

United Catholic Appeal well ahead of last year

by John F. Fink

As of June 7, this year's United Catholic Appeal has brought in pledges of \$2,270,477, according to a report made by the campaign office to parishes.

This is 144 percent of the \$1,576,720 raised last year and 91 percent of the 1991

goal of \$2,500,000. The final reports from parishes to the campaign office are due by June 22.

To date, 115 parishes have reported pledges higher than last year's. In the Connorsville Deanery, every parish surpassed last year's contributions.

The number of pledges reported so far is 25,576, compared with 20,480 last year.

The average gift so far this year is \$88.77, compared with \$76.71 last year. This year 113 persons have contributed \$1,000 or more, compared with 65 last year. Every deanery has at least one person who has contributed \$1,000 or more.

The report to the parishes listed the 11 deaneries along with the percentages by which they have so far exceeded last year's

donations. The deaneries, in order of those percentages, are Connorsville, 162 percent; Bloomington, 160 percent; New Albany, 149 percent; Indianapolis South, 148 percent; Indianapolis West, 145 percent; Batesville, 138 percent; Indianapolis North, 131 percent; Tell City, 123 percent; Indianapolis East, 122 percent; Seymour, 122 percent; and Terre Haute, 195 percent.

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St. Philip School in 'desperate financial straits'

Large parish/school deficit may force Indianapolis east side school to close its doors this fall

by Margaret Nelson

When St. Philip Neri parents learned that their center-city Indianapolis school was in danger of being closed, they asked for a meeting with church officials to discuss possible solutions.

One day before that gathering was scheduled, some parish leaders and parents met to discuss ways to raise money and keep the school open. This session concluded with plans to challenge the east side neighborhood to "Invest in the Future" by holding a Run, Pray, Walk-a-Thon fundraiser on June 23.

But their efforts may fall short of the \$218,000 needed to meet the projected deficit. The actual shortfall is expected to be \$283,500, but the parish will receive a \$65,500 grant from the Urban Parish Cooperative (UPC).

On June 5, Vicar General Father David Coats met with about 300 St. Philip parents and parishioners. He told them that for two years the archdiocese has tried to work with the parish concerning its "desperate financial straits."

He said the East Deanery Board of Education had a self-imposed deadline of June 1, 1991, to find a solution. "It was unable to make any kind of proposal to solve the problem," Father Coats said.

Father Coats said that he approved the St. Philip budget for 1990-91. "That budget turned out to be a house of cards," he explained that it missed its target by a third of a million dollars.

On June 3, Father Coats sent a letter to Father Glenn O'Connor, pastor of St. Philip, to inform him that archdiocesan school contracts and payroll privileges will be suspended as of Aug. 31. (The archdiocesan central payroll must be reimbursed by parishes for the salaries of teachers in their parish schools and St. Philip has been unable to do so.) Father Coats cited sizable operational



PARENTS—St. Philip Neri school parents listen as Father David Coats explains the financial situation at the center city school. Because the parish has a \$218,000 deficit this year, it

has been notified that the archdiocese will not issue teacher contracts or payroll. The parents are organizing a fundraising effort. (Photo by Margaret Nelson)

losses since late 1983 and projections of an inability to reverse the financial condition.

The June 3 notice was sent "in fairness to the students, parents, faculty and staff. . . . Please know that this situation is viewed by all at the archdiocesan level of administration with great concern and regret. We are available and willing to assist the St. Philip Neri family in making necessary changes in this difficult time of transition."

At the meeting, Father Coats said that neighboring

Catholic schools do have vacancies. "It is especially important for kids at St. Philip Neri to be enrolled in a Catholic school. Get about trying to make that happen." He relayed the message of Archbishop Edward T. O'Meara: "Don't waste any more time. Begin to become active in trying to find a place for your children in a Catholic school."

Some parents said that they had tried to register their children in nearby schools, but were told that they could not do that as long as St. Philip is officially open.

(see ST. PHILIP SCHOOL, page 8)

Pope asks fellow Poles to revive moral values

by Catholic News Service

WARSAW, Poland—Pope John Paul II spent nine days urging his fellow Poles to restore the moral values weakened or destroyed during nearly half a century of communist rule.

The June 1-9 visit was the pope's fourth return to Poland since he was elected pope in 1978, but the first since the events of 1989-90, when his country led Eastern Europe in overthrowing the

communist dictatorships installed after World War II.

The pope took the Ten Commandments as the theme of his 13-city trip, declaring that the "moral foundation" for

human life "comes from God." He devoted a homily or speech to each commandment over the course of nine days.

He spoke with special passion on the fourth, fifth and sixth commandments,

pleading for a return to sound family values and an end to abortion.

He spoke out repeatedly against abortion, urging Poles to reverse the law enacted by the communists in 1956 under which some 600,000 abortions are performed each year in Poland.

A bill which would have banned abortion was tabled indefinitely by the Polish parliament May 17. "What human institution, what parliament has the right

(see POPE TAKES, page 24)

Looking Inside

From the Editor: Will clergy-laity tension be a major issue? Pg. 2.

Editorial: We should not give aid to the Soviet Union. Pg. 2.

Twinning: Three parishes have adopted Haitian parishes. Pg. 3.

Commentary: What makes Catholic institutions actually Catholic? Pg. 4.

Point of View: Free speech, abortion and the Supreme Court. Pg. 5.

Social justice: Indianapolis cooperative meets need for training child care providers. Pg. 7.

Faith Alive!: Does word "evangelization" leave you cold? Pg. 9.

Women's pastoral: The consultation at the Vatican on U.S. bishops' letter causes dismay. Pg. 19.



QUIET MOMENT—Pope John Paul II talks with one of the patients at the pediatric hospital in Olaszyn, Poland, on June 6. The pope was on a nine-day trip to his homeland. (CNS photo from Reuters)

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Will clergy-laity tension be a major issue?

by John F. Fink

Today I'm going to disagree with a bishop.

Back in March Bishop Albert H. Ottenweller of Steubenville, Ohio, wrote a series of articles in his diocesan newspaper, the *Steubenville Register*. They appeared as he was approaching his 75th birthday, the age at which bishops are required to submit their resignations.

The article that seems to have attracted the most attention was one in which he said that the greatest issue in the future of the Catholic Church will be clergy-laity tension. He said he thought this would be a greater issue than such things as the priest shortage, women's ordination, married clergy or problems related to sexuality.



Bishop Ottenweller wrote that the conflict between laity and clergy comes from the organization of the church itself. He pointed out that Chapter 2 of the Constitution on the Church in the Modern World said the church is the people of God and that "prompts images of laity participating, taking responsibility, collaborating." Furthermore, he said, the Decree on the Apostolate of the Laity "raised laity to a new level of importance."

However, he said, in Chapter 3 of the Constitution the bishops at Vatican II re-established the pyramid hierarchy: bishops, priests and, at the bottom, laity. "Side by side were two models that seemed to contradict each other," he wrote.

BISHOP OTTENWELLER, BY the way, has always been one to speak his mind. The fact that he wrote this as his retirement was approaching shouldn't be taken to indicate that he wouldn't necessarily have written the same thing if he wasn't going to retire. I can still see him

standing up at a meeting of the U.S. bishops and complaining that diocesan bishops often feel that they are standing under a large funnel. At the top of the funnel committees of all kinds are pouring their programs into the funnel and they all empty down on the bishop, who is expected to deal with all of them. This is, by the way, the way pastors often feel, too.

But what about the substance of what he wrote about clergy-laity tension? I don't like to disagree with bishops but I must say that I see this tension decreasing constantly. There was much more of it immediately after Vatican II when priests really had a hard time getting used to sharing responsibilities with the laity. Now that they have been doing it for a generation, the tension has decreased.

IT'S TRUE THAT MANY parishioners through the years have become disillusioned and frustrated because they gave their advice about particular matters well within their competency only to have pastors make contrary decisions. But I maintain that this is happening less and less frequently and that Bishop Ottenweller was exaggerating when he wrote, "It's a sort of 'Father Knows Best.' Lay people are back at the bottom. The clergy call the shots."

I grant that this is still happening some places, but those places are mainly in parishes or dioceses where the pastors or bishops are older and somewhat set in their ways. It's just a matter of time before that problem will take care of itself.

The recent study of U.S. priests who had been ordained from five to nine years revealed that "they have no difficulty working side by side with the laity, indicating by this that the old style of a clerically dominated operation is giving way to a more collaborative model." The study showed that these recently ordained priests felt that their seminaries trained them well to work with laity in a collaborative manner.

Besides, in this day when the priest shortage is growing, there is no alternative but to allow the laity the responsibility that is supposed to be rightly theirs. In

several of the deaneries in this archdiocese, parishes without resident pastors will soon outnumber those with resident pastors. Priests are already pastoring more than one parish, and this will be more true in the future. The laity and religious, therefore, simply must assume responsibility for the administration of the parishes while the priests perform their priestly functions.

ARCHBISHOP O'MEARA AND the priests of this archdiocese have taken the lead in trying to get the laity to take more of a responsibility for our church. The archbishop has seen to it that the Archdiocesan Pastoral Council was established and the way he has been working with that group can be a model for the way clergy should work with their pastoral councils at the parish level.

The priests, through the Council of Priests, foresaw the shortage of priests long ago and took steps to do something about it. That's why today there are in our parishes trained parish life coordinators, pastoral associates, parish administrators of religious education, youth ministers, and other lay leadership positions that didn't exist before.

The Council of Priests' view of the importance of the laity can even be seen in its rejection of permanent deacons in the Archdiocese of Indianapolis. Some of the priests voted against the deaconate precisely because it is another clerical position and they don't concentrate on training the laity and religious for leadership positions.

So I disagree with Bishop Ottenweller that tension between clergy and laity will be a big issue in the future. I think it was an issue in the past that is becoming less of an issue every year. In another generation the clergy and laity will become so accustomed to working together that they will wonder how there ever could have been tension between the two.

If there is tension in the church, it is between the clergy and the hierarchy, with the laity siding with the clergy. I'll write about that next week.

EDITORIAL COMMENTARY

We should not give aid to the Soviet Union

by John F. Fink

Soviet President Mikhail Gorbachev is in the midst of a concerted effort to get the United States and other Western countries, plus Japan, to give economic aid to the Soviet Union. He will speak to the leaders of those countries after their summit meeting in London next month, apparently intending to promise various economic reforms in return for aid.

In his message to the Group of Seven, he strongly implied that he wanted the same aid the United States gave to Germany and other European countries through the Marshall Plan at the end of World War II.

When he received the Nobel Peace Prize last week, Gorbachev almost threatened the West, saying that he could not guarantee that his reforms could continue if he didn't get a massive amount of aid, and if his reforms didn't continue he couldn't guarantee peace in the future.

There is no doubt that Gorbachev has worked wonders in the Soviet Union since he became its leader. He has started a great many reforms—economic, political and military. There is now cooperation between our country and his. Among the important reforms is the free practice of religion once again.

There is also no doubt that the Soviet people are suffering from economic hardships. I've seen it myself. Economi-

cally, the Soviet Union is a Third World country. There is little for them to buy in the stores, there is a horrendous housing shortage, and there is no incentive for the people to work hard.

But we question whether sufficient reforms have yet been made for us to start pouring money into the Soviet Union. First of all, with our tremendous national deficit, we can't afford it. If we had extra cash around, it could go toward solving some of our own social problems such as

the large number of children living in poverty, the low state of our education, and the war against drugs.

Besides that, though, the Soviet Union still hasn't shown itself willing to really transform its society the way the Eastern European countries of Poland, Czechoslovakia, Hungary and the former East Germany have. For one thing, most of the old communist leaders are still in power in the Soviet Union; they aren't in those other countries. The Soviet Union

still hasn't made the political reforms that should be required before they would be eligible for any aid.

They haven't made the economic reforms either. They have gone part way, but Gorbachev always seems to pull back from going all the way toward a free economy.

Boris Yeltsin, chairman of the Russian parliament who perhaps was elected president of the Russian Republic on Wednesday of this week, is far more willing to grant the economic and political reforms the Soviet people really need. He has also come out against accepting economic aid from the West and criticized Gorbachev for requesting it.

Then there's the matter of the Soviet republics that are trying to gain their independence. If we should be aiding anyone in the Soviet Union, it should be Lithuania, Estonia and Latvia, especially since we never accepted their being absorbed into the Soviet Union in the first place. Gorbachev still hasn't accepted the idea of independence for these and other Soviet republics. Until he does, he shouldn't expect handouts from the West.

Finally, there's the matter of the Soviet military. Gorbachev should be made to prove that he has sufficient control over the military to cut it down to size before we would even think of giving him aid. As long as military spending still drains as much as 25 percent of the Soviet's gross national product, why should we give them money?

