Jesus with the doctors in the temple; but the Spirit was clearly at work in Jesus' understanding and his answers' (Luke 2:47), which were a cause of astonishment among his elders.

The questions which Jesus asked Mary and Joseph are likewise significant: "How is it that you sought me? Did you not know that I must be in my father's house?" (Luke 2:48-49).

Here, perhaps for the first time, Jesus openly declared his messianic mission and divine identity. We can say that in doing so he was "filled with the Holy Spirit." St.

Luke notes that Mary and Joseph "did not understand the saying which Jesus spoke to them" (cf. Luke 2:50). Although deeply involved in the mystery of the incarnation and redemption, they did not as yet comprehend it.

But we are also told that Mary "kept all these things in her heart" (Luke 2:51). She was not merely a passive witness, but rather she made an effort to understand the significance of the words and events of Jesus' life.

Her deep meditation took place under the influence of the Holy Spirit, who did not cease to shed his light on her memory in the years that followed at Nazareth. For this reason, Mary is the model for all those who, guided by the Spirit, accept the words of revelation and seek to understand them in order to penetrate ever more deeply the mystery of Christ.

world to speak to us. We are unable at times fully to grasp what he says, but he speaks in our own terms to pierce our misunderstanding and to overcome our limitations in hearing him.

## Reflection

The first two readings first were addressed to reassure people caught in unhappy political situations that God was with them, and that finding and possessing God is the only thing worth living for in the world. The third reading, from St. Matthew's Gospel, comforts us in the plight of our human limitations.

For Americans, living as we do in an atmosphere of freedom, we are not in exactly the same condition as that facing the first Roman Christians in the first century. We cannot cite at once a parallel between ourselves and the Jews released from Babylon several thousand years ago.

But, with them in Rome and in Babylon, and indeed with human beings in every place at any time, we stand in exactly the same place. We are human.

We are limited. We cannot, or will not, understand everything we hear.

Our humanity is a burden. Education, good intentions, mass communications all seek to lift part of the weight from that burden. Our humanity also is our glory and our opportunity. In our humanity we link with Jesus, the Son of God, but also the son of Mary, the human. Created by God, we experience the effects of our limitations, but also we have within us the advantage of seeking God in our yearning for self-image, meaning, and peace in life. It is an invitation from God to come to him.

We have not been filled with the yearning as a cruel presence always to haunt our lives with questions and uneasiness. Rather, by our identity and unity with Jesus, the God-Man, we possess the faith to put aside our misunderstandings and to approach God. It is no vague, uneven, occasional ability to know God that we have in Jesus. Rather, it is in his words, in his example, and in his sacramental grace, all retained for us and given us in the church through its teachings, its community, and its worship.



## Grinstein Funeral Home, Inc.

SAM H. PRESTON — OWNER  
The oldest Funeral Established in Indianapolis — Founded in 1854  
"Centrally Located to Serve You"

1601 E. New York Street Indianapolis, IN 46201 (317) 632-5374

WHO WILL KNOW WHAT YOU DO OR HOW GOOD YOU ARE IF YOU DON'T TELL THEM? PERHAPS NO ONE. ADVERTISE AND BE SURE THEY KNOW.

## HOT TUBS

- WHIRLPOOL BATHTUBS
- SWIM SPAS
- SAUNAS



781-0828

2041 W. Eppler Ave.

\*25 will be donated to the Bishops Relief Fund in the name of the purchaser.

3/4 MILE SOUTH OF 1465  
ON STATE ROAD 37 SOUTH

MON. TUES. THURS. FRI. — 9-5;  
WED. — 9-8. SAT. — 10-2

ROYAL SPA MANUFACTURING

MARIAN PRAYER  
1990

Come, Holy Spirit,  
With Your Divine Love,  
Fill the Hearts of  
Your Faithful People

Join the Bloomington Deanery  
in Honoring  
The First Disciple of Jesus

MARY

Mother of All Christians

WHAT: CANDLELIGHT CEREMONY  
(Outside — Weather Permitting)

HOMILIST: Rev. Ronald M. Ashmore

WHERE: St. Charles Borromeo  
2222 East Third Street  
Bloomington, Indiana

DATE: Sunday, July 15, 1990  
Come honor the Mother of God

TIME: 7:00 PM

SPONSORS: Daughters of Isabella  
Knights of Columbus  
Bloomington Deanery Councils

BRING: A Lawn Chair to Sit On

Scripture — Rosary — Benediction — Reception

"Pondering Over In One's Heart  
the Sacred Word of God"

(Luke 2:19, 51)

**FROM KNEY TO GOD**

## The Blooming Bud


My life was like a flower bud tightly closed to the sun, surrounded by the thorns of life. I felt that I had no one.

But then I heard a call one day telling me to "Come!" "I am here," it seemed to say. Was it the voice of God or his son?

I followed the call to St. Malachy and found God's love in the Masses. He helped me to open and bloom as I learned in the RCIA classes.

I thank the Lord for leading me here and blessing my life with folks like you as I blossom and grow for others to see God's love in my life, shining through.

—by Janice Inman



(A convert to Catholicism, Janice Inman is a new member of St. Malachy Church in Brownsburg.)

# Entertainment

VIEWING WITH ARNOLD

## 'Dick Tracy' looks and feels like a comic strip

by James W. Arnold

As long as we're going to have comic strip movies, we might as well have them like "Dick Tracy"—a movie that looks and feels like a comic and has a chance of appealing to six and seven-year-olds who were the original audience.

Whether they will embrace it or not in this age of media and image glut and overexposure to trash is impossible to predict. But that's of concern chiefly to Disney and producer-director Warren Beatty. They're the ones who have invested creative years and megabucks (\$30-plus million) in this lightweight but charming, rather gorgeous tribute to a pop culture icon of several generations ago.

Today's parents have a bewildering variety of standards, and will doubtless dispute any general comments about the quality or relative harmfulness of this movie. But clearly Beatty has gone for the family audience first.

As in the strip itself, there are torrents of tommygun and pistol combat, a menagerie of mutant villains, cascades of careening and exploding cars and hairy, last-second escapes. But nobody suffers, bleeds or dies (at least on camera). Whether this is ideal in adult movies is doubtful; for younger kids, it's the only defensible approach to violence.

There is also much steamy vamping by temptress Madonna as femme fatale Breathless Mahoney (all within the fully clothed limits of the Production Code that guided movies of the 1940s).



None of this deters Tracy from his goal, which is to preserve law and order by making life miserable for a varied set of despicable villains, and to woo (shyly and clumsily) the superbly loyal, selfless, flower and ice cream loving Tess Trueheart. He's also trying to be father-figure for the kid, a delinquent pre-adolescent orphan (played by Charlie Korsmo).

It may not be on the literary level of King Arthur, but the basic story and moral values are hard to dispute. They've been kept nervously pure and free of cynicism. When Tracy is tempted by Breathless, you search Beatty's face for a glimmer, a twitch, anything to suggest this guy's thinking bad thoughts. But there's nothing, except perhaps understandable awe. Nor is there a moment's mockery of Glennie Headly's shrewd and innocent Tess. When the heavies are doing their stuff and in control, plenty of opportunities for cruelty—part of the basic "fun" in many action movies—are simply bypassed.

While the 59-year-old newspaper strip has survived creator Chester Gould (who retired in 1977 and died in 1985), the hero is now an anachronism, a figure set in the past. He emerged from the gangland era of Prohibition as a fantasy precursor of Eliot Ness—a straight-arrow cop who could trade "hot lead" with bad guys and leave them full of bullet holes without the frustrating nectaries of the legal system. He's not a guy who makes much sense in the 1990s.

Beatty's movie won't make much sense to anyone who doesn't know the Tracy strip style and conventions, which it captures with loving attention to detail. Kids can easily follow the generic gangster story, though some characters may confuse them. But the appeal for adults, apart from nostalgia, is in the primary-color comic look and the good-natured



DICK TRACY—Actor Warren Beatty (right) as cartoon detective Dick Tracy tries to steer Kid, a streetwise orphan played by Charlie Korsmo, on the straight and narrow in "Dick Tracy." The U.S. Catholic Conference says the film is "one-dimensional" and classifies it A-II for adults and adolescents. (CNS photo from Touchstone Pictures)

spirit of fun (but not satire) given to the project by director and cast.

A major asset are the classy Stephen Sondheim songs used in Madonna's nightclub numbers and as background surprisingly softening montage segments of either criminal or police violence. The reds and yellows of the decor and costumes beautify and seduce.

The movie touchingly creates an anonymous, Tracy-stylized big city of the 1930s, with grotesque villains (created by makeup). Everybody else is normal-looking (for films of the period) but one-dimensional. They're not silly, because they have amusing things to say and Beatty has allowed the actors the full range of pauses and closeups to suggest more complex feelings.

A few of the bizarre bad guys who became a feature of police strip during the war are on board here, looking strange but not too scary (Flatfoot, Pruneface, Lips, Mumbles, etc.). Half the fun is recognizing the actors beneath the prosthetics.

Dustin Hoffman is memorable as Mumbles, proving once and for all that he can give meaning to lines that make no sense, but Al Pacino is even more delightful as Big Boy Caprice, a non-stop Plato-quoting babler who is kind of an inside spoof of his

power-mad "Godfather" character. In one surprising scene, Big Boy as owner of the Club Ritz mercilessly coaches Breathless and the chorines in a dance number.

