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Christians told: Evangelize the world

by John F. Fink & Margaret Nelson

With a strong emphasis on evangelization, about 25,000 enthusiastic and prayerful Christians turned the Indianapolis Hoosier Dome into a vast cathedral last week.

Christians from some 40 denominations throughout the United States and 50 other nations celebrated the gifts of the Holy Spirit Aug. 15-19 at the North American Congress on the Holy Spirit and World Evangelization. The congress was sponsored by the North American Renewal Service Committee. Known as Indianapolis 1990, its theme was "Evangelize the World, Now!"

Catholics, especially charismatic Catholics, were prominent in the celebration. Cardinal Joseph Bernardin of Chicago was the celebrant and homilist at Mass Sunday morning (see separate article). Indianapolis Archbishop Edward T. O'Meara presided on Saturday, and Bishop Sam Jacobs of Alexandria, La., was the celebrant and homilist on Thursday. Bishop Jacobs, chairperson of the National Service Committee of the National Catholic Charismatic Renewal Conference, also offered the opening prayer during the first general session on Wednesday.

General worship sessions were held each evening of the congress. During the mornings and afternoons the participants met in denominational meetings and the four schools of evangelism: Roman Catholic, mainline Protestant, Pentecostal and non-denominational.

The Catholic morning sessions were held in the Hoosier Dome following the Masses there. They were organized and conducted by the National Catholic Charismatic Renewal Conference. Catholics represented nearly 50 percent of those who pre-registered at the congress.

The opening general session Aug. 15 included the end of a torch run. The flame, symbolizing "the light of Christ," was first kindled in Jerusalem and other flames were lit from it. Torch runs preceding the congress began in Mexico City, Los Angeles, Ottawa, Canada, and Washington, D.C. The first volunteers began running with the torches on June 9.

The runners came into Indianapolis from four directions and met in the city's Monument Circle as an applauding crowd of young people waited. Together, they chanted "Jesus, Jesus."

The torches were united into one which was carried into

the Hoosier Dome by Jim Ryun, former Olympic medal winner and track star. He was followed by hundreds of youth and children. About 300 young people, known as King's Kids, sang during the worship service.

After ceremonies in the stadium, Ryun and other runners lit a large cauldron near the steps outside. Torches from this flame were distributed to outbound runners at the end of the congress.

In his opening address, Dr. Vinson Synan, congress chairman, emphasized both evangelization and Christian unity. As he named the various denominations at the congress, he said that each of them "can't do the job (of evangelizing) alone. All must get together and evangelize the world, now."

He said that the numbers of Pentecostals or charismatics (See CONGRESS, page 20)



ASSEMBLY—A crowd of 8,000 sings with hands outstretched during the Sunday Mass that concluded the North American Congress on the Holy Spirit and World Evangelization held at the Hoosier Dome Aug. 15-19.

Cardinal Bernardin urges Catholics to evangelize

by John F. Fink

"The Lord Jesus sends us to evangelize the world—now! The church calls us to evangelize the world—now! The Holy Spirit empowers us to evangelize the world—now!"

This was the message proclaimed by Cardinal Joseph Bernardin of Chicago in his homily at the closing Mass of the North American Congress on the Holy Spirit and World Evangelization at the Hoosier Dome in Indianapolis Sunday.

The cardinal stressed fidelity to the Catholic faith, service to the poor, carrying out the ministry of justice and peace, and the need "to get our own house in order" while responding to the call to evangelize.

An estimated 8,000 exuberant people,

mostly charismatic Catholics, participated in the two-and-a-half hour Mass. It was a typical charismatic Mass that included praying in tongues numerous times.

Concelebrating with Cardinal Bernardin at the altar were Indianapolis Archbishop Edward T. O'Meara and Alexandria, La. Bishop Sam Jacobs. About 80 priests who had been attending the congress concelebrated from the floor of the Hoosier Dome.

Leading the procession into the Hoosier Dome were people carrying a large banner that included a map of the world with the words "Go therefore to all nations."

In his homily, Cardinal Bernardin emphasized that "fidelity to the traditions of the Catholic faith is essential to our individual and communal witness to Jesus Christ. But to evangelize," he continued,

"we must also serve others, carry out Jesus' ministry of justice and peace, and look for ways to care for God's poor—the church's most precious treasure."

He said that he admired and respected the many ways charismatic Catholics "allow their openness to the Spirit to be translated into concrete service: through soup kitchens, pro-life rallies, shelters for the homeless, care for women who suffer from the trauma of abortion, service to abused and battered women and children, assistance to those seeking employment."

Cardinal Bernardin, whose homily was interrupted frequently by applause, said, "We must shout from the housetops the truth about Jesus, and we must do so in a way that will cause people to sit up and take notice."

He said he wanted to share how the Catholic Charismatic Renewal has affected him personally as a priest and a bishop. This experience, he said, was both in Cincinnati, where he was archbishop for 10 years, and in Chicago. He said that he "personally experienced the faith of those engaged in the renewal, their commitment to the church, and their prayerful efforts to breathe new life into the various communities of which they were a part."

When he spoke at a national charismatic conference at the University of Notre Dame in 1976, he recalled, "We were deluged—not by tongues of fire, but by huge raindrops! . . . I encouraged the participants then always to remain close to the church and its pastors and to make

(See CARD. BERNARDIN, page 2)

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PRESIDER—Cardinal Joseph Bernardin of Chicago, Indianapolis Archbishop Edward T. O'Meara and Bishop Sam Jacobs of Alexandria, La., process into the Hoosier Dome Sunday for the final Mass of the congress. (Photos by Margaret Nelson)

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Our parishes are feeling the priest shortage

by John F. Fink

The shortage of priests is gradually being felt by more and more parishes in the Archdiocese of Indianapolis. This fall the parishes in the archdiocese (except five that have already done it and Tell City parishes that will be scheduled later) will be studying future parish staffing to make recommendations about how to get along with fewer priests. *The Criterion* has been reporting on the plans being made.

Readers of the "Official Assignments" of priests this spring and summer have to be aware of how the priest shortage is affecting priests' assignments. It's becoming rare for a priest to have only one assignment. Most are now filling several positions. Administrators and teachers have additional duties in parishes and parish priests have additional duties as chaplains. Many priests have to do a great deal of traveling in order to fulfill their responsibilities.

FIVE PARISHES in the Seymour Deanery (three in Madison plus China and Vevay) were forced to face reality when Father Hilary Meny reached retirement age and a priest who had been full-time instructor at Shawe High School in Madison and also administrator of the parishes in China and Vevay was reassigned as administrator of three parishes in the Batesville Deanery. Now there are two priests appointed to the pastoral care of the five parishes, with one of them named moderator. They are working very closely with lay people to ensure the smooth functioning of the parishes.

St. James the Greater and St. Catherine parishes in Indianapolis now have the first parish life coordinator in

the archdiocese. St. Joseph of Carondelet Sister Carolyn Strack. A parish life coordinator is a lay person or religious who has the pastoral care of a parish entrusted to him or her; he or she is supervised by a priest moderator. It is expected that many more parish life coordinators will be appointed as they are trained.

Many of our parishes already have pastoral associates, lay or religious persons commissioned for service in multiple ministerial areas. They are analogous to associate pastors and are in parishes that have pastors or administrators assigned to them.

THE ARCHDIOCESE is fortunate in that its leaders had the foresight to start planning for the priest shortage years ago. The planning, particularly on the part of the Council of Priests, included the hiring of Holy Names Sister Louise Bond as a consultant to the Ministry Development Program for a period of three years through a grant from the Lilly Endowment. Sister Louise and the Priests Personnel Board's steering committee have planned and are overseeing the Future Parish Staffing Project.

Sister Louise has made projections of the number of priests who will be available for service in the archdiocese during the next 20 years, taking into consideration the probable number of ordinations, deaths, resignations, retirements and help from religious orders (three orders now provide priests in some parishes, but religious priests are declining faster than secular priests).

Her projections indicate that there will be half as many priests in full-time parish ministry 20 years from now as there were 20 years ago. There were 173 diocesan priests in 1970 and 118 today. It is expected that there will be 86 in 2010. There are now 159 parishes in the archdiocese.

All Catholics in the archdiocese are being invited to participate in planning for a future in which there will be fewer priests. Fortunately, we are blessed with many educated and dedicated lay persons who have already assumed leadership positions in parishes. They recognize

that all baptized people are called to ministry in the church. As numerous Vatican documents have stressed, lay people have both a right and duty to minister in the church, whether or not there's a priest shortage.

As parishes study their future staffing this fall, seven possible options have been suggested:

- a pastoral ministry team, with one team working in more than one parish;
- a parish life coordinator with a nonresident pastor such as is being done in St. Catherine and St. James;
- one pastor serving more than one parish, with pastoral associates handling much of the day-to-day administration, as is already being done in some parishes;
- clustered parishes, distinct parishes with extensive collaboration, normally geographically close;
- new parishes in areas that are growing and where some parishes are already very large;
- parish closings where parishes can't meet criteria for staying open; and
- possible new models or combinations.

WHATEVER PARISHES COME up with, they will be expected to meet these five criteria, either alone or in collaboration with others:

1. They will show evidence of quality ministries of the word, sacraments and prayer, Christian community and outward mission.
2. They will provide ongoing total Catholic education/faith formation for children, youth and adults of the parish.
3. They will show evidence that they can afford what they propose to do, including financial support for pastoral leadership.
4. They will show that their structures are congruent with civil/canon law as well as policies and guidelines of the archdiocese.
5. They will show evidence of responding to the laity's call to ministry and the projected shortage of priests.

St. Barnabas to mark 25th anniversary Sunday

by Karen Oddi

The parish community of St. Barnabas, Indianapolis, will observe the 25th anniversary of its founding this Sunday, Aug. 26.

At noon, Archbishop Edward T. O'Meara will celebrate a Mass of Thanksgiving in the church. Celebrating priests will include Father John Sciarra, founding pastor; Father J. Joseph McNally, present pastor; and Father Daniel J. Mahan, associate pastor, as well as former associate pastors and other priests of the archdiocese.

Archbishop O'Meara will be the homilist. Father Sciarra, who continues to minister to St. Barnabas in his "active" retirement, will offer reflections on the progress of the parish since 1965.

Former and present directors of religious education, school principals, teachers, pastoral ministers, seminarians, other staff members, and representatives from area churches of other denominations will also take part in the celebration. Charter members of the parish have been identified and they will receive special recognition.

Father McNally said that St. Barnabas Parish "is now reaping the harvest of all those people who gave of their time and talent in the past 25 years—the charter members, those members who have died, those who have moved away. Through their generosity, they planted the seeds that we now see in full growth."

Judy Livingston, pastoral council chairperson, commented on the anniversary celebration: "This is a wonderful time for our parish, with so many people coming together to worship and celebrate together. I know that God will continue to bind us together in faith as we move forward into the future and continue to build the kingdom here on earth. She expressed her appreciation for the many parishioners who have planned the celebration. Tom

Sponsel is the chairman of anniversary planning.

The response of the community to the parish school and the development of total Catholic education, with religious education for people of all ages, are among the highlights in the growth of St. Barnabas.

The Sisters of St. Benedict of Beech Grove opened the school in 1965. As the original space became inadequate, new construction brought the school to two

classrooms for each of the eight grades. Two new instructional areas—a science laboratory and an art room—will be available this year.

St. Barnabas has a religious education office and resource center. Both school and religious education are supported by the efforts of more than 100 teachers, parent volunteers, youth coordinators, catechists and adult religious education leaders.

Parish organizations provide opportunities for ministry and community. They include the Men's Club, Women in Christian Service, Catholic Youth Organization athletic program, Boy Scouts, Girl Scouts, Leisure Club, St. Vincent de Paul Society, the Social Action Committee and a variety of liturgical ministries.

The second parish church, dedicated in 1986, has an immersion pool for baptism. Twelve adults received the sacrament there last Easter.

"My dream for the next 25 years is to make St. Barnabas Parish a loving and caring community, so as to hand our faith on to the present and future generations," said Father McNally. "I pray that we can continue to grow in faith, and that our presence on the south side will be an example for all to follow."

After the liturgy, festivities will include picnic food and pizza, beverages and snow cones, games and dances for all ages. The anniversary events will be held on the parish grounds, 8300 Rahke Road, from noon until 8 p.m.



SILVER DATE—Founding pastor Father John Sciarra, anniversary chairman Thomas Sponsel and pastor Father J. Joseph McNally stand with the sign announcing the 25th anniversary of St. Barnabas Parish, to be observed Aug. 26. (Photo by Bruce Hammerschmitt)

Card. Bernardin addresses congress

(Continued from page 1)
their gifts available to the parishes and dioceses to which they belonged. I say the same thing to you this morning."

He said further that, in Chicago, charismatic Catholics "have been a source of great consolation to me and a wonderful support for my ministry and I thank them publicly this morning."

Cardinal Bernardin also stressed ecumenism in his homily. "Faith is stronger and deeper than denominational or national identity," he said. "God's house is meant to be a place where all people of prayer gather in his name."

house in order. How can the word of God seem credible to others when we, who are committed to live by that word, suffer from seemingly intractable disunity and divisions among ourselves?"

He said that "the world's values cause a spiritual sickness, and our children will die of that sickness if we do not bring them to Jesus."

Near the end of the Mass, Bishop Jacobs, the chairperson of the National Service Committee of the National Catholic Charismatic Renewal, asked those present who felt that they were being called to the priesthood or to religious life to come forward. Several hundred people responded and Bishop Jacobs and the congregation prayed over them.

OFFICIAL APPOINTMENT

Effective August 17, 1990

REV. CYRIL VRABLIC, OSB, appointed administrator of St. Boniface Parish, Fulda and St. Martin Parish, Siberia.

The above appointment is from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

Archbishop O'Meara's Schedule

Week of August 26

SUNDAY, Aug. 26—25th Anniversary of St. Barnabas Parish, Indianapolis, Eucharistic Liturgy at 12 noon.

MONDAY & TUESDAY, Aug. 27-28—NCCB/USCC Budget & Finance Committee meeting, Washington, D.C.



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'Healthy Baby Month' is result of action by St. Thomas parishioners

by Mary Ann Wyand

What sort of hospitality do we as a society extend to our weakest, most defenseless members?

That question was the gist of a homily delivered by Father Clifford Vogelsang, pastor of St. Thomas Aquinas Church, last year in response to alarming news reports about the rising infant mortality rate in Indianapolis.

"For the third straight year," Philip McBrien, St. Thomas Aquinas parish administrator of religious education, told *The Criterion*, "we have had the highest rate of infant mortality among blacks and among the highest overall infant mortality rate in the nation."

In the homily, McBrien said, Father Vogelsang first discussed Abraham's hospitality to three visitors, who turned out to be manifestations of God. Then he com-

pared Abraham's concern for others to an apparent lack of concern about the current infant mortality situation in the city.

"It was basically a prophetic outlook," McBrien said. "He talked about how officials are building up the city but not addressing basic health care for needy segments of the population. He said the infant mortality situation betrays a fundamental lack of sensitivity to important life issues in the city."

Concerned parishioners immediately responded to Father Vogelsang's homily by asking "How can we help?" Due to widespread parish concern, the St. Thomas Aquinas Peace Education Committee drafted a letter that decried the city's growing infant mortality statistics. Five hundred parishioners signed the July 27, 1989 letter.

Committee members then sent copies to Mayor William Hudnut, City-County Council members, Marion County Health Department director Frank Johnson,

former Indiana State Health Commissioner Woodrow Myers, other city and county officials, and pastors of Catholic parishes in Marion County.