There is still a danger that the right wing members of the communist party in the Soviet Union will overthrow Gorbachev or that he will have to bow to their wishes in order to remain in power. It would be tragic if that were to happen. Indeed, there have been signs recently that that was happening, especially when Soviet military troops in Lithuania put down demonstrations there.

We think it's wonderful that Gorbachev has been able to accomplish as much as he has to reform his country. The world is a safer place as a result. But with all the uncertainty that still exists in the Soviet Union, now is not the time to start giving that country economic aid.



Marital status of main religious denominations in America

	Married	Divorced/ Separated	Single	Widowed
Catholic	58.8 %	9.5 %	24.9 %	6.6 %
Baptist	59.9	12.6	18.9	8.5
Methodist	62.5	10.9	15.0	11.4
Lutheran	65.4	9.4	16.2	8.8
Presbyterian	63.4	9.9	15.6	11.0
Episcopalian	59.7	11.9	17.3	10.7
Pentecostal	62.7	14.3	15.6	7.1
Mormon	73.1	9.2	12.1	5.6
Jewish	55.6	10.1	25.9	8.2

Source: Survey for the Graduate School and University Center of the City University of New York.

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MARITAL STATUS—Catholics have one of the lowest percentages of married adults—58.8 percent—when compared with other religious denominations, according to a recent survey on religion in America. The survey also found that nearly one-quarter of Catholics are single. Mormons have the highest percentage of married members—73.1 percent—and the lowest number of singles—12.1 percent. (CNS graphics)

Archbishop O'Meara's Schedule

Week of June 18

TUESDAY, June 18—Council of Priests, Catholic Center, 10:30 a.m.

Three parishes have adopted Haitian parishes

by Mary Ann Wyand
First of two parts

Pere Valery Rebecca, pastor of St. Jon Marie Parish at Belle Riviere, Haiti, lifted a conch shell to his mouth and began to form the plaintive sounds of native Haitian music for his new American friends.

His visit to St. Thomas Aquinas Parish in Indianapolis last month included special musical performances with Wesley Belizaire, a Haitian translator, providing accompaniment on the drums during Pentecost Masses the weekend of May 18-19.

Many parishioners later said they were visibly moved by the musical sounds of another culture and also by the knowledge that their gifts of money during the past year have helped impoverished Haitian people in their struggles to survive amidst abject poverty.



JOYLESS—This somber child is one of hundreds at a hospital in City Soliel, Haiti. Desolation is a part of growing up in poverty there. (CNS photo by Karen Callaway, Northwest Indiana Catholic)

St. Thomas Aquinas, St. Bernadette and St. Matthew parishioners in Indianapolis have adopted Haitian parishes and are among the nine archdiocesan Catholic church communities currently "twinning" with parishes in Third World countries.

Representatives of those nine parishes responded to a survey on parish twinning conducted by *The Criterion* this spring. Six other parishes support faith communities in the Philippines, Guatemala or the Yucatan Peninsula in Mexico.

In a November 1990 letter of thanks to Father Clifford Vogelsang and St. Thomas Aquinas parishioners, Pere Rebecca wrote in Creole, "I greet you with all my heart in the names of Jesus, Mary and Joseph. The church at Belle Riviere is happy to be your friends. I cannot forget you, especially after all the help I receive from you to be able to work with people who are poor and have literally nothing to live on."

With the monetary gifts from St. Thomas Aquinas parishioners, Pere Rebecca said he purchased supplies and equipment for the school, two mules to travel to mountainous areas of the parish, and machinery to help farmers grind corn, rice and other grains.

"I am always praying for you and for our friendship to grow 'good fruits' of charity that we know come directly from God," the Haitian priest wrote.

St. Thomas Aquinas parishioners regularly pray for the people of St. Jon Marie Parish during liturgies, and Haiti committee member Joe Zelenka said he believes the spiritual benefits far exceed any financial assistance given during the past year.

"We are excited by the overwhelming, prayerful response to our sisters and brothers in Haiti," Zelenka said. "We are making a difference in the lives of this Haitian community. More so with the grace of God, we are becoming more aware of our riches, of our blessings."

St. Bernadette parishioners in Indianapolis have also received letters of gratitude from a priest in Haiti.

Pere Paul Suffrin, pastor of Dame Marie



SOUNDS OF HAITI—Wesley Belizaire, a translator on the staff of the Hospice St. Joseph at Port-au-Prince, Haiti, (left) and Pere Valery Rebecca, pastor of St. Jon Marie Parish at Belle Riviere, Haiti, play the drums and conch shell during Mass at St. Thomas Aquinas Church in Indianapolis on May 19. St. Thomas Aquinas parishioners adopted the Haitian parish last year. (Photo by Mary Ann Wyand)

Parish in Eveche de Jeremie, wrote to Father Carlton Beever and St. Bernadette's 270 parish families to assure them that, "It is very important for me to be in relationship with your parish. It is a pleasure for me to become acquaintance with you. God bless you."

Lana Hoffman, St. Bernadette's parish secretary and bookkeeper, said their new relationship with Dame Marie generates a very positive response from parishioners.

"The people are very generous when it comes to Adopt-a-Parish," she said. "It's always a good attitude, always a good response" to the monthly mission collections that started last January.

"When the priest (in Haiti) responds," she said, "he tells us what they utilized the money for and then I put that (letter) in the parish bulletin. They use every penny of it. He tells me to the penny what he has used the money for. It's a very good feeling knowing that every penny that we give is being utilized."

Although money for food is important, Hoffman explained, the people of Haiti need so much more.

"The first thing everyone thinks about is food," she said, "but these people are so impoverished that they need everything. Education is very important. They use some of the money for books, pencils and paper. They also need soap and clean water. They walk to buy water and (need money) to purchase jugs to carry water."

Hoffman said Pere Suffrin recently sent part of St. Bernadette's donations to Dame Marie Church to buy wedding rings for 28 parish women because he believes the simple bands are an important symbol of the sacrament of matrimony.

At St. Matthew Church in Indianapolis, children enthusiastically join adult parish-

ioners in support of their Haiti mission projects for St. Peter Parish in Grand Bois including exchange visits.

Marie Carson, parish secretary, said St. Matthew's Adopt-a-Parish program which began last year under the direction of Father Joseph Wade "makes us attuned to what's going on in that part of the world. We feel a closeness to the people there and to their needs, and we feel good about helping them and sharing what wealth we have."

Carson said the mission program helps parish children "get a strong sense that there are children in other parts of the world who don't have the benefits that they do. They enjoy sharing and helping those children. They take it seriously."

During Advent, St. Matthew students collected Christmas gifts for children in Haiti, she said, and some students even gave up a few of their own presents so more children would receive a package.

Parish children also saved coins as a Lenten project to help their Haitian friends, and parishioners are currently donating personal care products to send to the people of St. Peter Parish.

"I think it really opens up the children's eyes," she said. "During our liturgies on the first weekend of every month we particularly remember the people in our sister parish in our prayers and they remember us. That's an important spiritual connection and a special time in our church."

Carson said St. Matthew parishioners also benefit from a Haitian liturgical banner that hangs in the church.

"It's a reminder when we go to church," she said. "When we look up at that banner, we see the children of Haiti and we remember them."

(Next: Bridging other cultures.)

CATHOLIC SOCIAL SERVICES

Family Negotiation Center helps the children of divorced parents

by Kay Hoff

The Family Negotiation Center (FNC) is a new program being offered by Catholic Social Services (CSS) of Indianapolis for parents who are divorced. It is based on the fact that the emotional well-being of children can be placed at risk when parents continue their emotional struggle with each other following their divorce. This is particularly true when the parents are engaged in constant litigation over visitation/custody issues.

The new program offers a blend of assessment, counseling, information and referral, and negotiation. The divorcing parents are brought to an understanding of the emotional trauma their children may be experiencing.

The goals of the program are:

- to reduce court appearances by 50 percent in the first six months of enrollment in the program;

- to reduce conflict between the parents, aiding the children toward a better adjustment as evidenced by self-reports, parental reports and school reports; and

- to teach negotiation skills so that responsible arrangements for visitation can be made by the parents.

The new program arose from the "Children of Divorce" group started 12 years ago, a project that continues today. Because of the success of CSS's intervention with divorced couples, the Domestic Relations Counseling Bureau of the Marion County Superior Court asked CSS to develop a program that would address the issues surrounding court-ordered visitation and the continued battles over such orders.

Under the new program, an initial assessment is made, involving the gathering of information from all parties involved. This is followed by meetings with the parents as the FNC therapists try

to help them develop a system of clear communication, an ability to carry out court-ordered visitation without continued arguments, and an appreciation for the need to finalize the divorce emotionally for the sake of the children.

In all cases referred to the FNC by a judge, the FNC staff makes regular recommendations regarding visitation and services for the children, advocates on behalf of the children, and provides the judge with professional opinions in the best interest of the children.

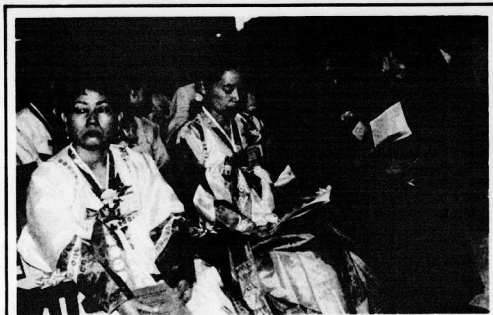
Children often feel that they are somehow responsible for their parents' divorce. They are torn between the two most powerful and important people in their lives. They often feel that they must "choose between the two." When conflicts between the parents continue and power struggles escalate, the children sometimes become weapons to be used against the ex-spouse.

FNC directs its efforts toward educating the ex-couple in ways to continue to be parents to their children while separating as a couple. The program is designed to reframe their thinking into being positive parents, not hostile ex-spouses.

The program stresses that parenting is a separate issue from marriage and that children need both parents. At the same time, the parents are reminded that people have an unlimited capacity for love and that children can and do love both parents without diminished feelings for either person individually.

Because educating the parents on how to negotiate is a high focus, the period of enrollment in the FNC program can be anywhere from three to 18 months, depending on the problems and progress that each individual case presents.

For more information on the FNC, or to order a manual that describes the program, contact CSS at P.O. Box 1410, Indianapolis 46206.



PRE-CONFIRMATION—Licia (from left), Benedicta and Lucilla are the confirmation names of these women dressed in traditional Korean attire. They are among 48 persons confirmed by Archbishop Edward T. O'Meara at the Korean Catholic Chapel on Sunday, June 9. At the same time, the archbishop incorporated the Korean Catholic Community into St. Lawrence Parish. Calling it "one of my most joy-filled days," he gave a short history of the Korean Catholic Church and his meeting with the Korean hierarchy two years ago to discuss an exchange of priests. "Under that arrangement, Father (Peter) Choy is here now," he said. (Photo by Margaret Nelson)

Commentary

THE HUMAN SIDE

Employees, consumers pay for failed business

by Fr. Eugene Henrick

A seemingly happy man saluted me during a recent morning walk, and as he did I yelled out, "How are you doing?"

"Fine. Father," he replied. But then he blurted out, "Well, really not so good, in fact, terrible!"

His company had folded, he was 60 years old with little financial support and he had no one to turn to. Worse, he was frozen by fear. He just didn't know what direction to take next. Here was one more victim of a failed company.



The story is becoming common. How many of us have watched our banks go under, bought products that could not be serviced because the company that produced them later failed or found ourselves in the same predicament as the man whose company folded?

Ironically, in many business failures, the new and old corporate heads end up financially well off while employees and consumers foot the bill. As more of these cases surface, more and more ethical questions arise.

In a meeting at the Woodstock Theological Center at Georgetown University, theologians and business heads addressed the growing problem of ethics in corporate takeovers. Of particular concern to them

were ethical principles that no longer seem to be practiced.

The question before them: What happened to the principle that corporations are social as well as private institutions? In addition to its owners, stockholders and investors, doesn't a corporation have a responsibility to employees, suppliers, customers and the community in which it operates?

If a company folds, does it have the right to forget those who were part of its operation? In a very real sense, a corporation is a community with community obligations. When it gets in trouble, it must take into consideration the rights of all who were involved with it.

Don't those who are financially better protected and in a more powerful position have a duty to protect the less fortunate? The principle of every person for himself or herself endangers ethics.

The principle of community was a central concern at the Woodstock seminar. History shows that the creation of a family spirit among employees and employers is a key factor in corporate success. This spirit of personalism prompts many to keep a job for life or at least a considerable part of that life.

Loyalty results from a spirit of belonging and is at the heart of quality work and good business.

Those attending the Woodstock seminar realized that we are living in a different age, one in which job longevity is almost a thing of the past. It also was realized that in the



age of the impersonal computer, a company can in a matter of seconds be moved right out from under employer and employees.

