

# THE CRITERION

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## Pro-life leaders praise court's abortion decision



**AFRICAN STARVATION**—An Ethiopian woman and her child wait for food at a refugee camp in Ethiopia. African specialists say 21 million people are at risk of starvation in Ethiopia, Sudan and Somalia due to war, not drought. Catholic Relief Services continues to try to get food to those who need it, but opposing military forces refuse to let humanitarian aid pass in these countries. (CNS photo from KNA)

## Fr. Willhelm marks 50 years

by Margaret Nelson

Archbishop Edward T. O'Meara will preside as Father Robert J. Willhelm celebrates his 50th anniversary of ordination to the priesthood on June 19.

The private celebration of the Golden Jubilee Mass will be held at 1 p.m. (EST) in the chapel of Hospitality Hall at the Margaret Mary Community Hospital in Batesville. Several archdiocesan priests will concelebrate.

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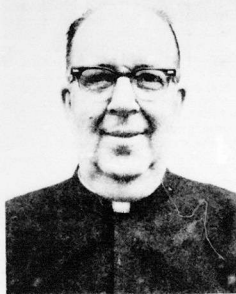
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Born May 3, 1914, Father Willhelm was ordained on June 2, 1941. He served his first two years in the Diocese of Denver. In 1943, he became assistant pastor of St. Ambrose in Seymour, and in 1949, he became assistant at Sacred Heart, Clinton.

Father Willhelm was named pastor of St. Anne in Jennings County in 1957. In 1967, he went back to St. Ambrose as pastor. He was appointed pastor of St. Elizabeth in Cambridge City in 1973, where he served until 1976. At that time, Father Willhelm took a leave of absence due to ill health. He now lives in the nursing home at Hospitality Hall.



Father Robert J. Willhelm

by Nancy Frazier O'Brien  
Catholic News Service

WASHINGTON—Catholic and pro-life leaders hailed a May 23 Supreme Court decision on abortion counseling in family planning programs as a "victory for pro-life" and a defeat for those who support government funding of abortions.

The 5-4 decision in *Rust vs. Sullivan* upheld regulations banning abortion counseling in the government's Title X family planning program, saying the rules do not violate free-speech rights or a woman's right to an abortion.

Helen Alvare, the U.S. bishops' spokeswoman on pro-life matters, said the decision reflected points raised by the U.S. Catholic Conference in its friend-of-the-court brief in the case.

"These are the exact points we made in our brief," she said after reading a news report on the decision. "We said that the government can legitimately choose to favor childbearing over abortion and here the court is relying on that principle."

Alvare made the comments in Phoenix, where she was addressing a workshop at the annual convention of the Catholic Press Association.

(see ABORTION RULING, page 15)

## Lay woman is appointed archdiocesan chancellor

by Margaret Nelson

Suzanne L. Magnant, 44, has been appointed chancellor of the Archdiocese of Indianapolis, effective July 1, 1991. The former commissioner of the Indiana Department of Public Welfare is one of the first lay women to be named chancellor of a U.S. diocese.

In making the announcement, Archbishop Edward T. O'Meara said, "Suzanne has a proven track record under Governor Bayh as a leader, as a manager, and as a person who can translate deeply-held values into tangible action. She is a true example of stewardship. I am very pleased to have her join the leadership team of the archdiocese and am very proud that she has accepted this challenge."

The chancellor's principal task, according to Canon Law, is "to see to it that the acts of the curia are gathered, arranged and safeguarded in the archive of the curia" (Can. 484). In the organizational structure of the Archdiocese of Indianapolis, the chancellor is a member of the archbishop's staff along with the vicar general (Father David Coats), the chief financial officer (Joseph Hornett) and the vice chancellor (Father Paul Koetter).

Magnant sees similarities in the work as chancellor and the position she is leaving. In both organizations, there are opportunities "on a day-to-day basis, to make a real and tangible difference in the quality of life for people, for how we work, act and feel as a community." She calls both the archbishop and the governor "people of extraordinary vision."

Magnant will leave the newly-created Indiana Department of Family and Social Service, to which she was appointed director of coordination initiatives and research counsel by Governor Evan Bayh in January.

Governor Bayh said, "Suzanne has been a public servant for 20 years in all levels of caring and commitment to the people of Indiana. Her energy and determination, her focus on the importance of those who work directly with citizens in need, will be greatly missed. But through her example these values are firmly imbedded in the new organization."

Magnant left her home near St. Louis, Mo., at age 14 to attend the Academy of the



Suzanne L. Magnant

Immaculate Conception in Oldenburg. During her non-professed association with the Franciscan community there, she taught at elementary and junior high schools in Indianapolis and Peoria, Ill. She was on the teaching staff at Little Flower in 1968-69 and at St. Monica in 1970-71.

She attended Marian College in Indianapolis for three years. After receiving her degree from Indiana University, Magnant began work with the state welfare department as a case worker in 1971. She became director of the department's legal division after she earned her law degree at Indiana University in 1977. She was named commissioner of the welfare department in 1988.

Magnant is married to Peter T. Magnant. She is a member of St. Agnes Church, Nashville, where she serves as a

(see SUZANNE MAGNANT, page 19)

THE CRITERION  
Serving the Archdiocese of Indianapolis

## Sr. Loretta has surgery

Providence Sister Loretta Schaffer, archdiocesan chancellor, had angioplasty surgery last Saturday to relieve a blockage in an artery to her heart after she suffered chest pains.

Sister Loretta was in Union Hospital in Terre Haute and was expected to be released within a few days. She will then recuperate at St. Mary of the Woods. She is not expected to resume her duties as chancellor prior to her scheduled retirement July 1.

## FROM THE EDITOR

## Cardinal Gibbons' fight for the workingman

by John F. Fink

During this year when we have been observing the 100th anniversary of Pope Leo XIII's "Rerum Novarum," much has been written about the church's championing of the laboring man. But that wasn't always true. I haven't seen anything pointing that out, or how much the laboring man owes to some of the U.S. bishops, and in particular to Cardinal James Gibbons, Archbishop of Baltimore from 1877 to 1921. Without Cardinal Gibbons there probably would not have been a "Rerum Novarum."



The labor movement in this country started out as secret societies because of possible repercussions against leaders of the movement. But during the 19th century the Catholic Church was vehemently opposed to secret societies, especially Masonic lodges and such organizations as the Ku Klux Klan and the American Protective Association, all strongly anti-Catholic at the time.

THE KNIGHTS OF LABOR was founded in 1869 as a secret society. It was, therefore, opposed by the church. Archbishop James Bayley, Gibbons' predecessor, forbade Catholics to join the Knights, saying, "These miserable associations called labor organizations are subversive of government and communistic. No Catholic with any idea of the spirit of his religion will encourage them."

In Canada, Archbishop Elzéar A. Taschereau of Quebec queried Rome about these labor organizations, forwarding a copy of the constitution of the Knights of Labor. In 1884 the answer arrived: "These societies ought to be considered among those prohibited." Archbishop Taschereau then announced that any of his subjects who

persisted in being members of the Knights of Labor would be excommunicated from the church.

In the United States, though, many Catholic workingmen were members. The bishops were divided in their opinions about unions, with Archbishop John Ireland of St. Paul championing the Knights and Archbishop Michael Corrigan of New York leading those who believed that "the Knights are undoubtedly forbidden."

The president of the Knights of Labor was Terence V. Powderly, a Catholic. Gibbons invited Powderly to present the case for labor unions to a meeting of the country's archbishops. After he did so, Gibbons told the other archbishops, "I would regard the condemnation of the Knights of Labor as disastrous to the church." He felt that, if they were condemned, thousands of Catholic workers would be lost to the church. When a vote took place, 10 of the 12 archbishops voted in favor of the Knights while two voted for their condemnation.

GIBBONS THEN DETERMINED to take up the matter with the Congregation of the Holy Office in Rome. In 1886 he was made a cardinal, so when he went to Rome in 1887 to receive his red hat, Cardinal Gibbons called in person on every member of the congregation in an attempt to change their earlier ban on the Knights.

Gibbons' first biographer, Allen Sinclair Will, wrote that after "a heated interview in which he declared that he would hold the Commissary of the Holy Office Vincenzo Sallua personally responsible for the loss of souls in the United States if the organization was condemned," Gibbons won a promise of reconsideration.

Cardinal Gibbons, with the help of Archbishop Ireland and also the renowned English Cardinal Henry Edward Manning, then wrote his famous memorial on the Knights of Labor, which he sent to Cardinal Giovanni Simeoni. This memorial has been described, depending on the describer's point of view, as "one of the great charters of the labor movement" and "a shrewd mixture of moral principle and expediency."

The memorial argued that the Knights of Labor was not a secret society similar to those that required oaths of blind obedience and it defended the workingman's right to protect himself by organizing as "a means altogether natural and just."

Cardinal Gibbons wrote that Catholic workers "love the church and they wish to save their souls, but they must also earn their living, and labor is now so organized that, without belonging to the organization, it is almost impossible to earn one's living."

He also pointed out that both political parties in the U.S. were proclaiming the rights of workers and that it would be "no less ridiculous than rash" to crush an organization which represents more than 500,000 votes.

A decision wasn't made for 18 months. The judgment read "Tolerari possunt—the Knights may be tolerated, with the condition that certain socialistic-sounding phrases be deleted from its constitution."

THREE YEARS LATER, IN 1891, Pope Leo published "Rerum Novarum." When the encyclical came out, England's Cardinal Manning wrote to Cardinal Gibbons: "We little thought that the work we were writing would soon be published to the world by the pope. Were we prophets?"

Cardinal Gibbons was justifiably proud of his work and accomplishments in connection with the Knights of Labor. Near the end of his life he spoke of three of his experiences that were the most memorable. They were the Civil War, the First Vatican Council, and the fight for the Knights of Labor.

Historian Msgr. John Tracy Ellis wrote of this episode: "Of all the many distinguished services which Cardinal Gibbons rendered to his church and his country, the championship of the Knights of Labor won for him the most enduring fame and the most grateful remembrance."

## Oldenburg to celebrate Corpus Christi for 145th time

Among the religious observances sacred to the Holy Family Parish in Oldenburg is the annual Corpus Christi celebration which will be re-enacted for the 145th consecutive year this Sunday, June 2.

After the 10:30 a.m. Mass, the Blessed Sacrament will be carried in solemn procession to four outdoor shrines that encircle the "Village of Espines." These four chapels are traditionally built and decorated by members of the parish whose homes are adjacent to the chapel altars. The chapels are at the foremost corners of the perimeter of the church's boundaries. These settings are chosen to symbolize God's infinite rule and ask blessings for the land, crops and community.

The entire community of Oldenburg takes an active role in the outdoor procession. The servers carrying the cross and the flag are followed by the altar boys and the young girls who cast flower petals along the route. Next the Knights of St. John act as a guard of honor for the Blessed Sacrament.

The parish pastoral council members carry the canopy over the Eucharist. A military guard follows. At the end of the procession are the band, the choir, members of the parish and outlying communities. Those in the procession recite the rosary and sing religious songs.

There is a short Benediction of song, readings and prayer at each altar along the

route. As the priest blesses the assembly with the elevated Eucharist, the military guard fires an honor salute.

After Benediction at the fourth altar, the assembly processes to the Holy Family Church for a final Benediction and closing with the singing of "Holy God, We Praise Thy Name."

The public is invited to join in this traditional religious observance.

## Peters' article in national journal

by Margaret Nelson

"A New Entry Level for Recruitment" is the title of an article written by G. Joseph Peters in the April issue of *Momentum*, the journal for the national Catholic Educational Association (NCEA).

The study by the coordinator of school services for the Archdiocese of Indianapolis Office of Catholic Education (OCE) is included in a section on early adolescent education. The subhead reads: "Catholic schools have marketable middle grades."

Peters said, "It reflects my views about what we should do about loss of students at the seventh- and eighth-grade levels."

The article was included in the May "Memo," a newsletter to archdiocesan principals. And later OCE may use it as the basis of a comprehensive guide to junior high recruitment, retention and organization. "Parents do it, teachers do it, administrators, too," Peters begins. "Usually it's subtle, even subconscious. Sometimes it's just wondering aloud. They apologize. They point out what we don't have in our Catholic middle grade programs."

"The quiet but consistent message: Our middle school program is not quite measure up to its public counterpart down the street," he continues.

"Measured by the 'brick and mortar' standard, this may be true. Nevertheless, we need to dispose of our doubts. Potentially, Catholic school middle grades may have a better 'case' and be easier to market than other levels of our school programs."

Just what do we have going for our schools at the middle grade level?

Statistics in the article show that Catholic students, compared with those in public schools, rank even better in math, science and reading tests at the middle school level than in the lower grades.

Peters cites recommendations by a Carnegie Corporation task force on education of young adolescents that include the very things Catholic schools offer: small communities for learning, close relationships with adults and peers, a core academic program, youth service programs, elimination of tracking, creative

control over instruction by teachers; giving families meaningful roles in school governance and opportunities to support learning; communication with families; and schools connected with communities.

Peters suggests that the "success story of your Catholic school" be stressed: that meaningful relationships be encouraged among students, parents and teachers; and that the school offer creative learning and service experiences.

Instead of looking at decline in enrollment at the middle grades as retention problems, Peters asks educators to look at this as a "third entry level" and help parents see that the archdiocesan schools with the most stable junior high enrollments were those with the strongest ties to Catholic high schools.

## Criterion staffers win 4 awards

Criterion staff members won four journalism awards during the annual competition conducted by the Catholic Press Association of the United States and Canada. The award winners, for material published during calendar year 1990, were announced last week.

Editor John F. Fink received a third place award in the category "Best Treatment of Eastern Europe" for his series of columns about Eastern Europe. First and second places went to the national weeklies *National Catholic Register* and *Catholic Times Circle*.

The Criterion's production department

headed by Keith Mathauer was responsible for producing a third place award for "Best Single Ad Originating With the Paper." It was last year's full-page ad for the Easter collection that benefits priests and seminarians. It featured the outline of a chalice over which were printed the names of archdiocesan priests and seminarians. Mathauer and Louis Stumpf collaborated with Father Paul Koetter, director of the archdiocesan Office of Vocations, to produce the ad.

Margaret Nelson received an honorable mention award in the category "Best News Reporting on a Local Issue" for her reports on Habitat for Humanity's building of homes for the poor in Indianapolis.

Mary Ann Wyand received an honorable mention in the category "Best Analysis/Background/Round-Up Reporting" for her series of articles "Faith Amidst Adversity."

The judges made comments about three of the awards. About Fink's series of columns on Eastern Europe they said, "His personal insights shared through these articles were significant." About the ad for the Easter Collection they said, "The graphics are personal and attractive, and the ad makes its point very well."

The judges called Wyand's series "an excellent series... a terrific idea masterfully executed with sensitive reporting."

There are 185 Catholic newspapers in the United States and 15 in Canada.

The Catholic Press Association also made awards to Catholic magazines and books.

05/31/91

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# Habitat for Humanity leaders plan parish drives

by Margaret Nelson

Leaders of Indianapolis-area parishes met on Thursday, May 23, to coordinate the Catholic effort to build two Habitat for Humanity homes during the August 5-10 blitz construction week.

Ann Wadelton said that the donations and names of building and lunch-making volunteers should be in the Catholic Center office by July 1. Working volunteers should then be notified of their assignments by July 15.

She told of the change she saw in the neighborhood where the Catholic group sponsored a Habitat for Humanity home last June. Many other homeowners painted their homes and removed trash, she said. "It really gave the neighborhood new life."

Wadelton suggested that leaders first use the packet of information to approach their pastors and parish councils about joining the Habitat effort.

She said that one of the biggest challenges is the \$5,000 needed to sponsor each home. Some leaders plan to stress Indiana's "neighborhood assistance program" deduction, which allows taxpayers to subtract 50 percent of contributions over \$100 (up to \$25,000) from taxes owed.

The Association of Religious in the Indianapolis Archdiocese (ARIA) has taken the responsibility for sponsorship, using the resources of the four Indianapolis deaneries. Members of parish pro-life and peace and justice committees and St.