Peace Education Committee members next drafted a proclamation calling for a "Healthy Baby Weekend" in 1989 and asked Archbishop Edward T. O'Meara for his endorsement. Then they began working with city officials. The Indianapolis Campaign for Healthy Babies, and the Church Federation of Greater Indianapolis to arrange an event that would call attention to the critical need for additional health education and improved prenatal and infant care targeted at low-income residents.

The proclamation noted that "poor coordination among responsible agencies and insufficient citizen action" were responsible for the crisis. Further, it designated Sept. 16-17 of last year as "Healthy Baby Weekend" and suggested that

'Healthy Baby' events

Aug. 29—Mayor's Declaration of "Healthy Baby Month," 11:30 a.m. to 12:30 p.m. Circle, with birthday cake and ice cream to mark the first anniversary of the Indianapolis Campaign for Healthy Babies and the birthdays of several high-risk infants.

Sept. 15—Inter-Faith Breakfast, 7:45 a.m. to 11 a.m., Indiana Roof Ballroom, featuring panel discussions on problems of infant mortality, medical causes, effects on families, community solutions, and suggested methods for church participation.

Sept. 22—Family Track Day, 10 a.m. to 2 p.m., IU/PUI Track and Field Stadium, with celebrity guests and competitions for family members of all ages. (Donation or gift of new or used baby clothing.)

churches, synagogues, temples and other communities of faith in the city observe this two-day observance.

As part of the event, the proclamation urged "all responsible community organizations speak in unison to request serious coordinated efforts among all agencies to save the lives of our children by providing thorough and accessible prenatal and infant care."

Members of these faith communities were also challenged to do their part to help expectant mothers gain understanding of and access to existing prenatal and infant care services provided by government agencies.

That weekend observance led to further planning for a 1990 program with Deputy Mayor Paul Parker-Sawyers and both Gary Miller and Andrea Sauer, the administrative director of the Indianapolis Campaign for Healthy Babies.

As a result, Mayor Hudnut will declare September as "Healthy Baby Month" and Sept. 14-16 as "Healthy Baby Weekend" during an 11:30 a.m. celebration Aug. 29 at the Circle in downtown Indianapolis.

"It is hoped that there will be daily notices or awareness spots on television and radio regarding greater citizen awareness of infant mortality that will help to educate people," McBrien said. "This has universal approval among local Muslims, Jews and Christians and has become an ecumenical planning effort on the part of representatives of the Catholic, Episcopal, Methodist, Lutheran, Presbyterian, American Baptist, United Church of Christ, and Disciples of Christ churches."

A variety of healthy baby observances are scheduled throughout the month, McBrien said, "right before the City-County Council adopts its budget."

McBrien and Ray Breyer, executive director of the Whitewater Valley Presbytery, are continuing their involvement in the campaign as members of a sub-committee that is studying resources for implementation of healthy baby programming and services.

The overwhelming success of this community campaign, McBrien said, is due to the fact that Father Vogelsang's stirring homily expressed concern about society's weakest, most defenseless members and identified an important life issue that people would respond to with commitment and enthusiasm.

CSS' outreach program touches lives of many

by Catholic Social Service Staff

The outreach program of Indianapolis Catholic Social Services is designed to provide in-home counseling services to people who have difficulty reaching service locations. The program targets low income persons and families who are facing multiple problems.

The outreach workers are both social workers and counselors. They may assist their clients through an economic crisis followed by ongoing counseling to resolve personal or family problems. The work may vary from serving as an advocate with

a utility company to teaching parenting skills. It's a job that demands patience, flexibility and compassion.

Currently the program has only two staff members. Jan Link and John Moore are trained and experienced counselors with a strong sense of calling to the work they do. They have a vast territory since their clients can be anywhere in Indianapolis and Marion County. They see a diverse clientele including the elderly, handicapped, single parents, or whole families—people who can't get out or who lack the resources for transportation or childcare which would enable them to go where services are provided—or even those

who are simply fearful of going to helping agencies.

The program is funded by United Way and the archdiocese, and is dependent on their continued support.

Both Link and Moore spend half their time in a parish setting where, besides seeing outreach clients, they are available for counseling to parishioners and people in the surrounding community. Additionally, they work with parish priests and staff to identify needs and address problems in the immediate community.

Link is located at St. Philip Neri parish on the near eastside of Indianapolis. She co-leads a group of Adult Survivors of Childhood Sexual Abuse and formerly helped form a grief ministry team.

Moore is located at St. Joan of Arc on the near northside. He has been working this summer with the Neighborhood Youth Outreach program at St. Joan and is planning part of its group growth program for this fall. He succeeds Lillian Jones, now retired.

The bringing together of community and parish is considered central to the social ministry of the church.

One of the difficulties which the program recognizes is that the targeted clientele are often those least able to seek help in the first place. They often are people who feel society has forgotten them and have given up hope. Sometimes the veil of shame keeps them from seeking help.

The outreach program plans to increase its referral base by networking with other organizations. It currently is the only program that sends fully-trained professional counselors into homes to deal with personal and family problems. By networking with other organizations the program hopes to help more of these persons who often fall through the cracks of the system of helping agencies.

Providence Sisters to formally open new Providence Center

The Sisters of Providence will welcome the public to an open house Sunday, Sept. 9, from 11 a.m. to 3 p.m., to formally open the new Providence Center at St. Mary of the Woods.

A special prayer service to bless the center is planned to begin at 2 p.m. on that day.

The center is designed to offer an environment of hospitality where visitors and pilgrims may share the history and tradition of the Sisters of Providence and of St. Mary of the Woods College, according to Providence Sister Rita Ann Roethel, director of the center.

A focal point of the center is the Shrine of Our Lady of Providence, Queen of the Home. The first activity scheduled there is the novena to Our Lady of Providence in November. Since 1925 St. Mary of the Woods has been the American headquarters for devotion to Our Lady of Providence.

The center, which also houses a heritage museum with rotating displays, a gift shop and conference room, is connected to the Blessed Sacrament Chapel and the Church of the Immaculate Conception on one side and the O'Shaughnessy Dining Room on the other.

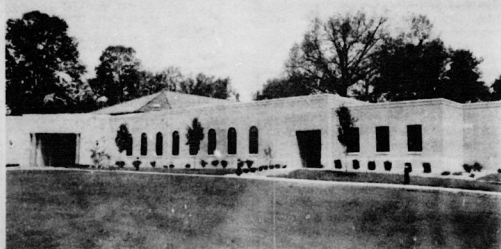
The dining room, open to the public for Sunday brunch as well as for banquets and parties, has also been renovated as part of the construction project that began in January 1989.

A lobby area and a new kitchen have been built to service the dining room and the Providence Center. Both are air conditioned and accessible to the handicapped.

"With the construction of the Providence Center, we have an instrument through which to share our rich spirituality and tradition with our friends and neighbors, our families and benefactors," said Providence Sister Nancy Nolan, general superior of the congregation.

"We anticipate that the Providence Center will provide a facility for the Sisters of Providence as well as for St. Mary of the Woods College to welcome people to our campus," Sister Nancy said.

Although Sept. 9 will mark the official welcome for the public, the center was ready for use in time for July events celebrating the sesquicentennial of the Sisters of Providence in America.



PROVIDENCE CENTER—Front outside view of the new Providence Center at St. Mary of the Woods.

Orientation for new teachers held

by Margaret Nelson

"A distinctly Catholic school has an atmosphere of care and respect among students and staff. Each child is treated as an individual human being, made in the image and likeness of God, regardless of his/her abilities, background, or personal problems."

This paragraph was included in the materials given to 60 new teachers who will begin teaching in archdiocesan schools this fall.

The Aug. 16 New Teacher Orientation at the Catholic Center included a Mass and lunch together, as well as sessions on Catholic identity, employment benefits, curricular issues, ways to use the Resource Center, the mentor program, archdiocesan structure and contact persons, final evaluation and prayers.

The new teachers were given materials that defined characteristics and interests of

children by grade level and by cognitive, affective and psychomotor domains. Specific ways for teachers to positively handle these qualities were spelled out.

Teachers received information on individualizing approaches, special management techniques, ways to recognize and assist children with learning disabilities, and strategies for meeting the needs of handicapped students.

"How parents can help" materials define ways parents can help the students at home: provide varied experiences, spend time with them, give them responsibilities, provide opportunities for work and play, establish a warm atmosphere, offer praise for school efforts, visit the school and cooperate with the staff, keep children in good health, and expect respect from them.

New administrators, including school principals and administrators of religious education, attended an all-day training session at the Catholic Center on Aug. 14.

Commentary

THE BOTTOM LINE

Praise for caretakers, the unsung champions

by Antoinette Bosco

If a tally is ever made of the unsung heroes of this world, my vote would go to the caretakers—the women and men who find themselves in the position of having to care for a sick or disabled spouse or relative.

I have met many of these people over the years and it amazes me to see the extent of their dedication. In effect their lives have been put on hold. Every decision they make, every task they take on, every break they



try to get for themselves revolves around the needs of that person they care for.

My older sister Rosemary is one of these caretakers I so very much admire and respect. Her husband is a Parkinson's disease victim, stricken about 15 years ago. In the past several years he has been severely incapacitated between the disease itself and the effects of the medication he must take for it. At times he has hallucinations, imagining that strange people are in the house, sometimes stealing from him. Very often, he is incontinent.

Two years ago Rosemary had to retire from her job, reducing her much-needed income, to take on the full-time care of her husband. Her caring is non-stop work and it is tedious, with truly nothing comforting about it after all these years.

About all she does for herself is go to an occasional concert and now and then sit at the piano and play a bit. What sustains her is her faith and, fortunately, her church—where she is an extraordinary minister—is only two blocks away.

She broke down a bit recently, and anyone with any empathy at all for her, knowing the position she has been in for so many years, would understand why. While massaging her husband's feet with an ointment, she lightheartedly said, "Boy, aren't you lucky you married me. Who else would do this?" Clearly, as if the Parkinson's had disappeared for a moment, he responded, "Who asked you anyway?"

I talked with her by phone about it, and she was crying. "Is it too much to ask for a little appreciation?" she asked. "No, Rose," I told her. And I wondered, why are caretakers taken so much for granted, why are others so insensitive to what they go through?

And then she showed her marvelous character. "I didn't ask for this kind of life, but Ann, he didn't ask for his Parkinson's, either." She could understand that in his lucid moments he must feel the pain, the dismay, the embarrassment, the loss of pride, all the elements that sustain healthy people. And I felt the terrible trap she is in, for they are both prisoners of an unasked for, an undeserved pain.

I think we should at least give a word of praise to the caregivers, and a handclasp of empathy to the dependent, disabled one.



My sister and her husband—like all the caretakers and the dependent ones for whom they put their daily lives on the line—carry a very heavy burden. Those of us who are not in that difficult position should now and then send a word of appreciation their way. It takes courageous people to face this daily life of quiet desperation, and that is why I call them heroic. As we know, the stuff of heroes has always boiled down to one major quality of character—courage.

TO TALK OF MANY THINGS

Illogical conclusions are made about celibacy

by Dale Francis

The sad revelation of priests who have broken the law of celibacy has led to some illogical conclusions. There have been those who say that this is clearly an indication of the failure of the rule of celibacy and that the Catholic Church should learn from this and do away with celibacy.

This is an illogical conclusion. The fact that there are priests who break the rule of celibacy no more invalidates celibacy than does the fact that there are husbands who cheat on their wives and have affairs with other women invalidate marriage.

What is involved is basically the same, a violation of chastity by those pledged to chastity, whether in the celibate or married state. It is sad when it happens but it is illogical when it does happen to



insist the fault is not in the individual but in the rule he broke.

Some say that celibacy places a great burden on those who come under its rule. Chastity within marriage is different, they say, since it allows sexual union of husbands and wives. But the rule of chastity applies to all who are unmarried and requires of those who are married a fidelity to their partners.

One of the arguments against celibacy is that an individual who has received, he believes, a vocation to the priesthood, may not have received a vocation to the celibate life. This is another illogical rationalization. Since the priesthood requires—and has since the 11th century—that the rule of celibacy be accepted, there is obviously not a true vocation unless it includes acceptance of the rule of celibacy.

The rule of celibacy is not a surprise to any Catholic priests. Every priest who has been ordained has understood he was called on to faithfully practice chastity in the celibate state.

I am saddened to learn of priests who

have broken the vow of celibacy, as I am saddened by husbands and wives who break their vow of chastity by unfaithfulness in marriage. I was totally surprised that Archbishop Eugene Marino could be involved in a situation that brought his resignation. I have known Archbishop Marino, worked with him while he was an auxiliary bishop in Washington and I edited the archdiocesan newspaper. I was greatly impressed by his intelligence, his quiet manner, his total dedication to the church and to the people. I know nothing of the circumstances that brought him to such an unhappy situation. I am not less his friend but I can only think of what has happened as a great tragedy.

I was not surprised at all at those who immediately surmised to blame it all on the rule of celibacy and to call for an end to it. They were almost all those who had already broken the rule of celibacy to attempt marriage.

One of the most vocal was a priest who, before he left the priesthood, told me that there was really no problem

because priests in the Eastern Rites and the Orthodox Church were allowed to marry. He seemed surprised, although he was and is a man who writes about the church, when I told him that this wasn't true at all. Married men are ordained in these rites and in the Orthodox Church but the ordained priest may not marry. The idea that priests may marry does not exist in the church and has not existed. This is why those priests who left the active priesthood to marry and now wish to be returned to the active priesthood are pursuing an impossible cause. To allow this would be validating the right of priests to marry.

Celibacy is the rule that all priests accept when they accept ordination. We are living in a time of sexual laxity. This may explain why some priests fall into the mortal sin of pederasty and fornication but it is no excuse. Instead of talking about doing away with the rule, we should be calling for courageous and determined proclamation of the moral necessity of fidelity to the rule of chastity on the part of all.

THE HUMAN SIDE

Some social changes influence priesthood statistics

by Fr. Eugene Henrick

A month never passes without someone asking me why the church isn't getting more priests. The statistics seem to point toward one explanation in particular. We don't have the delivery systems we once had.

Let's begin with immigrants—yesterday's and today's. In an earlier time, when the church in the United States was an immigrant church, Catholics ranked at the bottom of society in terms of status. They looked to the priesthood and its education to help them cope with society.

The priesthood represented a way of moving up in society and was a reflection of deeply devoted immigrant piety. Immigrants might have been poor, but no one could take their religion away from them. The priesthood was a reason to hold your head high.

The new immigrant is more educated and self-assured. But while devoted to the priesthood, most new immigrant groups do not feel that having a son or daughter in religious life is the honor it once was.



Another social system that has changed is family life. Solid family life was responsible for producing priests. But pressures on modern family life, and the pace of life in general, adversely affect the family piety needed to foster a priestly vocation.

Then there is the Catholic school system in which most priests were educated in the past. There are now half the number of Catholic schools there once were.

School sisters and religious brothers who were models for a vocation are less visible, as are the daily reminders Catholic school children once received of the liturgical year, feast days and the meaning of Mass and confession.

Although religious education classes do an excellent job in places where there are no Catholic schools, their effectiveness in producing vocations has yet to be proven.

The presence—or absence—of younger priests in the church represents yet another factor influencing vocations.

Most young priests would not regard themselves as a delivery system for vocations, but they are. Their first assignments usually find them in charge of youth groups. Often their youthful

ideals attract young people to the religious life.

At present we are ordaining an older group of men—men who, as would be expected, don't always have the enthusiasm younger priests would have for spending long hours with youth groups.

But the social system that has changed most is our cultural values system and its very idea of work as a vocation.

Once it was an honor to be an economics professor at a university. But today, big companies can offer an economist twice or triple the money a university can, along with a team of workers and benefits no university can offer.

Robert Bellah tells us that devotion to a particular kind of work and regard for it as a vocation have been reversed: It doesn't matter what work you do as long as it provides a good living.