At the end, Tracy and the Kid drive off en route to another case; they've just said goodbye to Tess. ("What are you waiting for," she has bravely told Dick, "a nice safe desk?") Now the Kid says, "You know something? I kinda like that dame."

As you walk out, it's the way you feel about the movie.

(Artful, fun tribute to pop cop; comic book violence and sexual allure; satisfactory for most children and adults.)

USCC classification: A-II, adolescents and adults.

### Recent USCC Film Classifications

Die Hard 2 ..... O  
Frankenhooker ..... O  
Jettison: The Movie ..... A-I  
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 *a* before the title.

## Documentary examines films by Martin Scorsese

by Henry Herz

The director whose career was given a boost by the front-page controversy over his film "The Last Temptation of Christ" is the subject of "Martin Scorsese Directs," a presentation of the "American Masters" series airing Monday, July 16, 9-10 p.m. on PBS. (Check local listings to verify program date and time.)

Born in 1942, Scorsese grew up in an Italian working-class neighborhood in New York City. An altar boy who once wanted to be a priest, he found his own true religion studying film in college.

The movie that catapulted Scorsese into the critical limelight was "Mean Streets" (1973). Its hard-core story of petty crime in New York's Little Italy was of less interest than its vivid depiction of an authentic ethnic neighborhood.

Father Francis Principe, the young Scorsese's parish priest, remembers the film's "tremendous violence and viciousness" but describes the girl's rescue in the end as

"redemptive." He says he told Scorsese that the movie had "too much of God Friday rather than Easter Sunday."

Scorsese's first work to find a mainstream audience was "Alice Doesn't Live Here Any More" (1975), an ambiguous picture of a single parent in a contemporary U.S. setting. Scorsese remarks that "it's a nice film, I thought," but it's obvious that he doesn't consider it one of his major works.

The movie's box-office success, however, allowed him to make "Taxi Driver" (1976), a controversial film about urban alienation and irrational violence. It was followed by his resounding, big-budget musical flop, "New York, New York" (1977).

Scorsese refound critical favor with "Raging Bull" (1980), the story of an Italian-American prizefighter, but his rockier, costlier career again gained his skirts with the offbeat, unfunny "King of Comedy" (1983).

"After Hours" (1985), a yuppie black comedy, and "The Color of Money" (1986), a drama of pool-hall hustlers, didn't make much money but demonstrated that he could complete a production on schedule within budget.

Scorsese at last was able to get the money to make "The Last Temptation of Christ," and, according to cast member Barbara Hershey, agonized over its production. She quotes him as saying, "I don't know if I'm going to be excommunicated. I don't know if God wants me to make this movie."

His parents didn't want him to do it, but they said he told them, "I'm not going to offend God in any way."

"He didn't," said his father.

The movie became a media event as groups protesting it as blasphemy picketed movie theaters. Illustrating the intensity of the outraged protesters is a clip of Mother Angelica saying that "if that movie is allowed to go in movie houses then the state of California is going to fall in the ocean."

Scorsese's one-time pastor, Father Principe, says the movie "really hit me" as he tried to show with Christ's suffering what sin meant. He adds that "sin is a very strong reality for us (Catholics)."

Scorsese is rather philosophical about what he terms "the turmoil." He says he "never expected to make any money" from the film, and he apparently didn't.

But what he gained from all the controversy was a new fame. As one Hollywood filmmaker puts it: "Marty doesn't have to go looking for money. Everybody wants to make a

film with Marty." And, indeed, he is presently working on his next movie, a story about the Mafia.

Produced and directed by Joel Sucher and Steven Fischler, both former film students of Scorsese, the documentary is not a critical assessment of the director's career but an attempt to understand his vision as a filmmaker.

Using a judicious selection of excerpts from his movies and from the views of other film professionals as well as his friends, the result is illuminating but may raise more questions than it answers.

Scorsese insists that a director has to be "uninhibited" in order to film one's experience of reality "truthfully." For instance, he uses foul language in his movies because that's "the way people talk in real life."

The problem, of course, is that's not the way all people talk. One wonders how many words will be clipped out of the movie excerpts by local PBS stations in order to avoid offending the audience.

There is no doubt that Scorsese is a talented filmmaker, but it is equally obvious that his quest for realism on the screen has at times been excessive. Thelma Schoonmaker, who has edited some of the films says, "He loves pushing something just to the breaking point, just where he thinks the audience will get angry if it goes on much further."

Clearly this is not a director in search of a large audience. As an independent, Scorsese makes personal works projecting his own view of reality and will continue as long as he finds backers willing to risk their investment.

### TV Programs of Note

Sunday, July 15, 9-11 p.m. (CBS) "Leap of Faith," fact-based drama about a woman who is determined to overcome a potentially fatal disease and regain her health.

Tuesday, July 17, 10-11 p.m. (NBC) "Real Life with Jane Pauley," about problems and concerns of Americans.

Tuesday, July 17, 10-11:30 p.m. (PBS) "Letter to the Next Generation," a "P.O.W." documentary on youth.

Wednesday, July 18, 9-11 p.m. (PBS) "Lemon Sky," an "American Playhouse" look at a father-son relationship.

Friday, July 20, 10-11 p.m. (PBS) "The Land Where Blues Began," a look at Mississippi Delta blues music.

(Check local listings to verify program dates and times.)

## Videos

Recent top rentals

1. Back to the Future, Part II, A-II (PG)
2. Tango & Cash, O (R)
3. Always, A-II (PG)
4. The Bear, A-I (PG)
5. The Fabulous Baker Boys, A-III (R)
6. Harlem Nights, O (R)
7. My Left Foot, A-III (R)
8. The Little Mermaid, A-I (G)
9. Look Who's Talking, O (PG-13)
10. Black Rain, O (R)

Reprinted with permission of Variety

### Top 10

For video reviews

Call 1-900-PREVIEW

15¢ 1st minute, 17¢ add'l minutes

## QUESTION CORNER

## Is it possible to change godparents?

by Fr. John Dietzen

**Q** I have a question regarding godparents. Is it possible to change who we have as a godfather or godmother for our child if this person is no longer a Catholic, or no longer a part of our child's life?

We feel godparents are very important for our children. Could you help us? (Wisconsin)



**A** The situation you describe happens frequently today. Someone is chosen as a godparent and later becomes incapable of filling that responsibility because they have moved at a distance from the child or perhaps have left the practice of their Catholic faith.

When godparents abandon the faith, the child's parents understandably might wish another person to be godfather or godmother, someone more likely to care for the child's spiritual welfare should the parents die or become incapacitated.

The Vatican Congregation for the Sacraments acknowledges this very possibility. The bishop of a diocese may designate a substitute sponsor whose name could be inscribed on the official baptism register.

This ruling was sent in November 1984 to the bishops of the United States and Canada, but presumably applies anywhere in the world.

It may be possible to achieve your desire without going

through all of this paper work. You might speak with a relative or friend who is close to your family and concerned about your children's welfare.

If you explain the circumstances, such a loving and concerned friend or relative will normally do just as much for the good of your child without going through the formality of actually changing the name of the godparent.

You might also talk with the original godparents about your concerns. Perhaps this might improve the situation.

Your concern, after all, is that your children have the best support possible from yourselves and others to grow into good adult Catholics.

Taking the route I suggest may help you to do that more effectively than changing names of godparents on your child's baptism record.

**Q** I'm sure there is a good reason why St. Jude became the patron saint of so many people, a special one to pray to during difficult situations or upsetting times.

But I am puzzled. We are told that Judas, as he was known in the time of our Lord, became a traitor for 30 pieces of silver. After all this, how could he be honored as a saint? (New York)

**A** Judas, the betrayer of Christ, and St. Jude are two different people. Our St. Jude goes by the name of Thaddeus in the Gospels of Matthew (10:3) and Mark (3:18). Since these were probably the earliest Gospels, perhaps they wished to be sure no one confused this apostle with Judas Iscariot.

Later Gospels are more comfortable with calling this faithful apostle Jude or Judas, but they sometimes make the distinction from the other Judas very clear. See, for example, John 14:22.

The history of how the apostle Jude Thaddeus became the "patron for hopeless cases" is not clear. Considering the widespread devotion to him, however, millions of Christians believe his prayers have great power before God.

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

Father Dietzen also offers free brochures on a variety of Catholic topics and teachings. For information about Catholic prayers, beliefs and precepts or about confession without serious sin and other answers regarding the sacrament of penance, send a stamped, self-addressed envelope to Father Dietzen in care of Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

© 1990 by Catholic News Service

## FAMILY TALK

## Adult feels mad when teens talk in church

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** Please advise me what I should do when the following occurs in church. Teen-agers sitting beside you or in front of you persist in talking and laughing. They are with adults who take no action to correct them.

I travel a lot and this has happened to me frequently, once even in my own parish. One time I announced in a rather loud voice that I was moving. Sometimes, however, church is crowded and there isn't another place to move.

I think the distracting people should be asked to leave. What do you think? (Louisiana)

**Answer:** Rude teen behavior is certainly not limited to church. You may just as easily find yourself sitting next to or behind a teen at a movie, feet on the seat ahead, commenting constantly, showing off.