**HABITAT LEADERS**—Ann Wadelton discusses plans for collecting funds, names of volunteers, and household furnishings for the two Catholic-sponsored homes to be built for Habitat for Humanity during the week of Aug. 5-10. (Photo by Margaret Nelson)

Vincent de Paul conferences were invited to lead the effort.

The sponsors will also provide 15 to 30 volunteers per day for each house. Skilled workers will be asked to contribute one day; unskilled workers, a half-day. Wadelton said that the previous year's experience and this year's additional time to plan should make scheduling smoother. Last year, 230 people volunteered when 190 were needed.

In August, there will be someone to

register the volunteers and direct them to the west side worksites. "It wasn't quite as neat last year," Wadelton said. "Some had to find their own work." The site area has not been named yet, but the two Catholic-sponsored homes will be together. They have been named Transfiguration House and Martin House.

Deanery coordinators were named so that they can gather the parish information for the central office. Jerri Bastin of St. Thomas Aquinas will take North

Deanery volunteer forms and donations; Ann Marie Hanlon, of Holy Cross and Eastside Community Investments, East Deanery; Tom Agnew, St. Ann, South Deanery; and Mary K. Williams, St. Christopher, West Deanery.

Parishes in Brownsburg, Danville, Fortville, Greenfield, Greenwood, Mooresville and Plainfield are part of the Indianapolis deaneries.

The Catholic volunteer forms include a choice of 23 construction skills, 20 non-construction skills, 20 kinds of equipment and supplies that are needed and eight neighborhood improvement projects they can help with outside of the blitz week.

The parishioners are being asked to donate household furnishings for the two homes so that the partner families do not have to move furnishings unsuitable for the homes.

The sponsors are also looking for families to work with the new homeowners in budget-planning and other family and property matters. "It takes a lot of time, but it is very gratifying," said Wadelton, who was part of a mentoring team last year. "We've made a big difference in changing some lives."

Those whose parishes are not participating or those outside of the Indianapolis deaneries may volunteer or make donations to: Habitat for Humanity, Holy Names Sister House, 1400 N. Meridian St., Indianapolis, Ind. 46202; 317-236-1594.

## Eight spiritual companioning teams trained

by Margaret Nelson

"People need someone to talk with—someone who is a non-judgmental listener—so that they can 'unload,'" said Tom Goch of St. Paul Parish in Greenfield. "And they need to know that what they say will be kept in confidence."

Goch is one of 55 people from throughout the archdiocese who completed a 23-hour course called "Spiritual Companioning" on May 21. It is held at the Beech Grove Benedictine Center in a joint effort with the Office of Catholic Education.

The idea is to prepare parish level teams or individuals so that they can be present to their fellow parishioners who are burdened with some form of crisis or grief in their lives.

Goch said he became involved in the program because there were drastic changes in his life in the last three or four years. He said, "Through very fortunate

circumstances, I was able to come through a very long, dark period." But he saw the need for this kind of ministry.

"For people to be willing to admit that they do need help, to swallow their pride and be willing to open up their private life, they need the assurance that what they say is confidential. There is no judgment made and no counseling."

Goch explained that St. Paul has mailed out a brochure to all parishioners. It describes the program and the names of the 13 spiritual companions for the parish. The packet includes a Spiritual Companion referral card. Goch said the parishioners can obtain help for themselves or people they know "who may be able to utilize the program." Non-Catholics are welcome to participate.

The reverse of the card includes a form for prayer requests from a prayer group that has been formed. "The bottom line is we hope to convey to more and more



**TRAINED COMPANIONS**—Gerry Wagner (from left), Beth Luking, Joyce Stern, and Mary Alice Devor, from the St. Gabriel, Connersville team, chat before the final training session of the Spiritual Companioning program. (Photo by Margaret Nelson)

people that the spiritual life is really down to earth. More people need to realize that their spiritual lives can be blended with their everyday lives."

Gerard Striby of Little Flower, Indianapolis, said, "The program has helped me to understand how to respond to people's needs—to know when to respond verbally and when to respond non-verbally. It's given me some ideas, not only to problems others might experience in their lives, but how it relates to my own experiences and my relationship to God."

Joyce Stern, from St. Gabriel, Connersville, "It is something we started in our own parish and I think it's important to have a resource here in Indianapolis to draw in and find support here instead of having to go outside of the state."

Other parishes that participated in the pilot session are: St. Rose of Lima, Franklin; St. Barnabas and St. Christopher, Indianapolis; Teams from Cathedral High School and the Sisters of St. Joseph, Tipton, also took part, as well as three individuals.

The Spiritual Companioning program at the Benedictine Center is a four-phase

program that includes: preparation, training, implementation and continued education/follow-up.

The first session is an all-day program for the parish team coordinator only. Within a week, the parish groups meet for a day of training and retreat to help participants recognize their personal gifts.

The evening sessions begin by teaching how to connect those with problems with church, family or social support systems. Next, the companions explore the grief process. This is followed by studying decision-making and offering acceptable models.

There are three sessions on communication, including the art of listening. The final sessions examine group support for the spiritual companions themselves, including one for the coordinators.

Full follow-up sessions will cover a lecture on the needs of the dying person and one on the grief of the survivors, by Dr. David Moeller of Indiana University.

A similar Spiritual Companioning program will be offered in 1992, beginning Feb. 10.

### CATHOLIC SOCIAL SERVICES

## Parishes seen as prime place for family growth programs

The past three months have marked a period of change in the Family Growth Program at Catholic Social Services of Indianapolis. A new program director, Gaynell Collier-Magar, has come on board, succeeding Lawrence Strobacker.

Collier-Magar sees parishes as a prime place to offer such family growth programs as Systematic Training for Effective Parenting (STEP) and Children of Divorce. She hopes that parishes will contact her if they are interested in offering these two programs or any other family-oriented programs to their parishioners and the community at large. Programs will also continue to be presented at the Catholic Center and secular sites in the community. STEP is a parenting program based on the principles of good parent-child communication, developing children's sense of responsibility for themselves, understanding children's behavior or misbehavior, and building children's self-confidence.

Children of Divorce is a program for families experiencing separation or divorce. It involves both the children and the parent(s). Activities, role-playing, workbook exercises and group discussions help participants understand and cope with the feelings and problems associated with the divorcing family.

After hearing from Family Growth Program group leaders at a recent meeting, Collier-Magar sees the possibility for expansion of existing programs and the opportunity to offer creative new programs to the community.

Ideas that were discussed include: offering parenting classes geared exclusively for parents of teens and young children; continuous support groups for parents; having teens and their parents participate simultaneously in STEP-based programs; a group for children with a chemically-dependent parent; parenting classes for teen parents; offering Early Childhood STEP through pre-schools; and offering parenting groups on-site in the workplace. Collier-Magar sees group facilitators as some of her most important resources in developing and implementing quality programs.

Programs will begin again in the late summer and early fall. A Children of Divorce group will begin Sept. 10. Specific dates for STEP groups will be set shortly and announced in *The Criterion*.

Any group or individual interested in learning more about existing programs and/or seeing new programs provided may call Collier-Magar or Terri Brassard, program secretary, at 236-1500.

## 16 parishes in Renew Season II

During Lent, 16 parishes in the second cluster of the Office of Catholic Education (OCE) Renew program completed Season II: "Response to the Lord's Call."

More than 1,700 people in the archdiocese participated in the Season II small group sessions, compared to 1,807 who took part in Season I small groups.

The parishes currently involved in OCE Renew Cluster 2 are: St. Bartholomew and St. Columba, Columbus; St. Gabriel, Connersville; St. John, Dover; St. Thomas,

Fortville; St. Peter, Franklin County; Holy Angels, St. Elmer; St. James, and St. Michael, Indianapolis; Sacred Heart and St. Augustine, Jeffersonville; St. Dennis, Jennings County; St. Lawrence, Lawrenceburg; Immaculate Conception, Millhousen; and St. Maurice, Napoleon.

August 24 will be the kick-off day for Season III, "Empowerment by the Spirit." Parish coordinators will meet at St. Columba at 9 a.m. that day to plan for the season that will start in October.



# Commentary

## THE BOTTOM LINE

### The trauma manic depression can bring

by Antoinette Bosco

A book recently crossed my desk with the attention-getting title, "We Heard the Angels of Madness: One Family's Struggle With Manic Depression" (William Morrow publishers).

After I read the book, I was determined to meet the mother, Diane Berger, who wrote it with the assistance of her sister, Lisa Berger.

The book unfolds the author's struggle as she is hit with the sudden trauma of seeing her 18-year-old son swept into the maelstroms of manic depression. She had



to face the terrible truth that her son Mark changed virtually overnight from a friendly, bright, athletic, talkative teen-ager to a gaunt stranger, tormented by voices, given to violent behavior and spewing nonsensical monologues.

I drove to her home in a Connecticut town and there met a lovely woman, capable most of the time of hiding her intense pain but vulnerable from living on the edge, not knowing what the future will bring for her son.

Mark (to protect the family's privacy, this is not his real name, and Berger is the author's maiden name) is now in a halfway house, on medication, probably destined for unproductive years ahead.

As the author spoke, she told how until 1987 "life was wonderful. I had a nice marriage, two children doing fine. I had no preparation for what happened to Mark.

I'm the oldest of a family of five. We're a very, very stable family, nice relationships, brought up to believe that if you did the right things for your children, fed them, read to them, educated them, you would all have nice happy lives."

The day that Mark, then a student at the University of Colorado in Boulder, threw his microwave oven through a store window, her world went crashing with it. Now she had to confront the truth that this was the onset of a severe episode of manic depression, a life-threatening illness of many varieties.

She wanted to know what this illness was, how it could be treated. But everything she could find was written in hard-to-understand, impersonal tones. So she decided to write the book she herself had needed.

She did just that, and her book accomplishes two things. It tells the story of manic depression through the experiences of a family.

It also presents clearly written facts about this illness, its many faces, the confusion about why it happens and the suspicion that it is caused by an inherited gene, how it is only the symptoms, not the illness itself, that can be treated, which drugs are available and how to get through the insurance and medical maze mental illness involves.

"You tend to ask, Why me?" the author told me. "But my father always said that if you ask that of the bad things, you have to ask it of the good, too."

So she focuses on the good things life has brought her.

As for pain, oh yes, it is there. "But it's tough to talk about it," Berger said. "We manage to chop it up and distribute it in the



corners of our self, because if we lift it in one hunk we wouldn't be able to get ourselves out the door."

She is, she reveals, "in a healing process," and talks openly about how this traumatic experience has changed her. "I don't hassle the small stuff any more. It gives you a very clear focus on what's important in life."

"It's a process that makes you much more sensitive to the world around you, and you do become more forgiving of the world," she said.

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## THE YARDSTICK

### Wall Street Journal commentary a 'quick study'

by Msgr. George G. Higgins

The day before "Centesimus Annus," the pope's new encyclical, was officially released, *The Wall Street Journal* ran a commentary on the text by Richard John Neuhaus titled "The Pope Affirms the New Capitalism."

An experienced journalist, editor and author, and a recent convert to Catholicism, Neuhaus strives to be objective in his carefully nuanced analysis of the new encyclical.

However, I would disagree with two of his generalizations.

First, I have serious doubts about his statement—boxed by the *Journal* for further emphasis—that "capitalism is the economic



corollary of the Christian understanding of man's nature and destiny."

A word of caution is in order here. The reader will want to bear in mind that this is Neuhaus speaking, not the pope, and I fear the unwary reader may be led to think that he is simply paraphrasing the encyclical. I can find nothing in the document that would substantiate Neuhaus' claim and much that calls it into question.

In any event, if the pope had meant to say what Neuhaus, in effect, interprets him as having said about the nature of capitalism, the pope could easily have said this explicitly in his own words in any of several relevant contexts in the encyclical. He does not do so, of course.

If Neuhaus intends at some point down the road to try to demonstrate that the pope meant to say this but never got around to stating it, in so many words, he has his work cut out for him. At the least, he will need to

explain what the pope meant when he said at one point: "We have seen that it is unacceptable to say that the defeat of 'real socialism' leaves capitalism as the only model of economic organization."

This is not to denigrate the importance of the pope's several carefully nuanced references to the positive values of a free but properly controlled market. To the contrary, I am gratified by his measured treatment of this subject.

Second, I not only question but flatly repudiate Neuhaus' statement that "it may be that the controlling assumptions of the American bishops' pastoral letter 'Economic Justice for All' must now be recognized as unrepresentative of the church's authoritative teaching."

What are these controlling assumptions? Neuhaus doesn't tell us. Nor does he tell us what the word "unrepresentative" means in this context. I take it that what he

is really saying is that the bishops' pastoral letter cannot be reconciled with the church's authentic teaching.

That's an extremely serious—and unsupported—indictment of the National Conference of Catholic Bishops, whose 300-plus members, including Neuhaus' own archbishop, voted enthusiastically and almost unanimously for the pastoral after having carefully examined and debated the text in its several successive drafts over a period of many months.

Neuhaus could not possibly have had a copy of the encyclical in his possession for more than 24 or 48 hours before writing his commentary. Such hasty hit-and-run sloggery on a matter of considerable consequence is out of character for a serious scholar.

Haste of this kind makes for something worse than waste. It makes for careless and suspiciously partisan rhetoric.

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## TO TALK OF MANY THINGS

### Secular media coverage of church needs examined

by Dale Francis

That new study, "Media Coverage of the Catholic Church," has been greeted with a variety of reactions. Some believe the study, sponsored by the Knights of Columbus and the Catholic League for Religious and Civil Rights, demonstrates the secular news media is anti-Catholic. Others say the report shows the secular news media gives greatest attention to the dissidents in the church.

Msgr. George Higgins believes a second deeper study of media coverage towards religion in general would show that "ignorance and a certain sense of secular elitism, rather than 'hatred' of religion, is the main cause of whatever bias can be demonstrated in the media's coverage of religious news."

The response to the study by The Center for Media and Public Affairs has been varied. I believe that's good. I believe it is good to confront the news media with the results of a study that shows what seems to be bias towards the Catholic Church. But I hope Catholics won't rush to a judgment

that this indicates bigotry. The results of the study should not lead to lining up sides in opposition between the church and the news media, but to the building of understanding.

When Pope John Paul II visited the United States a few years ago, many Catholics were unhappy that the secular news media emphasized the plans of Catholic dissidents to raise a protest against the church's teaching. As it turned out, the disruption that the secular news media led readers to expect might happen never happened. Was this confirmation that the secular news media side with dissidents who oppose the Church? I think not. I think it was confirmation that those who report the news still hold to that ancient news dictum that it isn't news when a dog bites a man; news is when a man bites a dog.

The news media decided the news wasn't in those who would cheer the pope but those who might protest against him. That wasn't bigotry or prejudice. It was using a flawed understanding. News isn't when a man bites a dog. The proper coverage of news requires an understanding of truth and reality. Where the secular news media have failed in covering the Catholic Church is that its writers do not understand the Catholic Church.

There is another way in which bias comes in the secular news media. Many

men and women in the secular news media hold views that are in opposition to Catholic viewpoints. This does not refer to theological viewpoints but Catholic views on controversial issues in society. Those who report for major secular publications are almost entirely in favor of freedom of choice in abortion. They consider pro-life advocates to represent a part of the lunatic fringe. It is not surprising that their news reports oppose the teaching of the Catholic Church.

The liberal makeup of secular news media staffs means they are likely to be opposed to Catholic Church teachings simply because the church does teach. Msgr. Higgins said he thought, if a survey were taken of all religious groups, that the coverage of Catholic news would be no better or worse than the coverage of religious news in general. I think he is wrong about this. The liberal bias is greatest against the Catholic Church because the church teaches strongly, does not allow a variety of viewpoints and its bishops hold to the teachings solidly. The liberal media like open-mindedness.

While I believe much of the media bias towards the Catholic Church comes from a failure to fulfill the responsibility of knowing something about the Catholic Church, as they have a responsibility to be informed about any subject they cover, I think there are indications of real anti-Cath-

olic bias. The *New York Times'* columnist Anna Quindlen is the most anti-Catholic writer in any major publication. Then the secular news media seem afraid to tell the truth about homosexual attacks that lead to disruption and desecration of Catholic churches during Mass.

Let us hope the report on the secular media's coverage of the Catholic Church will make the news media re-examine their coverage.