Probably no one has all the answers to the ethical problems that arise for corporations in such an age. But if the world of business loses concern for others, along with the loyalty it begets, it will place not only itself but its nation in jeopardy.

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THE YARDSTICK

The principle of solidarity in the U.S. economy

by Msgr. George G. Higgins

In his new encyclical Pope John Paul II stresses the importance of the "principle of solidarity," and he lauds the many reforms introduced in the area of social security, pensions, health insurance and workers' compensation.

These reforms, he notes, have been carried out in part by states; but in the struggle to achieve them, the role of the workers' movement has been important. This is one of several sections in the encyclical stressing the indispensable role of unions in implementing the principle of solidarity.

In his book "Why Americans Hate Politics," journalist E. J. Dionne argues that solidarity is currently in short supply in the United States. Almost everything, he says, "conspires against group solidarity. Unions are in trouble—and conservatives have



done everything they could to weaken them."

This is a strange paradox. Conservatives, theoretically, stress the importance of non-governmental mediating structures in our society; but despite the obvious fact that unions are among the most important of these structures, conservatives—with notable but few exceptions—have done everything they could to weaken unions.

Why this paradox? In my judgment, too many conservatives have expressed their support of mediating structures negatively, as bulwarks against statism, but have yet to agree on a positive and structured role for such bodies in the operation and planning of the economy.

I think they have yet to come to terms, for example, with the pope's treatment of this subject in his earlier encyclical "Laborem Exercens," which speaks of "a wide range of intermediate bodies" with economic purposes enjoying "real autonomy" with regard to public powers and pursuing their aims "in honest collaboration with each other and in subordination to the demands of the common good."

It is my impression that many Ameri-

cans who stress the importance of these intermediate bodies tend to see them as parallel to the corporate structures in the domestic and world economies and not institutionally involved in the economic decision-making process of individual nations or the world community.

I am inclined to think this limited anti-statist understanding of intermediate structures and organizations accounts for the massive lack of concern among conservatives about the growing weakness of American unions.

Robert A. Nisbet is one of the few conservative social and political philosophers concerned about labor's decline, but even he tends to think of unions as powerful forces in support of capitalism and as bulwarks against political invasion of economic freedom.

In a new edition of his 1958 work "The Quest for Community," Nisbet says:

"The labor union and cooperative are foremost among new forms of association that have served to keep alive the symbols of economic freedom as such. . . . They

have been the first object of economic destruction in totalitarian countries. . . .

"The individual entrepreneur . . . is less dangerous to the totalitarian than the labor union or cooperative. For in such an association, the individual can find a sense of relatedness to the entire culture and thus become its eager participant."

Nisbet adds: "The mythology of individualism continues to reign in discussions of economic freedom. By too many partisans of management the labor union is regarded as a major obstacle. . . ."

"But to weaken, whether from political or individualistic motives, the social structures of family, local community, labor union or industrial community is to convert a culture into an atomized mass. Such a mass will have neither the will nor the incentive nor the ability to combat . . . political collectivism."

These are welcome words from a conservative at a time when some of the most influential employer organizations are calling for a union-free environment.

Now that the Iron Curtain has come down, it is time for other conservative scholars to stress the positive role of unions in the proper ordering of U.S. economic life.

TO TALK OF MANY THINGS

What makes Catholic institutions actually Catholic?

by Dale Francis

There is a situation developing at Georgetown University in Washington that may become most significant in determining what being Catholic means.

It was in February that Dean of Students John I. DeGioia announced that the university was giving official recognition to GU Choice, an organization that supports freedom of choice of abortion. This meant that the student pro-choice organization would not only become officially approved on the campus of Georgetown but that it would be financially supported by the university.

Jesuit Georgetown was the first Catholic school of higher education in the nation. It has a reputation of academic excellence. The question raised by Georgetown's support of an organization that supports abortion is whether Georgetown is still Catholic.

That's the question that the Georgetown Ignation Society has said it proposes

to ask the leadership of the church. The Ignation Society has announced it will file a canon court petition against Georgetown, seeking the revocation of the university's claim to Catholic identity.

If the petition is filed, it will go before Cardinal James Hickey for adjudication. He will have three months to study the situation, then decide whether he will grant the petition or refuse it. Whatever his decision, the decision can be appealed. Then it would go to the Vatican Congregation for Education for the final and binding decision.

It is easy to see the potential dimensions of this issue. When does an institution have a right to identify itself as Catholic? Who has the right to determine if an institution is Catholic? Does being Catholic mean an institution must hold in all details to what the church teaches?

If a Catholic university must be faithful to Catholic teachings then how can it guarantee academic freedom? When the public perception is that an institution is Catholic, how could it be possible to revoke the university's claim it is Catholic?

There are so many elements in this dispute. It is a matter of fact that major Catholic universities do not give any evidence they think they fall under

obedience to the ordinary of the diocese in which the university exists.

If the Ignation Society follows its announced intention to file its canon court petition asking the revocation of Georgetown's right to say it is Catholic, there will be a major dispute in the U.S. church.

But the questions that are raised must be raised. It is not true that Catholics must be in agreement in every detail but it is true that Catholics must be distinguishably Catholic. Catholics are not required to walk a straight line. The King's Highway is broad and those who walk it may walk in a broad area, but there are fences on either side that mark a border and over the fence is out.

Being a Catholic requires that you be Catholic in every detail but it is true that Catholics must be distinguishably Catholic. Catholics are not required to walk a straight line. The King's Highway is broad and those who walk it may walk in a broad area, but there are fences on either side that mark a border and over the fence is out.

Are the leaders of Georgetown in favor of abortion? I'm sure not. But they want to appear open-minded. A decade ago, Georgetown announced that the sign of the cross would no longer be used in

classes or at public events. The rationale was that so many of the students and faculty were not Catholic, that in respect for them specifically Catholic prayers should not be used.

There's the problem, Catholics must be Catholic. There is no place for timidity or equivocation.

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Point of View

Of free speech and hypocrisy

by Richard Doerflinger

When the U.S. Supreme Court upheld federal family planning regulations on May 23, the cries of outrage from abortion providers could be heard coast to coast.

The regulations were issued in 1988 to prevent abortion-related activity by grantees in the Title X family planning program. Since it was first enacted in 1970, the statute has prohibited funding of programs "where abortion is a method of family planning." But it has taken 18 years to clarify and enforce this provision, and three more years to show in court that the regulations are in tune with congressional intent and constitutional requirements.

To hear Planned Parenthood officials

talk, one would think that all the constitutional rights of women and physicians now hang by a thread. They say the court has ignored the physician-patient relationship, infringed on free speech, and advanced the narrow agenda of special interest groups seeking to ban abortion.

These charges are part of a carefully orchestrated public relations campaign designed to snatch legislative victory from the jaws of a judicial defeat. The title of Planned Parenthood's briefing book on the issue says it all: "The Title X Gag Rule: Winning No Matter What the Court Decides."

Abortion advocates hope to repeat the gains they made after the Supreme Court's *Webster* decision: By exaggerating the court ruling, they hope to frighten legislators and the general public into supporting their position and perhaps overturning the regulations in Congress.

This campaign also seeks to divert attention from abuses in the family planning program that made the regulations necessary.

The fact is that while Congress has sought to prevent grantees from advancing abortion as a family planning method, that is exactly what some grantees have done. They even boasted of doing so in affidavits filed during this court case.

When the regulations came before a federal court in Denver, the director of the Colorado Department of Health insisted that every client receiving an IUD has to be told that "she should consider obtaining an abortion" if she becomes pregnant with the IUD in place.

The director of Planned Parenthood of Utah testified that her six clinics offer "a barrier method . . . with the available backup of abortion" as a family planning option. Said the medical director of these clinics: "I believe that I am . . . obligated to discuss . . . the availability and relatively low health risks of abortion as a backup" when clients choose barrier methods.

The same policy of "counseling about abortion as a backup for failed contraception" was defended by the director of the Boulder Valley Women's Health Center.

Obviously these policies—which are not peculiar to Title X grantees in Colorado and Utah—contravene not only the 1988 regulations but also the original 1970 statute. They treat abortion as just another method of birth control, a good "backup" whenever another method fails.

Until the Reagan Administration introduced reforms, Public Health Service officials sympathetic to Planned Parenthood actually instructed grantees to provide "non-directive counseling" and referral for elective abortion. These guidelines had no exception for grantees who don't favor abortion as a response to unintended pregnancy.

Planned Parenthood's indignant cries about free speech ring hollow, for the organization had no problems with trying to require all grantees to counsel and refer for abortions. Clearly that effort was more of a threat to freedom than the regulations, which simply say that abortion is outside the scope of a pre-pregnancy family planning program.

As the Supreme Court's majority opinion noted, "The secretary's regulations do not force the Title X grantee to give up abortion-related speech; they merely require that the grantee keep such activities separate and distinct from Title X activities."

The need for this "separate and distinct" rule becomes compelling when we realize that adolescents make up one-third of all Title X clients. Until these regulations were issued, Title X's "client confidentiality" policy allowed federally subsidized programs to counsel unemancipated minors and even refer them for abortions performed in the same clinic, all under the aegis of an official government program and without accountability to the minor's parents.

The Supreme Court's decision will not stop Planned Parenthood clinics from undermining families this way, but it may keep them from doing it in the taxpayers' name and at the taxpayers' expense.

(Doerflinger is associate director for policy development at the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops.)

To the Editor

Campaign to bring EWTN to Indpls.

For the past several months, a committee called "Catholics United for EWTN" has been planning a campaign to bring the Eternal Word Television Network to our area. This committee is made up of local Catholic people who, for some time, have been desirous of having good Catholic television programming available for viewing (see *Criterion* story "Archbishop Supports Drive to Bring EWTN to Indianapolis," March 29).

The local Knights of Columbus councils will try to duplicate successes enjoyed by their brothers in other cities by spearheading a drive to collect signatures on petitions that will be presented to cable TV companies. If a sufficient number of signatures are obtained to show the cable companies the profitability of bringing EWTN to our area, the campaign will succeed.

In a letter to the committee, Archbishop Edward T. O'Meara wrote: "At the present time they [programs by EWTN] are not shown in the metropolitan Indianapolis area, and I would be very pleased indeed if they were." About the campaign to collect signatures, the archbishop stated: "You may be sure that it has my very positive support."

EWTN was founded in 1980 near Birmingham, Ala., by Mother Angelica, a Franciscan Sister of the Most Blessed

Sacrament. She had first founded a monastery at that location in 1962. Mother Angelica first videotaped presentations which were aired on the nationwide Christian Broadcasting Network. One day she learned that the station where she did her taping was planning to show a blasphemous movie. She threatened the station manager that she would no longer use his facilities if he showed the movie. When he refused to back down, she resolved to build her own studio and buy her own equipment.

From this beginning in 1980, EWTN was slowly put in place. Today it is one of the fastest growing cable networks in the U.S. It is now on the air 24 hours a day.

Normal network fare includes a nightly rosary program, Scripture commentaries, the pope's weekly audience from Rome, and a talk show with young people. New programs and specials debut every month.

Catholics United for EWTN and the Knights of Columbus feel that this is a much-needed evangelical and catechetical tool for our area. Testimonials state that EWTN has been directly responsible for causing many fallen-away Catholics to return to their faith, and has won many converts.

The date for the signature campaign in parishes has been tentatively set for the weekends of June 23-24 and June 29-30. Anyone wishing to volunteer to help in this effort may call 317-356-5110. And please join us in daily prayer for the success of this task.

Winifred E. (Bud) Moody

Indianapolis

LIGHT ONE CANDLE

The national deficit

by Fr. John Catoir
Director, The Christophers

Early in his first term, Ronald Reagan appointed Peter Grace to chair the "President's Private Sector Survey on Cost Control." Grace assembled a team of chief executive officers and business leaders from the largest corporations in America. They were given the mandate to find ways to reduce wasteful spending in government.

The commission developed a detailed plan to cut \$424 billion in wasteful spending over three years. Without raising any new taxes, and without any painful cuts either in social programs or in the defense budget, they developed a plan to eliminate the entire national debt.

There are 2,478 recommendations in the Grace report, ranging from the elimination of unnecessary research projects to the revision of computer systems and the reorganization of management strategies. The small number of recommendations that have been implemented have already saved us over \$152 billion, according to government figures.

In one of their recommendations, the commission asked the White House and Congress to send the executives of the



FDIC and the FSIC to learn how Lloyds of London underwrites insurance risks. Small saving and loan banks were paying the same premiums to insure their deposits as large New York banks. Had that one suggestion been followed right away, the government could have cleaned up the savings and loan mess for about \$20 billion, according to Peter Grace. That is about \$480 billion under the cost we now incur to do the job.

Congress is dragging its feet on the issue of debt reduction. We need to speak up. Congress will listen but only if we really press for fiscal restraint.