Many people are dedicated to their work, but such dedication is less common. Some say the reason is that we have fragmented work too greatly. A person may work on only a little part of a project, never really seeing the end product of the effort.

Whatever the case, it is less common to view work as a vocation—to pursue work

that is a vocation—and this takes a toll on priestly vocations.

Changes in many other systems also affect vocations. The sooner we understand all these shifts in society and their implications, the sooner we will be able to identify the delivery systems needed to again produce vocations to the priesthood or religious life.

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To the Editor

Only one valid Catholic position

For the past year Carol LeMasters has attempted to sell her viewpoint to the public, via the secular and religious press, that there is more than one valid Catholic position on abortion. Her statements in her latest letter, "Church Teaching on the Abortion Issue," in the Aug. 10 *Criterion*, are cleverly crafted, but inaccurate.

She says that abortion is not an infallible teaching, because "for a teaching to be infallible, it must always have been taught by the church and the church's position on abortion has always been mixed." At the time of Christ, abortion and infanticide were widely practiced throughout the Roman Empire. In the Didache (composed before 80 A.D.), the ancient church admonished the faithful, "You shall not procure abortions. You shall not destroy a newborn child." From that time on the church's position has never changed. That unwavering stance surely satisfies Carol LeMasters' own definition of infallibility.

Next she states, "Nor is the church's teaching based on the belief that the fetus is a person, for there is no such teaching." Here is what Pope Paul VI had to say about the beginning of a human being: "From the time that the ovum is fertilized, a life is begun which is neither that of the father nor of the mother; it is rather the life of a new human being with his own growth."

If that isn't enough, let's examine the church's infallible teaching on the Immaculate Conception. According to that doctrine Mary was conceived without the stain of original sin. Since sin has primarily to do with the soul, Mary must have been endowed with a soul at the moment of her conception. If Mary, a human being, was ensouled at conception, it seems reasonable to believe that all human beings are ensouled at conception rather than at birth.

LeMasters also said that the trend for clergy to denounce pro-choice Catholic politicians is also new. The practice of the clergy criticizing Catholic politicians may be new (doubtful) in America, but it is an old and honored Catholic tradition. Thomas More challenged King Henry VIII over the issue of divorce and was beheaded.

LeMasters then jumps to conscience which, she says, "must be obeyed even when in conflict with church teaching." She conveniently overlooks the fact that Catholics are obligated to educate their

consciences according to Catholic doctrine. Such careful cultivation would minimize conflict between conscience and creed. Pope Paul VI had this to say about conscience: "... the conscience itself of Christians must be taught that there are norms that are absolute, which bind in every case on all people."

Next she uses a few words from the public statements of Archbishop Rembert Weakland of Milwaukee to bolster her claim that there is more than one valid Catholic abortion stance. But Archbishop Weakland has publicly denied that he has any problem with the church's position on abortion and has said that he wholeheartedly supports it. There is only one Catholic position on abortion: Human life begins at conception; abortion is the killing of a human being—period.

Finally, LeMasters states that dissenters "may be the most loyal Catholics of all." Well, maybe, in time. Like Saul, though, they shouldn't be surprised if they are first thrown from their horses before they see the light.

George Zwickl

Indianapolis

Stand firm on abortion teaching

In her letter in the Aug. 10 issue, "Church's Teaching on Abortion Issue," Carol LeMasters put forth her belief that since the Catholic Church has not held one single belief on abortion since its inception, all Catholics should be allowed to hold separate beliefs and still remain Catholics. While this position is no doubt in strict accord with the dogma of today's New Age/"feel good" elite, it is intellectually dishonest.

The church's position on abortion is not easy. It is not convenient. But it is right. As abortions continue to kill millions of unborn, and physically and psychologically scar millions of women each year, the church has no choice but to stand firm on this teaching.

No one is forced to follow the teachings of the church, only those who wish to call themselves Catholic. One of the primary reasons thousands of people join the church each year is because our beliefs are derived from ages of learned theological thought, not political expedience.

Ben Jackson

Columbus

LIGHT ONE CANDLE

Hope is contagious

by Fr. John Catoir
Director, The Christophers

Here is my favorite quote from Pope John Paul II: "If we look only at ourselves, with our own limitations and sins, we quickly give way to sadness and discouragement. But if we keep our eyes fixed on the Lord, then our hearts are filled with hope. . . . We cannot live without hope. We have to have some purpose in life, some meaning to our existence. We have to aspire to something. Without hope we begin to die." (Message to the Youth of America, delivered in Los Angeles, Sept. 14, 1989)

Hope is an inner power which gives us "confident assurance that what we hope for will come to pass" (Hebrews 11:1). Starting with the promise of heaven, this is good news indeed.

Having a purpose in life can help stabilize a person in all kinds of circumstances. Without a sense of direction, it becomes so easy to sink into self-pity. Those who have a sense of mission usually find the courage to carry on.

J. Copeland Gray lost his sight at the age of 60. It took time before he found his



purpose, but he surely did. He decided that, instead of brooding, he would make a positive contribution to the world. He began visiting a veterans hospital in Buffalo with the goal of giving as much hope as he could to the lonely patients. Going from ward to ward, he persuaded the men to channel their energies constructively and count their blessings.

This very act of seeing himself as a healer instead of a victim made all the difference. His life became a joyful adventure and his good example gave the vets the boost they needed. Many began to become healers themselves.

"You help yourself when you reach out to help others," said Gray. He grew in self-confidence, forgetting about his disability. "I know I've done a good job when they ask me to come again."

What J. Copeland Gray learned was that little acts of kindness done for others can awaken life-giving hope in them. Hope is contagious. No wonder the Lord said, "Let your light shine in the sight of all, so that seeing your good works, they may give praise to your Father in heaven" (Matt. 5:16).

(For a free copy of the *Christopher New Notes*, "The Fruits of Hope," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)
(Father Catoir's "Christopher Close-Up" can be seen each Sunday at 6:30 a.m. on WISH, Channel 8 in Indianapolis.)

Still more on dress codes for church

Hurrah for Alice Price! I was in the process of writing to support her stand against dress codes in church when her well-worded retort appeared in the Aug. 10 issue of *The Criterion*.

Bernadette Elsbeger's letter ("Is Friendship With Jesus One Way?" July 20 issue) was interesting. She seems to confuse outward appearance with an inner state. Jesus is "hurt" if we don't wear the proper clothing. How such a conclusion can be made in the light of the Gospels is beyond me. To whom did Jesus gravitate? The "good news" tells us that the common people, lepers, and other outcasts enjoyed his company far more than those in high places—who, I'm sure, were wearing the fashions of the day.

Don Backe's letter ("Mass Is More than Visiting a Friend," Aug. 3 issue) gives us a good definition of God and, I'm sure, most Catholic Christians would agree with his statement. So Don, what's your point? Is it your contention that if Alice Price wears jeans to church she denies these truths? Must we all dress to your standards in order to be considered an equal? Also, why does referring to Jesus as friend bother you? Jesus calls me friend (Jn. 15:14-15). Can I call him less?

The irony of all this is that Don, Bernadette, and others of their persuasion also are the one who are shaking their heads and lamenting the decrease in Mass attendance. They've overlooked the fact that Alice is in church and praising God.

I have a suggestion to anyone who is tempted to gaze around church and make snap judgments based on dress. It might be

better for you to spend some time considering the state of your own soul. Who knows, in the eyes of God you may be the most unworthy of all—spit-shined shoes, \$300 suit and all.

Joe Proctor

New Albany

Debate on church clothes is petty

I'm really growing weary with all this debate on what to wear to church. Don't we sound petty? Do we go to Mass so we can look around to find someone to criticize for their clothing? If someone feels more comfortable, physically or emotionally, dressing for the formal banquet that the Mass is, fine. But if someone feels more prayerful in jeans, fine too. If we go to Mass and click our tongues and wag our heads at anyone not dressed as we are, what does that make us?

I know how to solve all of this. We should wear long robes to cover up; booties just in case someone doesn't approve of our shoes; hoods on the robes to hide our hair which may be too long or too short for someone's liking. Maybe a less expensive way would be just to wear blindfolds. That would keep the ushers busy.

Seriously, if we learned to look at each other as the Christ-bearers we are, we wouldn't care about the wrapping others came in.

Judie Ann Boulware

Indianapolis

(Editor's note: Although we have more letters on the subject of appropriate dress for church, I think we've published enough on that, on both sides of the issue. We will, therefore, move on to other matters.)



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CORNUCOPIA

We're bear-ly able to cope

by Cynthia Dewes

First it was the "Teddy" bear, a harmless enough fellow made of soft plush who invited hugs by day and offered comfort at night. His beady eye seemed to melt in sympathy with his owner's every whim, and his silence was companionable.

Who could've imagined that, from this humble beginning would come a race of creatures who would dominate the world without firing a shot? Or who, in fact, could achieve maximum population without even reproducing themselves?

After Teddy, other stuffed animal models were scarce for a while. There was Felix the cartoon cat, and maybe Little Orphan Annie's dog, Sandy. But then Mickey Mouse and his Disney relations came on the scene and stuffed toys were on the march!

As movies and television thrust certain animals and related beings into celebrity, their replicas came on the market. We had Huckleberry Hound and Yogi Bear and Tweety Bird and Scooby and even Smurfs.

Things got really unreal (?) with the

advent of unicorns and E.T.s and Ali. The numbers of furry-fabric clones grew until their storage became one of the Great Unrecorded Modern Problems of the 20th Century.

Merchandisers invented a miniature hammock made by sickly sweatshop workers in some Oriental country out of 50 cents' worth of string. They called it a "Pet Net" and sold it for \$15.95.

Still other entrepreneurs, probably suffering from an undiagnosed junk fetish, fashioned adjustable-height aluminum poles with random hooks from which they could hang still more of the hapless objects.

Yup, stuffed animals are in, no doubt about it. Almost every child of every economic level has a staggering collection of the critters, as evidenced by their fuzzy dominating presence at garage sales in any neighborhood.

No self-respecting tot is seen without one on TV, in magazine advertisements, or walking along the street. Fond grandparents think no Easter, Christmas, birthday or Arbor Day would be complete unless their darlings have new stuffed oddities to commemorate the occasion.

Cynics may think stuffed animals are overrated toys. After all, they don't cry, talk back, wet, need to be constructed into something else, or even have moving parts (usually). They are—uh—inanimate.

But anyone who has read about Winnie the Pooh knows their true worth. Who

among us have not clasped some furry, loved creature to our racing hearts during the thunderstorms of childhood? Which of us has had the nerve to tempt fate by throwing away the threadbare, missing-eyed carcass of our old talisman, Teddy or Poovey or Woot?

When one of our young sons was under an oxygen tent once, clutching his ratty Augie Doggie, he whimpered, "I'm scared."

"What about Augie Doggie?" we said, trying to comfort him. "He's in there with you."

"I know," he replied. "He's scared too."

Which just about says it all.

vips...



Mr. and Mrs. Donald Joseph Smith of St. James the Greater Parish in Indianapolis will celebrate their 50th Wedding Anniversary at a reception given by their children at 2 p.m. on Saturday, Aug. 25 at Lake Shore Country Club, 4301 Carson Ave. Friends and neighbors are invited to attend. Donald Smith and the former Mildred M. Lime were married Aug. 24, 1940 in St. Anthony Church. They are the parents of five children: Phyllis Cross, Dora Waters, Dorothy Morris, Debra Schone and David. They also have 12 grandchildren and four great-grandchildren.

A Memorial Mass in honor of Indianapolis native Msgr. Philip F. Maxwell, 60, who died after an automobile accident on May 28, will be celebrated by Father Donald Schmidlin at 7:30 p.m. on Monday, Aug. 27 in Little Flower Church, 4720 E. 13th St. Msgr. Maxwell was ordained as a Trappist priest in 1954, and as a priest of the Byzantine Rite during the early 1980s. He served as a seminary professor, chancellor of the Diocese of Monterey, Calif., and head of two marriage tribunals, and was pastor of St. Angela's Catholic Church in Pacific Grove, Calif. at the time of his death. Msgr. Maxwell is survived by a sister, Margaret Ann Vollmer of Indianapolis, four nieces and a nephew. Memorial contributions, to be used for working mothers who can't afford day care, may be made to: Philip Maxwell Endowment Fund for Day-Care Centers, Monterey Diocese, P.O. Box 2048, Monterey, Calif. 93942.

St. Agnes Academy and IU graduate Theresa Bowers recently renewed her

Because of the upcoming holiday on which no mail delivery is made, material for Active List, Check It Out, VIPS and other news items for the issue of Friday, Sept. 7 should be in the Criterion office by Friday, Aug. 31. Send to: The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

commitment as a Samaritan Lay Missioner at a ceremony held at the Medical Mission Sisters' North American headquarters in Philadelphia, Pa. Samaritan Lay Missioners are lay volunteers of the community who usually serve one year in areas with special healing needs. Since August, 1989 Bowers has been Maintenance Supervisor of So Others May Eat, an ecumenical center for the homeless in Washington, D.C.

Congratulations to Dan and Mary Neidlinger of St. Patrick Parish in Terre Haute, who will celebrate their 60th Wedding Anniversary at a family gathering. They are the parents of two sons, Robert of St. Louis, and Larry of Indianapolis. They also have eight grandchildren and two great-grandchildren.

Vickie O. Vaughn has been named as the new principal of Shawe Memorial High School in Madison.

New principals of archdiocesan grade schools who will take up their duties this fall are: Margaret E. Bailey, St. Joan of Arc School, Indianapolis; Tanya A. Magers, St. Malachy School, Brownsburg; Beverly A. McGovern, St. Michael School, Indianapolis; Franciscan Sister Mary O'Brien, St. Lawrence School, Indianapolis; and St. Joseph Sister Josie O'Donnell, St. Ambrose School, Seymour.

Dominican Sister Patricia Benson has been named as the new director of spiritual formation at Beech Grove Benedictine Center. She recently earned a doctorate in theology and spirituality at the Graduate Theological Union in Berkeley, Calif. Sister Patricia's duties will include spiritual leadership, spiritual direction and the presentation of retreats and workshops.

check-it-out...

St. Thomas Aquinas Parish, 46th and 11th Streets, will host a series of Friday presentations by local experts on "Contemporary Issues in the Catholic Church," beginning Friday, Sept. 7. Each program will be presented twice, at 1:30 p.m. and again at 7:30 p.m. The first program on Sept. 7 will be "Believers and Citizens," presented by state legislator John Day. Upcoming programs include: "The Christian Response to Global Change," by Butler professor Dr. Tom Malone, Sept. 21; "Who Are We? The Sociology of U.S. Catholicism," by Purdue sociologist Dr. Jim Davidson, Oct. 5; "Women in Church and Society," by Ellen Healey, Nov. 9; and "How Can I Find Spirituality That Works in Today's Church?," by Benedictine Sister/Priores Mary Margaret Funk, Dec. 7. The series will continue through May, 1991. Season tickets are \$25 per person; individual presentations cost \$4.50. For tickets or information contact: R.J. McBrien, St. Thomas Aquinas Parish, 4625 N. Kenwood, Indianapolis, Ind., 317-253-1461. Add \$1 for postage and handling.



SILVER JUBILIANS—Four Benedictine Sisters from Our Lady of Grace Monastery in Beech Grove prepare to celebrate their 25 years as vowed religious, on Saturday, Sept. 8. They are from left: Sisters Donna Tyffe, program director at Bergamo Center for Lifelong Learning in Dayton, Ohio; Anita Eberle, pastoral associate at St. Matthew Parish, Indianapolis; Carol Falkner, subprioress of the Benedictine community in Beech Grove; and Heidi Marie Krack, teacher at St. Matthew School, Indianapolis.