You face the same dilemma there. You can comment. You can contact the usher. You can move your seat. Or you can request a refund and leave. But there is no choice guaranteed to get you what you want.

The teen years are a time of rebellion against conventional rules. Teens can be hard to handle. Ordering them to behave properly sometimes has the opposite effect.

Would that any of us could simply order things as we desired them. There is so much going on in this world that does not "follow the rules." If only we could straighten people out with our clear and logical requests. But we can't.

Silence and sitting still in church are not the only way to worship. While silence is intended to reflect awe and prayerful concentration in most Western churches, conversation and activity are the norm in some other countries. There is no one way to pray and worship.

You mention in your letter that the "distracting people should be asked to leave." If bothersome teens are to be sent out of church, perhaps teens should not be required to attend church at all.

Although many Catholic families, including ours, require that teen-agers under 18 attend Mass, I have often wondered whether this is wise. Many teens resent church and are bored by Mass. I am not sure whether forced presence during the teen years leads to better church attendance as an adult or not.

In any case, this does not solve your problem since you are not in charge of whether teens attend or not, leave or stay.

You really have two choices. You can move to a quieter or less distracting pew. Or you can try to incorporate the rambunctiousness of teens into your own worship.

Try including the teens in your own meditation. Ask God for patience to put up with the immaturity of those who are not yet grown. Ask God for tolerance to deal with the imperfections of others. Ask God for the "ears" to hear his voice in all the sounds and noises of creatures and creation.

With his grace, you may be able to transform the teen distractions into a melody. Good luck!

(Reader questions on family living or child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison St., Bensenville, Ill. 47978.)

© 1990 by Catholic News Service

GLOBAL TECH  
LANDSCAPING

- Grading • Hydrazeeing
- Sod • Trees
- Residential • Commercial • Insured

684-0148

Sherman and Armbruster, P.C.  
CERTIFIED PUBLIC ACCOUNTANTSCOMPUTER CONSULTING  
LOCAL AREA NETWORKS

• DESIGN • IMPLEMENTATION

SOFTWARE FOR:

- LAWYERS • ACCOUNTING SYSTEMS
- CONSTRUCTION • RETAIL TRADE

Patrick A. Sherman, CPA Martin J. Armbruster, CPA, CFP  
Denise G. O'Leary, CPA Suzanne B. Scheele, CPA  
Larry R. Shelton, CNE

300 South Madison Avenue, Suite 300  
Greenwood, Indiana 46142  
(317) 881-6670

J.M. Zike & Son  
CONSTRUCTION

Design • Build • Remodel

- Sunrooms • Screened Porches • Sun Decks
- Room Additions • 25 Years Experience

LICENSED • BONDED • INSURED

359-3513



## RESIDENTIAL CARE CENTER

Need to change your residence, but not your lifestyle?

Come home to The Lodge.

- Security • 24-hour Supervision
- Independence • Planned Activities

FOR MORE INFORMATION MAKE AN APPOINTMENT OR PLAN TO VISIT SOON...

## White River Lodge

3710 Kenny Simpson Lane • Bedford, Indiana

FOR MORE INFORMATION CALL:

— 275-7006 —

† "Jordan River Cross"  
Holy Land

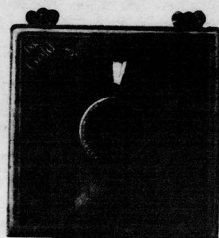
We take great pleasure in introducing you to the "Jordan River Cross", a pendant that has spiritual and religious significance and is also exceptionally attractive.

Every "Jordan River Cross" contains water and soil taken from the very site where Jesus is believed to have been baptized. This water and soil is gathered under supervision, and every jewelry piece is accompanied by a Certificate of Authenticity.

The "Jordan River Cross" is the perfect gift for a baptism, communion, wedding, birthday and any other occasion.

NAME _____			
ADDRESS _____			
CITY _____		STATE _____ ZIP _____	
QUANTITY	DESCRIPTION	PRICE EA.	TOTAL
	Sterling Silver Pendants	\$15.95	
	24K Gold Plated Silver Pendants	\$17.85	
	14K Gold Pendants Engraved	\$54.75	
	Shipping & Handling	\$ 3.40	
	Michigan Residents add	4% Tax	
	Rush Orders - Additional \$5.00	TOTAL	

PAID TO: J.D. Marketing • P.O. Box 129 • Novi, MI 48376



engraving reads:

"Father Filius Spiritus Sanctus"

## Certificate of Authenticity

This Christian ornament  
Contains water and soil from  
One of the most Holy Places in  
The World, the River Jordan,  
Where Jesus was baptized.

ALLOW 4-6 WEEKS FOR DELIVERY.



# 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.

## July 13

A Novena to St. Ann continues with Benediction of the Blessed Sacrament at 7 p.m. in St. Ann Church, 2862 S. Holt Rd.

☆☆

Kevin Barry Division #3, Ancient Order of Hibernians, will sponsor Hibernian Baseball Night featuring Indianapolis Indians Columbus Clippers game at 8 p.m. at Bush Stadium. Cost \$3.50. For information call Dan Shea at 317-788-4770 after 5 p.m.

## July 13-14

St. Christopher Parish, Speedway, continues its annual "Tops in Food" Festival at 5 p.m. daily. Rides, games, bingo.

## July 13-15

St. Jude Parish, 5353 McFarland Rd., will present its Summer Festival from 9 a.m.-midnight Fri., from 3 p.m.-midnight Sat., and from 1-4 p.m. Sun.

☆☆

Holy Spirit Parish, 7243 E. 10th St., will hold a Festival and Monte Carlo featuring catered buffet dinners, beer garden, drawings.

## July 14

A Life in the Spirit Seminar will be held at Our Lady of the

Greenwood Parish, Greenwood. Call 317-888-5970 for details.

☆☆

The Catholic Alumni Club (CAC) will attend the Indianapolis Indians baseball game at Bush Stadium. Meet at 7 p.m. at the ticket window. Call Tim Feeney at 317-251-2985 for discount tickets and information.

☆☆

Pro-life supporters will gather to pray a Perpetual Rosary Novena for the unborn beside the Clinic for Women at 2951 E. 38th St. every Saturday at 9:30 a.m.

## July 15

A Calix meeting will be held at 8 a.m. in St. James Church, 1155 E. Cameron St. Mass 9 a.m. Call 317-787-9138 for details.

☆☆

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

☆☆

St. Patrick's Church Women's Club will sponsor its regular monthly Card Party at 2 p.m. in the parish hall, 936 Prospect St. All games, including buncio, will be played. Admission is \$1.25. Door prizes and refreshments.

☆☆

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahler Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

St. Mary Parish, Navilleton, will hold its Church Picnic serving fried chicken from 11 a.m.-6 p.m. Quilts, booths, prizes.

☆☆

St. John the Baptist Parish, Osgood, will hold a Chicken Dinner and Festival from 11 a.m.-4 p.m.

☆☆

St. Anthony Parish, 379 N. Warrman Ave., will hold Progressive Euchre at 2 p.m. Admission \$3.00; proceeds aid 1991 Centennial Fund.

☆☆

The Bloomingdale Deaneery will hold a candlelight ceremony of Marian Prayer 1990 at 7 p.m. at St. Charles Borromeo Church, 2222 E. Third St., Bloomington. Bring lawn chair.

## July 16

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St., for a program by Julia Catellier on the Beginning Experience Program.

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services

continue from 7:30 p.m. at Johnson Co. Memorial Hospital, Franklin. Call Terri at 317-236-1500 for details.

☆☆

The Daughters of Isabella, Our Lady of Everyday, Circle # 1133, will meet at 7:30 p.m. at St. Elizabeth Home, 2500 Churchman Ave., for their regular monthly meeting.

☆☆

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 E. Andrew J. Brown Ave. Benediction is at 9 p.m.

## July 16-20

St. Patrick Church, Terre Haute, Vacation Bible School, 9:11-4:45 a.m. at the parish school.

## July 17

Beginning Experience organization for divorced, separated and widowed persons will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. For details call 317-745-2606.

☆☆

An hour of prayer and devotion to the Sacred Heart of Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517.

## July 19

Catholic Adults Reaching Out (CARO) will hold a Social Meeting at 7 p.m. at the CYO Center, 580 E. Stevens St. Call Kathy at 317-357-3288 for information.

## July 20

A Novena to St. Ann continues with Benediction of the Blessed Sacrament at 7 p.m. in St. Ann Church, 2862 S. Holt Rd.

☆☆

Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will play volleyball from 8-10 p.m. at the St. Thomas Aquinas School gym, 46th and Illinois Sts. Social follows. Call Linda at 317-875-0543 for details.

☆☆

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

## July 20-22

A Tobit Weekend is scheduled at Alverno Retreat House, 8140 Spring Mill Rd. Call 317-257-7338 for information and reservations.

## July 21

Catholic Alumni Club (CAC) and Catholic Adults Reaching Out (CARO) will canoe on Whitewater River at Brookville.

**CAREFREE TRAVEL AGENCY**  
9451 East Washington Street  
899-4477  
LAS VEGAS  
— NON-STOP —  
FROM \$239<sup>RT</sup>  
— 3 Night Package —  
FROM \$299<sup>RT</sup>  
CALL FOR DETAILS

**PREVIEW**  
Call 1-800-555-1234  
\$1.99 per minute  
\$1.99 per minute

■ Ratings and reviews of the latest movie and video releases  
■ Valuable aid for concerned parents  
■ Resource for informed viewers

Now appearing on your phone!