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# To the Editor

## Die when God wants you to die

It truly bothers me that starving a person to death is considered a "judgment call" by Catholic bishops and medical ethicists such as Archbishop O'Meara and Father Joe Rutenberg. Extraordinary life sustaining measures such as ventilators should be subject to personal and family decision making, with the guidance of our clergy.

When it became apparent that my mother was dying, I signed a "DNR" (Do Not Resuscitate) order, allowing her a quiet and dignified answer to God's call home. But mother was on a feeding tube, just as Sue Ann Lawrence is and not for a moment would I have considered "setting the date" for her departure by removing it, which, in my opinion, is a complete rejection of God's will to take you when He wants you to go.

"Right to Life" (of which I'm proud to be one) also believe in the right to die. What we don't believe in is second guessing God's will. He puts us on this earth when He wants to, and it should be up to Him to decide when we make our exit. No one said life was supposed to be "unburdensome."

Alice Price

Indianapolis

(Catholics on both sides of this issue agree that it should be up to God "to decide when we make our exit." Those who believe it is permissible to discontinue feeding tubes argue that this is prolongation of life through artificial means and thus a refusal to let nature take its course. Artificial feeding, they argue, is "a rejection of God's will to take you when He wants you to go.")

## Help for starving in Sudan, Africa

Thank you for your efforts to inform Criterion readers about the devastating famine in the Horn of Africa ("Refugees Don't Exist Until We See Them on TV," May 3rd issue). Your description of this desperate situation was underscored by the May 19 telecast of "60 Minutes" where images of starvation filled the television

screen: villagers fighting over scraps of a slaughtered animal or harvesting tree leaves for food. Meanwhile, in Khartoum the Sudanese president, General Omar Al-Bashir, repeatedly denied the existence of this famine during his interview with "60 Minutes."

Our own missionaries suffer with the people of Sudan. But thanks to cash donations from the United States, some are able to purchase whatever food commodities are available. Terre Haute native Comboni Missionary Father Todd Riebe is one of those brave missionaries.

I have supported Father Todd for years by sending cash donations to the Comboni Missionaries' province headquarters in Cincinnati. Beginning this July, I will no longer be able to help him financially because I will enter the Carmelite Monastery on Mt. Carmel in Israel.

Through you, I appeal to Criterion readers to help Father Todd and his people. Any regular monthly donation toward Father's account will help to provide food for starving families in Juba, Sudan.

Interested donors may address their checks to Comboni Missionaries, 8108 Beechmont Ave., Cincinnati, OH 45255. Donors should indicate that their gifts are intended for the support of Father Todd Riebe.

Thank you for remembering Father Todd. In return, I promise my fervent prayers from Mt. Carmel for his new benefactors.

Deborah L. Thurston

Indianapolis

## Irishman still in New York prison

On June 18, 1991, Joe Doherty will begin his ninth year of imprisonment in the United States. He has been held prisoner longer than anyone else in the history of the Metropolitan Correctional Center in New York. Having committed no crime in the U.S., he has been held, without bail, on an immigration warrant.

Joseph Patrick Doherty, 34, grew up in the New Lodge Road area of Belfast as a small Catholic ghetto surrounded by Loyalist enclaves. He lived there with his parents and sisters. During his youth, he witnessed

Loyalist mobs, unhampered by the Royal Ulster Constabulary (RUC, police), intimidate his neighbors, sometimes burning them out of their homes, sometimes assassinating them at random.

British military forces frequently picked up and interrogated Joe. On his 17th birthday, Joe was interned for five months without charge or trial. His oldest sister was one of the first women interned. She was strip searched more than 80 times before she was released.

In 1983, the British government filed an extradition request after Doherty was seized by federal agents for having illegally entered the United States. He had done so after escaping from jail where he had been held for the alleged murder of a British soldier. Yet, according to *Newsweek* reporter Tony Clifton (12/11/89), "On May 2, 1980, Doherty and other members of the Irish Republican Army were ambushed by British troops in Belfast. In the firefight, Capt. Herbert Richard Westmacott of the British Army was shot dead."

Joe Doherty asserted that he should not be extradited to Britain because he was a guerrilla soldier fighting a legitimate war against an occupying force. American law, he argued, barred extradition for political reasons. In December of 1984, U.S. District Court Judge John Sprizzo agreed with him, holding that the facts of this case present the assertion of the political-offense exception in its most classic form. He determined that none of the acts in Doherty's case violated international law or standards of civilized conduct. He ruled that Doherty's acts were not common crimes but offenses of a political nature.

Two subsequent attempts by the government to overturn Sprizzo's decision failed. Federal Judge Charles Haight Jr. maintained Sprizzo's decision. The executive branch appealed Judge Haight's decision in favor of Doherty.

The British negotiated a new extradition treaty with the U.S. eliminating the political-offense exception. The new treaty would apply to Doherty if it were made retroactive—a violation of the U.S. Constitution which specifically protects against *ex post facto* laws. Doherty agreed to deporta-

*The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations.*

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. The editor may also edit letters for length, grammar and style.

Letters for publication should be sent to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206.

tion to the Republic of Ireland. "The Immigration and Naturalization Service (INS) appealed the order."

The executive branch of the government has continued to press to have Doherty deported to England despite the fact that seven court decisions have been in Doherty's favor. The case has now gone to the U.S. Supreme Court and is scheduled to be heard this fall.

At least 132 U.S. senators and congressmen have signed a resolution calling on the attorney general to grant Doherty bail and ultimately political asylum.

For our government to turn Joe Doherty over to the British justice system would be a grave violation of American principles. The British system of justice has collapsed because of its treatment of Irish people. In March British courts released six Irishmen (Birmingham Six) who were imprisoned for almost 17 years for Northern Ireland-related offenses the British government knew they did not commit. In 1989 and 1990 the British courts released or exonerated at least 16 men, women and children for similar offenses they did not commit. One died in prison.

Contact your U.S. senator (U.S. Senate, Washington, DC 20510) and representative (House of Representatives, Washington, DC 20515) and ask that they speak out against this injustice by our government.

Mike Williams

Indianapolis

## LIGHT ONE CANDLE

### Rerum Novarum—100 years old

by Fr. John Catoir  
Director, The Christophers

The American Revolution was a problem for the Vatican from the beginning. It has taken Rome a long time to understand and accept the American concept of democratic experiment. The following record is taken from "The Oxford Dictionary of Popes" covering the period from 1775 to 1905.

Pius VI (1775-1799) was a royalist who resisted the new American concept of the separation of church and state. With the separation of many European monarchies, Rome feared the revolutionary spirit.

Pius VII (1800-1823) was the first pope to assert that there was no necessary conflict between Christianity and democracy.

Leo XII (1823-1829) awakened fears in Europe that he would reverse Pius VII's conciliatory policies but he insisted that the theme of his pontificate would be religious renewal, not politics.

Pius VIII (1829-1830) had a short reign but in 1830 he approved the American bishops' first Provincial Council of Baltimore which strengthened the ties of the U.S. church with Rome.

Gregory XVI (1831-1846) was an austere learned monk, hostile to modern trends; he even opposed the railways. In his encyclical "Mirari vos" (1832) he denounced the

notions of freedom of conscience and freedom of the press. It was not a surprise when he rejected the separation of church and state.

Pius IX (1846-1878) was a strong authoritarian who had the longest reign in papal history. During the American Civil War he wrote the "Syllabus of Errors" (1864) which condemned many errors prevalent at the time. In reaction to the 19th century Rationalists who challenged the authority of the Bible by insisting that faith had to be founded on rational analysis, Pius IX summoned the First Vatican Council (1869-1870). It defined the supernatural character of faith and declared the infallibility of the pope.

Leo XIII (1878-1903) gave a grudging approval to democracy. But in 1899 he censured "Americanism," the name given to a movement seeking to adapt Catholicism to contemporary ideas and practices. Leo's most famous manifesto, "Rerum Novarum," was issued exactly 100 years ago. In it he upheld the right to private property and the right of workers to join trade unions to obtain a just wage. He became known as the Workers' Pope.

"Rerum Novarum" won the hearts of the struggling immigrant church in America, and was the beginning of a new openness toward the United States by the Vatican.

(For a free copy of the *Christophers* News Note, To The Ends of the Earth, 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.)



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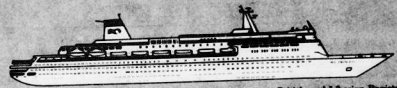
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## CORNUCOPIA

## Family vacation still a must

by Cynthia Deves

Remember when the first assignment of the school year in September was an essay on "What I Did on My Summer Vacation"? It was such a boring task after two or three years that it got to be a joke, or something we seriously disliked, like detention or rainy days with no recess.

But today, the break-up of the family, economic recession, ecological restraint, or plain old lassitude are all whittling away at various sacred American concepts. And one which is being attacked right now, at the beginning of another summer, is The Family Vacation.

It used to be an inexpensive, educational and generally wholesome idea to take the kids on an automobile trip for two or three weeks every summer. In those days of limited money and less time for leisure, burning up gallons of cheap gasoline and cheerfully spewing carbon monoxide over the American countryside was considered a commendable family effort.

We drove thousands of miles to look at frontier forts which were occupied by 150 people (tops) for 10 years sometime during the 19th century. We visited the restored homes of presidents we'd barely heard of, and battlegrounds where obscure cam-

paigns were fought during obscure wars in obscure times.

Searching for rustic campgrounds, we choked entire forests with car emissions. Our campfires drove furry little animals from their natural habitat, and sometimes scorched the underbrush. Our camping garbage, innocently buried according to the proscriptions of the day, will probably continue to haunt us in other forms in coming years.

But it was fun. We may know better nowadays than to waste natural resources and pollute our environment, but it was fun.

Another favorite vacation occupation, entirely patriotic and respectable at the time, was eating. In our own home town and all over the U.S. of A. we ate our way through hundreds of local specialties, colonies and cholesterol be damned. No county fair or town heritage festival or historical celebration was exempt from our ravenous maraudings. We ate chicken deep-fried in grease, pies whose crusts were succulent with lard, fresh strawberries—manning under mountains of real whipped cream.

Butter dripped from our chins as we gnawed sweet corn on the cob. Heaping plates of lasagne, pesto, green peppers and onions transfused us with a pervading odor of garlic. The fruits of summer were incorporated into mounds of homemade ice cream, which we ate as the grand climax of many a festive event.

The destruction of another natural resource and pollution of another kind of environment, namely our body, was not in our minds then. Our consciousness of

the perils of a poor diet was not yet raised, nor were we alert to the reality of the growing numbers of people who had nothing to eat at all.

Summer vacation offers us a great opportunity to create happy memories in the company of our parents, our children, our relatives and friends. The Family Vacation of old may be out of favor these days, but the need for re-creating together is not.

## check-it-out...

**St. Patrick Parish** in Terre Haute sponsors a Sunday morning radio program at 7 a.m. on station WBOW-AM 1230. The half-hour show features inspirational contemporary and traditional religious music, mostly by Catholic artists, special local announcements, and a message by Father Larry Moran, pastor of St. Patrick.

**The Class of 1971 of St. Joan of Arc Grade School** will hold its 20-year reunion on Saturday, July 20. Call 317-254-8602 for details.

**A Prayer Vigil for the Protection of the Lives of the Unborn** will be held at 7 p.m. on Monday, June 3 in St. Patrick Church, 1807 Poplar Street, Terre Haute. Monthly prayer vigils to raise awareness in the community by utilizing the power of group prayer are held each month. The one-hour services include song, Scripture readings, reflection, and recitation of the rosary.

The Information and Referral Network will sponsor a workshop on "Empowering Clients: Neighborhood Multi-Service Centers" from 8:30 a.m. to 12 noon on Wednesday, June 26 at Tabernacle Presbyterian Church, 418 East 34th Street, Indianapolis. The fee is \$25 with group rates available. Call 317-921-1305 before June 17 for registration and information.

**The Class of 1966, All-City, All-Catholic High School Reunion** will be held on Saturday, July 6. Graduates and all former members of the Class of 1966 are invited to attend 5 p.m. Mass at St. John Church, 126 W. Georgia Street, followed by dinner at the Indiana Roof. Ten high schools will be represented: Brebeuf Preparatory School, Cathedral High School, Chtrand High

## vips...

Indianapolis native **Father J. Francis Bauer**, a priest of the Evansville Diocese, will celebrate his Golden Jubilee of Ordination On Sunday, June 2 at 2 p.m. Mass in St. Bernard Church, Fort Branch, Ind. A reception will follow in the parish hall from 2:30 to 4:30 p.m. Father Bauer attended Assumption and Holy Cross grade schools, and was ordained at St. Meinrad Seminary in 1941 by Bishop Joseph E. Ritter.



**Jennifer Fisher**, who has been afflicted with cerebral palsy since birth, was recently honored as the Professional Disabled Woman of the Year by the Pilot Club of New Albany, in conjunction with Pilot International. Fisher is the former director of the New Albany Deane Catholic Charities CASA (Court Appointed Special Advocate) program. CASA trains volunteers to help represent the interests of abused and neglected children who have been caught in the legal system through no fault of their own. Fisher will receive her Master of Science and Social Work degree from Kent School of Social Work this month.

**G. Joseph Peters**, coordinator of school services for the archdiocesan Office of Catholic Education, has been appointed to a three-year term as a regional associate of the secondary department of the National Catholic Educational Association. He will serve in Region 7, which includes the states of Illinois, Indiana and Wisconsin.

**Holy Cross Brother Roy Smith** has been named executive director of Catholic Social Services in South Bend, effective June 1. Smith is the son of Bettie Smith and the late Archie Smith, members of SS. Peter and Paul Cathedral Parish in Indianapolis.

## Host Families Needed Now!



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# Seek & Find

\$25 — A PUZZLE FOR PRIZES — \$25

The following readers correctly unscrambled the previous puzzle:

Sara Neuling  
Donna Baunheim  
Linda Baunheim  
Madeline Baar  
Aurelia  
Wohlshietes  
Jim Carrico  
Barb Gallamore  
E. M. Jonta  
Patricia Riley  
Odella Wynn

L.M. Albin  
A. Siganda  
Viola Houtz  
Jean Rosengarten  
Norma Evans  
Virginia Eldred  
Margaret Sanders  
Wilma Jansing  
Loretta Blackman  
Mary Vanderpool  
Cathy Edgin

Agnes  
Schmidbauer  
Betty Richardson  
Novie L.  
Steinbrenner  
Emma Wilhelm  
Stephen  
Codarnaz  
Carolyn Duncan  
Joanne Aime  
Dorothy Baupre

Mary Richardson  
Walter Thomas  
Douglas Thomas  
Anne Sanders  
Phyllis Gehrich  
Josephine Mivec  
Joseph Cmeihl  
Hermira Bruder  
Maureen  
Duncan  
Mary Komlac

Ellen Hagist  
Paul Stahl  
Donna Ruff  
Martha Sanders  
Therese Newlin  
Paul Hirschauer  
Robert Hunkele  
Margie Weigel  
Claudine Goffinet  
Anne Neuse  
Becky Blum

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #5). Congratulations to the winner this week:

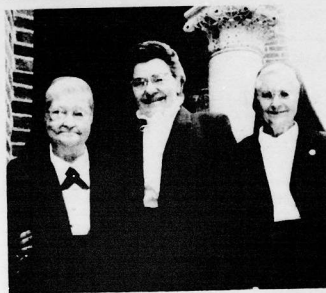
**Wilma Jansing, St. Vincent Depaul, Bedford**  
— Your \$25 Check is in the Mail —

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

Look for "Seek & Find" in  
Next Week's Criterion!

## — ANSWERS TO "SEEK &amp; FIND" —

- PAGE 7 — **HQ Builders**  
PAGE 10 — **The Hermitage**  
PAGE 11 — **Holy Trinity**  
PAGE 13 — **Summers Funeral Chapels**  
PAGE 15 — **Fatima Retreat**  
PAGE 17 — **Celular USA**  
PAGE 18 — **Van Bibber Lake**  
PAGE 19 — **Tubs R Us**  
PAGE 20 — **Carefree Travel**



**GOLDEN JUBILIARIES—**Three Benedictine sisters from Immaculate Conception Monastery in Ferdinand prepare to celebrate the 50th anniversary of their first profession of religious vows, at 10:30 a.m. Mass followed by a reception from 2 to 4 p.m. on Sunday, June 2. They are (from left): Benedictine Sisters Mary Jean Davis, a native of Columbus and a retired teacher; Martha Marie Tenpel, a former teacher at Assumption Parish in Indianapolis; and Mary Hilary Fehrbach, former missionary teacher and principal.