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- 4) All entries must be accompanied by the name and address of the person submitting the answers.
- 5) In case of a tie, the winner will be picked at random from the winning entries received.

The Solution and Name of the Winning Entry will be Published in two weeks

The Fall Series of Mature Living Seminars on the theme "Challenges in the 1990s" will be held from 10 a.m. to 2 p.m. on Tuesdays, Sept. 11-Oct. 30 in Room 251 of Marian Hall at Marian College, 3200 Gold Spring Road. Topics include: "Learning Through Travel," Sept. 11; "Music: The Language of the Emotions," Sept. 18; "Church of the Future," Sept. 25; "The United States and Russia and the Demise of the Cold War," Oct. 2; "Homelessness," Oct. 9; "Radiation," Oct. 16; "Critical Thinking," Oct. 23; and "The People in the People's Republic of China," Oct. 30. A donation of \$10 for the series, or \$2 per seminar, is appreciated. Pre-registration is not required. Those who wish more information are welcome to call 317-929-0123.

A Garage Sale for the benefit of Mother and Unborn Baby Care Pregnancy Problem Centers will be held at 6115 E. 10th St. in Indianapolis on Thursday, Sept. 6. Donations accepted, but NO CLOTHES, please. Those interested may call Lois Jackson at 317-357-5715 for more details.

Separated, Divorced and Remarried Catholics (SDRC) will sponsor a retreat for separated and divorced persons from 1 p.m. Saturday until 3 p.m. Sunday, Sept. 8-9 at Alverna Retreat Center, 8140 Spring Mill Road. Father Roger Gaudet will direct the retreat, whose theme will be "Relationships... God First." The cost is \$50 for single rooms, \$40 for doubles. To register call the archdiocesan Family Life Office at 317-236-1596 before September 1.

The Indianapolis Chapter of the National Council of Catholic Women (NCCW) will hold its first quarterly meeting on Thursday, Sept. 13 at St. Malachy Parish, 326 N. Green St., Brownsburg. Registration begins at 9:30 a.m.; Father Jim Farrell will be featured speaker at 1 p.m. Those wishing to make luncheon reservations may call Pat Snyder at 317-852-2195 or Joyce Schmitt at 317-539-5173.

In keeping with the spirit of the "Prayer for the Lay Apostles" written by Pope Pius XII and recited at the close of their meetings, members of the Indianapolis Chapter of the National Council of Catholic Women (NCCW) request prayers and financial support for the children of the world. They say: "Our poor are poor, but their poor are destitute." A contribution of \$144.00 will support a Third World child for one year. Please send donations to NCCW treasurer Dorothy Demuth, 5320 Channing Road, Indianapolis, Ind. 46226.

A five-week discussion series on "Strengthening Your Stepfamily" will be sponsored by Separated, Divorced and Remarried Catholics (SDRC), beginning from 6:30 to 9 p.m. on Tuesday, Sept. 18 in the Catholic Center, 1400 N. Meridian St. The cost is \$11.00. For more information call the archdiocesan Family Life Office at 317-236-1596.

The Indiana Association of the Deaf will offer Sign Language Classes beginning the week of September 10 at the IAD office, 445 N. Pennsylvania St., Suite 804. Instruction on all levels will be held for one hour per night for 10 weeks for a tuition fee of \$28 per person or \$48 for two. Day or special classes may also be arranged. Those interested may call 317-632-3947 from 1:30-4 p.m. daily for more information.

A Day for the 4 Rs: Renewal, Recreation, Reflection and Refreshment will be held for IUUPI students from 10 a.m. to 3 p.m. on Saturday, Sept. 15 (and again on Saturday, Dec. 1) at the Newman Center, 1309 W. Michigan St. The cost is \$5. The IUUPI Catholic Newman Center, directed by chaplain Father Adolph Dwenger and associate chaplain Rose Marie Scherschel, offers many social, educational and spiritual opportunities. Among these are the Mid-Week Menu, a hot home-cooked meal for \$2.50, served at 5:30 p.m. every Tuesday, beginning Sept. 4; Mass celebrated each Sunday afternoon at 5:30 p.m.; and participation in the Calk of the Town, Project Home, Bible study, hayrides, retreats, soup kitchen, Thanksgiving basket distribution, and alternative work weeks in Appalachia and on Indian reservations. For information about the Center's activities call 317-632-4378.

Martha Baysinger shares baking gift

by Mary Ann Wyand

Martha Baysinger's cherry pies are heavenly, and her zucchini bread is out of this world too.

St. Mary parishioners at Richmond have come to know and love both the baker and her baking during the past 63 years. Her pies, cakes and breads are popular desserts at parish picnics, pitch-in dinners, spaghetti suppers and bake sales.

"I like to fix casseroles and meatloaf and chicken and dumplings," she said. "I've had Father Rick (Ginther, St. Mary's pastor) over several times to eat. Yesterday I baked zucchini bread, so I took some to the rectory."

Organizers of the annual parish spaghetti dinner appreciate her delectable donations, as do the people who come to the well-attended church fund raiser.

"I always bake pies for St. Mary's spaghetti supper," Baysinger explained. "I generally bake three at a time. Sometimes I bake a cake too because some people like cakes."

The 88-year-old Tell City native said she moved to Richmond in 1927 with her husband Lloyd.

"He was an awful good man," his wife of 59 years recalled. "We never had an argument. We had things come up and we talked them over, but we never got mad at each other. When you get married, you've got to go 50-50 and compromise. It's done out of love."

Martha Baysinger has worshipped at St. Mary Church for more than six decades, and said her faith helped her adjust to the deaths of her husband and sisters.

"I attend Mass every day that I'm able," she said. "Of course, I can't get out in the real bad weather. I say the rosary twice a day, and I pray for the poor souls all the time. They can't help themselves, but you can help them."

The longtime Catholic said she loves her faith and looks to God for inspiration.

"If it wasn't for my faith, I don't think I could get along," she admitted. "It gives you strength and peace."

And at 88, the talented baker likes to keep busy in her tidy kitchen.

"I'm a pinch cook—a pinch of this and a pinch of that!" she said. "I love to cook and bake for somebody that I know will enjoy it."



EXPERT BAKER—Martha Baysinger, member of St. Mary, Richmond, prepares a piece of cherry pie to serve a guest. (Photo by Mary Ann Wyand)

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Sister Maureen

AGE: 46
NATIVE OF: West Long Branch, New Jersey
VOCATION: Service to God
WORK: Nursing incurable cancer patients
PRIOR EXPERIENCE: Insurance broker for a casualty agency.
INTERESTS: Reading, photography, sports, walking, cross stitching and needlework



"For a number of years the thought of entering a religious community would fleetingly cross my mind. The thoughts became more frequent and less fleeting until I had to make a decision... one which I will never regret. It is a beautiful life that I have been called to, a life lived totally for God and one which is fully rewarded by His love."

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If you think you have a religious vocation and would like to know more about our work and community life, why not plan to visit with us. We would be happy to share with you a day from our lives.

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TEACHERS—Paula Howard (left), teacher at Our Lady of the Greenwood, and Mike Jennings, instructor at St. Pius X, Indianapolis, recently participated in a drug prevention training seminar to learn about the Project I-STAR curriculum. The two will be responsible for implementing the program in their schools. I-STAR stands for Indiana Students Taught Awareness and Resistance.

German reunification will mean financial strain for the church

by Ines Pinto Alicia
Catholic News Service

WURZBURG, West Germany—West German dioceses will face a bit of a financial strain in the reunification with East Germany, but an official of the Diocese of Würzburg said he was optimistic that reunification will go smoothly.

"Certainly, some of our projects will have to be put on hold, but there are no problems that can't be resolved," said Adolph Bauer, finance director for the diocese.

"Perhaps a building that was scheduled to be built in West Germany in five years will not be for another 10 years, but the pastoral challenge for the church in East Germany is more important than the financial questions."

Bauer said some of the financial load will be picked up by East Germans in 1991, when they will be required to start paying the *kirchensteuer*, a church tax West Germans have paid since 1919.

Constitutionally guaranteed, the *kirchensteuer* constitutes 8-9 percent of each West German's income tax bill. The only

people not required to pay the tax are people earning below a certain income or people who have left the church.

Gerhard Eck, a Catholic and tax attorney, said some people have left the church so that they do not have to pay the church tax. But he said the majority of Germans are willing to pay the tax because they feel it is important to be able to celebrate marriages, baptisms and funerals in churches and to contribute to many of the church's projects—that despite low regular church attendance, about 25 percent, in most of the country.

The tax collection is divided among Catholic dioceses, Protestant churches and Jewish synagogues, depending on the number of members each has.

Bauer said Catholics, numbering more than 26 million in West Germany, brought the West German Catholic Church 6.2 billion marks (U.S. \$4.1 billion).

Bauer said he expects East Germans to welcome the church tax once they understand the importance of many of the church's projects and the need to build up the church there.

East Germans did not have the tax, but donated money to their churches. The steady income from a tax, Bauer said, is the only way the church can plan for much-needed projects, such as building and maintaining churches, kindergartens and hospitals, paying salaries for additional employees and buying religious materials.

"It is always important to help Third World projects, but the most important project for the German bishops for the next few years is to build up the East German Catholic Church," Bauer said.

August 24, 1990

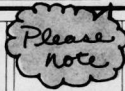
The Criterion

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A pilgrimage to Medjugorje, with side trips to historic cities in Western Yugoslavia, and a tour of Assisi/Rome is planned for early November 1990.

The pilgrimage will depart Indianapolis International airport on November 5, returning to Indianapolis on November 15.

Round trip, per person, will be \$1,650 based on two persons per room occupancy. Fare includes air and ground transportation, hotel accommodations, breakfast and dinner each day, along with English speaking guides.

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Doctor invents game based on Scripture

by Chris Kissell
Catholic News Service

ST. PAUL, Minn.—Dr. Kevin Peterson probably would not tell patients to read two pages of Scripture and call him in the morning.

But entrepreneur Kevin Peterson said a dose of the Bible might be just what the doctor ordered for the people he is trying to reach with his trivia game, *ScriptWit*.

More than 200 copies of his board game, which is designed to test a player's knowledge of the Scriptures, have been sold since it hit some Twin Cities bookstores in December.

"I was trying to memorize the Scriptures one day, so I was using visual aids," Peterson said. "It really helped me. I thought about it, and I saw a real need and value for this kind of thing in people's lives."

Anyone, regardless of scriptural knowledge or age, can play, he said.

"We have a five-level handicap system, so people who don't know much about the Scriptures don't have to feel intimidated by experts," he said. "It also has that visual element, which makes it appealing to kids."

ScriptWit encourages memorization because it forces players to recall passages and numbers of chapters and verses from memory. It has visual clues, such as a palm tree to represent psalms.

One hundred scriptural verses used in the game were chosen for specific reasons, Peterson said, "verses that I see as being most valuable to people in their everyday lives."

"Maybe a couple days after they play the game they'll be having a bad day," he said, "and they'll think back to one of the Scriptures they learned to calm themselves."

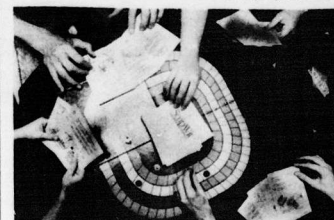
Although he said he was happy with sales so far, Peterson said he would like to see the game's popularity grow. He recently attended the Christian booksellers' convention in Denver in an effort to get more outlets.

"The game is available at nine bookstores, but they're small independents," he said.

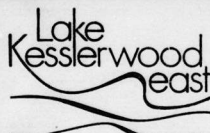
Money isn't everything, he said.

"The thing I like is that it's more than just fun," the doctor said. "It's meaningful, and that makes me proud."

More information about *ScriptWit*, which sells for \$19.95, can be obtained from Wit Games at (612) 378-1916.



SCRIPTURE GAME—*ScriptWit*, a board game created by a Minnesota doctor, is based on knowledge of passages from the Bible. (CNS photo by J. Michael Fitzgerald, Catholic Bulletin)



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CRS pulls out of Liberia after man cuffed to agent is shot

by Kate Pipkin
Catholic News Service

BALTIMORE—Catholic Relief Services pulled out of Liberia after its acting representative was detained and a man handcuffed to him was shot dead.

"CRS left after what happened to me," Jacques Montourou told *The Catholic Review*, archdiocesan newspaper of Baltimore, where CRS is headquartered. "It's become too dangerous to work."

Meanwhile, new reports from Liberia said that Archbishop Romeo Panciroli, Vatican pro-nuncio to Liberia, was among 57 foreign nationals evacuated by U.S. Marines Aug. 13. The reports were later confirmed and Archbishop Panciroli returned to Rome last week.

Montourou, whose normal assignment is Haiti, had been in Liberia three months. He was evacuated from Liberia Aug. 4. He returned to Haiti Aug. 14.

A few days before being evacuated, Montourou was seized by Prince Yormie Johnson, leader of one of Liberia's two rebel factions. He was handcuffed to a Liberian man he later identified as a Johnson political adviser. Johnson accused the man of profiting from rice sales.

After calling the man a traitor Johnson shot him several times, while still handcuffed to Montourou.

There is "no respect for life" among either rebel fighters or government soldiers, Montourou said. Shooting a human being, to them, is the same as "shooting a pig."

The CRS representative said that after the killing, Prince Johnson told him to go tell the Western ambassadors about it.

Montourou said that the Red Cross and a group of young physicians working in Liberia, in addition to Catholic Relief Services, have left the country.

In the meantime, he said, Liberian residents were dying by the thousands.

"Food production has stopped, and there are no imports," said Montourou. "The second greatest need is medical care."

On Aug. 11, doctors evacuated St. Joseph's Catholic Hospital in the capital, Monrovia, after rebel fighters

threatened to seize patients linked with beleaguered President Samuel Doe. The hospital had been one of only two left open in the city.

Montourou said the situation in Liberia had produced many refugees, and relief agencies would make them their top priority when they returned to the country. However, he said there was no time set for CRS' return.



LIBERIAN SHOOTING—Jacques Montourou (right), Catholic Relief Services' acting representative in Liberia, stands handcuffed to a man who has just been shot by Liberian rebel leader Prince Yormie Johnson (left) Aug. 3

"When safety permits, we'll go in," he said. "There is no neutrality. Everyone thinks, 'If you're not one of us, you're against us.'"

Foreign nationals evacuated by the Marines expressed similar feelings.

"We were frightened of being accused of being rebel sympathizers by the government," said Jeanette Carter, a lecturer in anthropology at the University of Liberia in Monrovia.

A pool report from journalists aboard the USS Saipan, an amphibious assault ship in a U.S. naval flotilla lying off the Liberian coast, said Archbishop Panciroli and Manuel de Luna, the Spanish ambassador, were among the 57 foreign nationals evacuated. After his return to Rome, Archbishop Panciroli met with Pope John Paul II.

outside Monrovia. Seconds later the man was shot again and killed. Montourou was later evacuated from Liberia and CRS withdrew its employees from the country following the incident. (CNS photo from Wide World)

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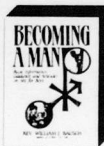
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Catholic educators are optimistic about new Wisconsin choice law

by Carl Eiert
Catholic News Service

WASHINGTON—As schools open for another year, Catholic educators are viewing optimistically a new Wisconsin law permitting low-income Milwaukee parents to choose at taxpayers' expense a private, non-sectarian school for their children.

Mercy Sister Lourdes Sheehan, secretary of the U.S. bishops' Department of Education, said the law is helpful in recognizing that parents "are the first and foremost trainers of their children."

If the law "inspires public schools to improve," added Sister Catherine T. McNamee, president of the National Catholic Educational Association, "the church might not have to pour as many resources into inner-city schools."