Call 1-800-555-1234

■ Ratings and reviews of the latest movie and video releases  
■ Valuable aid for concerned parents  
■ Resource for informed viewers

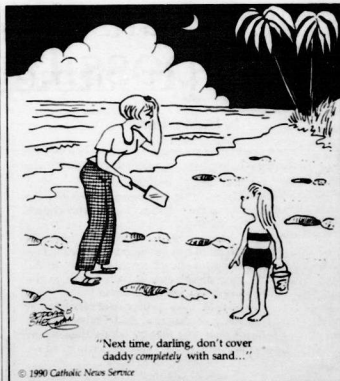
Now appearing on your phone!

Call 1-800-555-1234

■ Ratings and reviews of the latest movie and video releases  
■ Valuable aid for concerned parents  
■ Resource for informed viewers

Now appearing on your phone!

Call 1-800-555-1234



© 1990 Catholic News Service

Bus leaves CYO Center, 580 E. Stevens St., at 9 a.m. Approximate cost \$12. Bring lunch. Call 317-842-0855 for information.

☆☆

Medjugorje Network invites the public to hear Paul Rymniak, director of the Center for Peace at Marietta, Ga., lead a healing rosary and present a free program on Medjugorje at 7:30 p.m. at St. Gabriel Church, 6000 W. 34th St.

☆☆

St. Simon Church will begin weekly meetings of Emotions Anonymous at 10 a.m. on Saturdays at 9400 Roy Rd.

☆☆

A Life in the Spirit Seminar will be held at Our Lady of the Greenwood Parish, Greenwood. Call 317-888-5970 for details.

☆☆

Oldenburg Freudenfest will be held from 12 noon-12 midnight. Convent tours, German everything.

☆☆

A Fun Night will be held from 6 p.m.-12 midnight at Holy Cross Parish, 127 N. Oriental St. Drawings, food. Must be 21.

☆☆

St. Philip Neri Parish, 550 N. Rural St., will hold a Festival. Monte Carlo, prize drawings at 7 p.m.

☆☆

Pro-life supporters will gather to pray a Perpetual Rosary Novena for the unborn beside the Clinic for Women at 2951 E. 38th St. every Saturday at 9:30 a.m.

## July 22

Members of St. Ann Church, Terre Haute, will honor Father Charles Fisher, their pastor for 11 years, during a Farewell Reception after the 11 a.m. Mass. All are invited.

☆☆

St. John the Baptist Parish, Dover, will hold a Summer Festival and Chicken Dinner from 11 a.m.-7 p.m. EDT. Beer garden, bingo, games, concessions, country store.

☆☆

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville, will hold a Summer Festival from 12 noon-6 p.m. Chicken dinner served noon-4:30 p.m. Adults \$5; seniors \$4; kids 6-12 \$3; under 6 free. Zanie the magic clown, booths, beer garden.

☆☆

— ONCE IN A LIFETIME —  
an opportunity to see history in the making

— TRAVEL TO THE —

## Capitals of Eastern Europe

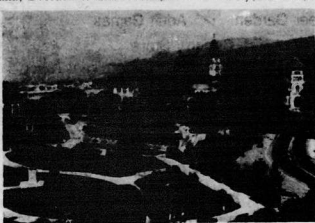
15 Days: September 12-26, 1990

**\$2,595<sup>FROM INDIANAPOLIS</sup>**

hosted by: **The CRITERION**

### VISITING:

Krakow, Czestochowa, Warsaw, Poznan, Poland; Budapest, Hungary; Prague, Czechoslovakia; Dresden & East Berlin, East Germany; Vienna, Austria



### TOUR FEATURES:

- Round-Trip Airfare From Indianapolis To Vienna • Breakfast And Dinner Daily
- Services of a professional tour director • All Service Charges and Local Taxes
- Accommodations At First Class Hotels in twin bedded rooms with private bath

### CLIP AND MAIL TODAY—

Now, I would like to know more about The CRITERION's tour to the Capitals of Eastern Europe. Send me additional information.

Name \_\_\_\_\_ Home Phone \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

### Send to:

The Criterion • P.O. Box 1717 • Indianapolis, Indiana 46206  
Attn: Mr. John F. Fink, Editor Telephone: (317) 236-1570

# Theologians, bishops react to Vatican treatment of 'dissent'

by Laurie Hansen  
Catholic News Service

WASHINGTON—U.S. theologians and bishops had kinder words, criticism notwithstanding, about a Vatican document that asked dissenting theologians to refrain from making a public issue of their disagreements with church teachings.

The instruction, issued June 26, said some forms of theological debate can help the church grow, but called on theologians who differ with church teachings to go to the magisterium with their disagreements rather than to the mass media. (See story in last week's *Criterion*.)

Jesuit Father Ladislav M. Orsy, professor of canon law at The Catholic University of America, told Catholic News Service in a June 29 interview that by telling theologians they cannot disagree publicly, the Vatican is saying "all we can do is write a letter to a bishop or to Rome."

But "there are no official channels" through which to object to church teaching, he said. "It's not as if the bishops or the Vatican are bound to listen to you... It's similar to saying a citizen may complain about conditions in the city, but there are no channels for you to go to. You go to talk to the mayor or a city council member, but no one is bound to listen to you," he said.

Auxiliary Bishop Richard J. Skiba of Milwaukee, a member of the U.S. bishops' Committee on Doctrine, said in a June 30 interview he was pleased to see the document "doesn't presume that non-acceptance" of church teachings automatically means "dissent." On the other hand, he said he wished the document had clearly defined dissent.

Bishop Skiba supported the document's stance that dissenting theologians not take their concerns to the mass media. "In a scholarly journal you have the chance to take an issue and analyze it historically... but in *USA Today*, for example, there is an abbreviated reporting of the news that doesn't allow for the kind of nuance that's necessary," he said.

Jesuit Father Thomas Reese of the Woodstock Theological Center in Washington said June 28 that he was "not sure how relevant" the document was for the United States. "There is no major conflict between theologians and bishops," he said. He cited theologians' involvement in the writing of the U.S. bishops' pastoral letters on war and peace and economic justice. In addition, numerous theologians are consultants to individual bishops and to bishops' committees, he said.

Father Reese said it was "naïve to think that what theologians write about in journals isn't going into the public press." He compared the situation to information published in the *New England Journal of Medicine* being picked up by *The New York Times*.

Jesuit theologian Father Avery Dulles of Fordham University in New York said in a June 28 telephone interview that the Vatican instruction makes "very positive contributions" to the current dialogue on the role of the theologian.

He said it appeared to him the document does not "absolutely prohibit" a theologian who disagrees with church teaching from making his concerns public, but instead insists that a theologian "must not go with undue haste to the media."

The document correctly stresses that theologians must "be careful not to divide the church" and "not to treat our own ideas as if they were infallible," he said.

Such a warning was needed, he said. "I don't wish to attack my colleagues, but the document is a healthy

reminder of the ecclesiological responsibility of the theologian," said Father Dulles.

He said there has been "a tendency to confuse" the theological concept of "sensus fidei," that is the "sense of the faith," with public opinion, which he said is often influenced by secular beliefs.

The instruction rejected the view that a dissenting opinion can somehow be validated if held by a large number of Christians—an expression of the "sense of the faith."

On subjects such as homosexuality, premarital sex and extramarital sex, "there are enormous pressure groups shouting and screaming at the church. I don't think the church ought to change its position because a poll registers this way or that," he said.

Traditionally, Catholics' "sense of faith" on theological

issues has been considered a "font of knowledge," said Jesuit Father William J. Byron, president of The Catholic University of America. "It would be regrettable if that were closed down. The experience of the believer should be taken into account," he said in a June 29 interview.

Father Charles E. Curran, a moral theologian whom the Vatican has declared ineligible to teach Catholic theology, said it appeared to him the Vatican document showed a "reversion to a pre-Vatican II position."

Theology, said Father Curran, who is current president of the American Theological Society, "has to be done openly. It can't be done behind closed doors."

The Vatican document warns against setting up the individual conscience as a type of "supreme magisterium" for those who question church teachings.

"One has to follow one's conscience," said Father Curran, who has been named to the Goodwin-Philpott Eminent Scholar Chair of Religion at Auburn University in Auburn, Ala. "One's conscience might be wrong. Non-infallible church teaching might also be wrong. History has proven it has been in many cases," he said.

The church, he said, "needs faithful dissent. Sure, dissenters make mistakes, but if we don't have their voices, there's no one to bring up what we don't want to hear."