**FORTY YEARS—**The Class of 1951 reunion committee of St. Mary Academy in Indianapolis plan for their 40-year reunion scheduled Aug. 3 at the Marion Hotel, 7202 E. 21st Street. Standing (from left) are Loretta Hahn Williams, Janet Stokes Percifield, Norma Pflumm Turk, Gertrude Montag, Bernadette Roell Johnson and Rose Ann Litzelman Weisenbach; Pat Schoettelle Farrell (seated), Norma Smith Dollar and Franciscan Sister Brendan (Ruthann) Boyle. Anyone having information about Delores Beason, Roseann Spaulding and Nola Whitaker call Rose Ann Weisenbach at 317-253-8688.

# IHM classes win environmental competition trip

by Margaret Nelson

Not only did the Environmental Issues Exhibition at Immaculate Heart of Mary School educate 450 students, parents, parishioners and neighbors, it earned a June trip to the United Nations for three students and their teachers.

The participants were named Champion Defenders by the United Nations Environmental Programme, Kids for Saving Earth. The international program is sponsored by Target Stores environmental program.

The February event at the school covered five issues selected by the students: pollution problems, biodegradable products, home and work hazards, habitats at risk and the war against waste.

Ninety-eight students in the sixth-, seventh- and eighth-grade classes at the Indianapolis school prepared 45 exhibits, under the guidance of their teachers, Susan McGregor and Teresa Cooper.

To achieve their goals, the students did research, involved community resource people, and planned and constructed the physical exhibits. These exhibits were designed to involve the viewers.

Students selected to represent Immaculate Heart in the June 5, 6 New York trip are seventh-graders Katie Meyer and Sarah Cross and eighth-grader Erika Ashmore.

To be considered for the trip, students submitted anonymous one-page essays about their reasons for wanting to represent the school.

Sarah said she wanted "to learn more about recycling, landfills, etc., and I have been wondering what I could do that will make a difference." Her project for the

exhibition concerned the effect of putting parks and schools on landfills and the diseases people could get.

Katie wrote, "A clean environment is necessary for the next generation and the future generations of the world. I would like to talk to the United Nations because saving the earth is a world problem."

She ended her paper with a poem: "The nation lacks vision/What can I do?/No one seems to listen/And this is true/I'm only thirteen/But the sky is so high/I'm willing to try/And yet—time is flying by."

Katie's group studied how putting waste into the air harms the environment. The exhibit showed the contrast between a dirty and clean environment. In the polluted section, everything was dead; in the clean area, things were alive and thriving, she said.

Erika expects that the U.N. exposition will help "thousands of children from diverging walks of life band together for a common cause." If chosen, she thought she could "teach other environmentalists in my neighborhood about the techniques of being an earth-friendly patron in our era of reform and change."

The Project Erika worked on for the exhibition showed the effect of pollution in water, "the way it harms and messes up the exchange and ways to prevent it, even in an inland state like Indiana."

Some of the schedule will be a surprise. The afternoon U.N. program is scheduled to last about three hours. But the teachers already know that the quintet will enjoy dinner as they take a boat trip around Manhattan.



U.N.-BOUND—Immaculate Heart of Mary students Katie Meyer (seated, from left), Erika Ashmore and Sarah Cross look over pictures of the February Environmental Exposition with their teachers, Susan McGregor and Teresa Cooper. The program included 45 displays by 98 seventh- and eighth-grade students, enabling the Indianapolis school to win a June trip for five to New York City. (Photo by Margaret Nelson)

## Wholistic seminar in Oldenburg

A Wholistic Living Seminar will be held at the Oldenburg Academy on June 8 and 9. Opening remarks to the participants will be given by Dr. Jack Armstrong, Dr. Mark Haverkos and Dr. Walter Wirth.

Sixteen workshops each day will cover mental, emotional, spiritual and physical health topics such as stress management,

relationships, creativity, healing techniques, herbs, meditation, and exercise.

Sessions will start at 10 a.m. both days. Saturday night will feature a guided dance session. The final program on Sunday begins at 4 p.m.

The cost for the two-day session is \$25. Those wishing further information should contact Sandy Werner at 812-934-2557.



PARISH TEAMWORK—Father Carlton Beever, pastor of St. Bernadette Church in Indianapolis, (left) and Father Paul Koetter, assistant chancellor, and pastor of St. Agnes Church in Nashville, look over several turtles that were donated for St. Bernadette's turtle race, a new event this year for the parish festival, which will be held this weekend. St. Agnes parishioners supplied the four-legged contestants. (Photo by Mary Ann Wyand)



HAPPY BIRTHDAY—Father John T. Ryan, pastor of St. Anthony Parish in Indianapolis, smiles happily as he tries the driver's seat in his new car. After Mass on May 5, he was surprised by the gift of the 1991 Ford Taurus in honor of his birthday and his 35th anniversary of ordination on May 3. Members of Assumption Parish, the Westside K of C, and other people and organizations Father Ryan serves assisted St. Anthony parishioners in raising money for the gift. Father Ryan also received the gift of a trip to Wyoming, where a former classmate, now a bishop, will host an anniversary celebration for their ordination class.



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by Margaret Nelson

Father James F. Byrne has long been active in efforts for social justice. "If neighborhoods are going to survive and be viable, organization is the answer," he said. "My feeling has always been to try to solve these problems by social change rather than by band-aid solutions."



Father James Byrne

## Fr. James Byrne: organizing citizens to solve problems

The pastor of Immaculate Heart of Mary Church in Indianapolis is best known for his work at Holy Cross Parish from 1970 to 1983. "By then, community organizations were taking off," he said. "Instead of the church trying to do everything, the church backed people doing it."

"We got 12 east-side churches to put in a little money," Father Byrne said. "We had a meeting room, did surveys and decided certain needs. We had open meetings for citizens to air their complaints. Then we got funding for community organization."

"It is a perfect example of changing the environment," he said. "There must be structural change to help solve social problems." The Eastside Community Investments (ECI) and neighborhood groups for health and senior citizens grew out of the Near East Side Community Organization (NESCO), of which Father Byrne was a member of the board.

He served as chairman of the ECI board from 1978-82. In November, 1989, ECI recognized his work by dedicating the apartments it built for the elderly and handicapped as Byrne Court Apartments.

"Those were exciting days and times," said Father Byrne. "We really did agitate; we would go to the mayor's office." Their efforts resulted in the cleaning up of Pogue's Run and halting the planned

closing of Public School #14. "I don't have that kind of energy any more," said the 66-year-old pastor.

"It was one of the joys of my life. When I left there, I knew a lot of good things were going on and I didn't want to lose them," he said. "They are still working very well together."

Father Byrne said the large food pantry at Holy Cross was separate from the involvement of NESCO. "We had a lot of calls and people at the doors. We needed something on the property; we didn't want to give the people money. That was a big thing on Thanksgiving and Christmas."

After he left there, he said, "The food pantry became an institution of its own." But the priest of 39 years said that people are more willing to feed the hungry than work for social change. "They see that as communist, or socialist, or bad, bad stuff," he said. "Government should do more, especially for the children and one-parent families."

When he was the associate pastor of St. Anthony Parish in Indianapolis, from 1960-67, Father Byrne began introducing Catholic action movements to the young people there. With the help of Christamore House, they formed the Haughville Community Organization.

At St. Anthony, he began the Young Christian Workers movement with a house where four men lived. They repaired the house and drove a school bus to pay the

rent. It became a center for rehabilitating area housing. "We had several converts through the movement," he said.

Each week at Immaculate Heart, "to raise the consciousness of the people," Father Byrne tries to put quotes from the social justice encyclicals in the bulletin for his north-side Indianapolis parish. He watches the nearby Meridian-Kessler neighborhood with interest. He said that the group "did neat things" at the 38th St. and College Ave. corridor and now, the 42nd and College intersection has become "a big concern."

"With Roman Catholics, if you change their feelings, you've got a pretty good chance to change them totally," he said. "There are people who go into the education value system to direct service, versus people who go into social change because of education and the church's teachings. The church is slanted more toward direct service."

Father Byrne noted the "influence of radical people who have been in the forefront and stuck to their guns. You see it lived in a person and say, 'That's the kind of person I want to be.'"

He said, "When I was studying for the priesthood in Washington, D.C., I almost quit." But he visited the row-house home of Dr. Elizabeth Walsh, assistant professor of sociology at Catholic University. There she started one of four Friendship Houses later financed by the Archdiocese of Washington.

That changed my whole attitude," Father Byrne said. "I could identify with her presence. I thought, 'That's what the church is about.' She lived what she believed in." It was at Friendship House that Father Byrne met the "three saints I've known": Baroness Catherine De Hueck Doherty, Baroness Maria von Trapp and Dorothy Day.

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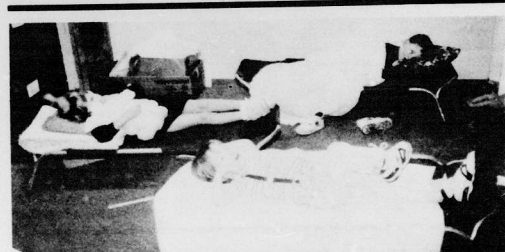


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**DRUG-FREE RAP**—Admiring a Project I-STAR trophy at St. Joan of Arc School are (from left) Dottie Wodraska, Teun Johnson, Rhonda E. Halliburton, Ray Halliburton and principal Susie Bailey. The three students won the elementary school category of the drug-free rap contest as "The Young and Restless." Wodraska is the I-STAR interim executive director.



**'NAPPING'**—Laura Schipp (from left), Aaron Harth and Michael Conner rest at the St. Paul Daycare Ministry in Tell City. Donations and candy sales helped to purchase the cots that are required for this parish outreach ministry.



**COMPUTER BUCKS**—Dave Duke, manager of the Southport Marsh supermarket, congratulates St. Mark School representatives: Nick Quinlin; Bob Clayborn, computer instructor; Chris Digusto; Joanne Cauchi, principal; and Charlie Digiovanna. The school collected \$200,000 of grocery receipts and came for the \$1,500 check from Marsh. Kroger and Marsh receipts will be saved through June. (Photo by Eric Greulich)

# Faith Alive!

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## Parish evaluations help bring people together

by H. Richard McCord Jr.  
Catholic News Service

All the parishioners of St. Matthew's were invited to a special celebration unlike anything the parish ever had offered, to take place on the afternoon of Pentecost Sunday.

On this occasion, the pastor and parish council presented the final version of a new mission statement.

Then a "town meeting" took place in which people were invited to suggest parish goals and identify activities which might flow from the mission statement.

This event marked the high point of a consultation process which had begun six months earlier and which will continue for several more.

The pastor had recognized a need for the parish to reflect on changes within its membership and in the surrounding neighborhood. He sensed that the parish needed a clearer direction for its future. Most of all, he was convinced that people needed to take personal ownership of their parish in a new way.

So he and the parish council studied census and other relevant data. They reviewed the findings of a parish self-study survey conducted in all parishes by the staff of the diocesan planning office a few years earlier.

Each council member took a certain aspect of parish ministry and, recruiting six other parishioners, discussed how it might contribute to the parish's mission.

The fruit of this study and discussion was given to the writing committee, which drafted the initial version of a mission statement. It was distributed and read at all Masses, with the request that parishioners critique it on an attached questionnaire. The results were fed into the final draft, which was presented on Pentecost.

That day was chosen deliberately to emphasize a new outpouring of the Spirit's gifts—one of which is wisdom. "Each one of us has a piece of the wisdom all of us need if St. Matthew's is going to adhere to God's call today and respond to people's concerns," Father Joe pointed out.

His attitude exemplifies the sort of collaboration between laity and clergy that was urged by Vatican Council II more than 25 years ago.

"The laity should accustom themselves to working in the parish in close union with their priests, bringing to the church community their own and the world's problems as well as questions . . . which should be examined and resolved by common deliberation" (Decree of the Apostolate of the Laity, No. 10).

Examining and resolving matters by

common deliberation is a useful definition of consultation. Parish leaders might use a consultation process to generate a long-range vision, as in the case of St. Matthew's mission statement, or to seek a solution to more immediate issues.

An example of the latter was a decision about what to do with an underutilized school building. St. Helen's Parish took this matter to its members in a consultation process.

The staff, working with a special committee of the parish council, first discussed the issue from all angles, developed a list of ways to address it, and then chose its best option. This tentative solution was offered to the parish for consideration.

On a given Sunday at all the Masses, the issue was presented along with some background and the proposed solution. Parishioners were asked to write down their best reason for not adopting the solution.

Two weeks later the same process was repeated, but with the request that people submit their best reason in favor of the solution.

A representative coordinating group collated all the responses for and against, and then formulated a proposal for the pastor's consideration. After weighing the results of this parish effort of discernment, he announced the decision. The news was received well. It was a decision everyone could live with.

The parish council was an important agent in both examples just cited.

Not surprisingly, Pope John Paul II recently called attention to the value of pastoral councils for consultation, collaboration and decision making (The Christian Lay Faithful, No. 25).

Another key ingredient of consultation is a well-constructed process. Successful consultations will be highly participatory, gather and use data effectively, encourage feedback, and allow for adjustments and evaluation.

Not all consultation processes have to be lengthy and complicated. However, it's often helpful to bring in consultants like those from the nationally recognized Parish Evaluation Project.

Such people can help a parish to diagnose its needs for consultation and then to set up and manage a process like the one by St. Helen's.

Parish Evaluation Project consultants stress not only good planning methods, but prayerful attitudes. Their consultation incorporates prayer and Scripture reading so that people can more readily discover God's will through what they are learning.

Sometimes consultation can be tedious. It's a big job to make sure everyone gets a hearing.



**TRUST**—People should be patient and trust the process of consultation because often what happens on the way toward making a decision is as beneficial as the decision itself. (CNS photo by Robert H. Davis)

Moreover, Father Joe found that some parishioners at St. Matthew's were skeptical. They wondered why he didn't just come up with the answer and dispense with a long process.

In the end, both he and the consultants advised patience, trusting the

process and giving the Spirit time to work through it. For often what happens on the way toward making a decision is as beneficial as the decision itself.

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

### DISCUSSION POINT

## Remember single adults and youth

### This Week's Question

Think of groups among a parish's members whose needs could benefit from increased attention. If consulted, what group's needs would you stress?

"Single adults. It's so hard to be single and part of the parish community. So much of parish life is geared toward families that it makes singles feel excluded." (Yvonne Cain, Wheeling, West Virginia)

"Fallen-away Catholics, especially the young. People who do not support the parish. The question is, 'How can we reach these people?'" (Lucian Herold, Boise, Idaho)

"The teen-agers and young adults. Because they're just not coming." (Jean Donahue, Boston, Massachusetts)

"Parents of Catholic school students. It is such a stress to keep the school's finances afloat." (Margarite Wolter, Boise, Idaho)

"Adult single persons, including widows or divorced people . . . What I wouldn't have given to have someone in my large parish look in to see how I was doing in those first years (when I was widowed at age 30 with four small children). My daughter complains that she and other singles are the forgotten people . . ." (Alice Partak, Joliet, Illinois)

"It's much more important that we get to youth earlier today—10 to 14 years of age—when they're making decisions about how they're going to live their lives." (Tim Murphy, Redlands, California)

### Lend Us Your Voice

An upcoming edition asks: "What forces in life pressure people to compromise personal integrity?"

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



# Consult laity for advice to improve parish life

by Fr. Robert L. Kinast  
Catholic News Service

Shortly after his conversion to Catholicism in 1854, John Henry Newman, who one day would be Cardinal Newman, found himself in the midst of a public controversy.

He had urged church officials to consult prominent Catholic laity before taking a position on legislation affecting public education. Since the laity are consulted in formulating doctrine, he argued, why not in these practical matters.

But were the laity consulted in doctrine? His critics challenged Newman to show this. What could the laity contribute?

In his essay "On Consulting the Faithful in Matters of Doctrine," Newman argued that the laity contributed their own divinely given sense of the faith which the bishops relied upon.