Both nuns see the movement in Wisconsin as a possible first step to a time when aid will go directly to parents so they might choose either religiously affiliated or other private schools.

More than 2 million students will return to Catholic schools in the United States this fall. Last year there were some 1.9 million students in Catholic elementary schools with an additional 600,000 in Catholic high schools.

The Milwaukee Parental Choice Program, as the Wisconsin law is called, was passed by the state lawmakers in March after being introduced by State Rep.

Students in Catholic Schools



Over 2 million children will return to U.S. Catholic schools this fall. Last year's attendance:

ELEMENTARY SCHOOLS	HIGH SCHOOLS
1,985,936	630,667

SOURCE: The Official Catholic Directory, 1990 edition

Photo: Jeffrey High

©1990 CNS Graphics

BACK TO SCHOOL—School doors have opened again. Last year more than 2.6 million children attended U.S. Catholic schools. (CNS graphic)

Annette Williams, who was critical of public education in Milwaukee's inner city.

Williams' four children attended Urban Day School in Milwaukee, one of the 10

private schools in the city that applied for eligibility under the legislation.

Urban Day School was started by parents more than 20 years ago when St.

Benedict the Moor and other schools were closed by the Archdiocese of Milwaukee.

Two other eligible Milwaukee schools have similar histories: Harnabee Community School was once St. Elizabeth's, and Bruce-Guadalupe Community School formerly was Holy Trinity and Our Lady of Guadalupe.

In a court challenge to the law, a county circuit judge in Madison upheld it as constitutional. Groups opposing the law have promised to appeal, arguing that public spending on private schools is unconstitutional.

Sister Catherine, a Sister of St. Joseph of Carondelet, cited studies showing students in Catholic schools "scoring significantly and consistently higher in reading, math and science" than those in public schools, and with lower drop-out rates.

Public educators oppose choice programs for parents because of the fear of brain drain. The secular argument for school choice is that the free market will improve public schools by providing them with competition.

Sister Lourdes said she hoped that soon lawmakers would recognize the right of all parents to choose their children's schools and that "religious institutions ought to be open to that provision."

She said that before the Wisconsin law—seen as the most far-reaching of all proposals—13 states had adopted some type of choice plan, and Oregon voters are to decide on one soon.

Child care legislation pending in Congress would provide certificates for parents to use in any institution they select," she said.

"As a country, we might be moving in that direction—of religious groups being the provider," Sister Lourdes said. "High on my agenda is getting parents of Catholic children involved in the choice debate."

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The Sunday Readings

Sunday, August 26, 1990

Isaiah 22:15, 19-23 — Romans 11:33-36 — Matthew 16:13-20

by Fr. O'wen F. Campion

The Book of Isaiah is the source of this weekend's first scriptural reading. There are three sections in the Book of Isaiah. This reading is from the first, and oldest, section. Isaiah the prophet himself was the author of this section. The others were composed by other writers at later times who wished to apply Isaiah's teachings to events of their days.



Apparently Isaiah was not only very well educated, but a man with considerable access to the royal court. That hardly is to say that he used his gifts in writing to flatter the king. On the contrary, he denounced the king's accommodation of paganism and sinfulness, and he warned that such flirtations with wickedness would cost the kingdom dearly. In fact, it did. Babylon eventually overtook the kingdom, ended the royal dynasty, and took the survivors as hostages to Babylon.

Not only did Isaiah criticize the king, but the king's advisers as well. In this weekend's reading, he calls for a new chief steward, or prime minister, or head of the royal household. That figure represented the king and he exercised the royal authority in the king's name.

The reading is a parallel to the Gospel reading for this liturgy.

St. Paul's Epistle to the Romans supplies this liturgy with its second reading. It is an uncompromising exclamation, delightfully written by Paul after he had insisted in earlier verses that God's salvation, through and in Jesus, was unlimited, and that it is offered every human who humbly seeks it, Jew and Gentile alike.

Pluralism was a reality in the ancient Roman Empire, but hardly the occasion for tolerance. Certain religions, such as Judaism for a while, were allowed. But that was a political compromise. If the Jews would be docile beneath Roman domination, then they could practice their religion

freely. Obviously, those professing the Roman religion, with its increasing divinization of the emperor, were in the preferred status of society. In the midst of all this, St. Paul assured the Christian Romans that God loved them despite their ethnic or religious origins. It was a novel, and a refreshing, statement to hear in those days.

St. Matthew's Gospel provides this liturgy with its third reading. It is an important part of the Gospel. Gathered with the apostles at a place in the very north and east of the Holy Land, where the Jordan is hardly a stream, Jesus asks them what others see in him. Perhaps the discussion arose since the place was a Roman shrine to Pan. The answer came that some, such as King Herod, feared he was John the Baptist returned to life, or the prophet Elijah, predicted to come to life again by the prophet Malachi.

Finally Jesus asked Peter directly, "Who do you think that I am?" In a magnificent expression of faith, Peter replied that he believed that Jesus is the Christ, the anointed, the Son of the living God. Jesus answered that such faith is from God. Then he told Peter that he would give him the keys to the kingdom.

High representatives of kings in those days wore the ceremonial keys to their master's houses. Peter thereafter would represent the Lord as his first viceroys and spokesman.

Then Jesus conferred the name "Peter," saying upon this "rock" he would build his church.

We who speak English lose the power of the Lord's statement since "Peter" and "rock" are so dissimilar in our language. The connection between the two is instantly apparent in the Romance languages. For example, in Italian, it is "Pietro" and "pietra"; in French, "Pierre" and "pierre"; in Portuguese, "Pedro" and "pedra"; and in Spanish, "Pedro" and "piedra".

The message is clear. The church rests upon the rock of Peter's faith.

Reflection

For weeks the church, through its Liturgies of the Word, has presented us with images of Jesus, the healer and the

powerful. He is the Jesus who used all the imagery and technique of parables to communicate with people, so that they could understand the saving words of revelation. It is a series of Gospel lessons following the great liturgical season of Easter, when the church so splendidly in its liturgies extols the majesty and glory of the Risen Lord. It has been an appealing image to ponder.

Now the question surfaces, "Is this Jesus of Nazareth a figure lost long ago in history? Or is he with us still?" Emphatically and deliberately this weekend, the church tells us that Jesus lives with us. He dwells in the church as we see the church. Peter is set forth as the great voice of faith, and he is the rock upon which the church stands. It is by no mere coincidence of history. Jesus himself so established Peter's role.

In an age unfriendly to any authority, the place of Peter in the church, and

indeed the place of the church itself in religion or in society, can seem to some to be an intrusion or presumptuous. The authority of the church to teach, to gather us in a meaningful community, and to worship with the sacraments the great acts of worship, comes from the Lord. It is real. Another aspect of the church, however, overlooked even by those distrustful of its authority, is that it makes the Lord present among us, all of us, everywhere. To us all, the church extends the salvation effected by Jesus and celebrated by St. Paul.

The church does not impose itself upon us, or upon our lives. It is God's gift. The place of Peter is not vague. He is the representative of God, in his own day and later through his successors, the bishops of Rome. His place, and that of his successors, have preserved for us the gift of the church, and in that gift, our touch with the word and the grace of Jesus.



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MY JOURNEY TO GOD
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You Gotta...

Let's see... the recipe says to slowly melt the butter in a sauce pan...

I cut two pats from the stick and dropped them in the aluminum pan. As I turned the electric burner on "low" then up to "medium low," I reminisced about cooking on my old gas stove with a heat source that you can actually see.

The doorbell rang, so I switched the knob back down to "low" and went to answer the door. It was a parish council friend, who stopped by to discuss last week's meeting. I stepped outside.

It was a beautiful summer evening, not quite dark, a perfect time to linger on the porch. The fireflies were fitting around the yard getting ready to light up the dusk. My daughter was blowing bubbles with a plastic wand, then watching as they popped on the ground one by one.

My friend was saying that we have an independent-minded parish and we don't always have to follow pastoral guidelines and procedures exactly the way...

I acknowledged that I am very concerned about following rules and regulations. That approach seems logical and less likely to result in conflict. I always seem to be the council member who feels compelled to lobby for further research or greater compliance with policies. But I realize that sometimes creates friction, which is exactly what I like to avoid.

That's when I remembered the butter. Dashing inside into a dense cloud, I debated whether to take the batteries out of the smoke alarm. Instead, I carried the blackened pan out to the porch and

poured its acrid contents on the soil next to a hausta pan. Maybe it would turn into mulch, enriching the dirt as it soaked in. Or maybe it would kill a few weeds.

My friend suggested that I relax a little bit more during meetings and try not to worry about some of those rules. Every parish is unique, she said, and council members have to be flexible.

All of the lightning bugs must have flown away in search of fresher air. I was still holding the hot pan, wondering if it would ever come clean again. Perhaps scouring powder...

The conversation seemed to falter, and the inside of my head felt smoky too. We said goodnight.

Maybe she's right, I thought later as I scrubbed the pan. Am I too rigid? Am I being too loyal to the system, too obedient to my conscience? Suddenly I recalled a hamburger chain's slick advertising campaign about breaking rules. Then I remembered that the company was investigated for possible violations of child labor law.

Why do we make rules anyway? Probably because they have valid reasons, like fending off total anarchy. For that matter, I wondered, why use recipes when you can buy "fast food" instead?

Oh well. If that clever advertising slogan is true, then I guess I'll just have to adjust to the reality that, "Sometimes you gotta break the rules." But in the future I'd better be careful not to burn the pan.

—by Mary Ann Wyand

(Mary Ann Wyand works for The Criterion as an assistant editor.)

Entertainment

VIEWING WITH ARNOLD

'Presumed Innocent' is as basic as they come

by James W. Arnold

Stripped of all its elaborate insider legal procedures and the undeniable attractions of in-and-out-of-courtroom melodrama, "Presumed Innocent" as basic as they come: a tale about a beautiful, mysterious woman, a good-bad girl that everyone loves and hates.

In the case of Scott Turow's 1987 best-seller, now summer hit movie, that would be Carolyn Polhemus, gorgeous and sexy feminist nightmare. She has not only achieved a sizzling career as a prosecutor (and potentially much more), she's done it the old-fashioned way, by seducing many of the males she met on all rungs of the ladder.

Of course, Carolyn has paid dearly for being brainy, lovely and amoral. She is dead, brutally, a victim of what appears to be a bloody rape-murder (which neither reader nor viewer ever "sees"). The surface question is whodunit. But the underlying message is it could have been lots of people. Women like Carolyn break too many rules, want too much, and they always end up in the morgue.

Since the novel has been devoured by an estimated 10 million readers, its outlines are likely to be familiar. Narrator Rusty Sabich is perhaps the best and surely the cleanest prosecutor in a fictional urban county. A contented thirtyish husband and father, he has made only one obvious moral mistake: falling into an obsessive dead-end affair with Carolyn. Ironies multiply: he's put in charge of finding her killer, and the evidence points to him. Then he's indicted and put on trial—the prosecutor is prosecuted.

The film, with Harrison Ford as Sabich, is basically loyal, and also a quality production, crafted by veteran director Alan Pakula ("Sophie's Choice") and adaptation specialist Frank Pierson ("In Country"). But like most good novels, it loses much in translation, particularly the rich political, legal and human detail that is writer-lawyer Turow's strength. The essentials survive, but with reduced subtlety and originality.

Seen as a movie, "Innocent" clearly has much in common with "Fatal Attraction" as a morality play about the strength of the marriage bond and the risks of forbidden lust. (The career woman again is the villain.) The focus this time is less on suspense and direct action, much more on the introspective hero's psychology and agonies of conscience.

Like a Graham Greene protagonist, Rusty knows the affair is morally reprehensible, but can't help himself. Indeed, Carolyn discards him. But despite being saturated with guilt, he persists, lovesick and humiliated.

The sex scenes are fewer (than in "Fatal Attraction"), but it doesn't lower the heat much. Ford's cool, almost inhibited style is neutralized by Greta Scacchi's scorching yet silky sensuality (as Carolyn). In any case, moviemakers can't resist exploiting the difference between print and film, which allows them to show voyeuristically what a novelist suggests in a few provocative words.

Scacchi's blonde Carolyn is close to a straight version of Faye Dunaway's success-oriented TV exec in "Network." Like her, she talks business even during sex. She also coolly breaks off the relationship when Rusty indicates he's not ambitious enough to go after his boss's job. Carolyn recalls the venerable tradition of movie femme fatales, and especially of mystery women who are



COURTROOM DRAMA—Actor Raul Julia (left) as lawyer Sandy Stern confers with his client, Rusty Sabich (Harrison Ford), and Sabich's wife (Bonnie Bedelia) during the trial in which Sabich is accused of murdering a beautiful colleague in "Presumed Innocent." The film was adapted from a best-selling novel. Due to rough language and scenes of an adulterous relationship, the U.S. Catholic Conference classification is A-IV—adults, with reservations. (CNS photo from Warner Bros.)

slain in the first act (so to speak) and seen only in flashback (the classic is "Laura").

The plot also shares components with "No Way Out" (dead girlfriend, hero investigating himself) and "Jagged Edge" (since whether Rusty is actually guilty is a major plot question). Like most of these precedents, "Innocent" is also built around steamy sexual events, which makes for some frankly lurid court testimony. That's another pop-movie tradition, dating back to "Anatomy of a Murder."

The point is that "Innocent" has lost a bit of what made it unique. It's a talkier than most courtroom dramas, with few "movie" moments. Most of its tension comes in nicely acted character confrontations in superbly realistic sets or locations—court, home or office.

Few of these are what you'd expect—confrontations with obvious enemies, like the sleazy, politically ambitious prosecutor (Joe Grifasi) or the hack corner "Painless" Kumagai (Sab Shimono). In fact, these "bad guys" are easily disposed of. Evil, both book and film seem to suggest wisely, comes from flawed but otherwise good people, pursuing, salvaging, defending their dreams.

Brian Dennehy, as embattled district attorney Raymond Horgan, is especially deft at suggesting this paradox. Raul Julia, as Rusty's elegant Hispanic attorney, and

Paul Winfield, as a feisty liberal judge with a past, also have some outstanding scenes, and Bonnie Bedelia plays her familiar sensitive, betrayed wife with almost palpable pain.

In the middle of an action movie summer, "Innocent's" attention to character and ambiguity is less a drawback than it might be otherwise. It suggests, unlike most movies about the law, that true justice, in life and in our own elaborate legal system, is beyond the power of humans to achieve.

Challenging moral-legal drama, with serious but not fatal drop-off from novel; no violence but heavy street language, sexual situations; satisfactory for adults.

USCC classification: A-IV, adults, with reservations.

Recent USCC Film Classifications

Bye Bye Blues A-II
Taking Care of Business A-III
The Two Jakes A-III

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

Highly praised 'Mother Teresa' to be shown Wed.

by Henry Herz
Catholic News Service

The much-awarded, highly praised 1986 theatrical documentary, "Mother Teresa," is being rebroadcast Wednesday, Aug. 29, 9-10:30 p.m. on PBS.

The program airs during the week of Mother Teresa's retirement as head of the Missionaries of Charity, the religious order she founded in Calcutta in 1950. Produced and directed by Ann and Jeanette Petrie, the documentary is the definitive film portrait of this woman who has won the admiration and respect of the world for her work on behalf of "the poorest of the poor."

Included is a biographical summary of Mother Teresa's life from her birth in Yugoslavia in 1910 to her receiving the Nobel Peace Prize in 1979. The major portion of the film, however, is devoted to showing her labors of love and gaining some insight into her spiritual motivation.

Filmed in 10 countries over a period of five years, the production follows Mother Teresa's journey's into the world's worst trouble spots from war-torn Beirut to the impoverished South Bronx. It also affords a look at the work of her Missionaries of Charity at some of their more than 320 centers around the world.