At today's rate of wasteful government spending, in just 12 years the national debt will grow to more than \$50,000 per person. When that day comes, the U.S. will go bankrupt, and everything you've worked for and saved will be wiped out.

Please do your part. If millions of Americans get behind this effort, together we can make a difference. Write for more information to the Citizens Against Government Waste, 1301 Connecticut Ave., Suite 400, Washington, D.C. 20006.

America is facing an economic catastrophe unless more of us speak up now. Please do your part.

(For a free copy of the *Christophers* News Note, *Economic Justice for All*, . . . send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

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

Some things some people don't talk about.



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CORNUCOPIA

One man's use of his gifts

by Alice Dailey

There are times when an awareness of God's presence is overwhelming, in the beauty of a garden, or the dramatic impact of a sunset. And ever comes through one lone individual spending his life and his gifts on others.

I first heard of one such person, whom we'll call Art, from an elderly widow: "You know I've been yearning to visit my hometown just once more? Well, my new neighbor, name's Art. Something, he and his good wife took me there."

"How nice," I murmured absently, wondering why no one of us had ever responded to her yearning.

Art's name surfaced again at a meeting where a microphone was being set up. "Don't bother with that," someone called out. "It hasn't worked in ages."

"It works now. Art fixed it."

Everywhere I turned it seemed Art had



been there "fixing" ailing cafeteria appliances or lighting dark hallways.

I wondered about this human dynamo I had yet to meet. Was he for real? His zeal, I learned, extended beyond the merely practical. If he had led an early rosary on Sunday or "passed the basket," an SOS for him to do the honors later caused him no problem. How could an extra rosary or Mass hurt?

Certainly every parish has its share of willing volunteers, from the pioneers who helped put their church on the map to the current ones striving to keep it there. But when one presence keeps going an extra step, there is a message.

Inevitably I did meet this surprisingly frail-looking man. "Do you know you're some kind of legend around here?" I asked. "Why do you knock yourself out so much?"

He shrugged. "I only help with little things I know how to do. Wish I could do more."

"How much more is more?"

"So many people need help. Our pastor needs help. So many lonely old people need help. I just can't say no to them."

He didn't say no to the financially-strapped people whose electrical system had been wiped out by a storm. He didn't

say no to the arthritic shut-in who needed daily help.

He does say no to any money slipped into his shirt pocket. He'll send it swooshing back faster than any bread cast upon the waters.

Among those Art has helped are a few who have tried to share his load. But his is a tough act to follow. It was hoped that retirement would slow him a bit; it only served to rev up his motor.

Part of every weekday is spent working at an archdiocesan high school, repairing, rebuilding, trouble-shooting. He hauls scrap aluminum piles from the church to a recycling center and mows the lawn of the entire church complex.

"When," he is asked, "are you ever going to slow down?"

He shakes his head. "Never. There's still a lot to do."

"But why feel you have to do it all?"

He points upward. "Because I owe him so much. He's given me my faith, a good family and all this energy. And when we meet face to face he might ask, 'What have you done with all these things I gave you?'"

vips...



Immaculate Heart of Mary parishioners Mr. and Mrs. Lawrence L. Schmutte will celebrate their 65th Wedding Anniversary on Saturday, June 22. They will be honored at an open house from 2 to 5 p.m. in the home in which they have lived during the 65 years of their marriage, 5426 Carrollton Avenue in Indianapolis. Lawrence Schmutte and the former Edna A. Merklin were married June 23, 1926 in St. Joan of Arc Church. They are the parents of three children: Carl H., William G., and Joan Doreen. They also have eight grandchildren and two great-grandchildren.

Virginia Back of St. Paul Parish, New Alsace was installed as president of the Indianapolis Archdiocesan Council of Catholic Women for 1991-93 on April 11.

Other newly installed officers include: Clara Marie Wagner of St. John the Baptist Parish, Osgood, vice president; Ella Wagner, Indianapolis, secretary; Patricia Merk, Mauckport, treasurer; and Eleanor Fenton of Columbus, auditor. Father Gerald Kirkhoff is diocesan moderator of the ACCW, replacing the late Father John Ellor. The ACCW is the parent organization for all the deaneries of the Archdiocese of Indianapolis.

Four members of the Archdiocesan Liturgical Commission were re-elected recently. They are: Sam Ajamie, Joseph

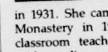


Correction

There were two errors in the summer Mass schedule in the May 24 Vacation Travel Guide of *The Criterion*. The summer Masses at St. Joseph, Terre Haute are Saturday, 5 p.m.; and Sunday, 9 and 11 a.m. and 7 p.m. At St. Barnabas, Indianapolis, the correct times for Masses are 5:30 p.m. Saturday and at 7:00, 8:45, 10:30 a.m. and noon each Sunday beginning July 1 through the rest of the summer.

Cahill, Father Myles Smith and Cyndi Voegel. Ann Ely is completing her term as Indianapolis North Deanery representative to the commission this month.

Benedictine Sister Evagela Brenner will celebrate her 60th anniversary of religious profession on Sunday, June 23 at Our Lady of Grace Monastery in Beech Grove. The event will include a Vespers service followed by dinner with her community. Sister Evagela entered the Convent of the Immaculate Conception in Ferdinand in 1929 and pronounced final vows



in 1931. She came to Our Lady of Grace Monastery in 1962. After serving as a classroom teacher for 50 years in five midwest dioceses, she "retired" and spent five years visiting the sick and shut-ins, and tutoring emotionally disturbed children in Columbus, Ind. She was named Senior Citizen of the Year of Bartholomew County in 1987.

check-it-out...

The New Albany Deanery Council of Catholic Women will sponsor a Day of Reflection on Thursday, June 20 at Sacred Heart Parish, Jeffersonville. Father John T. Judie of St. Peter Claver Church in Louisville, Ky. will be the featured speaker at the event, which begins with registration at 9 a.m. and closes after the celebration of Mass at 3 p.m. A carry-in salad or dessert luncheon will be held, and babysitting service will be provided. Pre-registration is not necessary. Call Helen Haggard at 812-738-3139 for more information.

St. Catherine of Siena Parish, 2245 Shelby Ave. will hold a Flea Market/Bake Sale from 9 a.m. to 2 p.m. on Saturday, June 29. Booths may be rented by individuals for \$15. Call 317-786-6075 or 317-787-0140.

The choir of Holy Angels Parish, corner of Dr. Martin Luther King Jr. and West 28th Streets will present a Concert of African-American Gospel Songs at 4 p.m. on Sunday, June 30. A free-will offering will be collected for the benefit of construction of a new parish hall and school building.

A "Getting to Know You" Pitch-In Picnic for senior citizens and leisure-timers will be held at 11 a.m. on Monday, June 24 under the tent outside St. Michael School, West 30th Street and Tibbs Avenue. A live band and sing-along, dancing, raffles and prizes will be featured. Bring a covered dish; hot dogs, beverages and table service will be provided. Anyone needing a ride may call 317-926-5751.

Former Peace Corps Volunteers are invited to attend the Second Annual Founder's Day Dinner in honor of President John F. Kennedy and celebrating the 30th anniversary of the Peace Corps on Saturday, June 22 at Christian Theological Seminary, west wing of the northside, 1100 W. 42nd Street. The event will begin with a reception at 6 p.m. followed by dinner and a program. Reservations are due by June 15. Call Jim Maher at 317-926-0665.

Y'ALL COME—Young members of St. Michael Parish, 3354 W. 30th Street, Indianapolis, invite the public to their parish festival to be held from 4 to 11 p.m. on Friday and Saturday, June 21-22. Fish and chicken dinners, carnival rides, crafts, bingo and drawings will be featured. They are (from left): Ashlee Kestler, Stacy Kutcher, Justin Bragg, Michael Pierce, Katie Bybee, Alex Mejia, Katlyn Hammond and Allison Ackmann.

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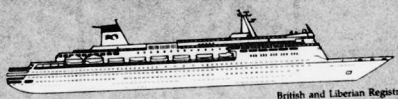
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Cooperative meets need for training child care providers

by Dennis J. West

Eastside Community Investments, Inc. (ECI) was honored on May 21 by "Fannie Mae" (the Federal National Mortgage Association). Annually, Fannie Mae presents excellence awards to six groups nationally for the development of housing available to low income persons. The project receiving the award was the Eastside Day Care Homes Cooperative, a project supported by the Campaign for Human Development.

Nearly two years ago 25 women and two spouses completed a summer training program on family day care. Using Indianapolis Public School #74, ECI was able to offer instruction and practicum. The would-be providers learned about health and safety, food and nutrition, early child development, interaction, discipline, play, and business development.

As the second anniversary approaches, 16 of the trainees are providers of child care as members of the Eastside Day Care Homes Cooperative. The grant from the Campaign for Human Development has helped to pay for on-going training which has included workshops on bookkeeping, cardiac pulmonary resuscitation, and assertiveness training.

The grant has also been used for board development. The board of the co-op is composed of seven people, four of whom are providers. As a group, the providers lacked the experience of being trustees. They have learned about what a board does: planning, setting goals, and evaluat-

ing. They have also learned about the running of meetings.

ECI is known primarily for its work in rehabilitating housing and creating jobs through industrial park development and business financings. So how did ECI come to be involved in day care?

Discussions among community leaders dating back to 1985 cited child care as a significant problem on the near-east side of Indianapolis from the perspective of school administrators, clergy and business leaders. The problem was confirmed through a survey which was responded to by 148 families.

It was found that one-third of the respondents had quit jobs or left jobs due to child care circumstances. A like number had left school or quit school due to child care. Twenty-five percent of the respondents missed two weeks or more of work due to child care problems. Over 90 percent of the child care was being done in home settings by family, relatives or neighbors. Over half were dissatisfied with their current child care arrangements. Two-thirds of those dissatisfied were worried about the health, safety and welfare of their children. Half were dissatisfied due to a lack of educational development.

The decision by ECI to work in this arena had two principal motivations. The first was to develop businesses by taking the cottage industry which already exists (where most child care was being performed) and to make it of higher quality and/or greater reliability.

The second issue was the opportunity to

impact youth affirmatively. About nine percent of the near-east side's population in the last census was ages 0-5. Nearly half of all children in the community are growing up in poverty.

Last November an independent evaluation consultant completed a one-year study for the cooperative. At the same time, 20 who had gone through the training and were providing or intended to provide child care went away for a retreat.

They seemed to share four common experiences which could be likened to the effect which footings have in securing foundations and making sound structures possible. The four experiences articulated were higher self-esteem, a stronger sense of family, a sense of community, and stability.

In some cases providers in the co-op have moved from being consumers of the public assistance system to entrepreneurs who utilize the public assistance system, including the Food & Nutrition Program and Title XX child care subsidies. It is very likely that one of the providers will this year triple her public assistance income through the operation of her small business.

A summary statement lesson is that when the four footings are in place, the business operations seem to take off. For policymakers it offers insights about the relationship of quality housing as a means which needs the support of personal and family development.

Recently five providers attended the

national Family Day Care Providers Conference in Atlanta, Ga. Locally two providers, Brenda Miller and Nancy Plake, led workshops at the Indiana Family Day Care Providers Conference. The women who are part of the cooperative represent about five percent of the licensed day care homes in Marion County.

This summer the board of the Eastside Day Care Homes Cooperative will be taking a look at its future through the development of a long-range plan. The plan will focus on three things: maintaining membership in the co-op, providing training for new members and means to support those who wish to move into new ventures.

Finally the author of this article wishes to offer a personal reflection. Two years ago my family was in the market for child care services, coincidentally at the time of the trainees' graduation. After some family discussions which centered on our daughter "being a guinea pig" (unflattering term) for an ECI project, three providers were interviewed, along with others throughout the city. Two years later we as parents were very pleased with the project.

Captured in the work of the providers is quality. Quality developmental activities with the kids, healthy meals and snacks, safe colorful environments, age-appropriate activities, and fun. Our daughter has been primarily in one home but during vacations and emergencies has been in the care of six providers.

As played as I am with my own child's development, it is exceeded by my pride over the strength, courage and hard work the providers have put into creating and operating their businesses. They are a true gift to working parents.

Those who might like to have more information about the child care program may contact Joyce Newson at 632-CARE.

These 3rd graders have some suggestions for your vacation

by Mary Ann Wyand

If you're trying to decide on a summer vacation spot, third-graders at St. Lawrence School in Lawrenceburg have lots of good suggestions.

Students cited Florida and Arizona as favorite states, with Disney World and the Grand Canyon rated high as fun vacation experiences.

"My vacation was fun because we went to Sugar Sand Beach in Florida," Ashley Riordan reported.

"It was funny because we kept going across the toll bridge," she said. "We finally got there. It was radical! It was a house on the beach that was very much like a house in Lawrenceburg."