A hundred years after Newman's essay, the Second Vatican Council proclaimed: "The body of the faithful as a whole, anointed as they are by the Holy One, cannot err in matters of belief. Thanks to a supernatural sense of the faith which characterizes the people as a whole, it manifests this unerring quality when, 'from the bishops down to the last member of the laity,' it shows universal agreement in matters of faith and morals" (Constitution on the Church, No. 12).

Vatican II did not refer to Cardinal Newman in this passage, but many commentators have seen it as an affirmation of his view. Perhaps more important is that the council's quote, "from the bishops down to the last member of the laity," comes from St. Augustine. But it didn't originate in the fifth century with Augustine either. Its ultimate source is the first letter of John (2:20, 27), which the council cites when it says the whole people of God is anointed by the Holy One.

There is increased awareness today that

all the baptized have a word to speak, an experience to share, a contribution to make to the formulation of the Gospel's meaning for our times. This is part of the people's prophetic character.

This awareness coincides with culture's emphasis on the democratic participation of all citizens, but it is not simply an accommodation to that principle. It does not mean that God's truth is determined by majority vote. Rather as Vatican II says:

"God's people accepts not the word of men but the very Word of God. It clings without fail to the faith once delivered to the saints, penetrates it more deeply by accurate insights and applies it more thoroughly to life" (Constitution on the Church, No. 12).

All this is done under the guidance of the bishops who have final responsibility for formulating church doctrine and policy.

One of the most effective ways for the bishops to learn the sense of the faithful is to consult them. U.S. bishops have done this, both as a national conference when preparing major statements—on the economy, for example—and in their own dioceses.

And lay people are becoming more aware that the contribution they make through consultation can be just as important to the church as the contributions made by a eucharistic minister or a parish council member.

Most would endorse this recommendation of Pope John Paul II, made after the 1987 world Synod of Bishops' sessions on the laity: "Episcopal conferences are called to evaluate the most opportune way of developing the consultation and the collaboration of the lay faithful, women and men, at a national or regional level, so that they may consider well the problems they share and manifest better the communion of the whole church."

(Father Kinast is a Florida-based pastoral theologian and writer.)



**SPECIAL GIFT**—Elsie Fornefeld, president of the Newman Guild mother's club at Butler University in Indianapolis, presents a portrait of Cardinal John Henry Newman to Father James Wilmoth. The Butler Newman Center chaplain said it will hang over the fireplace mantle as a reminder to students of the 19th century cardinal who saw the need for the church's presence on college campuses. (Photo by Mary Ann Wyand)

## Lay people bring ideas to parishes

by David Gilson  
Catholic News Service

Great ideas can be found throughout the Christian community. The consultation today's parishes frequently conduct is designed to unearth those ideas, to bring to the surface:

►The ideas of parents on how to conduct ministry for teens.

►The ideas of psychologists, doctors or social workers in the parish on serving the lonely, the sick, the disadvantaged.

►The ideas of teachers, single adults, the aged and minority-group members on how best to make this community a real community.

Why do parishes consult members?

►To keep abreast of emerging needs in

rapidly changing neighborhoods. For, it is so easy to overlook important needs that deserve a parish's attention when other important needs compete constantly for attention.

►Because in a mobile society there always are newly arrived people from faraway places whose voices should be heard.

►To discover what people wish for, what they thrive on—recognizing that people are different.

►Because people will give their all to reaching goals they themselves helped to formulate.

►Because good planning—and each person's positive contribution to it—is so valuable whenever the resources of money,

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### June 1991 TV Mass Schedule:

Date	Celebrant	Congregation
June 2	Fr. Stanley J. Herber	Members, St. Michael Parish, Greenfield
June 9	Fr. Richard Lawler	Members, St. Mark Parish, Indianapolis
June 16	Fr. Jeffery Godecker	Members, St. Andrew Parish, Indianapolis
June 23	(To be announced)	
June 30	Fr. Joseph Beechem	Members, St. Lawrence Parish, Indianapolis



## CORPUS CHRISTI

## The Sunday Readings

Sunday, June 2, 1991

Exodus 24:3-8 — Hebrews 9:11-15 — Mark 14:12-16, 22-26

by Fr. Owen T. Campion

Supplying the first scriptural reading for this important feast of Corpus Christi is the ancient Book of Exodus. Contained within the first five books of the Hebrew Scriptures, the Pentateuch, Exodus is important because it includes many of the fundamental religious practices of Judaism, from which grew Christianity.

In this reading, Moses is remembered as having ordered sacrifices to be offered to God. Such sacrifices reflected the belief that God created all, and to him all owed homage. Moreover, God sustained life and prompted all that life needs by way of reward or satisfaction. So, as the people of God crossed the Sinai peninsula in search of their homeland, in flight from slavery in Egypt, they needed God, and they expressed their need, and God's goodness, in sacrifice.

This reading mentions the fact that the victims' blood was poured onto the altars. Today, that seems a distasteful custom. In days when life was much simpler, when carcasses were butchered in the home or in informal settings, such was not so surprising. Blood, either of animals or of persons, had a mystic quality in ancient times. Life itself seemed to dwell in blood. After all, regardless of how primitive the ancients were, they knew that at death, blood ceased to flow. They knew that if a wound



opened the way for blood to spill outside a body, dire consequences, even death, would follow. Bodies without blood were dead bodies.

The Book of Hebrews provides the second reading. Little is known about this epistle, long revered in the Christian tradition. Its original Greek is elegant. That fact causes some to assume that it initially was composed for gentiles. However, its strong emphasis upon Jewish custom and ritual seems more aptly to imply that it indeed was first addressed to Jewish converts to Christianity, as its historic name suggests.

This weekend's reading refers to the Jewish practice of sacrifice. For Jews, the sacrifice in the temple in Jerusalem was an act of homage to God, but also it was an appeasement when God's just punishment upon people who had sinned was diverted by their sacrifice.

Majestically, this section of Hebrews establishes Jesus, the lamb of God, as the new and eternal sacrificial victim. Jesus the high priest has offered himself, his body, his life, his will, to God as a great act of homage, as the perfect sacrifice, for us all.

When Hebrews was written, Jews probably either had experienced the ceremony of sacrifice in the temple or they had heard of it from others who had witnessed it. Such ceremonies ceased for orthodox Jews when the temple was destroyed in the Roman suppression of the Jews' revolt, and when the priestly cast was slain or its survivors lost through exile. Jews today cannot say for certain what their tribal roots may have been. Some say that those whose

last name are "Cohen" or "Kaplan" descend from priests of the ancient Jewish order, but no one can be certain. So in reality, as Hebrews states, the old order has passed away. The new order, founded upon the sacrifice of Jesus, endures.

St. Mark's Gospel is the source of this feast's Gospel reading. The reading recalls the institution of the Eucharist, placing that institution in the context of a Passover meal. Several images proceed from that context. The first is escape from doom and slavery by God's power and protection. The second is community. God spared and formed the Jews as a worshipping people in the exodus. The third is sacrifice. The Passover meal features the lamb of sacrifice. Finally, the Lord identified himself as the sacrifice, and he extended the sacrifice onward through time, for us all, in the church.

## Reflection

This weekend, the church celebrates the great feast of Corpus Christi, that liturgical moment when we ponder the Holy Eucharist, and when most directly we worship Jesus present in the Eucharist.

It is important to view the Eucharist as a dynamic event, as an event affecting us all.

It is sacrifice, an element too often overlooked in the theological comment of this time but as old to the Christian belief as the Book of Hebrews itself, as the Gospel of Mark, among other Scriptures.

In the Eucharist, Jesus assumes for himself the total human identity. As the perfect priest, without blemish before God, absolutely loving God, he offers himself in sacrifice. Whatever our sins may have been, we are included in this great sacrifice of Jesus. He reconciles us with God. No longer is there any cause for estrangement or despair. We can be one with God if we ratify this supreme sacrifice with our own Christian commitment.

Secondly, in bread and wine that we can see, taste and touch, the Lord dwells. Our victim is not a thing, nor even an animal, but the Lord himself. We bring him and his very life into our own beings in communion. His body and blood, under the appearances, become part of our soul as they in their constituting elements become part of our bodies.

Thirdly, most especially in the Eucharist, we are formed as one people, the people of God. We all share the Eucharist. For us all, the Eucharist is offered in sacrifice. To us all, Jesus comes with his presence and his love.

## THE POPE TEACHES

## Holy Spirit is living source of loving virtue of charity

by Pope John Paul II  
Remarks at audience May 22

The Holy Spirit is the living source of the supernatural virtue of charity, that sharing in God's own love which is present and at work in the lives of those who believe in Christ.

As St. Paul reminded the Romans, "God's love has been poured into our hearts through the Holy Spirit which has been given to us" (Romans 5:5).

Although faith remains the foundation of all the other virtues which make up the Christian life, faith is itself gratefully directed to making us one with God in the love which is called charity.

Through charity, the Holy Spirit enables us to obey Christ's twofold commandment by giving us a share both in Jesus' own filial love of the Father and in his all-embracing love of mankind.

The precept of love of God and of neighbor is at the heart of Christian ethics.

and we must continually implore from the Holy Spirit the grace to fulfill it.

In his first letter to the Corinthians, St. Paul praises charity as the greatest of the gifts of the Holy Spirit, and he describes the concrete ways in which it is reflected in human conduct (cf. 1 Corinthians 13:4-7).

Similarly, in his letter to the Galatians, Paul numbers among the "fruits of the Spirit" patience, kindness, goodness and gentleness (cf. Galatians 5:22). These are in stark contrast to the "works of the flesh," which result in division and conflict.

From the day of Pentecost until now, charity has always shone forth in the church and in the lives of the saints.

Down the ages, many exemplary Christians have been justly celebrated for their generous service of the poor and the afflicted.

But we must also thank God for that great army of silent and often nameless priests, religious and lay people who have never ceased to bear witness to the Spirit's gift of love at work in their hearts.

## MY JOURNEY TO GOD

## They've Seen Heaven

The love of birds has long been a part of who I am. They build their nests on strong foundations. There are many different species, but they share the same tree. The male is always brighter, but the female enjoys keeping him that way. They always fly a wing span apart. They are tiny, but they brave the biggest storms. They nurture their young and set them free. And the way they sing you know they've seen heaven.

—by Gwen Sims

(Gwen Sims is a resident of Vincennes.)

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# Entertainment

## VIEWING WITH ARNOLD

### 'One Good Cop' helps others at own expense

by James W. Arnold

Cops on the take have become a familiar ingredient in movies, largely because they've become a nasty part of the creeping moral decay in contemporary life. From "Serpico" to "Internal Affairs" and "Q&A," movies have in fact underlined the subject so effectively that honest cops may have a right to complain.

The title, "One Good Cop," doesn't suggest it will be a complete remedy, but this new Michael Keaton drama wants to be a positive move. Mostly, it's a smashing success: a dazzling, gripping, satisfying movie, loaded with admirable characters (including Catholic ethics, no less). The flaw is an ethical glitch that it never quite overcomes. It's like having the world's greatest car, but it only turns right.

Keaton's Artie Lewis, a gutsy and totally sympathetic New York detective, is so neatly boxed-in by writer-director Heywood Gould that the only way he can solve all his plot problems is to steal money, which is the same way the bad cops do it. Anyway, that's how Gould presents it. In reality, Artie has other options but isn't given the chance to consider them.

Of course, the money's "only" drug money, a temptation that has emerged in movies before. What, in fact, does the government do with confiscated drug money? And why can't we let it do something better than whatever it's doing?

Also to the movie's credit is the fact that it doesn't take the hero's action lightly. It's perceived as wrong, and Artie and all the relevant authority figures admit it's wrong. But he's allowed to benefit from it, and if you're a sensitive human being watching the show, you can't help but be glad poetic justice works in his favor.

Lewis and his wife Rita (Rene Russo) are a childless couple who inherit an instant family of three young sisters when their father, Artie's partner of eight years, is slain in a shootout involving a woman and her children as hostages. This detective, Stevie (Anthony LaPaglia), is already a widower, and poignantly, his protective attitude toward women is what gets him killed.

You'll never see more "real" and touching kids in a movie than these three. They avoid the extremes of totally cute or Hollywood pathetic. Gould works hard and with real skill and understanding to make us like them and the Lewises, who fall in love with them. Most movies never work at relationships. We're asked to accept that A loves B, although neither is especially lovable. In "Good Cop," love is more than a word: it's hard work and sacrifice, good times and bad.

What it comes down to, as usual, is money. Artie thinks he needs it to make the hoped-for adoption work. He decides to hold up the vicious druglord (Tony Plana) who was basically responsible for Stevie's death. He keeps only the payment for a house; the rest he gives to a poor priest who runs a crowded shelter for kids and the homeless in his church.

The audience then has to worry about the vengeance of the angry druglord, and whether the authorities will find out about



**FX2 TEAM**—Australian actor Bryan Brown (left) is a movie special effects wizard who teams up with character actor Brian Dennehy as a retired detective to solve a murder in the movie "FX2—The Deadly Art of Illusion." The U.S. Catholic Conference classifies the film A-III for adults. The Motion Picture Association of America rating is PG-13. (CNS photo from Orion)

Artie. If they do, he'll lose everything, including the kids.

While the outcome wouldn't score high in a moral theology class, it's marvelously cathartic. Gould is no slouch. While this is his directing debut, he's an ex-police reporter who has written quality scripts ("The Boys From Brazil," "Fort Apache, the Bronx"). This is a superb cop story, convincing New York street reality with a high level of passion for good and against evil.

Keaton, fresh from his "Batman" heroics, took this part because he wanted to do an upbeat role about a normal man, and he delivers with low-key heroics. Equally impressive are Russo, who may well be the first woman you'd actually want to marry to appear on a movie screen this season, and Plana, who underplays but still manages to get all the evil from a villain who used to be a corrupt cop for a Latin despot. How's that for incorporating a few major evils of our time?

The police movie violence—brawls and shootouts—are noisy and tough enough for action fans, but the thoughtful human relationships are what you'd expect in a

quality adult film. In a way, "Good Cop" personifies the odd compromise Disney strives for under its new Hollywood Films aegis. The question is whether an audience that wants both these values exists out there in any significant numbers.

(Quality New York cop movie with solid characters and relationships and a strained ethic or two; violence, but minimal sex and language; satisfactory for adults.)

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

## Recent USCC Film Classifications

Backdraft ..... A-II  
Mannequin Two: On the Move ..... A-II  
Soapdish ..... A-III  
What About Bob ..... A-II  
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the a before the title.

## Lear returns to television with 'Sunday Dinner'

by Henry Herx and Gerri Pare  
Catholic News Service

Norman Lear returns to prime-time television with a new situation comedy series, "Sunday Dinner," airing Sunday, June 2, 8-8:30 p.m. on CBS.

The premiere episode sets the scene as Ben Benedict (Robert Loggia), a 56-year-old widower, plans to introduce T.T. (Teri Hatcher), the 30-year-old woman he intends to marry, to his three grown children.

After meeting the family, the viewer knows that this will not be easy for anyone.

Sour Vicky (Martha Gehman) is 32, twice divorced and studying for a doctorate in microbiology. Ditzzy Diana (Kari Lizer) is 30 and all mixed up. Wheeler-dealer Kenneth is 25, money-hungry but empty-headed.

They all show up for Sunday dinner but Ben never gets around to telling them about T.T. until she arrives. The predictable results range from concern to consternation and the series is off to a feuding start.

Most of the show's humor revolves around the age difference between the two lovers. But since there is nothing

inherently amusing about a relationship between an older man and young woman, most of the laughs are forced.

The show, however, has a gimmick in that T.T., unlike most of the others in the family circle, believes in a Higher Being whom she calls Chief.

It's unusual to have a character in a sitcom who talks seriously about her faith in some kind of deity. Of course, it won't get anyone very excited because it's non-denominational and generic rather than specific.

For the rest, it's standard TV comedy. Lear knows how to write a laugh from slight material and when to pull on the heart strings.

Loggia is a comic talent but the character of Ben is still relatively un-fined. Hatcher is attractive as T.T., a role which is essentially a serious one.

The rest of the cast are more familiar sitcom characters, each having their own particular comic shtick that could go in any show.