Narrated by Sir Richard Attenborough, the documentary pays fitting tribute to a person whose message of the sanctity of life transcends all political, social and religious boundaries.

"I Know My First Name Is Steven," NBC, Aug. 26-27

The fact-based story of a kidnapped child and his traumatic reunion with his family seven years later is recounted in "I Know My First Name Is Steven," a two-part miniseries being rebroadcast Sunday and Monday, Aug. 26 and 27, 9-11 p.m. both nights on NBC.

The dramatization begins in 1972 with the kidnapping of Steven Stayner, a 7-year-old California youth. His abductor is Ken Parnell (Arlis Howard), a veteran sex offender who gradually convinces the child that his father is dead and that the court has made Parnell the boy's legal guardian.

During the first two hours, much of the story revolves around the tragic effects of Steven's abduction on his parents (Cindy Pickett and John Ashton) and four siblings. Thankfully, there are only a few off-screen indications of Parnell's sexual molestation of the child as they keep one step ahead of the authorities over the next seven years.

Though hardened by his abnormal experiences, Steven hates what Parnell has done to him and, at age 14, he determines to rescue a 5-year-old who has fallen into Parnell's clutches. At program's end, the two youths flee for their lives, down a highway in the middle of the night, fearful that each headlights might be Parnell's car.

The second evening begins with the police finding the two youths, Steven's arrest and Steven's reunion with his family. Ashamed of his forced sexual relations with his abductor, Steven tries to deny they ever happened.

When he finally agrees to testify in court, Parnell is convicted and sentenced to less than two years behind bars. In an afterward, viewers are reassured that California has since strengthened its punishment for such offenders.

Directed by Larry Elikann, this tragic story is four hours of unrelieved pain. Elikann's direction is less than subtle, relying on such bits of characterization as having the bad guys always puffing away on noxious cigarettes, the stark and sensitive performance of Corin Nemesis as the teen-aged Steven trying to find some way to make up for his lost years.

The adult actors, however, all give one-note performances. Howard's hard-core pervert is a bundle of pent-up menace. Pickett as the mother exudes long-suffering forbearance and Ashton, in the role of the weak father, has little to do but look terribly unhappy.

Though there is nothing sexually titillating in these four hours, the dramatization lacks subtlety in its treatment of Steven's mixed-up morals when he returns to the bosom of his family. His clean-cut brother gives him a condom and sends him out on a date with an "older woman," and before the story's conclusion Steven has impregnated the clean-cut young girl who befriended him.

The result is somewhat dreary adult fare that goes on much too long with what can only be described as diminishing returns.

TV Programs of Note

Sunday, Aug. 26, 7-8 p.m. (ABC) "Life Goes On." In this rebroadcast of the series premiere episode, the Thatcher family faces a number of challenges, not the least that of Corky, their 18-year-old son with Down syndrome, who has become a freshman in a "normal" high school. Solid family fare.

Sunday, Aug. 26, 9-11 p.m. (ABC) "The Betty Ford Story." Rebroadcast of a 1987 production about the former first lady and her devastating dependency on alcohol and prescription drugs, her family's struggle to confront these addictions and her ultimate triumph over substance abuse. For all the youngest members of the family.

Sunday, Aug. 26, 9-11 p.m. (CBS) "Fatal Judgment." Rebroadcast of a fact-based drama about a licensed practical nurse (Patty Duke) who is indicted and tried for murder after a terminal patient dies from large morphine doses that the patient's doctor denies authorizing. Murky moral issues for interested adult viewers.

Tuesday, Aug. 28, 9-10 p.m. (PBS) "Politics: The New Black Power." Examining how a growing number of black politicians have achieved positions of leadership around the country, how they have maintained their political status and how they are exercising it is a program written and directed by Washington Post reporter Juan Williams.

Wednesday, Aug. 29, 8:30-9 p.m. (PBS) "Hello Moscow with Huell Howser." From footage shot entirely with a hand-held camera, this special captures ordinary people and places in the Soviet capital, recording Muscovites speaking candidly about their country in a manner that was unthinkable just a few years ago.

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

QUESTION CORNER

Abortions to escape parental wrath

by Fr. John Dietzen

Q A recent conversation I had with a young Catholic girl disturbed me greatly. The subject was abortion.

The young woman expressed that, while she knew abortion was "morally wrong," if she ever became pregnant, or if any of her friends became pregnant, she would choose (recommend) abortion.

When I asked this college-bound woman why, she responded, "Because my parents would kill me or make me feel so bad I would want to kill myself."

Her parents happen to be very active supporters of the pro-life movement. This made me stop and wonder how many other young women faced with similar circumstances are recommending or having abortions, knowing the religious consequence, to escape the wrath or heartbroken reaction of their parents.

No unmarried young woman looks forward to facing her parents and saying, "I'm pregnant!"

The agony, the fear, the mortification must be terrible for both parties.

But mistakes in life do happen and we as Catholics are taught love and forgiveness. I hope these women have faith in that and that their parents can find the strength to love by that rule. Every life is a gift from God. If not for that young woman, then perhaps for some very deserving and loving couples awaiting adoption.

Pro-life support should begin at home, not surely by encouraging sexual activity but to discourage hypocrisy and, more importantly, save lives. Maybe everyone else knows this. But I had to say it. (Pennsylvania)



A Everyone else does not know it. What you have said needs saying more than you know. Thanks for writing.

Q Many months ago, you answered some queries regarding precedence and procedure for receiving Communion by concelebrating priests at Mass.

I just finished my annual retreat. The procedures were so various that a big discussion concerning these Masses developed. Since I made a reference to your column to the other priests, I was to seek a copy from you. Would you let us know what the rule is on this and other matters of concelebration? (Pennsylvania)

A In the brief answer to which you refer, I simply quoted the procedure outlined in the General Instruction on

the Roman Missal, which is of course in the front of the Sacramentary.

As in other celebrations of the Eucharist, many options are possible; the basic procedures and guidelines for concelebrated Masses, however, are in the General Instruction, Nos. 153-208.

The various possible responses to your question are a little lengthy, but you will find them there, along with other information about concelebration.

(A free brochure outlining Catholic prayer, beliefs and precepts is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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

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FAMILY TALK

How to get 'in' with the teens at school

by Dr. James and Mary Kenny

Dear Dr. Kenny: I'll be starting a new high school in the fall. I hate it. Kids my age are so cliquish, so groupy. I don't want to be a loner like I was last time I moved. I want to be "in," one of the girls. How do I break the ice and get in? (Indiana)

Answer: You are so right. If only parents knew how close and tight teens are with each other they would not take every grumpy teen mood so personally. Parents would realize that they are no longer the center of their teen's world. Other teens are.

Teens band together. They are loyal to each other, much more so than adults. Most would never narc on another, even if they disliked the person.

Teens are generous to one another, exchanging clothing, even jewelry. They remember one another's birthdays with costly gifts.

And they form tight groups. After receiving your question, I asked my "Sassy Six," a group of teen-age girls, what to say. They responded by outlining the six different groups or classes of teens at our high school.

The "preppies" are going to college. They study some, dress nicely and even occasionally act nice to outsiders.

The "snobs" won't say hi to anyone. They are snooty, often lazy and generally rich.

The "jocks" are athletes who hang out together, partly because they are always practicing for some sport.

The "hoods" are scum. They drink, do drugs, act tough and steal your stuff. They frequently wear ratty clothes. Cross them and you may get in a fight.

The "nerds" are kind of dopey. They are harmless, a little bit weird and often play up to teachers.

The "nodes" are nothings. You hardly seem to notice them. If you aren't in any other group you might be a "node."

The "Sassy Six" went on to give me three suggestions for getting "in."

1. Act like the group you want to belong to. Do what they do. If you want to be a "preppie," study and join the extra-curricular clubs. If you want to be a "jock," go out for sports.

2. Be a clown. Everyone likes to laugh. If you are funny you don't threaten anyone and they will let you hang around.

3. Find a friend who is "in" and who shares your interests. Have her to your house for an overnight. Get some pizza and a video. She may invite you to go with the group next time.

There you have it from my experts. Good luck.
(Reader questions on family living or child care to be answered in print are invited. Address questions: The Kennys, 219 W. Harrison St., Bensenville, Ill. 47978.)

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The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List at no charge. Please keep them brief, listing event, sponsor, date, time and location. 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.

August 24

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

☆☆

A Mass for Singles will be celebrated by Father Heany at 6:30 p.m. in St. Lawrence Parish chapel, 4650 N. Shadeland Ave., followed by dinner out. Call 317-895-8520 for details.

☆☆

The Medjugorje Network will present a free program by St. Louis talk-radio host Tootie Cooksey and Dolores Dial at 7:30 p.m. at St. Monica Parish, 6131 N. Michigan Rd.

August 24-26

Catholic Adults Reaching Out (CARO) will camp at Rancho Frassane, Brown Co. Meet at

CYO Center 6:30 p.m. Bring own bedding and sports equipment. \$15 cost. Call Kathy 317-357-3288.

August 25

A Community Fair will be held from 8 a.m.-4 p.m. at St. Bernadette Parish, 4800 Fletcher Ave. 15-20 booths offering crafts, rummage sale, white elephants.

☆☆

The annual Picnic at Mount St. Francis will be held at 11 a.m. Chicken or ham dinner with dumplings, awards, beer garden, booths, children's rides.

☆☆

The Indianapolis Deaneys Catechetical Day on "Forming Communities of Compassion" will be held from 9 a.m.-1:05 p.m. at St. Andrew Parish hall, Indianapolis. Call 317-236-1433.

☆☆

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

☆☆

The Ladies Auxiliary, Court # 97 of the Knights of Peter Claver will sponsor a Charity Garage Sale from 8 a.m.-2 p.m. at St. Peter Claver Center parking lot, 3110 Sutherland Ave.

August 25-26

St. Lawrence Parish, 542 Walnut St., Lawrenceburg will hold its Church Festival from 3-12 p.m. Sat. and from 11 a.m.-9 p.m. Sun. German bergaden Sat., chicken and roast beef dinners Sun. Games, booths, raffles.

☆☆

August 26
St. Barnabas Parish, 8300 Rahke and, will celebrate its 25th Anniversary with 12 noon Mass, picnic and celebration.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 9 a.m.; St. Barnabas, 8300 Rahke 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.

☆☆

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

☆☆

Secular Franciscans of the Sacred Heart Fraternity will meet at 3 p.m. in Sacred Heart chapel, 1530 Union St. Social follows.

August 27

Nigerian Dominican Father Heany Enwere will speak on "Word and Sacraments-Any Big

Deal?" at 7 p.m. in St. Joan of Arc basement parish center, 4217 Central Ave. Call 317-283-5508.

August 28

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

☆☆

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

August 31

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-8:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆

A free Outdoor Music Festival featuring Charles Gardner and six East Deaneys music groups will be held from 6-11 p.m. at Little Flower Parish, 4720 E. 13th St. Food booths available.

September 1

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

☆☆

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

☆☆

Fatima devotions and a FIRE chapter meeting follow 8 a.m. Mass in St. Nicholas Church, Sunman.

☆☆

Catholic Adults Reaching Out (CARO) will attend WENS networks. Meet at 7:30 p.m. at St. Mary Church Center, 901 Dr. Martin Luther King Jr. St. Bring lawn chair.

September 2

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 9 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan

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of Arc, 42nd and Central, 10:30 a.m.; Holy Name, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

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

☆☆

A Natural Family Planning Class will be held from 9 a.m.-12 noon in Room B-17 of St. Louis School, Batesville. \$15 fee. Call 812-934-3338 or 812-934-4054 for reservations.

Bingos:

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

Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C Council 6138, 695 Pushville Rd., Johnson Co., 7 p.m., food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; Philip parish hall, 3 p.m.; St. Roch, 3:30 p.m.

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Fatima retreat
houseSeptember/
October

Sept. 9 (Su) - Family Perspectives Program (new program). "Mesmerizing Messages and Media Madness." Dr. William Steele, Marriage and Family Therapist. Registration 3:30 p.m.; closure, 6:30 p.m. Cost: \$10 per person; \$15 per couple. Non-refundable deposit, \$5.00. Program includes presentations, discussion and dessert.

Sept. 12 (W) - Leisure Day. "Creating a Hardy Family." Dr. William Steele, Marriage and Family Therapist. Cost: Adults, \$10; children \$3. Non-refundable deposit, \$5. Child care provided.

Sept. 14-16 - Engaged Encounter Weekend For registration and information contact: Mark and Marilyn Braun 317-849-7529

Sept. 20 (Th) - Over 50 Day. "Wake Up and Live." Father John Maug. Cost: \$10; non-refundable deposits, \$5.

Sept. 21-23 - Women's Serenity Retreat. Especially designed for those whose lives have been affected by alcohol. For information and registration call 317-255-8135

Sept. 28-30 - Women's Serenity Retreat. See information above.

Oct. 14 (Su) - Family Perspectives Program (new program). "Balancing the Challenge of Today's Fast-Paced Family." Dr. William Steele, Marriage and Family Therapist. Registration: 3:30 p.m.; closure, 6:30 p.m. Cost: \$10 per person; \$15 per couple. Non-refundable deposit, \$5. Program includes presentation, discussion and dessert.

Oct. 16 (T) - Leisure Day. "Prayer in the Race of Life." Sister Diane Jamison, OSF. Cost: Adults, \$10; children, \$3. Non-refundable deposit, \$5. Child care provided.

Oct. 26-28 - Women's Weekend Retreat. "Praying the Seasons of My Life." Sister Diane Jamison, OSF. Father John Doctor, OFM. Cost: \$85; non-refundable deposit, \$25.

Oct. 30 (T) - Over 50 Day. "Changes in the Church Since Vatican II." Father James Byrne. Cost: \$10; non-refundable deposit, \$5.

Pre-registration and deposit required.

Call: 317-545-7681 or write:

5353 East 56th Street, Indianapolis, Indiana 46226

Pro-life directors hear report on P.R. efforts

by Carl Eifert
Catholic News Service

WASHINGTON—Some 150 diocesan pro-life coordinators gathered in San Francisco in mid-August for their annual meeting and to hear a presentation by public relations experts hired by the U.S. bishops to promote the Catholic position on abortion.

Although at least \$3 million is to be spent on the effort, Vincentian Father John Gouldrick, executive director of the bishops' Committee on Pro-Life Activities, said "campaign" was the wrong word to use.

Father Gouldrick spoke to Catholic News Service in a phone interview Aug. 14 just before an impromptu press conference to dispel erroneous reports that 200 bishops were meeting secretly to get their first look at the public relations effort.

No bishops were attending the meeting, he said, other than Cardinal John J. O'Connor of New York, chairman of the bishops' pro-life committee, who celebrated an opening Mass and gave the keynote address.

Diocesan directors have been holding closed meetings for about 15 years, Father Gouldrick said, and the news media had "never taken interest before."

"No major announcement will come out of this" meeting, he said.

No text of Cardinal O'Connor's remarks was available, Father Gouldrick said. But he said the purpose of the cardinal's talk was "to support people working in the field and to encourage them to continue education on the issue" of respect for human life at all stages.

Cardinal O'Connor, he said, emphasized the diocesan directors "to unify" and told them that "prayer was fundamental to the church's pro-life mission."

Father Gouldrick said the directors met privately so that they could raise questions and deliberate without having to think what they said might be "broadcast all over the country by the media."

He said proposals were being developed by the public relations firm of Hill and Knowlton using survey data developed by the Wirthlin Group, a politically connected polling firm.

"Anything that's done will have to be in conjunction with the Committee on Pro-Life Activities. The bishops have to review it and that hasn't been done," he said.

"We're seeking consultation from professionals on how we can better communicate our message" of respect for life, he said.