Sara Bruegge also went to Florida with her family. "My aunts and uncles went too," she said. "What we did was ride on a raft. It was fun. We went out to eat a lot. We bought souvenirs. When we got home we were tired."

Nathan Denning said he used to live in Florida, and would like to "go there again" because he "went to the beach almost every day and it was fun. I always caught snakes and I saw alligators."

Jonathan Lane also voted for Florida because, "I saw a dolphin right beside me. I got to swim all the time. It was hot."

Andy Baudendistel thinks Disney World is a great vacation spot.

"I saw a guy swallow fire," he reported. "I thought that his throat caught on fire, but he was fine! I really liked the pirate ship."

Nearby King's Island in Ohio is Becky Wehrle's favorite vacation site.

"It is fun to look at the animals," she said. "I liked to look at the baby goats and the baby chicks, and I never wanted to leave."

Myrtle Beach in South Carolina is "the best place to go in the world," according to Adam Legge. "The best thing we saw was the water parks and the water slides."

While Adam prefers the Atlantic seaboard, Nathan Carr said he likes the Pacific coast the best.

"My favorite vacation was when I went to California and back," he said. "On my way I saw the Grand Canyon, Mount Rushmore and Yellowstone Park. I liked Las Vegas a lot. In California we saw some surfers and a seal."

Suzanne Weber said her best vacation was a family trip to Colorado because, "We skied and went on a real sleigh ride to a 100-year-old log cabin."

Matt Newmann said he really liked his family's vacation in Arizona because, "I saw a cactus, a scorpion and a vulture, and then we went to my aunt's house."

DIVERSITY—Christ the King fifth-graders Liz Weber (from left), Shannon Mazelin, Shannon McCarrroll and Kameron Cullina of Indianapolis display cultural diversity with their creative States Day costumes during a recent school program. Their costumes represented New Mexico, Pennsylvania, South Dakota and Arizona. Fifth-grade students in two classes were asked to research and report on the history and customs of one of the 50 states. (Photo by Mary Ann Wyand)



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McClain named boards coordinator

by Margaret Nelson

Maria Thornton McClain has been named the new coordinator of boards of education for the Office of Catholic Education (OCE). The appointment is effective July 1.

"It's a chance to work with leadership development at a time in the church that ministry of lay people is more and more important," McClain said. "With the number of clergy diminishing, having well-trained people is essential to education and the mission of the church."

Frank Savage, executive director of the OCE said, "We're very excited that Maria is joining our team at OCE. She brings to us wealth of experience within the archdiocese and she has specific ideas as to how we can build on our past and improve our boards of education."

"She will be building on the good work of Ellen Brown," Savage added.

Currently the director of religious

education (DRE) at St. Matthew, Indianapolis, McClain has also served in that position at St. Simon, St. Bartholomew in Columbus, and at St. Pius X.

"What I'll be doing is helping boards to be more successful in their role of policy-making for total Catholic education," said McClain. She will also offer assistance in hiring and supporting the administrators—principals and directors of religious education.

McClain expects to "help people in boards and councils to work through problems that develop. I hope to develop training packets we can use in groups of boards." She expects these video-type materials to be prepared for groups to use on their own or with consultants—like herself—who come and work with the board.

"I'm also really interested in the personnel aspect of boards—in the ability to be supportive of people they hire so that parishes find the people they hire are

compatible," she said. Developing a working relationship between pastors, administrators and boards is important, she believes.

"The whole experience should be one that provides growth in the education of the boards of parishes—and also help deaneary boards," she said. "Boards should get a clearer sense of identity and direction."

"My own background prepares me. I come from 14 years as a DRE in the Archdiocese of Indianapolis. I learned the boards system when the current planning process was inaugurated in the late '70s. I enjoy working in the concept of shared responsibility," McClain said.

With 15 years previous experience teaching in Catholic elementary and high school she said, "I have a feel for both the school aspect of total Catholic education and the out-of-school."

McClain thinks boards must "have a clear vision of the role of education in the church and their ability to shape the future—to think long-term. They need to take the steps necessary in their parish to ensure that both adults and children are given a good education in the faith."

She believes the mission should be an outward one. "We need to have a sense of mission and evangelization to reach out beyond our church. We have a role to bring the Gospel message to all the people we come in contact with. And we need to see that our role is to help change things in society that are against what the Gospel teaches. To do this is where we need well-trained leaders including board members, administrators and DREs."

"The last aspect that is important to me is to see that the atmosphere in which education administrators work is one that is



Maria McClain

nurturing to them and rewarding, so that people are inspired to follow and take their places. New people need to see that this is a productive career that they would want to devote their energies to," McClain said.

"I am looking forward to working with people in rural and other areas outside Indianapolis, too," she said. McClain served as a DRE in Columbus for two years.

"I have a little feeling of how important it is to have a sense of connectedness—a sense that people at the archdiocesan level care about people in other areas of the archdiocese. I am looking forward to listening to their ideas as well as what they need to feel more successful in their roles as leaders in education in their areas."

McClain has a master of religious studies degree from Canisius College in Buffalo, N.Y. She has served as president of the archdiocesan DRE group and is currently vice-president. Her husband Ed McClain is a senior citizen's advocate at Golden Rule Insurance.

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St. Philip School might close

(continued from page 1)

According to UPC figures, 70 percent of St. Philip students are from Catholic families. This is by far the highest percentage at any Indianapolis center-city parish school. Next are Holy Cross and St. Joan of Arc with about 40 percent.

The consolidated south side school, All Saints, charges non-Catholics nearly twice the tuition it gets from parishioners and has 72 percent Catholic students. And Central Catholic on the west side has the highest tuition of any center city school for non-Catholic students—\$1,600 a year for one child—resulting in 97 percent Catholic students.

For the 1990-91 school year, St. Philip charged \$1,443 per family, while its projected cost to educate each student was more than \$1,900. The tuition actually received for the 190 students averaged about \$700 each.

Father Coats explained an archdiocesan policy that prevents parishes from competing with each other for funds: efforts to raise more than \$100,000 must be approved by the archdiocese. He added that, even if the St. Philip campaign were successful in raising \$100,000, "You would be \$118,000 short of being able to open doors here next year," because the parish deficit is \$218,000. But he did not say that the group could not make the attempt.

"If you embark on this course, it will not be a one-time thing because it is not a one-time problem," Father Coats said. "I hope to temper your enthusiasm with what seems to be a bit of reality."

Some people at the meeting said they were not aware of how critical the crisis was. One parent said, "You wakened us up." He asked that the parish be given time to use "the enthusiastic spirit that they have, starting to work with each other."

In a later discussion, Father O'Connor explained that, though the parents did not receive individual letters, the budget had been distributed during the Masses and that he had talked about the school situation. But he said that all the parents do not attend Mass. "I made an attempt to tell them," he said.

Another parent at the meeting said, "We were always taught that the Catholic Church was one," suggesting that the wealthier churches help the poor ones. Father Coats responded that the archdiocese had given more than half a million

dollars to St. Philip that came from all the other churches.

Father O'Connor said that the parents had grown to depend on income from bingo. "The long history of bingo has clouded the picture," he said. "Those who came were not necessarily here because they liked Catholic education." Legalization of bingo in Indiana has drawn large amounts of revenue away from St. Philip, as it has from many other charitable groups.

The parish counted on the strong commitment of the archdiocese to center-city schools, he said. "The archdiocese has developed quite a reputation for standing behind the schools. But the weak side is that everybody knows that. Now more and more parishes are in trouble and there is a limit," said Father O'Connor.

"Even I was not sure what the limit was," he said. "I don't think the archdiocese knew either. A better response to the United Catholic Appeal would have helped." Father O'Connor said, "I am forever grateful to the archdiocese for standing behind us as long as it has."

"Tuition has always been a problem. Our parents are limited on how much they can pay." The pastor said that some of the children who could profit most from a Catholic education are in families that cannot afford the tuition.

Father O'Connor acknowledged that some vocal parents are those who have not kept up tuition payments. They know they will not be able to keep their children at Holy Cross or Little Flower if they don't pay, he said.

Concerning the June 23 fundraiser, Father O'Connor said, "It will give the whole community a chance to respond. St. Philip has contributed doctors, lawyers, scientists and many others to the neighborhood."

The money raised will dictate how many grades will be open at the school next year, he said.

Father O'Connor said, "I firmly believe that Catholic education in the inner city is one of the finest things we can do. We should do it at all costs. It is a great gift."

One touching moment at the June 5 meeting came when a child questioned Father Coats: "We were taught to believe in each other. Why don't you believe in us?" The vicar general gently answered, "I do believe in you."

Faith Alive!

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Does the word 'evangelization' leave you cold?

by Fr. Eugene LaVerdiere
Catholic News Service

Evangelization.
Is there something wrong with the word? No matter how often we repeat it, the word "evangelization" leaves most Catholics cold. It just does not sound Catholic.

There is nothing wrong with the reality. Evangelization is as basic as the Gospel and as Catholic as the pope. It belongs to the same category as baptism, salvation and belonging to the church.

Evangelization is what Jesus did, and after him Peter, Paul, Mary Magdalen and so many others.

Evangelization is what the Samaritan woman did after meeting Jesus by Jacob's well. It is also what Priscilla and Aquila did at Ephesus when Paul went on to Jerusalem. Without their evangelization ministry, Apollos, who became a leader among the Christians, would not have learned about baptism in Jesus' name.

So why does the word "evangelization" have such an un-Catholic ring to it?
When most Catholics hear the word "evangelization" what comes to mind is not the great text by Pope Paul VI on evangelization, nor is it their diocesan commission on evangelization or even their own parish evangelization committee.

What comes to mind is preaching, and preaching of a certain sort, with lots of biblical words and phrases, many quite terrifying if taken seriously. It is people preaching on the streets, at busy intersections, surrounded by a few curious onlookers but with most people passing by without so much as a nod.

The word "evangelization" belongs to a family of words that includes evangelist—as in TV evangelist—and evangelical. There is nothing wrong with those realities either; in themselves the words are fine. But words come to us with special connotations they have gathered over the years.

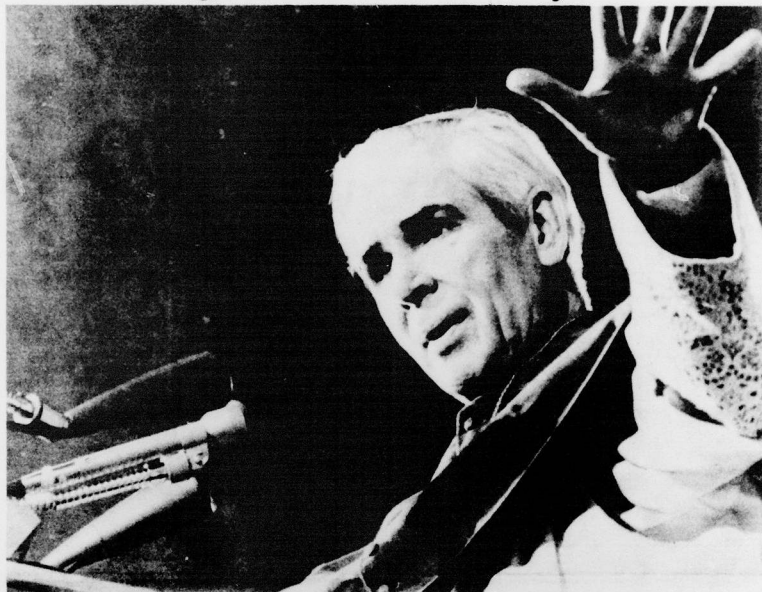
Words like "evangelization" evoke a way of living Christianity that is foreign to most Catholics.

We have a good test case in Archbishop Fulton J. Sheen, whose television program "Life Is Worth Living" was extremely popular in the 1950s. Archbishop Sheen was a TV evangelist. Yet we Catholics do not think of him that way. We are much more apt to refer to him as a television personality.

Perhaps what makes some people uneasy is the connection they make between evangelization and expressions like "Have you been saved?" and "Do you believe that Jesus Christ is your personal Lord and Savior?" and "Are you born again?"

These questions are not part of an ordinary Catholic's language. They come out of evangelical Protestant concerns.

When a Protestant evangelist—very often a fundamentalist or a pentecostal—asks those questions, the personal pronoun



TELEVISION EVANGELIST—Archbishop Fulton J. Sheen was a television evangelist, yet most Catholics do not think of him that way. Roman Catholics are much more apt to refer to Archbishop Sheen as a TV personality. His television program "Life Is Worth Living" was extremely popular during the 1950s. Too often,

Catholics tend to associate evangelization with the evangelical Protestant concerns of fundamentalist or pentecostal Christians. However, evangelization is as basic as the Gospel and as Catholic as the pope. Christ and his apostles urged the faithful to become evangelizers and to spread the Good News. (CNS photo)

"you" in each of them is singular. They refer to an individual.