Whether "Sunday Dinner" becomes part of the regular schedule depends upon how well Lear develops the ongoing comic complications of the May-December romance theme.

What T.T.'s spiritual musings will add to the life of the show, only Lear knows.

It's basically an adult show, one that will probably appeal more to the older members of the family than the younger. However, it's worth seeing how it will develop.

### TV Programs of Note

Sunday, June 2, 11 a.m.-noon (NBC) "Marketplace Prophets." Marking the 10th anniversary of "Renew Nowarn," Pope Leo XIII's encyclical on the rights of workers, this special focuses on the Catholic Church's century-long effort to bring justice to the marketplace and throughout society, nationally and internationally. Produced by the U.S. Catholic Conference, the program is part of the ecumenical series "Horizons of the Spirit."

Sunday, June 2, 8:30-9 p.m. (CBS) "All in the Family." Rebroadcast of Norman Lear's comedy series that, beginning in 1971, poked fun at bigotry and added insult to the TV sitcom scene. It is still best suited for adults and their older offspring.

Sunday, June 2, 9-11 p.m. (ABC) "Baby M." Rebroadcast of a 1988 two-part miniseries based on the court case involving the legal, moral and emotional complications of artificial insemination when a surrogate mother (JoBeth

Williams) decides to keep the infant she bore for a childless couple (John Shea and Robin Strasser). The conclusion airs Monday, June 3, at the same time.

Sunday, June 2, 9-11 p.m. (CBS) "The 45th Annual Tony Awards." Julie Andrews and Jeremy Irons host this year's awards presentation for outstanding achievements in American theater. Competing for best play honors is "Shadowlands," a drama about Christian author C.S. Lewis.

Sunday, June 2, 10-11 p.m. (PBS) "Generalissimo." The concluding program in the rebroadcast of the "Stalin" series looks at how World War II left the dictator more deeply entrenched in power than ever and the legacy of centralization he left the Soviet Union after his death in 1953.

Monday, June 3, 9-10 p.m. (PBS) "Taiwan." The second in the four-part "Mini-Dragons" series examines the island nation once known as Formosa and its transition toward democracy as it struggles to overcome long-standing domestic conflicts.

Tuesday, June 4, 10-11 p.m. (PBS) "War." Personal video impressions of the Gulf war are presented in this edition of "The 90s" magazine series which also draws some historical lessons as it looks at the effects of other wars.

Wednesday, June 5, 8-9 p.m. (PBS) "Doors of Perception." This program in the "Smithsonian World" series investigates the variety of ways people seek to change their concept of reality ranging from drugs and other hallucinogens to athletics, dance, art and religious meditation.

Wednesday, June 5, 9-10:30 p.m. (PBS) "Moyers/Spirit and Nature." Journalist 261 Moyers joins representatives from different faiths for a four-day conference at Middlebury College to explore how religion can shape an ethic that cherishes the natural environment instead of desecrating it.

Wednesday, June 5, 10:30-11 p.m. (PBS) "Heroes and Strangers." In this rebroadcast of a 1990 program, two filmmakers—a man and a woman—seek to understand their strained relationships with their own fathers by looking at how fathers were portrayed in 1950s movies and television programs.

Friday, June 7, 9-11 p.m. (PBS) "Darrow." The life of Clarence Darrow, one of the most controversial lawyers in U.S. history, is re-created in the "American Playhouse" presentation with Kevin Spacey in the title role.

(Henry Herx is the director and Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)

## Videos

1991 CNS Graphics

### Recent top rentals

- |                                |               |
|--------------------------------|---------------|
| 1. Three Men and a Little Lady | A-II (PG-13)  |
| 2. Ghost                       | A-III (PG-13) |
| 3. Marked for Death            | O (R)         |
| 4. The Bonfire of the Vanities | O (R)         |
| 5. Mr. Destiny                 | A-II (PG-13)  |
| 6. The Jungle Book             | A-I (G)       |
| 7. Pacific Heights             | A-III (R)     |
| 8. Rocky V                     | A-III (PG-13) |
| 9. Quigley Down Under          | A-II (PG-13)  |
| 10. Presumed Innocent          | A-IV (R)      |

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For video reviews

Call 1-900-PREVIEW

1.50 1st minute, .75/adsl minute

## QUESTION CORNER

# The word 'Jew' comes from Hebrew

by Fr. John Dietzen

**Q** The word "Jew" never appeared in the original languages of the Bible, Hebrew and Greek. It first appears as a mistranslation of the Catholic Bible in the 18th century. Before that, the word was never in the Bible.

The question is, what word did the apostles use? The word in the Latin Vulgate is "Iudaeus," and any scholar knows that word would be translated Iudaeus, applying to anyone from the tribe of Judah. It has no religious connotations. (New York)



**A** There is a group of Catholics in our country, and some other Christians, who are attempting to prove the bizarre thesis that Jesus was not a "Jew," but was in reality a "Palestinian Christian," who ever that may be. One can only guess at their reasons.

The above reflects one of the letters I've received on the subject, and some of the "facts" being disseminated in certain Catholic circles. They generally involve the significance of the word "Jew" and its meaning in modern Bibles. It may be helpful to clarify a few points.

Our word Jew comes, through a number of language changes, from the Hebrew "Yehudi," which became Greek "Ioudaios" and Latin "Iudaeus." These all refer back to Judah, one of the 12 biblical sons of Jacob (Israel) and patriarch of one of the "tribes of Israel." The disciples of Jesus in biblical

times would have normally used an Aramaic (Hebrew dialect) form of that name.

The Bible calls the Hebrew people by many names. "Men of Judah" (Isaiah 5:3), or simply "Judah" (Isaiah 9:21), "Israel" or the "house of Israel," Zion, Jerusalem, were the most common names for the Jewish people, as they saw themselves as "chosen" for God's special favor.

Whatever the designation, the name usually referred to both the ethnic and religious bonds which joined them. This was especially true in the late centuries just before Christ. The books of Maccabees provide numerous examples.

That this twofold meaning stood behind the term "Iudaeus" in the Gospels is clear for several reasons. Where the synoptic Gospels, for example, designate Pharisees and scribes as the religious enemies of Jesus, John simply uses the word "Jews." Also, he several times speaks of the Jewish followers of Jesus as being afraid of "the Jews." Jesus was unquestionably a Jew of this ethnic and religious "people of Judah."

We find the word Jew in English Bibles long before the 18th century. It appears numerous times as the translation of the Latin "Iudaeus" in the Catholic Douay-Rheims translation of the New Testament (1582) and Old Testament (1609), as well as in the Protestant Authorized (King James) Version in 1610.

Shakespeare, writing during the same period, used the English term "Jew." Part of the people's familiarity with it resulted from their acquaintance with the even earlier English Bible translations (Tyndale, the Geneva Bible and others) utilized by the 54 scholars who produced the King James version.

Experience has proven that if a group of people have an agenda to pursue, no matter how strange, they will find "reasons" and a following. Let's hope this will be an exception.

(A free brochure answering questions about confession is available by sending a stamped and self-addressed envelope to Father John Dietzen, 704 N. Main St., Bloomington, Ill. 61701.)

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## FAMILY TALK

## Use care and creativity to get more for dollar

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** I don't have a lot of money, and I need to know how to get things for my daughter as cheaply as possible. We have one daughter. My husband is unable to work. I don't earn that much. How can we save money? (Ohio)

**Answer:** You touch an important issue. Lack of money is the No. 1 source of stress listed by the participants in almost all of the parenting classes I teach. Stress interferes with good parenting and with marital harmony.

Money problems need to be faced directly and honestly by all families. I like your focus on "saving" money.

Too often the proposed solution is to get another job or work overtime and earn more. That creates a never-ending cycle: earn more, spend more. Here is a family saving strategy.

After house and food, the major expense in most homes is a car. You must consider not only the initial price of a car, but also the high cost of insurance and repairs.

If you can get along without a car, you can save a great deal of money. This is easier in cities where public transportation is available.

A used car is not always a bargain, but a compact car that gets good mileage often is. Check "Consumer Reports" for the repair record of any new car you are considering. Have your own mechanic check out any used car.

Limit your meals in restaurants. Lunches and dinners out, even ordering pizza regularly, can stretch a budget. Cook at home and utilize leftovers. Bring lunch to work.

You can save on food purchases by buying generic brands of staple items in bulk. Buy basic foods by the case at your nearest food discount store.

Fresh garden vegetables, lettuce, carrots, celery, radishes and the like can be grown in very small areas right next to your house. In fact, you can grow them year-round indoors in a window box with extra-bright neon lights called "grow lights."

Clothing can also be obtained at low cost. Garage and yard sales sometimes offer good clothes inexpensively by the bag simply to pass them on. Don't be too proud to accept hand-me-downs from other family members and friends. Many outgrown clothes are still nearly new.

Judge the worth of clothes by how well they look, not by the fact that you know them to be "second-hand." If you want your daughter to have "something new," buy her a new outfit periodically and use the rest as everyday or back-up clothing.

Furniture and even some appliances can be purchased very cheaply at Goodwill and Salvation Army stores. Handicapped persons work to repair and recycle many items and offer them for sale at low prices. In patronizing these stores, you are participating in an important revolution from a throwaway culture to one that reuses and recycles.

Another good way to save money is by reading newspaper advertisements for sales at discount stores on needed items like paper products and personal hygiene supplies.

With these tips, you can have nice things, still save money, and recycle to save our environment. Good luck! Questions on family living or child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison St., Reissdale, Ind. 47978.)

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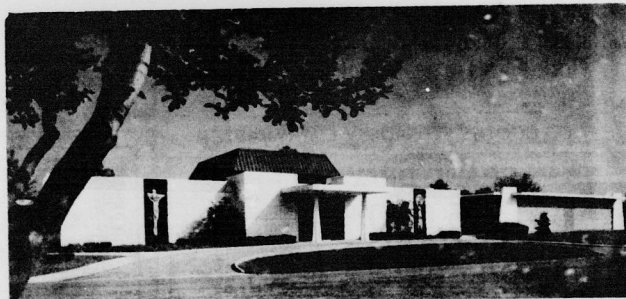
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# The Active List

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

## May 31-June 1

An Irish Street Fair will be held at St. Patrick Parish, 950 Prospect St. Fish or salmon Fri., chicken/noodle dinner Sat., short orders, chances, games.

## May 31-June 2

St. Bernadette Parish, 4826 Fletcher Ave. will hold Summer Festival '91 from 5 p.m. Fri., to 4 p.m. Sat. and from 3 p.m. Sun. Food, music by "Memories."

## June 1

A Mini-Retreat on the "Spirituality

of the 12 Steps" will be held from 8 a.m.-12 noon at Sacred Heart Parish chapel, 1530 Union St.

St. Philip School Class of 1946 will hold its 45th reunion at 6 p.m. Call 317-357-6551 for details.

First Saturday devotions to the Blessed Mother begin at 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 at St. Nicholas Church, Sunman.

St. Paul Parish, Sellersburg will hold its 42nd Annual Picnic from 4-11:30 p.m. Dinners until 8 p.m.; beer garden; quilts, prizes.

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. Park.

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

## June 2

Our Lady of the Springs Parish, French Lick will hold a Sausage and Pancake Breakfast from 8 a.m.-2 p.m. All you can eat.

A support meeting for central city families which have a member with serious mental illness will be held from 3-5 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. St.

St. Agnes Academy will hold an All-School Reunion beginning

with 10:30 a.m. Mass at SS. Peter and Paul Cathedral. Call 317-356-3499 for information.

A Benefit Party for St. Joan of Arc Parish will be held at 8:30 p.m. in the rectory courtyard. Donation \$50 per person. Call 317-283-5508 for reservations.

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rakhe 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.

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

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

Exposition of the Blessed Sacrament is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

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. For reservations call 812-934-3338.

## June 3

A Prayer Vigil for the Protection of the Lives of the Unborn will be held at 7 p.m. at St. Patrick Church, 1807 Poplar St., Terre Haute. Song, Scripture, reflection, rosary.

Separated, Divorced and Remarried Catholics (SDRC) at the Catholic Center, 1400 N. Meridian St. for Personal Finance Video by Charles Givens. Deadline for sign-up for June 22 canoe trip. Call 317-357-7673 for details.

An hour of prayer for peace and

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justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benedictin 9 p.m.

The Indianapolis Diocesan Council of Catholic Women will meet at 9:30 a.m.

The Introduction to the Bible video series continues from 7-8:30 p.m. at Holy Spirit Church, 7243 E. 10th St. Call 317-357-4915.

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.

## June 5

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.

## June 5-7

The Ministry to Ministers Project will present Catholic theologian Rosemary Haughton speaking on "Prophetic Spirituality" at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

## June 6

A "Lord of the Harvest" day of prayer for vocations to priest-

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SATURDAY JUNE 8TH, 7 PM-11 PM

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Franklin College Eli Lilly Campus Center

hood and religious life will be held with Exposition of the Blessed Sacrament from 12 noon until Benediction at 7 p.m. at St. Patrick Church, 1807 Poplar St., Terre Haute.

### June 6-8

The Goldenaires of St. Simon Parish, 8400 Roy Rd. will sponsor a Giant Garage Sale from 8:30 a.m.-5 p.m. daily. Proceeds benefit educational endowment fund. To donate items call 317-898-4719.

### June 7

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

☆☆☆

Catholic Charismatic Renewal of Central Indiana will celebrate First Friday Mass at 8 p.m. in Nativity Church, 7218 E. Payne Rd. Teaching, 6:30 p.m., praise and worship 7:30 p.m. Call 317-357-1200 for details.

### June 7-8

St. Ann Parish, 2862 S. Holt Rd. will hold a Summer Festival from 4 p.m.-12 midnight. Chicken dinners, music, beer garden, games.

### June 7-9

A Men's Serenity Retreat will be

held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for information.

☆☆☆

Little Flower will hold its Annual Parish Festival from 5-11 p.m. Fri. from 3-11 p.m. Sat. and from 12 noon-9 p.m. Sun.

☆☆☆

The Annual Festival of Our Lady of the Greenwood Parish will begin at 5 p.m. Fri., 3 p.m. Sat. and 11-30 a.m. Sun. Rides, games, food.

☆☆☆

St. Louis School, Batesville will hold a Rummage Sale from 9 a.m.-6 p.m. Fri., from 9 a.m.-4 p.m. Sat. and from 8:30 a.m.-12 noon Sun. Deliver sale items June 3-4 from 9 a.m.-7 p.m.

### June 8

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. Park.

☆☆☆

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

### June 8-9

A Food Fair and Festival will be held from 12 noon-10 p.m. each day at Holy Angels Parish, 740 W. 28th St. Soul food, raffle.

### June 9

A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$20 fee. Pre-registration required. Call 317-236-1596.

☆☆☆

A Revised Latin Mass will be celebrated at 11 a.m. at St. John Church, 126 W. Georgia St.

### Bingos:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: Roncalli High School, 5:15 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Mt. Sheridan K of C Council 6136, 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, 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.; St. Roch, 3-9 p.m.

## Abortion ruling lauded

(continued from page 1)

In a separate statement issued by her office in Washington, Alvare said she was "very pleased" with the decision.

"There is a major difference between planning a family and destroying a developing member of the family," she said. "The court's decision simply allows federal funding policies to continue to respect that difference."

Robert Marshall, director of research for the American Life League, based in Stafford, Va., said the decision was "clearly a victory for pro-life" but "whether there will be a long-term victory we can't tell yet."

Marshall, who was a congressional aide when the Title X program was initially approved by the House in 1970, said it was clear at that time that Congress intended no Title X funds to be used for abortion counseling.

"We are quite pleased that the court upheld the congressional intent," he said.

Marshall said the decision was part of a continuing movement by courts to "divest themselves of the final sign-off" on the abortion issue and instead to see the issue settled in state legislatures or the U.S. Congress.

Mark E. Chopko, USCC general counsel, said the conference agreed with the court's ruling that the government Title X regula-

tions did not unconstitutionally restrain "legitimate liberties."

"The rules only made clear that abortion was always outside the scope of a Title X program," he said. "There is simply no constitutional requirement that Congress subsidize abortion."

Bishop James T. McHugh of Camden, N.J., former head of the U.S. bishops' Secretariat for Pro-Life Activities, described the decision as "positive and encouraging."