## Here's Something to Cheer About!

### ST. JUDE'S

5353 McFarland Road, Indianapolis (Adjacent to Roncalli H.S.)

**Annual SUMMER FESTIVAL**

Fri., July 13 5 PM-Midnight    Sat., July 14 3 PM-Midnight    Sun., July 15 1-8 PM

**\$10,000 IN CAPITAL AWARDS!**  
(FOR TICKETS CONTACT ANY ST. JUDE PARISHIONER)

**- ENTERTAINMENT FOR ALL AGES -**

Youngsters: ✓ Clowns    ✓ Puppets    ✓ Games  
                  ✓ Kiddie Rides    ✓ Dance Troupes

Teens: ✓ Video Games    ✓ Dunk Tank

Adults: ✓ Beer Garden    ✓ Adult Games  
                  ✓ Dancing    ✓ Country Store  
                  ✓ White Elephants    ✓ Crafts    ✓ Bingo Tent  
                  ✓ "Middle of the Road" Band on Friday Night  
                  ✓ "Third Generation" Band on Saturday Night

**- FOOD -**

• Hot Dogs • Elephant Ears • Corn-on-the-Cob

**- DELICIOUS DINNERS -**  
(In Air-Conditioned Comfort)

FRIDAY    SATURDAY    SUNDAY  
Fish      Chicken    Buffet

Saturday Masses - 5 & 6:30 p.m.

**- PLENTY OF FREE PARKING -**

St. John Church  
Hwy. 421 — Osgood, Indiana

## ANNUAL CHICKEN DINNER

Sunday, July 15, 1990

Serving 11 AM until 4 PM (EST) (Slow Time)  
Adults — \$5.00    Children under 12 — \$2.00  
CARRY-OUTS AVAILABLE

Games for Everyone

Drawing at  
4:00 PM



\_\_\_\_\_



# St. Meinrad plans 'Teen-age and Catholic' series

St. Meinrad School of Theology is offering a three-part workshop for adults called "Teen-age and Catholic: The Church's Pastoral Ministry to Youth" from 6 p.m. to 9 p.m. on July 18-20.

Designed to provide participants with fundamental skills and knowledge for effective youth ministry, the course will encompass understandings of contemporary youth and development of parish youth ministry in the primary areas of community, message and outreach.

Jerry Finn, New Albany Deaconry director of youth ministries, will teach the seminar at St. Meinrad. The program fee is \$84 per person. For registration information, telephone St. Meinrad at 812-357-6599.

☆☆

Archdiocesan King's Island Day will offer plenty of thrills and spills July 25. Call the Catholic Youth Organization office at 317-632-9311 for ticket information.

☆☆

St. Bernadette parishioner Daniel Paquette earned the Father Thomas Secina Scholarship to attend Secina Memorial High School in Indianapolis based on outstanding academic performance on the school's entrance examination. He is the son of Donald and Stephanie Paquette of Indianapolis.

☆☆

Breebeuf Preparatory School graduates Jason Anderson and Jacques Wilson are among 540 young scholars from throughout the United States who will pursue collegiate studies with financial assistance from the National Achievement Scholarship Program for Outstanding Negro Students.

Their awards were announced by the National Merit Scholarship Corporation. This awards program was initiated in 1964 to recognize able secondary school students who are black Americans, to increase their educational opportunities by bringing them to the attention of colleges

and universities, and to award scholarships to a substantial number of the most promising candidates.

☆☆

Cathedral High School's Math Team captured top titles in seven mathematics competitions. With help from instructor Lisa Ford, the CHS Math Team excelled in the Franklin College Math Competition, Rose-Hulman/St. Mary of the Woods Math Contest, Indiana Math League Competition, Indiana State Math Competition, Jets/Teams Contest, and Marion County Math Competition.

For the seventh year in a row, Cathedral placed more students in the county contest than any other school.

Math team members Tom Bradshaw and Steve Pfanstiel were named Marion County champions earlier this year, and Tom also earned first place in the Algebra 34 division of the county event. In the Pre-Calculus division, Steve placed first while Jenny Schnieders captured the second place award. Overall, 16 of Cathedral's 20 math team members placed in the top 20 county winners.

## Youth Events

July 18-20, St. Mark Parish youth group canoe trip to Turkey Run State Park, departure at 9 a.m. Registration costs \$8 per person.

August 1-3, Christian Leadership Institute sponsored by the Catholic Youth Organization in Indianapolis. Call the CYO Youth Office at 317-632-9311 for more information.

August 4-5, Archdiocesan Youth Ministers Retreat, "Commitment to Wholeness," Beech Grove Benedictine Center, 7 p.m. Friday until 5 p.m. Saturday. Call the CYO Youth Office at 317-632-9311 for registration information.

August 5-6, St. Mark Parish, Indianapolis, youth group outing to Clifty Falls State Park, departure at 8:30 a.m. Call St. Mark at 317-787-8246.

August 13-17th annual Archdiocesan Talent Contest sponsored by the Catholic Youth Organization at the Garfield Park Amphitheater in Indianapolis. Call the CYO Youth Office at 317-632-9311 for information.

August 18-19, Summerfest Celebration at Sacred Heart Parish, Terre Haute, with teen dance on Saturday night.

August 24-25, Archdiocesan Youth Ministers Retreat, "Commitment to Wholeness," Beech Grove Benedictine Center, 7 p.m. Friday until 5 p.m. Saturday. Call the CYO Youth Office at 317-632-9311 for registration information.

August 18-19, St. Mark Parish, Indianapolis, youth group outing to Clifty Falls State Park, departure at 8:30 a.m. Call St. Mark at 317-787-8246.

August 13-17th annual Archdiocesan Talent Contest sponsored by the Catholic Youth Organization at the Garfield Park Amphitheater in Indianapolis. Call the CYO Youth Office at 317-632-9311 for information.

August 18-19, Summerfest Celebration at Sacred Heart Parish, Terre Haute, with teen dance on Saturday night.

August 24-25, Archdiocesan Youth Ministers Retreat, "Commitment to Wholeness," Beech Grove Benedictine Center, 7 p.m. Friday until 5 p.m. Saturday. Call the CYO Youth Office at 317-632-9311 for registration information.

## Star of Indiana

Bus Lines

### CINCINNATI SHOPPING

July 28, 1990 — \$23.00

### NOVA SCOTIA & PRINCE EDWARD ISLAND

July 28-August 12, 1990 — \$1,350.00

### MISSISSIPPI BELLE CRUISE

July 29-31, 1990 — \$314.00

### YOUNG ABE LINCOLN Musical

August 4, 1990 — \$43.00

### CARDINALS vs METS IN ST. LOUIS

August 4-5, 1990 — \$99.00

### REDS vs GIANTS IN CINCINNATI

August 11, 1990 — \$32.50

### AMISH QUILT & CRAFT AUCTION

August 18, 1990 — \$23.00

### CUBS vs REDS IN CHICAGO

September 1, 1990 — \$46.00

### MARIETTA, OHIO & WHEELING, WV

September 6-9, 1990 — \$325.00

### FRENCH LICK & PATOKA LAKE

September 12, 1990 — \$35.00

### MICHIGAN CITY SHOPPING

September 15, 1990 — \$27.00

### MADISON (CHAUTAUQUA OF THE ARTS)

September 22, 1990 — \$23.00

— For reservations call Star of Indiana Bus Lines —  
812-876-7851 or 1-800-635-8112



## HOLY SPIRIT

7243 East Tenth Street, Indianapolis

# FESTIVAL & MONTE CARLO

July 13th, 14th & 15th

## HOURLY DRAWINGS — \$20,000 IN AWARDS

Friday & Saturday — 7:00 PM to 11:00 PM — \$500 Each Hour

Sunday — 6:00 PM to 10:00 PM — \$1,000 Each Hour

GRAND AWARD — \$10,000 — Sunday at 11:00 PM

NEED NOT BE PRESENT TO WIN

## Catered Buffet Dinners Nightly

Friday — FISH Saturday — PORK CHOPS Sunday — CHICKEN

ADULTS — \$6.00

CHILDREN UNDER 12 — \$3.00

Special: Children's "One-Price-Ride" Matinee — Sunday 1:00-5:00 PM

## FEATURED IN THE BEER GARDEN

— FRIDAY NIGHT —

Step In Time

— SATURDAY NIGHT —

New Venture

— SUNDAY NIGHT —

Folk Songfest

Advance Ride Tickets May Be Purchased at a Savings until 6:00 PM, July 13th

Advance Ride or Drawing Tickets Available at Above Address or by Mail.

Call 353-9404 for Details.

## ★ Games ★ Rides

## ★ Beer Booth ★ Prizes

— Monte Carlo —

Friday & Saturday — 6:00 PM-Midnight

Sunday -- 5:00-11:00 PM

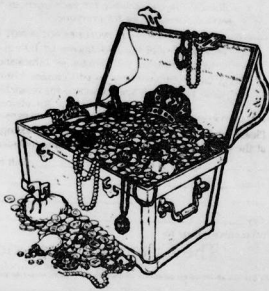
— Socials —

8:00 Every Night

## ADDITIONAL PARKING

on the East Side of Eastgate Shopping Mall.  
Continuous shuttle bus provided from 6 PM on.  
Uniformed Patrol in Parking Lot All Festival Hours.

EVERYBODY WELCOME



## † Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are

included here, unless they are natives of the archdiocese or have other connections to it.)  
 † ACHGILL, Frederick C., 76, St. Patrick, Indianapolis, July 3. Husband of Mattie Kaufman Achgill; father of Mary Anne Achgill and Jackie Holladay; brother of Caroline Laughlin; grandfather of three.

† ACKERMAN, Julius, 74, St.

Paul, Tell City, June 21. Brother of Rose Carter.