On hearing such questions, Catholics generally feel uneasy but usually do not know why.

Were most Catholics to raise the question, the personal pronoun "you" would be plural. That becomes clear from the way we tend to answer. Instead of saying "Yes, I have been saved . . . I believe Jesus Christ is my Lord and Savior," Catholics answer, "Yes, we have been saved. Jesus Christ is our personal Lord and Savior."

The use of the plural makes a big difference. I once asked a prominent Protestant preacher if he sensed any difference when he spoke to Catholics. He answered with no hesitation: "Oh, yes, there is a huge difference. When I talk to a group of Protestants, the major concern is God's word and individual salvation. When I talk to a group of Catholics, everyone is taken up with community."

Community is basic to Catholics and, of course, to many mainline Protestants. It comes to us from the Bible where we read about the community of Israel, the Jewish community, and the early Christian communities.

Catholics tend to think in terms of community. That is probably the most important reason why the word "evangelization," at least in its evangelical Protestant context, sounds foreign to Catholics.

But there is another reason. Evangelization is associated with prophets and their preaching. Its language is that of direct address, as in the books of the prophets in the Old Testament, the letters of Paul in the New, and even the discourses of Jesus, like the Sermon on the Mount.

Evangelization can take many forms, including that of storytelling.

Storytelling is fundamental for Catholics and increasingly for most Christians. It is what Jesus did when he taught parables. It

is what the four New Testament evangelists did when they wrote the Gospels and the Acts of the Apostles.

When a Catholic does evangelization, he or she is apt to open the message with the words, "Let me tell you a story. It is about . . ." With that we are on Catholic ground.

Matters less whether we use the word "evangelization" to describe what we do. The fact is that when Catholics tell their story and that of Jesus, they are doing evangelization.

Evangelization itself has always been important to Catholics. If we do enough of it today, the word itself might acquire a few additional connotations.

It might evoke the Christian story. And who knows, it might even become part of our Catholic story.

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

DISCUSSION POINT

Actions teach Gospel messages

This Week's Question

How—or where—does someone like you communicate the message of the Gospel to others?

"I do it through my actions . . . I try to be like a servant to others in need." (Barbara Breting, Gainesville, Florida)

"When I had my first child by Cesarean section, a couple of women in our parish brought in meals for my husband and me. When I thanked them they said, 'When you can, pass on the deed by taking a meal to another new mother.' Since then, I have . . . They brought food to nourish the body and their short visit nourished the spirit." (Julie Dush, Elba, Nebraska)

"I am especially fortunate to be able to share the Gospel through youth ministry. I find young people to

be very much in a searching of their faith." (Gerald Nathé-Evans, Avon, Minnesota)

"To live the resurrection is . . . to be merciful, to be compassionate, to be loving, to be long-suffering, to live justly and to live joyfully." (Benedictine Sister Joyce Seiter, St. Cloud, Minnesota)

"Anywhere, at any time, by example (trying to live by the Gospel) and by being open to the Holy Spirit to work through me." (Dan Fleming, Somerset, Wisconsin)

Lead Us Your Voice

An upcoming edition asks: The sacraments nourish the human spirit. Briefly tell of another activity or experience that nourishes your spirit and helps it grow. If you would like to respond for publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017.



All Catholics are 'evangelizers'

by Carole Norris Greene
Catholic News Service

Paulist Father Alvin Illig vividly recalls his parents' reaction when he told them he wanted to become an "evangelizer."

Thunderstruck, they thought he was planning to become a Jehovah's Witness.

Their confusion was readily understood by Father Illig, director for the past 14 years of the Paulist National Catholic Evangelization Association, which is headquartered in Washington, D.C.

Like many Catholics of their day, identifying with the term "evangelization" was somewhat foreign to them. Father Illig said he believes that is because reaching out to non-Catholics was not stressed by the church so much then.

"For the first 200 years of our existence in the United States, the great challenge of the Catholic Church was to nurture and maintain the faith of an immigrant people in a hostile society," he said. "We put all our energies into building churches and schools and social agencies, taking care of our own. Now all that has changed. We're trying to shift the mentality to a community that both nurtures and shares."

The U.S. Catholic bishops share Father Illig's concern for increased evangelization efforts. Leading up to next year's 500th anniversary of Columbus' arrival in the Americas, and with him Christian efforts to spread the Gospel, they are promoting the idea of evangelization: evangelization directed to those who never have heard the Gospel, evangelization directed also to unchurched Catholics and others who are members of the church.

The bishops published a pastoral letter for the coming quinquennial titled "Heritage and Hope, Evangelization in the United States." In it they remark that the present age "expects of believers simplicity of life, a spirit of prayer, charity toward all, obedience and humility, detachment and sacrifice."

It cautions: "Without these marks of holiness, the evangelists will have difficulty touching the hearts of modern people. Their activity risks being vain and sterile."

Father Illig believes what is needed for effective evangelization is "a trained and inspired evangelizer," one who imitates the Mary model of evangelization.

"This means that we are to accept Christ into our life as Mary did, freely and under the power—the invitation—of the Holy Spirit," Father Illig explained. "Second, we are to

allow Christ to live in us, and then we are to share Christ with the community in which we live."

Like Father Illig, Gertrude Morris of San Francisco describes an evangelist in terms not much different from those one would use to define any sincere, practicing Christian.

For six years, Morris headed the National Office for Black Catholics' Office of Evangelization. She took her office's "One-to-One in Christ" evangelization program to 24 dioceses nationwide. They teamed with a local co-sponsor to host a week-long revival that included preaching, prayer, liturgies, song and an opportunity for Catholics to recommit themselves to sharing their faith. Follow-up sessions included workshops on church history and outreach.

"My favorite definition of evangelization," she said, "is to be so full of Christ that you can't help sharing him."

Morris currently directs African-American Catholic Ministry for the Archdiocese of San Francisco.

"People really do have to go from talking about Christ to living Christ," added Morris, who for more than 30 years has been a member of the Grail, an international movement of laywomen dedicated to justice and peace.

"This way, a person becomes a magnet for Christ, one who attracts people by the way he or she carries himself or herself, by corporal works of mercy, by charity," she said. "If you want to see what an evangelist looks like, look in the mirror, because we're each called to be one."

(Carole Greene is associate editor of Faith Alive!)



LOGO—Artwork marks the 500th anniversary of evangelization in the Americas.

New frontiers challenge church to evangelize

by David Gibson
Catholic News Service

You might think that over time—over centuries—the need for evangelization would lessen as the Gospel is communicated more and more widely.

Not so, however. New frontiers keep arising to challenge those who would connect the Gospel with the lives of contemporary people.

One new frontier identified by Pope John Paul II in his 1991 encyclical on missionary activity is located in modern urban centers where "new customs and styles of living arise together with new forms of culture and communication."

Other evangelization efforts will not succeed if some

efforts are not concentrated in these influential urban centers "where a new humanity . . . is emerging," the pope indicates.

In every generation, young people also constitute a frontier for evangelization, the pope suggests. Also on the frontiers of evangelization, he points out, are the masses of migrants and refugees fleeing conditions of "inhuman misery" and calling the church everywhere to provide hospitality, dialogue and assistance.

Finally, a frontier is constituted by situations of poverty in many nations, the pope writes, "often on an intolerable scale . . . The proclamation of Christ and the kingdom of God must become the means for restoring the human dignity of these people."

(David Gibson edits Faith Alive!)

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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 (PHD). "Who Am I?" This first workshop of the PHD 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.

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ELEVENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, June 16, 1991

Ezekiel 17:22-24 — 2 Corinthians 5:6-10 — Mark 4:26-34

by Fr. Owen F. Campion

The first reading this weekend is from the prophecy of Ezekiel. One of the greatest of the Hebrew prophets, Ezekiel wrote with striking firmness, clarity and beauty. This liturgy's reading is typical.

In this reading, Ezekiel speaks of God who plants a mighty cedar tree, drawn from the top of a tree where the branches are the firmest and most tender. He plants the tree on a high mountain. God promised that birds and all creatures will dwell beneath its rich branches, and that all trees will know that he is God.

In ancient Israel, the mighty cedar was a powerful symbol. Evergreen, tall, and at home in the high mountains of Lebanon, the cedar suggested life, strength and resolution.

This reading situates the tree in Israel, in God's own land, and all creatures are comfortable underneath its branches.

The Second Epistle to the Corinthians supplies this weekend's Liturgy of the Word with its second reading.

Much of St. Paul's purpose in writing was to reassure his readers. This was very true in writing Corinthian Christians, so surrounded by paganism and human



license. The apostle encouraged the Corinthians to be confident. While in this life, they were not fully with the Lord. But the day would come. In the meantime, their weak human limbs and minds were uplifted by the power of God. God assisted them to complete the journey to him in eternity.

St. Mark's Gospel is the source of this weekend's Gospel reading. The reading is about a farmer who sows seeds. The seeds rest in the ground, and they bloom into plants. In time, the farmer, an image for God, returns to the field. He harvests the good and healthy.

Then the story describes a mustard seed, in ancient Israel the smallest of seeds. When planted, it rises to become a strong and large plant.

Seeds fascinated the ancient. Dry, brittle, and lifeless in their hands, seeds seemed to be dead. Nevertheless, when they are placed in the fertile soil, seeds give way to strong, large, fruitful plants.

Finally, the Gospel reading this weekend reminds us of the objective of parables. They were the Lord's device to teach us, to reveal God to us, to call us to respond to God in love.

Reflection

Words come and go in popularity. Scholars in language can look at a document and detect immediately its age. Language varies that rate in the use of words. For instance, in a century, people will read a paragraph heavily laden with

words such as "relationship," "impact" and "interface," and they will say, "That was composed in the 1990s. That is the way they spoke."

Another word popular these days is "growth." It does describe the process through which every living thing passes. Plant or animal, every living thing moves from origin to maturity. We call it growth.

Just as there is physical growth, there too is spiritual growth for Christians who commit to the Lord at the beginning of their spiritual lives, and then they grow in their commitment to sanctity.

In this weekend's liturgy, the church borrows the image of growth to remind us who and what we are. As was the cedar tree in the reading from Ezekiel, we Christians have been created by God's own purpose and placed to grow in his own kingdom, creation itself. Made in his own image and likeness, we are the most noble of creatures, drawn from the highest branches of the tree, sensitive, near to the sun's warmth, and fragrant. Thus planted, we grow.

Circumstances may intervene in our

process of growth. But, nevertheless, we are on an inevitable path.

In due time, the process will end. We will die. The Lord will come for us.

So, grow we must, grow we might if we allow God's nourishment and protection to cover us.

The readings call us to growth. They call us to develop spiritually into strong, perfected followers of Jesus and servants of God.

Sinfulness, or inability, or another condition may leave us feeling quite small in life, perhaps unable to dream even of growing into a mighty cedar on a mountaintop of God's kingdom. The readings reassure us. We may be like the mustard seed.

Finally, St. Paul's Second Epistle to the Corinthians bids us to rely upon God, and never to lose heart in our determination; to draw more closely to God even as we pass through the stages of earthly growth toward the end of earthly life. Our opportunity is to supplant death with resurrection—resurrection in union with the Lord.

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THE POPE TEACHES

God's mercy encourages faithful

by Pope John Paul II
Excerpts of June 2 address

(During the pope's trip to the Ukraine, he delivered a lengthy address to Ukrainian Catholics. Excerpts of that speech encourage the faithful.)

Your brothers in faith, the Catholics of the Latin rite, share your joy. The merciful God allowed the Ukrainian-Byzantine Church to preserve—even under persecution—both the features that determine its ecclesial identity: strict fidelity to the Eastern tradition of Christianity and full unity with the Apostolic See.

A cross carried in the spirit of Christ is always a source of life. During the (1990) meeting in Rome with all the bishops of the Ukrainian-Byzantine rite, I expressed my conviction that your regained freedom had sprung from the sacrifice of the many martyrs and other witnesses of the faith who suffered on account of Christ and their unity with the Apostolic See.

I said at that time, "They are present spiritually among us. We believe that their

sacrifice and their prayers obtained for us the grace of the moment, of this new beginning" (June 25, 1990).

Brothers and sisters, you have experienced the great mercy of God! Together with you I praise him whose "mercy is from age to age to those who fear him" (cf. Luke 1:50). "Christ victorious has changed your grief to joy" (cf. John 16:20).

The joy of today's meeting, dear brothers and sisters, is also the joy of the successors of St. Peter. Many times my predecessors and I have said that the heroic faithfulness of your worshippers and martyrs created a sacred obligation for us. The shepherd must be true to his flock, especially when it follows him through such difficulties, ordeals and persecutions.

This is the joy of that "communion" in which is revealed the mystery of the church, having its deepest source in the divine trinity. This communion does not isolate us. In opening ourselves with all our hearts to those who confess Christ and have been marked by the grace of baptism, we open ourselves to the sister Orthodox churches of the Christian East.