"Clearly, the decision today is consistent with congressional intent and with the thinking of the American people," he said. "Refusal of government funding for the promotion of abortion is not a violation of free speech or a woman's decision to obtain an abortion. It simply safeguards the rights of those who do not want to be compelled to pay for abortions by tax-supported government programs."

The decision also drew immediate reaction from supporters of abortion rights.

Kate Michelman, head of the National Abortion Rights Action League, said the ruling was "an enormous shock, far worse even than we feared, and undeniable evidence that the chill wind blowing from this court threatens our most fundamental, inalienable rights and liberties."

In Congress Reps. Ron Wyden and John Porter announced plans to introduce legislation to overturn the decision.

### BANKRUPTCY

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Fatima retreat  
HOUSE

May/  
June

**June 7-9 — Men's Serenity Retreat.** Especially designed for men whose lives have been affected by alcoholism. For costs and registration contact: Mike Hundley 317-257-6171.

**June 16-21 — Sisters' Retreat.** "Blessed Are You." This will be a time of reflection on God's good gift of life unfolding in each of us. The retreat will be based on the sacred scriptures of the Bible and of our own experiences. The format will allow for flexibility in participation. Introduction to meditations and morning and evening prayer will be shared by all. Options for daily participation include: 1) Solitude and reflective silence; 2) Faith-sharing and reflective conversation; 3) Meditations through art, color, clay, weaving and music (or a mixture of these elements). Director: Sister Mary Catherine Keene, SP, Artist and Musician.

**June 21-23 — Tobit Weekend.** Marriage preparation retreat for engaged couples. Director: Tobit Retreat Team.

**June 23-28 — Directed Retreat Week.** A personally directed retreat gives one a unique opportunity, with the assistance of a listening companion, to be attentive to one's life experience and to get in touch with God's presence within. Choice of Directors: Sister Diane Jamison, OSF—Fatima Spiritual Development Coordinator, Sister Karen Van de Walle, CSJ—Artist and Spiritual Director.

**June 24-29 — Personality and Human Development Workshop (PRH).** "Who Am I?" This first workshop of the PRH series explores a deeper self-knowledge and understanding of the make-up of the human person. Special emphasis is given to the positive core within us so that personal growth may be enhanced. This workshop is a pre-requisite for all following workshops. Director: Fr. Edward Farrell, Director of Formation, Institute of Ministry, Sacred Heart Seminary, Detroit.

**June 28-30 — Marriage Encounter Weekend.** For Costs and registration information contact: Dave and Mary Timmerman, 317-897-2052.

**July 14-19 — Directed Retreat Week.** A personally directed retreat gives one a unique opportunity, with the assistance of a listening companion, to be attentive to one's life experience and to get in touch with God's presence within. Director: Sister Diane Jamison, OSF, Fatima Spiritual Development Coordinator.

Pre-registration and deposit required.

Call: 317-545-7681 or write:

5353 East 56th Street, Indianapolis, Indiana 46226



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## SUMMER FESTIVAL

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- ★ Saturday Night — Misty Blue Band performing
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— Friday —

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# Youth News/Views

## Dreams fuel motivation

by David Voelker

Is the goal so far away? Far, how far, no tongue can say. Let us dream our dream today.

Alfred Tennyson

The capacity to dream is perhaps the greatest gift that human beings possess.

Without dreams and goals, life becomes a meaningless tread around the same block, day in and day out. I could even go so far as to say that having an end to work towards is synonymous with life as it was meant to be.

To be happy, you have to both live for the present and dream for the future.

Not to say that dreaming is the answer to a pain-free life of eternal joy with a story-book ending, but a vision of what can be helps in the coping with and recovering from hardships.

This is why one of the most important parts of any type of drug rehabilitation or similar treatment is—raising the individual's self-esteem so that they are capable of lifting themselves out of oblivion.

Dreams are the fuel for motivation. To dream is to set and work towards goals, to always be trying to improve yourself, and to immerse yourself in the wonder of life.

I'm not referring to Snow White-type fantasies with purple and pink birds drifting to the sound of your singing voice. I'm thinking of something a little more realistic like planning a backpacking trip or volunteering for a local service organization, anything to keep life interesting or

non-repetitious. Perhaps by becoming a weekend athlete explorer you can stretch your human experience to include the full spectrum of what it was meant to encompass.

I recently read a personal column written relating the story of a friend who had AIDS and his struggle to cope and try to keep on living one day at a time, without worrying about the stormy waters ahead. In the wake of such a devastating disease, this is the ultimate act of courage. This man chose to return to an activity from his past—rock climbing—to maintain his spirit.

The non-dreamer is easily recognized. These are the people who have let life become a treadmill. Energy, joy, and purpose are non-existent in their lives. They have dormant spirits.

Of course, there is always an evil cousin to the dreamer, lurking in the shadows. This person picks only one goal, and aims so intently on that target that he destroys the significance of what he is seeking.

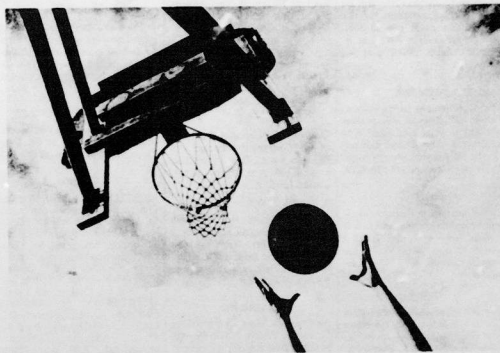
The athlete who consistently overtrains or turns to steroids and the businessman who lives out of his office have set goals but have become victims of ambition, just as non-dreamers never overcome inertia.

Life never was, or never will be, a "happily ever after" type of game. But without dreams it is very unlikely that happiness will ever be achieved.

(David Voelker is the opinion editor of the school newspaper at Our Lady of Providence High School in Clarksville.)



**CAMP CLEAN-UP**—Our Lady of Lourdes parishioner Joe Roush of Indianapolis helps Catholic Youth Organization staff members with preparations for summer camp May 11 by scraping paint from the CYO sign on the pavilion at Camp Ramosa. (Photo by Mary Ann Wyand)



**SPORTS DREAMS**—Many teen-agers aspire to the great American sports dream of playing professional basketball, baseball or football. It's okay to dream of pro sports if teens remember the importance of scoring high in academics too. (CNS photo from UPI)

## The great American sports dream is very elusive goal

by Christopher Carstens  
Catholic News Service

It's National Basketball Association playoff time and baseball has begun in earnest. This is the time of year for dreams.

Ask teen-age boys what they want to do when they grow up, and one of the most common answers is the great American sports dream: "I want to play pro ball."

Why not? The stars make huge amounts of money and haul down fat endorsement contracts. Even the little guys in pro sports—the utility players and bench jockeys—make more than doctors and lawyers, even if it's only for a few years.

Some realist may tell you that the vast majority of big league players hang on for two or three years, and then they're out of the game. Most don't end up rich. Instead of living on their investment income or becoming TV broadcasters, they go back to earning a living like everybody else.

Who cares? They played pro ball! For the rest of their lives they can tell sports stories and watch envy fill the eyes of everybody who listens.

If you're a pretty good ballplayer, why not give it everything you've got? Why not aim your entire life at the big leagues and invest all your energy in that one outstanding goal?

There's only one real reason. It's cold and hard and it's real. You probably aren't good enough.

The basic requirement of professional sports is remarkable athletic ability. All the heart in the world can't carry you to the majors without an immense amount of God-given natural talent. It's hard to even think about how good you need to be.

Being the best player on your high-school team is the absolute minimum.

However, being the best on your school team is only a start. You'd better be the best in your city. And that's no guarantee.

Since it's baseball season, and baseball is a game of statistics, let's take a look at the odds of any high-school ballplayer making it to baseball's major leagues.

While the arithmetic gets a bit complicated, here's the bottom line. On average, each state produces less than one major league baseball player a year. In one high school senior class, your entire state may have a single individual good enough for the majors. Many years there will be none. Almost never would there be two.

In football the odds are a spot better, because each team has more players. In basketball, the chances are nowhere near this good.

If you're a pretty good high-school ballplayer, enjoy it. Sports may carry you to college and you might even be that remarkably rare individual who goes on to play for the pros. But don't count on it—never, not even for one minute.

The country is full of people working for minimum wage, scraping to get by, people who let their chance for education slip away because they thought their athletic talent would pull them through. The streets are littered with the lives of people who counted on big money from pro sports and ignored more realistic career options. This game has too few winners, and far too many losers.

Play your best game every time you go out. Dream of life in the major leagues. That's all fine and good—as long as you turn in your homework and keep working hard at school.

## Teen-agers grow into prayer with daily practice

by Tom Lennon  
Catholic News Service

How much time should a person spend praying each day?

I have an answer that will boggle your mind. It comes from St. Teresa of Avila, a Christian woman who lived in Spain in the 16th century and who became an expert at prayer.

Here is her mind-boggling answer: two hours each day.

Two hours?

Even Mass isn't that long! And there wouldn't be much time left for television! Besides, who could ever pay attention that long to a God you can't even see?

My young friend Guy, a recovering alcoholic, told me recently that for the past year he has spent about 15 minutes almost every day meditating on words of Jesus in the New Testament.

He was agast when I mentioned

Teresa's two hours and said, "How could anyone do that?"

But I wonder: Do Guy's short 15 minutes seem awfully long to you? Do you wonder how anyone could concentrate on prayer for 15 long minutes?

Perhaps this is the answer: People grow into prayer.

The young bodybuilder starts out with light weights and eventually works up to bench-pressing 350 pounds.

Might a young Christian, similarly, start out with very short periods of prayer and, as the years go by, lengthen his or her prayer time?

Here are some lightweight prayers, short but important, all based in some way on biblical passages. You can use one or all of them at any time of the day or night and as often as you wish.

At the end of each prayer is the chapter and verse of the biblical text on which the prayer is based.

"Lord, help me to seek you with all my heart" (Psalms 119:10).

"Bend my heart to do your will, Lord" (Psalms 119:36).

"Lord, make my heart and mind completely new" (Ephesians 4:23).

"Jesus, may I come to know your love" (Ephesians 3:19).

"Lord, may my thoughts be pleasing to you" (Psalms 104:34).

"Jesus, help me show a gentle attitude toward all" (Philippians 4:5).

"I will meditate on all thy work, and muse on thy mighty deeds. Thy way, O God, is holy" (Psalms 77:12-13).

"Behold, God is my helper, the Lord is the upholder of my life" (Psalms 54:4).

"To thee, O Lord, I lift up my soul. O my God, in thee I trust" (Psalms 25:1-2).

After you've made use of one or more of these prayers for several weeks, you might find it helpful to try to find a quiet time and place now and then to meditate on one of these prayers. Maybe you could choose a different prayer each week.

You can trigger some thoughts on these prayers with questions such as these:

What could "bend my heart" mean? Would this have something to do with being unbending and stubborn? Am I ever stubborn? Could it be that such stubbornness can only be defeated with the help of the Lord?

Are my mind and heart in a rut, maybe a rut of self-centeredness? What might happen to me and those around me if gradually over the next few years the Lord made my heart and my mind "completely new?"

You may frame similar questions for each of the prayers, and perhaps the answers to those questions will lead you to other informal prayers of your own making.

And you'll be on your way to a richer, more rewarding life and to a closer friendship with the perfect friend.

During your prayer time, take a moment to reflect on this passage from Psalms 62:20:

"Blessed be God, because he has not rejected my prayer or removed his steadfast love from me!"



# St. Paul, Tell City sets Haitian Awareness Day

St. Paul's youth ministry program at Tell City will sponsor a **Haitian Awareness Day** at the St. Paul Parish Hall, 814 Jefferson St., June 1 from 1:30 p.m. until 6:30 p.m.

Pam Drake, youth ministry coordinator, said the program will include the 5:30 p.m. liturgy.

Area youth and their families and persons interested in other cultures are invited to participate in the social justice programming.

Guest speakers who have worked in Haiti will discuss the Haitian culture and give an overview of the struggles that impoverished people in Haiti have to overcome in order to survive.

St. Mary, North Vernon, youth group members who have formed a clown ministry troupe will perform in costume to engage participants in looking at prejudice and the impact it has on people.

☆☆☆

Brebeuf Preparatory School junior Ricky Abdulla of Indianapolis is among 80 Marion County high school student artists who will participate in the 7th annual **Prelude Academy** June 10-14 at The Children's Museum.

Earlier this year, Ricky won a Prelude Award in literature for his essay on "A Day In the Life" of a student who was discriminated against by other children because of his ethnic heritage.

Other students from Catholic schools who have been invited to participate in the five-day academy are Brebeuf student Helena Campbell, in literature; Cathedral High School students Jennifer Balloun and Jeff Barnosky, also in literature; Cardinal Ritter High School student Christi Roberts, in visual arts; Roncalli High School students Ginger Reece and Niqui Schott, in literature; and Linda Cise, in theater; and Secina Memorial High School student Jenny Blackburn, in dance.

Students will spend a week studying with professionals in the various disciplines of instrumental and vocal music, literature, theater, dance, and visual art.

At the conclusion of the week, they will perform during a free program June 14 at 7 p.m. at The Children's Museum's Lilly Theater. The public is invited.

☆☆☆

Secina Memorial High School senior Donald Corronney of Indianapolis has been awarded an **art scholarship** to attend the Columbus College of Art and Design in Ohio as a result of a national portfolio competition held recently at the college.

Donald will begin classes at the internationally-recognized visual arts college in the fall, and has chosen illustration as his major study area.

☆☆☆

Bishop Chatard High School senior Brian Traub of Indianapolis has been awarded an Emerson Electric Co. **national scholarship** grant to study electrical engineering at Purdue University in West Lafayette.

Brian, who will graduate as valedictorian at Chatard, is one of 30 award winners selected from 157 finalists. The scholarship covers four years of study and is contingent on the recipient's academic performance.

☆☆☆

Little Flower Parish youth group members from Indianapolis recently filmed a commercial video for the "Diet Pepsi You Got the night One Baby Uh-huh" contest. Youth group member Eric Lyons manned the video camera for their musical content entry.

☆☆☆

Girls, Incorporated in Indianapolis invites girls who are completing the eighth, ninth or 10th grades to participate in an **Indianapolis Operation Smart** mentoring program June 11 or June 13 at two locations.

The educational programs provide opportunities for young girls to have career mentors via contact with female science, math and technology professionals.

For registration information, contact the Girls, Incorporated office at 317-283-0066.

☆☆☆

St. Mary College in South Bend will host "Listen to the Heartbeat," the **Region VII Mid-American Youth Ministry Conference** June 21-23 for adult youth ministers from Illinois, Indiana and Wisconsin who work with junior and senior high school students.

The theme "Listen to the Heartbeat" was chosen to encourage youth ministers to focus on relationships, families, global awareness, cultures, and the need for outreach.

Keynote presenters include Father John Phelps, a youth ministry specialist from the Archdiocese of Chicago; Father Domingo Rodriguez, general counselor of the Missionary Servants of the Most Holy Trinity; and a noted writer and lecturer, Father Don Kimball, president of Cornerstone Media and a frequent workshop and youth rally presenter; Franciscan Sister Jose Hobday, an expert on native American spirituality; and Tony Melendez, a musician who was born without arms but overcame his handicap and learned to play the guitar with his feet.

Workshop presenters from the Archdiocese of Indianapolis include Bob Meaney, coordinator of adolescent catechesis and catechist formation for the Office of Catholic Education; Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry; Jerry Finn, director of youth ministry for the New Albany Deanery; Ann Papesch, a Catholic Youth Organization staff member; and Kathy Davis-Shanks, a youth ministry consultant from Columbus.

For registration information, contact the Catholic Youth Organization office in Indianapolis at 317-632-9311.