Work being done by the two firms, Father Gouldrick said, would be "part of our public information program outlined in the Pastoral Plan for Pro-Life Activities of 1985. This is a way of strengthening our public information program."

"Campaign" was always the wrong word," he said.

Representatives of Wirthlin and Hill and Knowlton were making a presentation to the diocesan directors, he said, just as they had for state Catholic conference directors who met recently in Sun River, Ore.

Father Gouldrick said the presentation included some of the firms' research findings, including those showing that most persons who label themselves "pro-choice" on abortion "really move into pro-life" when questioned.

Such people say "no" to using abortion for sex selection, career reasons or avoiding single parenthood, he said.

The researchers also found misperceptions about abortion, he said. One finding was that some 30 percent of people believe abortions number fewer than 100,000 a year

when in reality some 4,000 are performed daily or more than 1.5 million annually.

Most people believe, too, that rape accounts for many abortions when actually the figure is less than 1 percent.

Also addressing the diocesan directors, Father Gouldrick said, were Mary Cunningham Agee and Frances Hogan.

Agee, once a prominent businesswoman, told of the network she formed to help college and professional women retain their anonymity after becoming pregnant by finding them ways of having their babies and keeping their careers.

Hogan is a Boston attorney who has started Women

Affirming Life, a small group of professional women who will speak out for life and against abortion, he said.

Mgr. Robert Lynch, general secretary of the National Conference of Catholic Bishops, told the Knights of Columbus at their annual convention in San Antonio the previous week that "we must have the finest state-of-the-art communications professionalism at our disposal" in the battle over abortion.

The Knights gave the bishops \$3 million for the public relations effort, and pledged \$1 million in in-kind services for the campaign.

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Committee studies stand on food and water for patients

by Catholic News Service

WASHINGTON—Diocesan pro-life coordinators, meeting in San Francisco, were told Aug. 15 that a new U.S. bishops' task force had been set up to study the problem of nutrition and hygiene for unconscious patients.

Vincentian Father John Gouldrick, executive director of the bishops' Committee for Pro-Life Activities, said three members of the pro-life committee and three from the Committee on Doctrine would develop a position and present it to the Administrative Committee of the National Conference of Catholic Bishops.

Task force members from the pro-life committee are Bishops James T. McHugh of Camden, N.J., and Donald W. Trautman of Erie, Pa., and Auxiliary Bishop Edward J. O'Donnell of St. Louis. Those from the doctrine committee are Archbishop William J. Levada of Portland, Ore., Bishop Raymond W. Lessard of Savannah, Ga., and retired Bishop Michael J. Murphy of Erie.

Father Gouldrick told Catholic News Service Aug. 16 that it was not yet known whether the Administrative Committee would recommend that the bishops at their upcoming general meeting in November consider any position proposed by the task force.

Father Gouldrick said he and Richard Doerflinger, associate director for policy in the Secretariat for Pro-Life Activities, presented to the coordinators ethical and public policy considerations of keeping such patients alive.

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Youth News and Views

Strive to excel rather than win

by Paul Whalen

To all those people in this world who are sometimes fortunate enough to be labeled "coach," I would like to share some thoughts regarding winning versus the teaching of excellence.

First, let us remember that our most important product is our children. All our hopes for the future are centered around their lives. Their attitude, their vision, and their dreams will map the course of the world to come.

However, their attitude, vision and dreams are not God-given constants but rather dynamic variables that are either nourished or contaminated through learning, experience and growth.

Within these most delicate minds and energetic bodies lie the well-being of the free world. I firmly believe that, and therefore question whether our actions as coaches are in concert with our dreams.

The problem as I see it involves an ambiguity in the word "winner." Many people, particularly in sports, equate winning and excellence. They are not the same. Those who strive for excellence are definitely winners, while those who search only for winning may not be winners at all.

Winning is a transient moment, and in team sports, often outside our control. Therefore, the pursuit of winning makes a poor cornerstone for life. I believe it teaches our children to judge themselves by what others think of them.

Excellence, on the other hand, is dependable, lasting, and very much within our control. Excellence can be achieved by every child because it is simply the result of improving oneself, either mentally or physically, from one point in time to another. It is not a measure of superiority, or inferiority, to others. Rather, it is a self-growth in quality, a transcendence from where we began.

The pursuit of excellence, in and of itself, is an ideal foundation for all of life's challenges. It breeds self accomplishment and therefore self esteem, while forgoing the pressure and frustration of "winning." It yields, perhaps even perpetuates, a passion for quality rather than an "at any cost" mentality. I believe there is no substitute for excellence—not even success.

We all have a desire to win and a love for excellence. The question is where does the balance lie and which of the two are we emphasizing to our children.

I will be the first to admit that my own ego enjoys very much that fleeting moment of success. So much so that I often have to remind myself to reward progress and praise growth in quality. I personally have to be very deliberate with my teaching and coaching because, frankly, as a child I was never taught the difference between excellence and winning. Hopefully, when our students become teachers, excellence will be the measure and winning will be merely a consequence.

We speak of "burn-out" in our children. We don't know what causes it and are probably unable to really define it. I believe it comes from being obsessed with winning. If winning is the goal, then only winning can satisfy us. Excellence, however, is an ever-growing process whereby the person achieving it is nurtured by it.

Victims of the "winning" mentality are often so competitive that they are threatened by the success of others. But those who pursue quality are invigorated when they find it in others because they genuinely appreciate the energy and form of the work itself.

We cannot let our children become fixed on the results of the game, when instead they should be focused on the sort of quality and effort that will always produce positive results.

Remember the old adage "For when the One Great Scorer comes to write against your name, He writes, not that you won or lost, but how you played the game."

Teach kids to play the game as hard and as smart as they can. If they do that, they are winners!

I've coached my share of teams that, if measured by wins, were fiascos. But when measured by growth, excellence, intensity, the will to prepare, and self esteem, those same teams were—in this coach's heart, huge successes.

Sadly, the pursuit of winning and the associated frustrations may even be key catalysts in teen-age suicide.

Winning is not the gift. The gift is the ability to participate, to prepare, to grow and to excel—not in the eyes of others—but in our own selves.

We must teach our children that excellence, not the scoreboard, is our goal and that it is not the "will to win" but the will to study and prepare that is meaningful.

In the final analysis, the minimum we must do is protect the self esteem of God's children. Beyond that, our goal should be to highlight the great value of each life we touch. If, when those children leave us, they feel better about



DOUBLE DRIBBLE—Dan Capozella of Dover, Ohio, avoids a puddle while practicing his basketball skills in preparation for a game. (CNS photo by John Fesler)

themselves then they are winners and we can truly call ourselves "coach."

(Paul Whalen is a member of St. Malachy Church in Brownsburg. He has 12 years of experience as a coach.)

Harp melody earns top honors for Alissa Stephens

A unique harp rendition of "First Abesque" by St. Lawrence parishioner Alissa Stephens of Indianapolis won best act of show honors during the Catholic Youth Organization's 37th annual Talent Contest Aug. 12 at the Garfield Park Amphitheater.

"Alissa played beautifully," Jerry Ross, CYO assistant director, said laud. "She was an excellent performer."

Other top honors went to Jonita Hale from St. Joan of Arc Parish in Indianapolis in the vocal category, to Renee Peters from St. Mark Parish in Indianapolis in the instrumental division, and to St. Barnabas parishioner Bridget Williams of Indianapolis in the variety and dance competitions.

Jonita chose the popular song "Wind Beneath My Wings" for her winning

performance, while Renee played "A Ragtime Melody" for her selection. Bridget performed in both the variety and dance categories, earning the first place award for original choreography to the song "Puttin' On the Ritz." She also danced to "Yankee Doodle Dandy."

Second-place honors went to Dan Klingler from the Catholic Community of Columbus, who sang "Music of the Night" in the vocal division, and to Matt Holton from St. Christopher Parish in Speedway for his performance of "Just for the Funk of It" in the instrumental category. Jennifer McGinnis of St. Rose of Lima Parish in Franklin won a third-place award for "Ready Teddy" in the variety and dance competitions.

Dan also competed in the instrumental

division with a piano rendition of "Fantasia in D Minor."

Another top award went to Melanie Canatsey from St. Mary Parish in Danville, who won a third-place award for her vocal performance of "On My Own." She is a former best act of show winner.

St. Jude parishioner Jennifer Weddle of Indianapolis finished in third place in the dance and variety judging for her creative interpretation of "Starlight Express."

Other talented performers who braved inclement weather to compete in the popular CYO competition included St. Luke parishioners Kristen Wilson and Sean Thacker of Indianapolis, who opened the show with a variety rendition of "Magic Moments."

Perhaps the most appropriate act of the sometimes rainy evening was an instrumental performance of "Raindrops Keep Falling On My Head" by Jim Salomon and Ben Yanto of St. Monica Parish in Indianapolis. Jim also played "Classy Rag" in a solo performance.

St. Roch Parish in Indianapolis was well represented by Katie Hoff, who sang "Evergreen." Kim Ratliff, who performed

"Turtle Rhapsody," and Heather Breen, who also sang "On My Own."

Holy Name parishioner Jennifer Clayton of Beech Grove chose to dance to "I Hope I Can Get It" while St. Monica parishioner Angel Tobias performed "Sonatina in G."

Duets included Wendy Gerber and Melanie Canatsey of St. Mary Parish in Danville, who sang "Bosom Buddies," and Mike Farris, Jr. and Craig Wilhoit from St. Rose of Lima Parish in Franklin, who played "Fade To Black."

St. Mark parishioners Missy Mapes and Katrina Corbin danced together to the rock song "Poison," and Missy also sang "Wind Beneath My Wings" in a solo vocal performance.

Amy Harpenau performed for the Catholic Community of Columbus chose "Concerto #7 in G" for her instrumental performance which closed the show.

Ross said the contest judges labored over their decisions because so many contestants presented such high-quality performances in the three categories.

"It was fun to see the high school kids who have worked so long and so hard putting their acts together do well on the stage," he said. "It was one of the finest talent shows in recent years."



RUNNERS—Hoosier teen-agers join track star Jim Ryan, an Olympic silver medalist, as he and four other runners carry torches bearing the Great Commission flame around Monument Circle Aug. 15 as part of the Indianapolis 1990 opening ceremonies.



SINGERS—Wearing costumes that represented a variety of nations and cultures, teen-agers raise their arms and voices in song Aug. 15 during opening ceremonies for Indianapolis 1990: Evangelize the World Now. (Photos by Margaret Nelson)

Health includes teen-age body, mind and soul

by Fr. Joe Felker

What does it mean to be a healthy Catholic teen-ager?

During a series of recent youth meetings, I explored the idea with some teens and came up with these suggestions.

First, we looked at how we spend our time. We spend about:

- 50 hours a week sleeping,
- 48 hours with work and school,
- 45 hours watching television, playing video games, and listening to the radio,
- 15 hours eating,
- 10 hours on other activities.

And we spend part of these 10 hours on personal growth in five areas: physical, social, emotional, intellectual and spiritual.

Physical: We decided that the physical meal taking care of our bodies—food, rest, exercise and avoiding destructive behaviors.

We found that Psalm 8, the creation story in Genesis, and Luke 4 are biblical passages about healthy body images. We also asked ourselves what we will do this week to improve our physical health.

Social: What is your social life like? Do you party enough or too much? Are there negative aspects of your social life? Do you reach out to others? We decided it would be good to reach out to someone new each week.

In the Scriptures, Jesus is involved in the social lives of people. The wedding at Cana is one example. First Corinthians 13:4-8

talks about the values that govern social life.

Emotions: This is the toughest area. How do we share emotions? Jesus wept at the death of Lazarus and got angry with the money changers and Pharisees. It is how we handle anger or any emotion that can cause trouble.

Since emotions are so difficult to understand, we decided to keep, and perhaps share, a list of emotions we were comfortable with, the success we had with expressing our emotions, and one emotion we wanted to handle better.

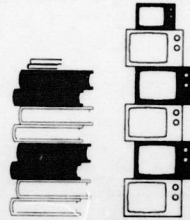
We decided to listen to the good things in our own life. Psychologists say we often hear the negative things better than the positive. Can you think of 10 positive things about yourself?

Intellectual: In the second chapter of Luke we find that Jesus grew in wisdom. The intellectual aspect of our development is easily covered in school.

But what about our free time? We decided to do three things during leisure hours to keep our brains from becoming flabby. That involved reading the Bible 10 minutes a day, reading the newspaper—not just the sports and comic sections—and exploring one new area of interest. That might be finding out something about your town's history or talking to an old-timer about what it was like being young 50 or 60 years ago.

Spiritual: Finally, we talked about the spiritual aspect of our lives. The Bible tells us a lot about the necessity of prayer. Jesus

More time on box than books



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Media Facts from Catholic News Service

was always going off to pray. Most of us said we had a desire to pray, yet were afraid. What do you say to God? What will God say to you?

All parts of our lives are material for prayer, including the good and the bad. We decided that five minutes of quiet prayer a day along with daily Scripture reading would be our goal.

Being a healthy Catholic is a life-long journey. One youth said his dad is always saying something in Latin about that—

"mens sana in corpore sano," a healthy mind in a healthy body.

To help us accomplish this, we considered the importance of being part of a group, being able to laugh, believing in God, participating in church activities being open and honest, hugs and affirmation, and taking responsibility for our lives.

What about you? What do you need to be more healthy?

(Father Joe Felker writes for Catholic News Service.)

ICA students plan to 'seize opportunities'

Carpe diem or "Seize the Opportunity" is the motto that the Student Council has chosen for the Academy of the Immaculate Conception this year.

That phrase symbolizes the academic and extracurricular atmosphere of the 139-year-old girls' school, where each student is encouraged for her own unique attributes in the school's family-like atmosphere.

Tradition runs deep at the Oldenburg academy, and the school's longtime examples of academic excellence and skill in the fine arts of music, drama and art are matched by the students' enthusiasm for competition in six sports, according to Frances Romweber, a 14-year ICA faculty member who has just assumed the position of principal.

The four-day boarding program is one of the most unique features of this historic educational institution, Romweber said. Approximately 40 percent of the students live on campus during the week and return to their tri-state homes each weekend much like undergraduate and graduate students on college campuses.

Last year's ICA graduating class earned college scholarships in excess of \$286,500, Romweber said. The school's philosophy, however, stresses the development of each student spiritually, emotionally, socially, culturally, and physically, in addition to academically.

☆☆☆

Five archdiocesan teen-agers were among 130 members of the Indiana Youth Institute's Youth Advisory Network selected to attend the 1990 Youth Leadership Conference Aug. 11-14 at Bradford Woods in Martinsville.

St. Mark parishioner Steve Shockley, who serves as a student contributor to *The Criterion* "Youth News and Views" pages, joined St. Thomas Aquinas parishioner Rebecca Debono, Catholic Community of Columbus parishioner Beth Pigg, and St. Luke parishioners Tina Hanaghan and Mike Sullivan at the conference.

Tina also represented the Archdiocesan Youth Council and Catholic Youth Organization at the youth leadership conference, which was called "Living to Dream."

Members of the network are sophomores, juniors and seniors who have demonstrated responsibility and commitment, a willingness to work cooperatively with peers and adults, a positive outlook, and an interest in helping others.

Conference participants shared ideas about activities and issues that affect young people in their local communities.

☆☆☆

Registrations are still being accepted for **Youth Ministry Leaders Day** sponsored by the Catholic Youth Organization Sept. 15 at the Catholic Center in Indianapolis, according to Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry.

Youth ministers, religious educators, volunteers, and parents are invited to hear Jesuit Father James DiGiacomo, an internationally known author, lecturer and teacher, discuss "Moral Formation of Catholic Youth" from 9 a.m. to 3:30 p.m.