† ADERS, Muri L., 49, St. Meinrad, St. Meinrad, June 25. Son of Ollie (Holman); brother of Eleanor Lasher, Ruth Werne, Joyce Murphy, Ida Kelley, Sister Jody, Russell, Bernard, Kenneth, John J., Gerald and Maurice.

† ASKINS, Wynema F., 49, St.

Paul, Tell City, July 1. Wife of John; mother of Brian Kelly Askins; half sister of Joseph Stephenson and Golda Collins.

† BRITTON, Elizabeth, 81, St. Mary, Rushville, June 26. Wife of Lowell C.; mother of Terry and Shelia Derkes; sister of Gene Thyner; grandmother of five.

† CARR, James Patrick, 57, St. Patrick, Indianapolis, June 30. Father of Glenn Edward East; brother of Cornelius, Edward, John and Rev. Michael Carr, Providence Sister Theresa Clara Carr, Mary Casler, Catherine Warren, Susan Fox, Theresa Carr

and Josephine Belyea; grandfather of two.

† CAVINS, Joseph L., 67, St. John the Baptist, Starlight, June 27. Husband of Jewel M. Cavins; father of Mary L. Clayton, Cheryl L., Gloria J., Donna M. Buchanan, Ellen Bunch, Theresa A. Barnes, and Leisa M. Robinson; brother of J. Clayton, William, Velma McKim, Pauline Boren, and Louise Hilkey.

† COGSWELL, Robert L., 59, Holy Family, New Albany, June 29. Husband of Mary H. Cogswell of Thomas M. and Nancy A. Day; brother of Cecelia Brown, Betty Clay, and Vera Schoonover; grandfather of three.

† DARNELL, Burl Francis, 85, Holy Spirit, Indianapolis, June 2. Husband of Elizabeth; father of Kathleen Wagner, Mary Ann Burton, and Carolyn Robert; brother of Richard Hoagland; grandfather of 16; great-grandfather of 34.

† DELAY, Robert, 68, St. Mary, North Vernon, July 4. Father of Dan and Tim Delay; brother of Betty Elder.

† GARING, Elfrieda, 74, St. Mary of the Knobs, Floyds Knobs, June 28. Mother of Stephen, and Trudy Stephens; sister of William Smith, Dorothy Spaulding, Beatrice Keach, Eleanor Bates and Gertrude Barksdale; grandmother of four.

† GRAMSPACHER, Helen, 73, St. Paul, Tell City, July 3. Wife of Peter A. Gramspacher; mother of Michael Gramspacher; grandmother of one.

† GREEN, Martha, 71, St. Mary, Mitchell, June 23. Wife of Everett; mother of Jerry; grandmother of Andrew and Jennifer.

† GREINER, Sylvia, 83, St. Margaret Mary, Terre Haute, June 29. Mother of John.

† HESTER, Eloise M., 58, St. Mary, North Vernon, July 2. Wife of Joseph; mother of Jody E. Hinger, Jan Matern, Jean Kirchner, Edward, and John; sister of Russell Clendenen, Len Clendenen, and Gladys Berry; grandmother of eleven.

† JOERGEL, Marie L., 90, St. Barnabas, Indianapolis, June 30. Mother of Virginia Joergel.

† LEE, Kenneth A., 68, St. Mary, New Albany, June 30. Husband of Anna J. Lee; father of Kenneth A. Lee, Jr., Karen A. Faulenbury, Kathy A. Faith, Carol A. Hoehn, Karl A. Begue; brother of Cleona Burgett; grandfather of 10; great-grandfather of two.

† LUMPKIN, Robert L., 53, St. Patrick, Indianapolis, June 25. Husband of Elizabeth Wagner Lumpkin; father of William Thomas, Jeffrey, and John Herman, Gary Lumpkin, and Brenda Lumpkin; brother of Ronald G. Lumpkin; grandfather of four.

† MORICAL, Joan P. O'Connell, 59, St. Patrick, Indianapolis, June 29. Wife of Donald P. Morical; mother of Dennis C., John M. and Donald P. Morical Jr., Patricia A. Ak-samit and Joan M. Fallowfield; sister of Kaye Sproch and Helen Cobb; grandmother of nine.

† MAY, Lula Mae, 77, St. Mary of the Knobs, Floyds Knobs, June 25. Sister of Marie Liles.

† MERTZ, Joseph F. Sr., 75, Little Flower, Indianapolis, June 24. Husband of Catherine; father of Barbara Boat and Joseph F. Jr.; grandfather of three; great-grandfather of one.

† NICHTER, Wilfred C., 83, St. Ambrose, Seymour, June 25. Husband of Lydia; father of Doris Berton. Stepfather of Kenneth Tormohlen, brother of Bernard Felix, Gertrude Geringer, Marie Wells and Geneva Horstman; grandfather of four; great-grandfather of two.

† OLIGER, Yvonne C. Seekamp, 73, St. Patrick, Indianapolis, July 3. Wife of Elmer Oliger; mother of Steven, John, Beverly, Jean and Christina Oliger, Rita McCellan, Mary Snyder and Theresa Hollen-

baugh; sister of Agner Gogger; grandmother of 12; great-grandmother of two.

† PUND, Fidel, 84, St. Paul, Tell City, June 28. Father of William, Cleo, Joseph, Paul, Jerry and Vickie Pund and Rosie Elder; brother of Leo Norbert, Eleanor, Cecelia and Lorene Pund; grandfather of 15; great-grandfather of five.

† ROELL, Alexander J., 73, St. John, Dover, June 17. Husband of Agnes Hilz Roell; father of Paul and Robert, Mark, Richie and Carol Niese; brother of Cornelius, Raymond and Otto Roell and Adeline Jaehnen; grandfather of six.

† ROSEMAN, Bernice W. (William), 73, Holy Name, Beech Grove, June 18. Stepmother of Joseph O., Thomas C., Richard E., John K., William A., James A., Stephen and Carolyn; brother of William; mother of 28; great-grandmother of 28.

† SCHOETTELKOTTE, Edward J., 84, St. Peter, Brookville, June 17. Husband of Stella Rita Schoettkotte; father of Charles, Bernie and Gene Schoettkotte; Sister Anna Schoettkotte, Estelle Gessell, Rita Ehart, Ellen Rauch, Regina Kunkel and Clare McCool; brother of Mgr. Charles Schoettkotte; grandfather of 23; great-grandfather of nine.

† SCHUCK, Madona M., 74, Little Flower, Indianapolis, June 24. Wife of Thomas L.; mother of Judith Beard and Janet Ries; grandmother of four; great-grandmother of three.

† SCHULTZ, Robert J., 69, Little Flower, Indianapolis, June 29. Husband of Imogene; father of Robert J. II; brother of Louise Zimmerman.

† SIEPERT, Robert L., 78, Little Flower, Indianapolis, June 28. Husband of Florence R.; father of Edward W.; brother of Elizabeth Hagan, Hildebert Sitman and Helen Brown; grandfather of two.

† SOLHAN, Virginia M. (Ping), 67, St. Joan of Arc, Indianapolis, June 25. Wife of Anthony M.; mother of Paul Joseph, Henry, Judith A. Dean, Victoria Lynn Brandt, Theresa Ann Gray and Karen Sue Shaw; sister of James Ping, Carmine Rodriguez and Colleen May; grandmother of 12; great-grandmother of seven.

† STRIEGEL, Harold, 59, St. Mary of the Knobs, Floyds Knobs, June 28. Father of Wyatt Bret, Katrina, Pam, and Tamara Lee Bouvier; son of Mr. and Mrs. Edward Striegel; brother of David, Edward, Joseph, Margaret Smith, Linda Walker and Pat Schellenberg; grandfather of five.

† STUART, Mae, 96, St. Patrick, Indianapolis, June 28. Widow of Frank D. Stuart; mother of Lawrence E. Stuart; grandmother of six; great-grandmother of nine; great-great-grandmother of two.

† SUMMERS, Ernest Gilbert, Jr., 70, Our Lady of the Greenwood, Greenwood, June 25. Husband of Ruth Petty Summers; father of Stephen and Gary Summers and Cathy Belter.

† THOMPSON, Jerome D., 26, St. Mary, North Vernon, July 4. Husband of Emily Jean Thompson; stepfather of Rachel Hawkins, son of Bernard and Eileen Black Thompson; brother of Michael Thompson, Susan Gallher and Marilyn Everage; grandson of Irene Grider.

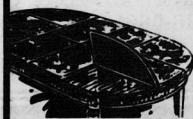
† VINCI, Josephine (Trapani), 87, Holy Name, Beech Grove, June 26. Mother of Angela, and Margaret Meyers; grandmother of five; great-grandmother of two.

† ZIMMERMAN, Lillian, 78, St. Anthony of Padua, Clarksville, June 27. Wife of Elmer; mother of Donald Zimmerman, Anne Harmon and Kay Hutzler; sister of David and Leo Fitzpatrick and Bernice Ray; grandmother of nine.

† ZOLL, Sarah Crystal, 84, St. Paul, Tell City, June 18. Mother of James, Edwin, Earl and Wilford (Pete) Zoll, Caroline Baltman, Sylvia Harpenau and Martha Buschlein; grandmother of 37; great-grandmother of 62; great-great-grandmother of nine.