MY JOURNEY TO GOD

Godspeed My Son

I wanted you so very much
And though we tried so hard
It seemed it wasn't meant to be
Then suddenly you were there
Inside me, tiny though you were
I felt a new life had begun
And it was mine to share

When I first saw your face
I wasn't sure what to say
So small and very red you were
And you scared me so
But as I heard your cry
My heart went out to you
A tiny little person
I would learn to know

It's mostly been just you and I
As the years have sped
And there's been so much to share
Both the joys and the pains
But we have grown

And we have learned
And both have moved so far ahead
I can't believe my babe is gone
I can't believe those years have flown
I've seen you change from boy to man
And grow so lean and tall
I know I miss that little boy
All round and soft and warm
And that crooked, toothless smile
To me that said it all

As you go and make your way
In the years that lie ahead
Please know how proud I am of you
The person who you are
I've always known the good in you
I've seen you change and grow
Wherever life directs you now
Just know I love you so

—by Terri Brassard

(Archdiocesan Catholic Social Services staff member Terri Brassard of Indianapolis wrote this poem for her son at the time of his graduation from high school last year. She dedicated it to him and also to all the sons and daughters of single parents.)

Will you remember
the Missions
in your Will?

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Help those whom you may never see
in this life.

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Rev. James D. Barton, Archdiocesan Director

Entertainment

VIEWING WITH ARNOLD

Thelma and Louise try wild life on the road

by James W. Arnold

"Thelma and Louise" could be described as a film about two everyday women friends who, almost by accident, during the ongoing war between the sexes, escape through enemy lines into a boundless landscape of adventure, power and freedom. Then, faced with the option of going back, they choose, in one last intoxicating (and theatrical) burst of defiant free will, to die.



Freedom is a hellish stuff if you've never had it, as in a political way we can see all around the globe. The underlying metaphorical message here—that many women in our society have been cruelly repressed, and this is a fantasy of their escape—is the central idea to take from the movie.

On a more mundane level, "T&L" is about a couple of gals on the lam who get to enjoy racing around the southwest in a 1967 Ford with the wind in their hair and nothing but the stars overhead. They get sweaty and dirty, discard frilly garb for jeans, jewelry for a cowboy hat. But as with all free spirits in the movies, it can't last.

It adds up to a gleeful and sensitive updating of one of the screen's most enduring and appealing genres: the road

movie. Heroines Thelma (Geena Davis) and Louise (Susan Sarandon) are both figuratively and literally (on open highways in the vast wilderness) "liberated" from forms of oppression arguably common to the lives of most women.

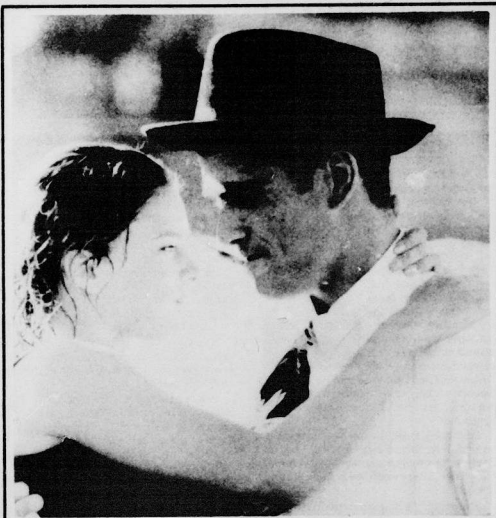
"T&L," by talented producer-director Ridley Scott (from Callic Kouri's original script), is a rousing, often stunning tale of obvious mythic importance in a time of major feminist feeling and activism. This is Scott's best movie since "Blade Runner." Almost every shot shows creative loving care, and the western vistas and backroads scenes are alternately gritty, luminous and haunting.

The basic plot situation has much in common with "Moral Thoughts." Two women fight back against an abusive male, kill him more or less in self-defense, then panic. Avoiding the law (they doubt they'll be believed) they get into deeper trouble, while a smart detective (oddy, Harvey Keitel in both films) dogs their trail.

The key difference is that the moral focus is exclusively on how men treat women, and how these women cope and find their identities out there in the wide-open spaces, as so many Americans have before them. Thelma and Louise's girls-only "vacation" trip gets off-track at an Arkansas roadhouse when Louise shoots a sleazy barfly trying to rape Thelma in the parking lot. The trail then winds through the picturesque, dusty desert and mountains as they veer toward Mexico.

No doubt also that "T&L" is basically a comedy, built on the incongruity of female assertiveness. The women surprise everybody (themselves, the audience, especially the men in the film) by their competence "on the run." ("Where did you learn to shoot like that?" Louise asks. "Off TV," says Thelma.)

The comedy makes it easier to swallow the growing mythic "unreality" as the chase expands to include the FBI and half the police in the west. By the final sequences, the heroines have, both visually and in spirit, been changed into western movie legends. Their suicide, hands



WILD HEARTS—Sonora Webster (Gabrielle Anwar) and Al Carver (Michael Schoeffel) fall in love in "Wild Hearts Can't Be Broken" after he helps her learn to dive into water while on horseback. The U.S. Catholic Conference praises the film for its "unusual stunts, documented heroine, and sweet old-fashioned love story." It has a USCC rating of A-1 for general patronage. (CNS photo from Buena Vista)

held high in sisterly solidarity, is no more real than the poetic deaths at the end of "Wild Bunch" or "Butch Cassidy."

The actresses give career performances. Sarandon's Louise, a waitress and owner-driver of the Thunderbird convertible, is older, cooler, more responsible. A past rape victim, she is the movie's moral center. Davis's Thelma is the kooky one who makes all the stupid mistakes. She's a cowed housewife, spouse of a humorously macho jerk named Darryl (delightfully played by Christopher McDonald). Once liberated, she changes the more radically. ("Something's crossed over in me. I couldn't go back.")

While most of the men are obvious heavies, others are sympathetic. Louise's boyfriend Jimmy (Michael Madsen) obviously loves her and remains loyal. Keitel's detective pursues them, but understands and wants to save them. He plays the traditional figure in the final confrontation trying to talk sense to both sides.

Still many men are targets of feminist

anger. Much is directed at Darryl, a comic stereotype of thoughtless husbands. He's ruthlessly skewered by satire. Brad Pitt, as a laconic, sexy James Dean-type punk Thelma foolishly picks up on the road, steals Louise's money.

Most pitilessly victimized are a typical pair of macho brutes: a tough highway cop turned to weeping when the tables are turned on him, and a lewd truckdriver whose parked rig is eventually shot out from under him. (This is the worst crime the women actually commit.)

Everybody is likely to be a bit unsettled by "T&L." But like all really important movies, it's seductive. It doesn't let the message get in the way of the cinematic razzle-dazzle.

(Thinking person's mythic road movie; photogenic action, lots of slashes in the war between the sexes; sex situation, language; recommended for mature viewers.)

USCC Classification: O, morally offensive.

Recent USCC Film Classifications

City Slickers	A-II
Drop Dead Fred	A-III
Hudson Hawk	A-III
Jungle Fever	A-IV

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

by Henry Herx
Catholic News Service

A single mother and her 7-year-old daughter struggle to break the vicious circle of poverty that has made them homeless in this rebroadcast of the 1988 Humanitas Prize-winning drama "God Bless the Child," airing Monday, June 17, from 9 to 11 p.m. on ABC.

Theresa Johnson (Mare Winningham) and daughter Hilary (Grace Johnston) find themselves on the street when their apartment building is slated for demolition and Theresa's low-paying job can't cover the security deposit required to rent a new apartment.

They are now forced to join the ranks of the homeless, scrounging for space in less than desirable shelters. Theresa loses her job and, because she has no permanent address, cannot find another one. The vicious circle of poverty now engulfs them.

A social worker (Dorian Harewood) comes to their aid by finding a low-rent apartment within the means of Theresa's meager check.

But when Theresa reports the rat-infested building to the health authorities, the Johnsons find themselves on the street once again.

Now the mother must consider whether it is better to give up her child or raise her in the shelters.

Director Larry Elkann keeps a sense of human dignity in the midst of the degrading circumstances facing the homeless. Helping greatly are the sympathetic performances of the two principals.

In the end, the drama wrenches the heart in portraying how two ordinary people, through no fault of their own, fall through the cracks of the so-called safety net of welfare programs.

Families may find the story even more realistic and

timely in the light of the current economic recession. But it is serious fare not intended for children.

TV Programs of Note

Sunday, June 16, 9-10 p.m. (PBS) "Waiting in the Wings." In this rebroadcast of the 1977 "Masterpiece Theater" series, "Claudius," the second program follows the family squabbles, besetting Caesar Augustus and introduces the young Claudius (Derek Jacobi), who learns early to avoid the intrigues of his ambitious relatives.

Sunday, June 16, 10-11 p.m. (PBS) "Sentimental Women Need Not Apply: A History of the American Nurse." Rebroadcast of a documentary on the history and politics of the traditionally female profession of nursing from the Civil War through the Vietnam era as practiced in hospitals and homes, from tenements to the countryside.

Monday, June 17, 8-9 p.m. (PBS) "Yankee in Kamchatka." Naturalist Robert Perkins teams up with Soviet wildlife photographer Vasily Peskov to explore Siberia's Kamchatka peninsula and the pristine wilderness of the Kransky Wildlife Preserve which no Westerner has been allowed to enter since World War II.

Monday, June 17, 8-10 p.m. (P.O.N.) "Seeds of Tragedy." This intriguing look at the human links in the international drug trafficking chain features dramatized vignettes that follow the trail of a shipment of coca leaves from their origin in the Peruvian Andes to Colombia, where they are processed into cocaine and then smuggled into the United States to wind up on the streets of Los Angeles. Alex Lasker's ambitious script is directed in semi-documentary fashion by Martin Donovan with a credible cast. The result is riveting television that boils down a complicated series of illegal transactions into the human personalities involved directly and indirectly in the criminal activity.

Monday, June 17, 9-10 p.m. (PBS) "Hong Kong." The "Mini-Dragons" series concludes with a program on the British Crown Colony, the world's third largest financial

center, and the uncertain future it faces when the island is returned to the Peoples Republic of China in 1997.

Tuesday, June 18, 8-9 p.m. (PBS) "Moyers/Special Report: After the War." (working title) Journalist Bill Moyers reports on why our military success in the Gulf War has turned into a moral debacle as he talks with Kurdish leaders in the Middle East and in America as well as with U.S. officials about why it took so long to provide humanitarian assistance to the Kurdish refugees.

Tuesday, June 18, 9-11 p.m. (CBS) "Miracle Landing." Rebroadcast of a 1990 fact-based drama about an airliner that was severely damaged in flight when the top skin of its fuselage ripped off to the consternation of its quick-thinking crew (Wayne Rogers and Connie Sellecca) and terrified passengers. It's for disaster movie fans.

Tuesday, June 18, 10-11:30 p.m. (PBS) "Absolutely Positive." The season premiere of the independent documentary series "P.O.V." offers a program in which a dozen people who have tested positive for the HIV virus speak about how they are facing this serious disease.

Wednesday, June 19, 8-11 p.m. (PBS) "The Magic Flute." Mozart's 1791 fanciful fairy-tale opera is presented in this Metropolitan Opera production with a cast starring Kathleen Battle singing the libretto in German with English subtitles.

Thursday, June 20, 10-11 p.m. (PBS) "Zoo." Rebroadcast of the "Smithsonian World" on the National Zoological Park in Washington, and how it is attempting to help visitors understand their relationship with nature.

Friday, June 21, 9-10:30 p.m. (PBS) "Triple Play II." This program in the "American Playhouse" series consists of three short films—"Peacemaker," about a girl growing up in the 1950s; "Astronomy," about a girl living in a trailer park; and "The Price of Life," about a future society where time is literally money.

(Check local listings to verify program dates and times. Herx is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

'God Bless the Child' examines plight of homeless

The Active List

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

June 14

An Ultravie meeting will be held at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. For information on Ultravie or Cur-sillo call John or Angela Kippenbrock 317-297-5529.

June 14-15

An Italian Street Festival will be held at Holy Rosary Parish, 520 Stevens St. from 5-11 p.m. Procession, Mass Sat. 8 p.m. Italian food, games and rides for kids.

A Summer Festival continues at St. Anthony Parish, 510 N. Warman Ave. from 5-10 p.m. Fri.

and from 5-11 p.m. Sat. Food, games, trash to treasures.

Marv. Queen of Peace Parish, Danville continues its Annual Festival from 4 p.m.-12 midnight Fri. and from 12 noon-12 midnight Sat. Food, rides.

June 15

The Catholic Widowed Organization (CWO) will hold a Pitch-In Social at 6 p.m. at the Catholic Center, 1400 N. Meridian St. Call Mary Koors 317-887-9388 for more information.