For additional information, telephone the Catholic Youth Organization at 317-632-9311 by Aug. 27. Registrations cost \$20 per person for lunch and the conference fee by the deadline, with discount rates offered to groups of five or more from the same parish.

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THE READING ROOM

Book takes baseball seriously

by Joseph R. Thomas

With the pennant races heating up or—depending on the team you are rooting for—winding down, this is an appropriate time to consider the season's most surprising development: the long run atop the best-seller lists of George F. Will's "Men at Work: The Craft of Baseball" (Macmillan, \$19.95).

To be sure, it is extremely well written, as one might expect of Will. This is a very good thing because there is some (honesty requires saying so) that it threatens to become a monumental bore.

One reason might be that Will takes not only himself but baseball too seriously. Will, of course, might argue that every "real" baseball fan takes the game religiously. Not so.

I, for one, am serious about baseball for reasons which go back to childhood. But when a game—and baseball is a game, even though Will, at various times, refers to it as a business or a science—takes on such serious overtones as Will gives it, then the game must lose some of its appeal, at least for the less serious types in the congregation. But then not all of us have had the misfortune of rooting for the Chicago Cubs, as has Will, and perhaps that's the root of the problem.

But what is this heresy about boredom? Well, Will simply overwhelms you with statistics. For instance, in analyzing one coach's admonition to his pitchers to "throw strikes, change speeds, work fast," Will informs us that "in 1988, 43 percent of all first pitches were balls. But 25 percent were called strikes, 6 percent were

swinging strikes and 12 percent were fouled. So 43 percent of first pitches resulted in 0-1 counts. The other 14 percent of first pitches were put in play."

After imparting this information he leaves you with the impression that, should you ask, he will not only know but will tell you (indeed, in some cases he does tell you) what happens on the second pitch, what happens with that pitch if there's a man on base, and what happens if there's a man on base and there are two outs and the batter is a lefty whose mother-in-law has just come for a visit.

Baseball, of course, is a game of statistics—or rather, a game much adored by statisticians, for everything can seemingly be reduced to a number. (The numbers don't always add up. For instance, as a youngster I devised a category and then combining the rankings to determine who should have won the pennant. Unfortunately, the team that should have won it seldom did. Which is one reason people like statistics. They make for argumentation. It is the "Hot Stove League" at work.)

Still, one need not bore to write well about baseball. Roger Angell does it (writes well, that is). And Will does it too. Most of the time. A craftsman himself, he chooses words and concepts carefully and it is obvious that he sees baseball (Major League Baseball, anyway) as a metaphor for excellence in the workplace.

But it takes him 225 pages before he makes the point explicitly: "In society, virtue is supposed to bring success. Hard work should produce accomplishments and accomplishments should bring recognition and respect. . . . A sport is a circumvented area of controlled striving and, in a limited sense, is a model of a good society, where rules are respected and excellence is rewarded."

Will's players and managers are symbols of thoughtful, single-minded excellence. For the most part, though, Will's characters do so much thinking that it's a wonder that they are able to release the ball when they throw it, or swing at it when it is thrown their way.

The good news, however, is this: you need not be a theologian to play baseball, or even to think about it, or to enjoy this book. While it bores at times, more often it exhilarates, entertains, informs or inspires. Much like baseball.

(Thomas, editor in chief of *The Christophers* and a former diocesan newspaper editor, is a frequent reviewer of books.)

† Rest in Peace

(*The Criterion* welcomes death notices from parishes and 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.)

† AUGUSTINE, George E., 73, Christ the King, Indianapolis, Aug. 11. Husband of Edith; father of Gayle Olson and Elaine Alexander; brother of Rose Bilka; grandfather of three.

† BURCH, John H., 65, St. Gabriel, Connerville, Aug. 8. Husband of Virginia L.; father of John H. II, David Steve, Jeff, Joseph, and Diana Tucker; brother of Robert, Patricia Proctor, Ruth Rob-Inson, Joan Flinn and Mary Frances; grandfather of seven; great-grandfather of one.

† BURKHARDT, Benedictine Sister M. Clotilde (Alma), 73, Convent Immaculate Conception, Ferdinand, Aug. 14. Sister of Mary Doyle, Benedictine; Father Odilo, Marvin, Francis and Edward.

† CONNER, Thomas, 92, St. Catherine of Siena, Indianapolis, Aug. 11. Father of Donna Springman; grandfather of five; great-grandfather of five.

† DOWDELL, Marguerite E., 85, St. Lawrence, Indianapolis, Aug. 7. Mother of John M.; sister of Paul V. Stevens.

† FISHER, Russell, 63, St. Catherine of Siena, Indianapolis, Aug. 8. Husband of Helen; father of Stephen, Wayne, Janet, Susan, Annette, Roseann and Becky.

† FROELICH, John M., 91, St. Paul, Tell City, Aug. 9. Father of John A. and James C.; brother of Pauline; grandfather of 12; great-grandfather of seven.

† GARCIA, Matilde Lopez-Torres, 95, St. Lawrence, Indianapolis, Aug. 11. Mother of Candida Brady and Connie M. Pierson; grandmother of seven; great-grandmother of seven.

† JONES, Jean P., 92, St. Joan of

Arch, Indianapolis, Aug. 5. Sister of Ned Pritchard, June Lukasko and Florence Dolan; grandmother of Don, Chris and Scott Colwell, Patty Catania and Mary Aull; great-grandmother of three.

† KERNEL, Anna V., 99, St. Roch, Indianapolis, Aug. 12. Mother of Dr. Joseph; sister of Erma Guttenmiller; grandmother of eight; great-grandmother of 19; great-grandmother of one.

† KILLILA, Joseph, 79, Little Flower, Indianapolis, Aug. 7. Husband of Lillian (Voyley); father of Joan Burgin and Barbara A.; grandfather of two.

† LUTZLER, Harriet C., 99, St. Anthony of Padua, Clarksville, Aug. 11. Aunt of Harriette Wayman.

† MICELL, Mary, 93, Holy Rosary, Indianapolis, Aug. 1. Mother of Josephine Lombardi; grandmother of 10; great-grandmother of 16.

† O'NEILL, Mabel E. (Weldon) Klein, 73, St. Patrick, Indianapolis, Aug. 12. Wife of William F.; mother of Helen M., Dick, Robert E. and William M.; sister of Willis Weldon, Mary Jane White and Imogene Wood; grandmother of three.

† PITTMAN, Martha, 61, Holy Rosary, Indianapolis, Aug. 6. Father of Karen Livengood, Patty Ann, Connie Snodgrass, Vicki Keller, Tammi and Steve; sister of John Breece, Joan Gilreath and Mildred Christie; grandmother of 11; great-grandmother of three.

† VISSING, Mary Olive, 96, Sacred Heart, Jeffersonville, Aug. 14. Mother of Bernard P., John V., Violet Marie King and Mary Theresa Grand; sister of Henry and Richard Evans; grandmother of 23; great-grandmother of 28.

† WINTERGERST, Helen, 86, St. Agnes, Nashville, Aug. 7. Mother of Evelyn Estelle, Charles and Carolyn.

† WOLSIFFER, Lena C. (Staub), 91, St. Jude, Indianapolis, Aug. 13. Mother of Rosemary Seebach; Sister Dorothy Ellen, Rita Thorne, John E. and James E.; sister of Louise Arthur and Freida Burch; grandmother of 26; great-grandmother of 36.

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Salvador high command seen conspiring to obstruct justice

by Laurie Hansen
Catholic News Service

WASHINGTON—The chairman of a congressional task force on El Salvador has charged that the high command of the Salvadoran armed forces is "engaged in a conspiracy to obstruct justice" in the case of six murdered Jesuit priests.

Rep. Joe Moakley, D-Mass., chairman of the task force and of the House Rules Committee, said, however, that he was encouraged to learn that members of the Salvadoran armed forces not involved in the crimes have been angered at the possibility that U.S. military aid could be reduced because of the actions of the high command.

As a result the Salvadoran armed forces, he said, are "increasingly divided, and pressure is growing for an end to the conspiracy of silence and lies."

Moakley made the comments in a statement Aug. 15, following a trip to El Salvador by the staff of House Speaker Thomas Foley's special task force on El Salvador.

Early Nov. 16, the Jesuits, their housekeeper and her teen-age daughter were gunned down on the campus of San Salvador's Central American University. Nine military men, including a colonel, were charged in connection with the murders, but a formal trial has not begun.

In an Aug. 17 telephone interview from Cape Cod, Mass., Moakley told Catholic News Service there was "no doubt" in his mind that top Salvadoran military leaders were "playing games" with the investigation.

"Of course they think it'll all go away. When (San Salvador Archbishop Oscar) Romero was killed, we got awful upset for a week and a half. Then we went back to driving our big cars and filling our swimming pools. The same thing happened when the nuns were killed. Why would they think we'd give more credence to this situation?" asked Moakley.

Archbishop Romero and four U.S. churchwomen were assassinated in separate incidents in 1980 by members of the Salvadoran military. In both cases, high-ranking military officials have escaped conviction.

A bill passed by the House would provide \$85 million in aid for the Salvadoran government in fiscal 1991, but would hold half of it back to be awarded only if leftist rebels decline to participate in a cease-fire or peace negotiations. All the aid would be blocked if the Salvadoran government ends talks

or fails to conduct a "serious and professional" investigation of the Jesuit murders.

The Senate is expected to consider the House proposal on Salvadoran aid in September.

"Salvadoran military officers have withheld evidence, destroyed evidence, falsified evidence and repeatedly perjured themselves in testimony before the judge. I do not believe this could be done without at least the tacit consent of the high command," said Moakley in his statement.

He said that from the beginning the high command's goal has been to control the investigation into the killings and to "limit the number and rank" of officers who will be held responsible for the crimes.

"As a result, some individuals who may have direct knowledge of the murders have been shielded from serious investigation," he said.

While the issues raised by the Jesuits' killings are "extremely important," said Moakley, they must not

detract from the need for progress in Salvadoran peace negotiations set to resume in August in San Jose, Costa Rica.

In an addendum to his statement, Moakley cited "problems" in the Salvadoran investigation, including that:

►No member of the armed forces has come forward with information on the case despite the fact that "literally hundreds of military personnel" were deployed in the area around the university the night of the crime.

►The officer who allegedly burned the military logbooks from the night of the slayings was not among those originally detained for questioning despite his position as second in command at the military school from which the murder operation was allegedly launched.

►Members of the armed forces have "adopted a Watergate-style approach" to testifying in the case, saying they "do not recall seeing, hearing or knowing anything that happened on the night of the crimes."

►When the investigating judge requested the presence of four cadets on duty at the military school the night of the crime, the wrong four cadets were produced. When the right cadets were found, they claimed not to have seen anything.

►An intelligence officer who told fellow officers of the murders at a meeting the morning after they occurred said he had heard the news on the radio, but no radio station had yet broadcast the news.

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Congress told: Evangelize now

(Continued from page 1)

are increasing rapidly throughout the world. "There are now 375,000,000 Pentecostal/charismatic Christians, one out of every five Christians," he said.

Evangelization is the expressed mission of charismatic and Pentecostal Christians. Catholic charismatics typically worship in their parishes, but also attend the more lively and spontaneous liturgies with others who they believe are "baptized in the Spirit."

Participants at charismatic Masses often sing and pray with their arms raised, sometimes moving. Prayers "in tongues" sound like humming or babbling to uninitiated observers. (The Criterion "Active List" carries the Indianapolis location of these Charismatic Masses, held on the first Friday of each month.)

To charismatics, being "baptized in the Spirit" empowers them to witness to their faith. They may receive certain spiritual gifts, such as the ability to speak in tongues, being able to understand others who speak in tongues, the faculty of prophesying, or being able to heal by the laying on of hands.

On Tuesday morning, Bill Beatty, executive director of the National Service Committee of the Catholic Charismatic Renewal in the U.S., discussed "The Decade of Roman Catholic Evangelism" at a separate Baptist session.

Beatty pointed to the call to evangelize from teachings of the Gospels and directions from Catholic leaders, including Pope John Paul II.

But he said, "The biggest problem is that hundreds and millions of Catholics have been sacramentalized, but they have never been evangelized. ... I'm part of a sleeping

giant. My prayer and my life is devoted to waking up this sleeping giant."

Beatty said that 10 million Catholics in the U.S. have been baptized in the Spirit.

Franciscan Father Michael Scanlan, president of Steubenville College, talked about "The Power of Intercession" at the Catholic session Thursday morning. "Grace only works if we pray. We've got to pray in all circumstances," he said. He revealed the details of a "powerful" experience last year, when he and 47 others prayed through each day and night for a week while in jail for civil disobedience (Operation Rescue).

"The main reason we don't pray is we think we can get better help from someone else. Way down deep, we don't believe in God," Father Scanlan said. "No time to pray means no faith in God. Every situation is some time to pray—sometimes long and sometimes short."

Pope defends celibacy for priests of Latin-rite

by Catholic News Service

CASTEL GANDOLFO, Italy—Pope John Paul II has defended celibacy for Latin-rite priests and said its elimination should not be a topic of the 1990 Synod of Bishops.

Instead, the synod should suggest ways of strengthening seminary preparation for celibacy, he said.

The theme of the monthlong synod, which begins Sept. 30, is priestly formation.

Christ "guided his church in choosing this way" and "invited his apostles to commit themselves to this gift," the pope said Aug. 19 during his midday Angelus talk at Castel Gandolfo, his summer residence 15 miles south of Rome.

"Leaving everything means renouncing the formation of one's own family," he said.

"It was by divine design that a virgin prepared Christ for his priestly mission, a mission which had to be completed in celibacy," said the pope.

The synod will discuss celibacy in keeping with the Second Vatican Council's reaffirmation of it for Latin-rite priests, he said.

The pope quoted from the council's Decree on Priestly Formation, which says that Latin-rite seminarians "should be very carefully trained" for celibacy.

Seminarians "must be reinforced in their conviction that celibacy is essentially a greater love toward Christ and neighbor, and that it is destined to sustain the holiness and faithfulness of Christian spouses," the pope added.

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About 8,000 attended the Catholic Mass on Saturday morning. Archbishop O'Meara greeted the assembly. "What a joy it is to be with you," he explained that the theme of the eucharistic prayer was that it is through the Holy Spirit that the bread and wine are transformed into the Body and Blood of Christ.

In his homily, Auxiliary Bishop of Grand Rapids, Mich., Joseph McKinney quoted from the eucharistic prayer: "The Holy Spirit comes that we might live no longer for ourselves, but for him." He said that, in Luke's Gospel, "Mary is there as a disciple who gives herself totally."

Bishop McKinney stressed the importance of evangelizing people "to Jesus as he lives his life out today in his mystical body." He challenged those present to complete Christ's work by being witnesses. But he said, "The Holy Spirit is the primary evangelizer. Learn to say 'Amen' as Mary did. God's got the master plan."

The crowd applauded when the bishop said, "I would much rather serve the church of 1990 than the church I was ordained to in 1954. Pentecost is happening!"

Downtown Indianapolis was crowded with young people wearing T-shirts that witnessed to their faith, such as "Carry the Light" or "Property of Jesus." A middle-aged man wore "Bible Boys." Many adults carried cloth bags bearing the message "Jews for Jesus."

Members of the local steering committee included Carl Lentz, vice chairman; Father Thomas Murphy, ecumenical officer for the archdiocese; Father Clearence Waldon, director of the Office of Evangelization; and Bill Yeaton of St. Joan of Arc Parish. Several members of the archdiocese were on the Torch Run Committee.

Many volunteers from Indianapolis area parishes helped with registration, information and other ministries. The congress provided separate entrance and forward seating for the physically handicapped, interpreters for the hearing impaired, and translation equipment for those speaking Hispanic, Haitian and Korean.

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