**TEAMWORK**—Members of St. Peter Claver Junior's Knights and Daughters Council and Court #191 of Indianapolis find that teamwork makes even a big job like a car wash fund raiser more fun as they work together at the Catholic Center April 27 to earn money for programs, activities and scholarships. *Blanche Stewart, their moderator, said they often staff car washes during Saturday programs at the center. (Photo by Mary Ann Wyand)*

## Opportunities to Serve

### PRINCIPAL CATHOLIC ELEMENTARY SCHOOL

Saint Christopher's Parish, Indianapolis, Indiana, is seeking elementary school principal. Position available July 1, 1991. School K-6, 200 students, 12 faculty members. Writing to Read Laboratory, Before and After Care, school counselor, state accreditation. Must be practicing Catholic, at least working toward administrator's license, able to work as part of parish pastoral team in active, growing parish community. Salary and benefits according to Archdiocesan guidelines.

— SEND RESUME AND REFERENCES TO: —

Dr. Roland Gamache, Chairperson  
Search Committee, Saint Christopher's Church  
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K-8, for a suburban parish. Should be Catholic, have administrator's license and able to work in parish dedicated to Total Catholic Education.

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Rev. Thomas J. Brunner

c/o Principal Search Committee  
Immaculate Heart of Mary Parish  
7820 Beechmont Avenue, Cincinnati, Ohio 45255

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Fr. David Douglas,  
Blessed Sacrament Church  
2224 Sacramento Ave., W. Lafayette, IN 47906

## BOOK REVIEW

## Kuralt's 'A Life on the Road'

By Joseph R. Thomas

Nobody, it seems, doesn't like Charles Kuralt, to parody that ditty Sara Lee commercial. That just might explain why Kuralt's 'A Life on the Road' (G.P. Putnam, \$19.95) has sold so well. Certainly it's not because the veteran CBS newsmen, best known for his "On the Road" features on the CBS Evening News, says anything momentous in his book.

As a TV personality, Kuralt is the antithesis of the genre, being aging, pudgy and balding. But then CBS has been remarkably successful with aging newsmen, so perhaps it has something to do with the fare in the CBS cafeteria.

Kuralt succeeds on television because he comes across as a likeable guy, a good-natured story-teller. And that's exactly the face he shows in his book. It is chock-full of good stories—some rousing, some sentimental, some nostalgic, some humorous, some sardonic, and all of them entertaining. But taken together, they don't amount to much more than fluff. This is not the greatest of all sins, if sin it be, but when a public figure—and Kuralt is a public figure—sets out to tell the story of his life and his 30 years in broadcasting, you have a

right to be disappointed if he shares his anecdotes but not his ideas, his stories but few of his judgments.

What we have is a little Andy Rooney, a little Will Rogers, a little Captain Courageous, a little Ann Landers, a little Baedeker and precious little Charles Kuralt, although we come to see him as resourceful, friendly, ambitious, intrepid, and a fellow willing to undertake almost any assignment. So willing, in fact, that it was apparently a factor in the destruction of his first marriage.

This then is the hidden Kuralt, not an expose (Kuralt is too nice a guy to be writing exposes) nor an inside look at the television industry. Nevertheless, the thoughtful reader will find here and there a paragraph or a sentence that, even if inadvertently, is likely to confirm the impression that television news standards leave something to be desired. Choose your own pet grievance and you'll find an example of it here.

How about television's love affair with glitz as opposed to substance. (In one scene, we find Kuralt's "On the Road" team being covered by a PBS crew, which acts still a third story team from the local station with everybody filming, not the story, but each other.)

Or false priorities. (In an account of his coverage of a plane crash early in his career, Kuralt tells of learning about the importance of being first with a story, even if only by a few minutes. Nowhere is anything said about accuracy.)

Or the incessant violation of privacy. (Here is Kuralt, fearing that his own privacy is about to be invaded, telling a fellow journalist to get lost when the journalist, doing a story about June brides, accidentally comes across Kuralt and his second wife-to-be waiting their turn to be married at City Hall.)

Or the failure to follow up on a story. (More than once Kuralt says he would like to know what happened to this or that person he interviewed, as if looking the individual up is some sort of specialized art best left to private investigators.)

Or the failure to air items the network or station deemed important enough to cover. (Kuralt tells us most of the stories he filmed never got on the air.)

Or the inanity of so much television coverage. (Kuralt tells of being assigned as part of a four-man team to cover, from start to finish, a dash to the North Pole via snowmobile being undertaken as a lark by a group of good old boys from Minnesota.)

Or the television reporter's lack of knowledge about the subject being covered. (More than once Kuralt tells of being assigned to stories about which he knew little.)

We have been seduced by the camera into thinking that we're seeing the ocean of life when we're seeing but a ripple here or a ripple there. This is not the point of Kuralt's book, but without meaning to he makes it possible for us to see some deeper truths about the television news industry.

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

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"Prophetic  
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At present Rosemary is a member of Wellspring House, a community which has formed a non-profit corporation and is committed to the provision of shelter for homeless families and to the development of innovative projects for low income housing.

Among Rosemary's 35 books are *The Transformation of Man* (1966), *The Passionate God* (1980), *The Re-Creation of Eve* (1983), and *Song in a Strange Land* (1991).

CONVOCACTION, June 5, 1991

First Friends Meeting, 3030 East Kessler Boulevard  
The church, like its founder, is called to be a prophet. Prophetic spirituality, is about how to be a Christian in the prophetic role for our time, how to be called to grieve for what is evil and to proclaim the possibility of another way.

RETREAT, June 5-7, 1991

Fatima Retreat House, 5353 East 56th Street

The retreat will lead participants into a deeper understanding of prophetic vocation. It will explore the call to grieve for and denounce evil.

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## † Rest in Peace

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

† JARVIS, Leon F. "Lennie" Sr., 68, Holy Name of Jesus, Beech Grove, May 14. Husband of Dorothy T. (Hamilton), father of Leon F. "Bud" Jr. and Dorothy T. Beagle; brother of Mary Jane McKenna; grandfather of six; great-grandfather of one.

† JONES, Robert E. Sr., 62, St. Augustine, Jeffersonville, May 15. Husband of Helen L.; father of Christopher H., Robert E. Jr., J. Joseph, Kathy J., Kimberly A., Mary Beth, and Nancy M. Boman; son of Ira R. and Bertha M.; brother of Arnold L. and Donna E. Madley; grandfather of seven.

† KASPER, Herman J., 91, St. Catherine of Siena, Indianapolis, May 10. Husband of Margaret; father of Michael H., and Barbara O'Malley.

† KAVANAGH, Bernetta G. (Donlin), 78, St. Michael, Indianapolis, May 14. Mother of Thomas R., Patricia A. McCann and Lynn Loviseck; sister of Betty McLaughlin; grandmother of nine; great-grandmother of two.

† LOZAR, Peggy J., 58, St. Columba, Columbus, May 17. Mother of John P. Jr., Michael J., Teresa A., Baker, Mary C., and Angela J. Hunsacker; daughter of Mr. and Mrs. Edward Cobb; sister of Edna Jacobs, Frances Knott, Mary Ann Profumo and Billie Dukes; grandmother of six.

† LYON, Guy, 69, Holy Family, New Albany, May 4. Husband of Ruth C.; father of Nancy Grantz, Janet Lucien and Linda Tucker; brother of George and Virginia; grandfather of six.

† MARTEL, Edward J. "Pete," 80, St. Mary, New Albany, May 14. Husband of Margaret; father of David, Thomas, and Mrs. Thomas Habermel; grandfather of six; great-grandfather of three.

† PARRISH, Susan Michelle, 2 months, St. Mary of the Knobs, Floyd, Knobs, April 18. Daughter of Paul and Linda; sister of Allison A. and Amy M.; granddaughter of Odell and Anna Andres.

† SWEENEY, Catherine (Lyons), 80, St. John, Indianapolis, April 5. Mother of Thomas J.; aunt of Ann Sullivan, Isabelle Estep and Josephine Kuehl.

† WEIGAND, Mary Margaret, 86, St. Meinrad, St. Meinrad, May 14. Mother of Thomas, Carl, Helen Kuntz and Irene Duon; grandmother of 23; great-grandmother of 43; great-great-grandmother of 11.

# Attorney defends families' right to select care for hopelessly ill

by Tracy Early  
Catholic News Service

NEW YORK—The right of families to decide about the care of hopelessly ill patients who cannot make decisions for themselves was defended at a New York seminar by the attorney who won the 1976 Quinlan decision and other important cases in this evolving area of law.

Such decisions about patient care were made privately until recent times because most people died at home, said Paul W. Armstrong, who lives and practices in New Jersey.

But he said the pattern of more people spending their last days in institutions and, especially in the United States, the specter of physician liability have brought court battles, the "bureaucrat at the bedside" and publicity in the mass media about the private decisions of individuals.

"Nowhere else in the civilized world does the malpractice threat play the same role as it does here," he said.

Armstrong spoke May 21 to a weeklong seminar held for administrators of Catholic hospitals by St. John's University and the Catholic Medical Center of Brooklyn and Queens.

In the address and a May 23 telephone interview, Armstrong said bioethicists and right-to-life groups had recently achieved unusual unanimity in support of the family of Helga Wanglie in Minnesota.

Wanglie is in a persistent vegetative state, he said, and the hospital wants to discontinue treatment. But her husband insists that treatment continue, he said.

Armstrong said right-to-life groups had opposed the right of families to decide in previous cases where the families wanted to discontinue treatment. But in the case of Wanglie, they are now taking a different legal stance, he said.

And though many bioethicists have supported previous decisions to discontinue treatment of hopelessly ill patients, he said, they were backing Wanglie's husband because they considered the role of families the primary issue.

The right of families to make decisions for patients is subject to abuse and should not be made absolute, Armstrong said. But he said the presumption should favor families, and public policy should not be based on the exceptional cases.

All state courts that have dealt with such issues, except in Missouri, have supported the position of the family, he said. But in its decision in the Missouri dispute over the family's request to discontinue artificial feeding and hydration of Nancy Beth Cruzan, the U.S. Supreme Court gave states the right to require "clear and convincing evidence" of what the patient's wishes would have been, he said.

Armstrong said Justice Sandra Day O'Connor's separate concurring opinion in the Cruzan case indicated that a living will would satisfy the Supreme Court's criterion of "clear and convincing evidence."

He is chairman of a bioethics commission set up by the New Jersey Legislature which has written living will

legislation that has passed the New Jersey Senate and is expected to come before the state's Assembly in June.

The New Jersey bishops oppose the bill, but Armstrong, a Catholic and graduate of the University of Notre Dame Law School, said he considered their opposition "more political than pastoral." He said the bishops oppose letting families choose to end the provision of water and food, or allowing the living will to apply to pregnant women.

However, some Catholic bishops elsewhere support the right of families to end hydration and nutrition for hopelessly ill patients in a vegetative state, Armstrong said, so the position of the New Jersey bishops does not necessarily represent the only Catholic position.

Catholic teaching does not require the use of "extraordinary" means to prolong the biological life of patients considered hopelessly ill. Water and food are normally regarded as "ordinary," but some ethicists hold that they become "extraordinary" when they must be permanently supplied by tubes.

The U.S. bishops have set up a task force to study the problem of nutrition and hydration for unconscious patients, but no deadline has been set for their work.

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## Suzanne Magnant is named new chancellor

(continued from page 1)

eucharistic minister and was recently elected to the board of education. She and her husband are co-coordinators of the adult discussion group in the parish.

Among many civic and career activities, Magnant has been a guest lecturer at Marian College and is a member of the board of Eastside Community Investments, both in Indianapolis.

Magnant replaces Providence Sister Loretta Schafer, who is retiring. Sister Loretta became chancellor on April 28, 1989, after serving as assistant chancellor since Sept. 1, 1981.

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# Ukrainian archbishop recalls his persecution under Soviets

by Lou Baldwin  
Catholic News Service

PHILADELPHIA—Archbishop Volodymyr Sterniuk was a Redemptorist priest in his native Ukraine when, in 1947, he was arrested by the communist authorities. Now 84, he still remembers the brutal interrogation that followed.

"For the first two weeks I was not allowed to sleep at all, and for the next three months I could only sleep on Saturday and Sunday," he said in a May 17 interview with *The Catholic Standard and Times*, Philadelphia archdiocesan newspaper. The interview took place in the Philadelphia chancery of Ukrainian Archbishop Stephen Sulyk, who served as interpreter.

"They tried to force me to say things I didn't want to say, to convince me of my own insignificance, that I was nothing," Archbishop Sterniuk said of the 1947 interrogation.

He remembers a chance moment when the interrogator remarked that it was raining. "I almost cried," he said, "because it was the first human expression I had heard."

His arrest occurred at a time when Soviet leader Josef Stalin was suppressing the Ukrainian Archdiocese and forcing its members into the state-controlled Russian Orthodox Church.

At a trial in Moscow, Father Sterniuk was convicted in



Archbishop Volodymyr Sterniuk

absentia of crimes against the state and sentenced to five years' imprisonment and exile to Siberia, a relatively mild sentence for a Ukrainian priest.

After his release, he served in a variety of occupations—gardener, janitor, watchman, bookkeeper, hospital orderly—but continued to work as a clandestine priest in the "catacomb church" which refused to die.

All of this time he was sustained, he said, by the belief "that Jesus Christ is the Son of God, the almighty one, . . . powerful enough to keep us and protect us."

Secretly ordained a bishop in 1964 by Bishop Vasyl Velychovsky, himself a clandestine bishop, he was appointed in 1972 as senior bishop and official representative in the Ukraine of the metropolitan of Lvov. He still holds that position under the current metropolitan, Cardinal Myroslav Lubachivsky.

Archbishop Sterniuk, visiting the United States to receive an honorary degree from Mount St. Mary's College

in Emmitsburg, Md., said his church emerged from the underground about three years ago.

There are currently only 600 to 700 priests to serve the 2,000 Catholic parishes in Ukraine, and "there is an enormous need for priests," he said. In addition, most of the current priests were trained clandestinely and need formal training.

"We have 550 seminarians," the archbishop said. "There is a big need for a seminary. One former seminary is now a post office. We need a building, library books, equipment, faculty. I didn't come for aid, but I wouldn't refuse it."

Fifty years of communist rule has had a "very negative" influence, Archbishop Sterniuk said. "Two full generations were raised under constant atheistic propaganda from kindergarten on, and the Russian Orthodox Church had a negative impact on our people."

Relations between the Ukrainian Catholic Church and the Russian Orthodox Church "haven't improved much," he said. "They have our church buildings which were given to them by Stalin and in some cases, they refuse to give them back. They (the Russian Orthodox) are hurting because now, after 44 years, many of our people are leaving them and reverting back to Catholicism."

Although the Ukrainian church supports the movement of the people for independence from the Soviet Union, it "is not actually engaged in politics," Archbishop Sterniuk said.

"Our church has no choice but to support what the people want," he said.

## Catholic-Soviet concerns seen as merging

by Agostino Bono  
Catholic News Service

MOSCOW—Two Soviet participants in a Catholic-Marxist dialogue on democracy and moral values praised the meeting as an expression of joint concerns at a time of important change in the Soviet Union.

This "is the time and the place" for a dialogue with Catholics about democracy, said Sergei A. Medvedev, historical researcher at the Soviet Academy of Sciences.

Christianity and democracy are "emerging from the catacombs" in the Soviet Union "after a harsh Marxism," said Medvedev.

Vatican and Soviet officials "took advantage of the current opening" in Soviet society to mutually examine democracy, he said.

Yuri A. Sherkovin, head of the Soviet Institute of Contemporary Social Problems, said the meeting showed church concern for the current problems in the Soviet Union. "Some of our values now are menaced by economic and political chaos," he said.

Sherkovin and Medvedev were interviewed by Catholic News Service at the end of the May 22-24 meeting, sponsored by the Pontifical Council for Dialogue with Non-Believers and the Soviet Committee for European Security and Cooperation.

Both Soviet participants said the meeting provided the opportunity to tap Catholic views about democracy and its relationship to moral values.

"With perestroika our views are changing. We are further changing toward religion, including the values of the Catholic religion," said Sherkovin.

"On our side, we have stopped our fear of the Catholic Church," said Sherkovin. "This fear was stupid."

"Marxism and Christianity have many values in common," he said.

"Five years ago I would not have talked to you so freely," he added.

Medvedev said a main point stressed by many speakers was that contemporary democracy "owes much to Christianity in terms of values"—especially the importance of each human being.

The meeting also reflected the lessening importance of Marxism in Soviet life, because non-Marxists participated on the Soviet side, said Medvedev.

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