We want to take this opportunity to thank our advertisers for their continued patronage. Their advertising dollar helps negate rising costs of publication. Think of them first when you are looking for quality products or services.

**1 WEEK ONLY!**  
**CUSTOM FIT**  
**TABLE PADS**  
 ANY SIZE FOR  
 ONE LOW PRICE **\$34.95**  
 Up to 60" in Length  
 Leaves extra — All Pads Guaranteed



• WASHABLE TOP  
 • INSULATED FELT  
**WE'LL COME OUT AND MEASURE YOUR TABLE FREE**

Card Table Extenders Available

24-HOUR PHONE SERVICE INCLUDING SUNDAY  
**SERVING THE INDIANAPOLIS AREA**  
 NO MAIL OR TELEPHONE MEASUREMENTS

MANY OTHER QUALITIES ALSO AT REDUCED PRICES  
**MERIDIAN**  
**TABLE PAD CO.**  
**3627 Moller Court**  
**JUST CALL 486-6202**

## BRENDONWOOD

WALKING DISTANCE TO CATHEDRAL HIGH SCHOOL

Country living on 2.3 acres in prestigious Brendonwood. 3 bedrooms, 2½ baths ranch with 12'x28' screened porch. Pegged hardwood floors throughout house. New gas furnace. Country club initiation fee and golf cart included. St. Matthew Parish.

**\$169,000.00**

JOHN COMPTON — 545-7266  
 MEID COMPTON REALTY — 253-3467

## YOUTH MINISTRY

Parish in greater Louisville area is seeking a full-time Co-ordinator of Youth Ministries to be part of parish team and to work with both Junior and Senior High youth.

Person would co-ordinate total youth ministry in the parish, including Christian education, guidance, healing, community life, service, prayer and worship, and enablement.

Experience and certification preferred. Salary commensurate with experience.

— SEND RESUME & REFERENCES TO: —

Search Committee/Youth Ministry  
 St. Mary of the Knobs  
 3033 Martin, Rd + Floyds Knob, Indiana 47119

Questions to ask yourself about business insurance:

*"What does an insurance company really know about your business?"*



To tailor your coverage properly, a good company has to have a thorough understanding of your business, your people, equipment and inventory. Independent agents know that the CNA Insurance Companies protect tens of thousands of businesses, large and small. And that we began nearly 100 years ago. They often recommend CNA because our knowledge and experience can help their clients. For example, we can advise you of loss control measures to help you prevent risks. And, by reducing your risk, you're helping reduce the cost of your insurance. Ask J.W. Flynn Company, an independent agent, about CNA.



J.W. Flynn Company  
 902 Virginia Avenue, Indianapolis  
 (317) 236-6900

# Card. Casaroli urges U.S. to aid East Europe

by Agostino Bono  
Catholic News Service

ROME—Eastern Europe needs a massive U.S.-supported aid program to overcome the economic disaster caused by four decades of communist rule, said Cardinal Agostino Casaroli, Vatican secretary of state.

Economic improvements are needed for Eastern European countries to establish new societies as stabilizing forces for world peace, he added.

Cardinal Casaroli said development of a "European scale" economic aid plan was a main "challenge of peace" in the wake of political reforms which have eroded communist rule in many countries.

Another challenge is speedier reduction of nuclear and conventional weapons, he said in a July 3 talk in Rome to the Italian Study Center for International Reconciliation.

At the same time, the Vatican's No. 2 official warned that the current political turmoil in the Soviet Union dampens prospects for a long-term peace.

"The uncertainty in the Communist Party of the Soviet

Union seems to confirm (a mood of) perplexity and caution," he said.

The cardinal asked for in-depth studies to analyze whether "the changes taking place in Central and Eastern Europe, including the Soviet Union, have reached the point of no return."

Re-establishing peace in Europe can only be done with Canadian and U.S. cooperation, he said.

"The most urgent, but not necessarily the easiest, area of cooperation at this moment is economic," the cardinal said.

The urgency results from the negative state of the economy of the countries in Central and Eastern Europe, a situation which has dangerous repercussions on the social situation and which puts in danger the very shape of politics and the peaceful and secure development toward a genuine democracy," he said.

The cardinal proposed "a sort of plan, on an European scale, but with the necessary contribution of North America."

"Overcoming this challenge is in the interest not only of the people looking to escape from the economic crisis inherited from the recent past, but also to Europe as a whole and therefore even to the world," he said.

## Pope says rich countries must help poor countries if they want to stop immigration

by Agostino Bono  
Catholic News Service

VATICAN CITY—Rich countries must help improve economic conditions in poor countries if they want to stem illegal immigration, said Pope John Paul II.

"One discovers that it is not only violent conflicts that cause people to flee, but also the violence of poverty and underdevelopment," the pope said July 5 to the International Catholic Commission on Migration.

"An overall look at these problems makes us understand that the most favored countries cannot be disinterested, that they share the responsibility for the imbalances causing suffering among the poorest," he said.

Rich countries "must contribute to reduce the growing disparities which often have stimulated a clandestine immigration," he added.

The pope asked church organizations involved in migration work also to turn their attention to improving conditions in the countries of origin of migrants and refugees.

The church must help "men and women and families to live decently and in peace in their home country," the pope said.

The pope did not mention any specific parts of the world. But his talk came at a time of growing worry in Western Europe about the massive influx of Arabs and black Africans fleeing poverty-stricken territories in search of economic betterment.

### TRI-COUNTY ASPHALT

Serving Indiana Since 1948

— FREE ESTIMATES —

NEW INSTALLATIONS OR RESURFACED DRIVEWAYS

• RESIDENTIAL DRIVEWAY ENGINEERING & DESIGN  
• COMMERCIAL SEALCOATING  
• CRACKSEALING

LICENSED & BONDED  
BY THE CITY OF INDIANAPOLIS

CALL 317-356-1334

317-862-2967

**BECKER ROOFING**  
IN CONTINUOUS BUSINESS SINCE 1899  
Residential & Commercial Specialists  
Licensed • Bonded • Insured  
ROOFING • SIDING • GUTTERS • INSULATION  
**636-0666** J.C. GIBLIN, Mgr.  
"Above everything else, you need a good roof!"  
OFFICE & WAREHOUSE — 2902 W. MIDWAY DR., WIDEL  
REPAIR — ST. MICHAEL'S PARKING

## Classified Directory

FOR INFORMATION ABOUT RATES FOR CLASSIFIED ADVERTISING, CALL (317) 236-1581

<b>Personal</b> <b>HEY JOSE!</b> Happy 8th birthday, Kristy Key! From your favorite aunt, Jeannie. PS: Don't forget that Susie is 6 today. <b>1300 Members &amp; Growing</b> Christian Singles of Indpls. COUNSEL CALL: 257-3339 OR MEET US AT 7:00 PM 4701 North Keystone Ave.	<b>Child Care</b> <b>CHRISTIAN BABYSITTER</b> needed to watch 1- & 3-year-olds in our NW side home approximately 32 hr/wk. Start August. Call 255-4315.	<b>Novena</b> <b>THANK YOU St. Jude</b> for favors granted. <b>IN THANKSGIVING</b> to Sacred Heart of Jesus for prayers answered. R.L.	<b>Services Offered</b> <b>HAULING 38th St. &amp; North, Broad, Hick, Carmel, etc.</b> Free estimates. Dick. 290-7867.
<b>Real Estate</b> <b>BEAUTIFUL 6 bedroom home!</b> 6210 Hilcrest Lane (entrance to Hilcrest C.C.). Breathtaking 32 x 19 great room overlooking gorgeous wooded lot. 3 full, 2 half baths. Walk-out rec. room, screened porch, 3 car garage. \$335,000. Betty Lane Fulwider, A.H.M. Grwvs — 849-5952/257-7531	<b>Insurance</b> For All Your Health Insurance Needs Medicare Supplement Individual Protection & Group Programs <b>DAN SHEA</b> 5703 South East St. 785-1280	<b>Electrical</b> <b>MASTER ELECTRICIAN</b> does own work for less. Commercial and residential service specialist. Licensed, bonded and insured. Call Scott 241-2441. <b>HAMMANS ELECTRIC, INC.</b> Complete Electrical — Installations, Service and Repairs. Licensed-Bonded-Insured. Emergency Service. Free Estimates. Senior Citizens Discount. 524-5585	<b>Remodeling</b> <b>BROOKVILLE CONSTRUCTION CO.</b> "Where Customer Satisfaction is our First Priority." <b>HOME REMODELING</b> • Licensed • Bonded • Insured MICHAEL A. MCMASTERS 317-462-5712
<b>Plumbing</b> <b>PLUMBING</b> LIC #10624 NEED A PLUMBER? CALL... <b>WEILHARMER PLUMBING</b> NEW • REMODELING • REPAIR WORK NEW & OLD HOMES WATER LINES & KITCHENS & BATH FIXTURES A/C UNIT WATER HEATERS INSTALLED & REPAIRED LICENSED CONTRACTOR BONDED & INSURED SAME OLD SINCE 1951 784-1870 784-2227	<b>Miscellaneous</b> <b>A.K.C. REGISTERED</b> Siberian Husky, Black and White. Available for stud service. Fee: \$150.00. Call Keith at 317-738-3001, after 6:00 p.m. <b>LADIES SUEDS RESALE:</b> Clothing and accessories on consignment. Consignor: Clothes, Inc. Chipperfield Shoppes, County Line and Madison, Greenwood, open seven days a week. 887-6787	<b>Home Repair</b> <b>BOB JOHNSON'S HANDI-MAN SERVICES</b> • Repairs • Remodeling • Maintenance Agreements • Bonded & Insured • Residential and Commercial • General Contractor — 359-9356 —	

**Lake Kesslerwood east**  
 Waterfront homesites from \$32,000. A beautiful 10-acre site with a landscaped, waterfront view of the lake and surrounding forest. Located north of Kessler Blvd.  
 5631 Fall Creek Rd.  
**251-6090**  
 Open Monday - Thursday 9-6  
 Saturday & Sunday 1-5  
 Contact: Raychelle  
 New Homes Marketing Group

<b>Lizton</b> <b>STATE BANK OF LIZTON</b> • Lizton • Pittsboro • Brownsburg • Lebanon Member FDIC	Support your local unit of <b>The American Cancer Society</b>
<b>Terre Haute</b> For Complete Building Material Needs See <b>Powell-Stephenson Lumber</b> 2723 S. 7th St. 235-6263	<b>Batesville</b> <b>L.J. Nobble Agency, Inc.</b> 1190 S.R. 46 East Batesville, IN 47006

**Glenn H. Clark & Sons**  
**PLUMBING COMPANY**  
 • Repair • Remodel  
 • Pump Service  
 • New Installation  
 6009 South Emerson Avenue  
 Indianapolis, Indiana 46237  
 786-2244 • #PC103841

**Flowers & Gifts by BROOK**  
 NE corner of 10th & Mithoffer  
 Suburban & Citywide Delivery  
 Member of Teleflora  
 899-0313  
 Support Your Parish

**EAST SIDE PRESCRIPTION SHOP**  
 — Free Delivery Service —  
 Convalescent, Hospital & Sickroom Aids & Supplies  
 C.A. McLAUGHLIN  
 TED HILL  
 PAT KINNEY  
 5317 E. 16th St. 359-8278

**Quit smoking.**  
 American Heart Association

**CLIP & MAIL —**  
**CRITERION BUY! SELL! TRADE!**  
**CLASSIFIED AD!**  
 4 LINES — 1 TIME FOR ONLY \$7.00  
 Please insert in your CLASSIFIED the following 4-line ad (20 words) to run 1 time for \$7.00. (Must be received by Friday noon one week in advance of Friday publication date.)  
 MESSAGE:  
 Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_  
 Phone \_\_\_\_\_  
 PLEASE MAKE CHECK PAYABLE TO: The Criterion, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206



# Religious' retirement needs increase despite collections

(Continued from page 1)

In 1985, the year of the first survey, the shortfall was estimated at \$2.5 billion.

A large part of the latest increase came from religious orders reporting in 1989 for the first time amounts that should have been—but were not—set aside for retirement when members were still active in ministries and for those still working, plus the interest that was lost.

The Arthur Andersen report reviewed data gathered and compiled by the tri-conference office on the continuing problem of an aging population of women and men religious in orders supported by a shrinking number of active members.

Signing a cover letter for the report, sent to bishops and heads of religious orders, were Franciscan Father Roland J. Faley of the Conference of Major Superiors of Men, Sister of St. Joseph Janet Roessner of the Leadership Conference of Women Religious, and Msgr. Robert N. Lynch of the National Conference of Catholic Bishops.

"As the number of retired members increases and proportionately fewer members earn income, the deficit trend will continue to worsen," their letter said.

Thus compensation to religious becomes "more critical since it is projected that the 10-year collection alone will never be sufficient to meet the future retirement needs of congregations," it said.

When U.S. bishops in 1988 approved a plan for allocating money collected over 10 years through the Retirement Fund for Religious, \$40 million was projected for the first two years, which was exceeded by \$8 million. The bishops' conference and the conferences for men and women religious set up the tri-conference project in May 1986 with the announcement of results of the first survey of religious orders, showing unfunded retirement needs of \$2.5 billion. Just 45 percent of the orders replied to the survey.

In 1987, the bishops backed an annual national collection to be taken up for 10 years to help with the retirement needs, with the first collection set for December 1988. The Tri-Conference Retirement Project also was extended and given official status.

Grants to order from the 1988 campaign averaged \$350 for every religious over age 50.

The new report said there were "some signs that the remedial activities are having some success," such as:

►Cash investments available for retirement grew from \$2.8 billion in 1985 to \$3.9 billion in 1989, reflecting increased contributions by orders into retirement plans, higher interest on those accounts, and distribution of tri-conference collections.

►Greater participation by religious orders was shown since 94 percent of the orders answered the survey.

►Average maintenance cost for retired religious, while still rising, was down from an increase of 7.9 percent a year in 1985-87 to 7.2 percent for the period since 1987.

►More orders are requesting tri-conference assistance. So far, 136 have been helped and 106 more are asking for help, which is conditioned on participation in the survey. A total of 779 orders answered the 1989 survey. They represented 99,251 women, a 95 percent response, and

22,882 men, 90 percent. Those totals were up, both in numbers and in percentages, from 1985 and 1987.

Overall, the survey showed that if only cash and investments were available to pay for retirement needs, the total unfunded amount required by the orders reached \$5.6 billion in 1989, compared with \$4.4 billion in 1987.

When total available assets, including readily saleable buildings and land owned by the orders, were considered the unfunded amounts were less—\$3.9 billion in 1989 and \$2.9 in 1987.

The "continued depth of the problem" was explained in the report through some of the survey results:

►In 1987, 40.5 percent of those orders answering had less than half of their retirement needs covered by available cash and investments. That figure was up to 42.4 percent in 1989.

►Active female religious who were "wage earners"—those bringing in money from outside the order by work in schools, church agencies, etc.—accounted for 55 percent of the members in 1985, 52 percent in 1987 and 48 percent in 1989. For male religious, the percentages for those years were, respectively, 61, 51 and 49.

►Unfunded cost per religious for retirement is increasing faster than inflation: \$31,874 in 1985, \$39,321 in 1987 and \$45,540 in 1989.

Of those orders replying to the survey, 116 female and 56 male had retirement plans that were sufficiently funded.

At the bottom of the list, 60 women's and six men's orders were more than \$15 million in the red for retirement needs.

Orders with fully funded plans dropped from 37 percent in 1987 to 30 percent in 1989 for men, and from 23 percent to 20 percent for women.



## BINGO

**Knights of Columbus # 437**  
1305 N. Delaware (corner of 13th & Delaware)  
**631-4373**

**Every Wednesday & Saturday Night**

Doors Open at . . . . . 2:00 p.m.  
Warm-Ups at . . . . . 4:30 p.m.  
Package Starts at . . . . . 6:30 p.m.

## CASH PAYOFFS

Food & Refreshments  
PLAY YOUR CARDS OR RENT OURS  
**Good Parking & Security**

FOR INFORMATION CALL: **631-4373**

## AT FEENEY-HORNAK MORTUARIES

...we're much more than  
a fine funeral home.

We're your central source for some  
very important information:

- Funeral costs and procedures
- Before-needed funeral planning
- Books and pamphlets on death and bereavement
- Social Security benefits
- Veterans' benefits
- Insurance benefits and claims assistance

Stop by or call on us  
for information.

## FEENEY-HORNAK MORTUARIES

Shadeland — 1307 N. Shadeland; 353-6101  
Keystone — 71st at Keystone; 257-4271  
INDIANAPOLIS



Mike Feeney



George Usher



Mike Hornak

## YOUTH MINISTRY

Parish in greater Louisville area is seeking a full-time youth ministry co-ordinator to be part of parish team.

Person would co-ordinate total youth ministry in the parish, including Christian education, guidance, healing, community life, service, prayer and worship, and enablement.

Experience and certification preferred. Salary commensurate with experience.

— SEND RESUME & REFERENCES TO: —

**Search Committee/Youth Ministry**

Sacred Heart Church  
1840 East Eighth Street  
Jeffersonville, Indiana 47130

## KNOX'S SEPTIC SERVICE

**5% OFF ALL WORK**

Cleaning, Repairing,  
Installing

Ask about our method of cleaning  
Finger Systems with CCL's products.  
CCL's products are EPA approved.

**253-4575**  
**638-7280**

— EXPIRES AUGUST 3, 1990 —

**Parish Festivals are  
fun for all ages.  
Watch for a Parish  
Festival near you!**

Pre-planning  
a funeral  
is an act  
of love.

**LEPPERT & HURT**

740 East 86th Street  
Indianapolis, Indiana  
844-3966

## FLANNER & BUCHANAN

A Family-Owned Firm  
Serving Catholic Families  
Since 1881



CHARLES BLEDSOE  
St. Michael's



DAVID ECKERT  
Holy Name of Jesus



JAY RECKER  
St. Christopher's



GEORGE JORHANTES  
Christ the King

Offering Exclusive Serenity Pre-Planning



**FLANNER  
AND  
BUCHANAN**  
MORTUARIES

**925-9871**

BROAD RIPPLE • CARMEL  
FALL CREEK  
HIGH SCHOOL ROAD  
MANN ROAD • MORRIS STREET  
SHADELAND • ZIONSVILLE

"Where Service Excels, And Beauty Costs No More"