Pro-Lifers will pray the rosary at

9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

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.

Catholic Alumni Club (CAC) will attend 5:30 p.m. Mass at Holy Name Church, Beech Grove, followed by dinner at Napoli Villa, 758 Main St., Beech Grove. Call Mary 317-255-3841 late evenings.

June 16

A Sisters' Retreat, on the theme "Blessed Are You" begins at Fatima Retreat House, 5353 E. 56th St., continuing through June 21. Call 317-545-7681 for details.

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

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

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.

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

June 17

Separated, Divorced and Remarried Catholics (SDRC) will meet for "Bradshaw on the Family" video and discussion at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St.

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

The Young Widowed Organization for persons of all faiths will meet at 7 p.m. at St. Matthew Parish, 4100 E. 56th St. for video on "What Do I Tell My Children?" Call Linda Piansiel 317-823-0615 for more information.

June 17-18

The Medjugorje Network will present free appearances by Medjugorje author Flora Baldwin at 7 p.m. Mon. at Sacred Heart Church, 1330 S. Union St. and at 7 p.m. Tues. at St. Columba Church, Columbus.

June 18

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

A Spiritual Book series begins with Leo Rock's "Making Friends With Yourself" from 7:30-9 p.m. at Beech Grove Benedictine Center, 55 lee. Call 317-788-7581 for details.

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.

Catholic Alumni Club (CAC) will hold a Newsletter Meeting at 7 p.m. in Room 206 of the Catholic Center, 1400 N. Meridian St.

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



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June 19

The Monthly Cemetery Mass will be celebrated at 2 p.m. in Calvary Chapel.

The Catholic Widowed Organization (CWO) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Program on "The Magic of Laughter."

The Celebrant Singers will present a free concert of Christian music at 7 p.m. in St. Simon Church, 8400 Roy Rd.

The Mothers in Touch group of St. Lawrence Parish, Indianapolis will hold Mothers' Night Out at 6 p.m. at Dalt's Crackers club 8 p.m. Call Lisa Disselkamp 317-545-2814.

June 20

New Albany Deaconry Council of Catholic Women will sponsor a Day of Reflection at 9 a.m. Call 812-738-3139 for details.

June 21

An Over 50 Eucharist and Pitch-In Dinner for Richmond area Catholics age 50 and older will be held at 11:30 a.m. at St. Andrew Parish, 240 S. Sixth St.

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.

June 21-22

St. Bernadette Circle 712, Daughters of Isabella will hold its Annual Garage Sale from 9

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a.m. 5 p.m. Fri. and from 9 a.m. 12 noon Sat. in St. Charles Bormore School cafeteria, 2222 E. Third St. Leave sale item donations June 8-20.

☆☆

St. Michael Parish, 3354 W. 30th St. will hold Festival '90 from 4-11 p.m. daily. Food, crafts, bingo.

☆☆

St. Mary School, New Albany will hold its annual Festival and Street Dance from 5-11 p.m. each night. Family events Fri. Adult activities Sat. Martin Family Band plays at 8:30 p.m., \$5 cover charge.

June 21-23

A Summer Festival will be presented at St. Simon the Apostle Parish, 8400 Roy Rd. from 6-11 p.m. Fri. from 5-11 p.m. Sat. and from 4-11 p.m. Sun. Entertainment, rides.

☆☆

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

☆☆

A Summer Fest will be presented at Holy Name of Jesus Parish, Beech Grove from 5-11 p.m. Fri. and Sat. and from 1-8 p.m. Sun. Bards, monte carlo, beer garden.

June 22

An Original Jonah Fish Fry will be held from 4-8 p.m. at Holy Rosary Parish hall, Seelyville.

☆☆

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

☆☆

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

June 23

A "How to Pray, Study and Obey

the Bible" series begins at 9 a.m. at St. Lawrence Parish, 4650 N. Shadeland Ave. Call 317-545-4925.

☆☆

Sacred Heart Parish will hold its Festival from 12 noon 7 p.m. at German Park, 8202 S. Meridian St. German food, music, children's games.

☆☆

The annual Parish Festival will be presented at St. Nicholas Parish, "Sunman" featuring chicken dinners, genuine turtle soup, home made quiches, baked goods, raffle, games.

☆☆

Catholic Alumni Club (CAC) will visit the zoo. Meet at Ramada Inn, 501 W. Washington St. at 2 p.m. Call Dan 317-842-0855 for details.

☆☆

A Directed Retreat begins at Fatima Retreat House, 5353 E. 56th St., continuing through June 28. Call 317-545-7681 for more information.

☆☆

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.; Msgr. Sheridan K. of C Council 6138, 695 Pushville Rd., Johnson Co., 7 p.m., food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.; St. Roch, 3:45 p.m.

Catholics, Protestants to meet in Northern Ireland on Sunday

BELFAST, Northern Ireland (CNS)—Protestants and Catholics will sit around a negotiating table June 17 for the first time in nearly 17 years to plan for peace in Northern Ireland.

After six weeks of deadlock and acrimonious exchange dragged out the effort to begin substantial discussions, the four main constitutional parties in the province finally decided to get down to business with face-to-face talks. The breakthrough could give the divided island its best chance of peace in 70 years with Britain's secretary of state for Northern Ireland, Peter Brooke, bidding to return the province to self-government after almost two decades of direct rule from London.

Protestant and Catholic politicians, so often mistrustful of each other in the past, finally reached agreement June 5 at

Stormont, the assembly building that once housed Northern Ireland's local parliament.

They had still not decided on who should be chairman of the next stage of talks. These will be much more sensitive discussions because they involve the Dublin government, viewed with profound mistrust by Protestants who vow to keep Northern Ireland part of Britain.

But all the parties—the two Protestant Unionist parties, the middle-of-the-road Alliance Party and the moderate Catholic Social Democratic and Labor Party—said they were confident the issue could be resolved.

Sinn Fein, the political wing of the Irish Republican Army that is battling to oust Britain from Northern Ireland, has been excluded from the talks because it refuses to renounce violence.

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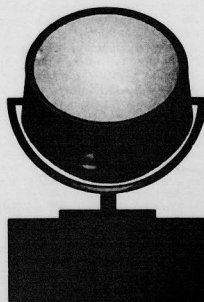
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Youth News/Views

Are you becoming who God wants you to be?

by Krista Kraemer

A philosopher once said, "Here is the test to find out whether your mission on earth is finished: If you're alive, it isn't."

Many people feel their mission on earth is either over or undeterminable, but throughout life they work toward and fulfill their mission.

One way of doing this is the approach or attitude they use every day. A person's mission on earth will be more determinable and easier to fulfill with three Christian attitudes toward life.

The most important Christian attitude is to be aware of the talents God has given to each of us, and to use those talents to serve others.

A person with this attitude often sacrifices time and energy to make someone else's life a little better.

For example, a middle-aged woman employed as a nurse in a hospital works long hours, then volunteers at a local shelter house before she goes home.

She was probably tired, but realized how much she enjoys helping people in need. She is using a talent that God has given her every day, and that is a shining example of a Christian attitude toward life.

The second attitude a Christian tries to follow is to treat others the way they would like to be treated.

Jesus said, "But I say to you who are listening: Love your enemies, do good to those who hate you. And to him who strikes thee on the cheek, offer the other also.... and even as you wish men to do to

you, so also do you to them" (Luke 6:27-31).

This is the "Golden Rule," and it isn't hard to accomplish. Many times a person just wears a smile or greets someone with a hug.

No one can smile all the time, so the challenge is not to hurt another person's feelings when we have hurt feelings, and also to be pleasant in the midst of defeat.

Often people can make us angry, and we react with anger and hostility. If we can wait until a calmer moment to confront the problem, it usually will turn out much better.

The third Christian attitude is to be thankful and to show appreciation for God's love for us.

One way a person can be thankful is to notice the beauty in a sunrise or the scent of a flower.

In today's materialistic society, people rarely take time from the hustle and bustle of life to realize all that they have been given.

Overall, fulfilling our mission on earth becomes easier with these three Christian attitudes toward life.

Being aware of the talents that God has given each of us and putting them to use is the most important attitude, but treating your neighbor as yourself and being thankful to God and showing it are also very important.

Hopefully by using each of these Christian attitudes sometime each day, we can become much happier people and will enjoy life a little more.

(Krista Kraemer is a member of St. Mary of the Knobs Parish. She is a 1991 graduate of Royal Central High School.)



SENIOR RETREAT—New Albany Deanery teen-ager Damon Slaughter of St. Mary of the Knobs Parish (left photo) takes a break from activities at the deanery's senior retreat, while St. Joseph Hill parishioner Erica Renn (at left in right photo) and Julie Beery from St. Thomas Parish at Elkhart hug for a picture. The spring retreat at Mount St. Francis was sponsored by the Youth Ministry Office. (Photos by Ray Lucas)

Live Christian lifestyle

by Stacey LaMaster

My idea of a Christian attitude is living out Jesus' teachings in my life.

Many people have heard and know the teachings of Jesus, but find it difficult to live the teachings.

A Christian looks past these hardships to the beauty of a Christian life.

Role models are the first component of a Christian attitude.

In order for a person to learn Christian attitudes, they must see other people living out similar attitudes.

I have had the opportunity of observing numerous people living Christian lives.

My foremost role models are my father, Jim, who taught me that all people are

equal and therefore should be treated equally, and my mother, Cheryl, who taught me the importance of worshipping God. My parents also showed me how to forgive and forget.

Another role model is Charlie Hornung, who showed me how to always look at the positive side of things.

The second component of a Christian attitude is the study of Christ's teachings.

My parents believe this is tremendously important, and they have sacrificed luxuries in order to send my brothers and me to St. Paul School and Our Lady of Providence High School. They did this without asking for anything in return except our best efforts in obtaining a good education.

This education included a complete study of Jesus and his teachings.

In grade school, Christ's teachings were easier to understand than Jesus himself. It was not until my senior year that I began to understand what Jesus means to me, with help from Dave McCaa, my religion teacher.

The third and final component of a Christian attitude is living out this attitude. A person can have role models and education of Jesus without being a Christian.

Living out a Christian attitude involves many actions.

The first action is to treat all people fairly and equally. This is not always easy, but must be present in our Christian lives.

The second action is to feel compassion for other people. Along with compassion, Christians must try to help those less fortunate than themselves with monetary or emotional support.

The third and final action is to worship God. This goes beyond attending Mass on Sunday. Through our respect of all God's creations, this worship in expressed in our actions.

(Stacey LaMaster is a member of St. Paul Parish at Sellersburg. She is a recent graduate of Providence High School.)

St. Andrew teens preach Good News

by Michelle Evans

Marquisha Johnson, a member of the St. Andrew Youth Organization, walked calmly to the podium at St. Andrew's Church in Indianapolis.

Then, in an attention-getting voice, she began to recite:

"And God stepped out on space,
And he looked around and said:
'I'm lonely—
I'll make me a world.'"

She was reading from "The Creation," a sermon in "God's Trombones" by James Weldon Johnson which was presented by St. Andrew youth June 2 at the Indianapolis North Deaneary church.

The program was dedicated to the late Sister Thea Bowman, a member of the Congregation of the Sisters of the Third Order of St. Francis of Perpetual Adoration. She received the 1990 Laetare Medal posthumously for distinguished accomplishment for church or nation by an American Catholic.

Their presentation of "God's Trombones" was one of various fund raisers St. Andrew teens have undertaken recently to raise money for a community service trip to Canton, Miss., on June 16. Youth group members will help rebuild a house there for a needy family of six in conjunction with the Madison County Against Poverty Program.

St. Andrew parishioner Michael Beason, who directed the youth group performance, described "God's Trombones" as a "series of writings (that was) an attempt by Johnson to capture the spirit of early black preachers. It's written in the style and metaphor of black preachers of the late 1800s and early 1900s."

Performances featured a variety of Johnson's writings, including "The Creation" given by Marquisha Johnson, "Noah Built the Ark" read by Michael Harris, "Go Down Death" presented by Judy Lewis, and "Listen Lord" offered by Sharrie Montae.

St. Andrew youth group member

Charbra Beaven presented the story of "The Prodigal Son," while Desiree Smith performed "Let My People Go." Cassie Jones delivered "The Crucifixion" and Ja-on Parker presented "The Judgment Day."

Michael Harris said he hoped to make audience members listen and discover their origins. He described his sermon about "Noah Built the Ark" as one which elaborated on how sin began and why God brought the flood which destroyed all of mankind except for Noah and his family as well as the animals on his ark.

Cassie Jones later said when she spoke of her sermon it made her feel as if she was present at the Crucifixion.

Between speeches, Kimberly Jones, Lenear Harriet, Kesha Sayles and Temesha Crockett performed liturgical dances.

One dance was inspired by a peace prayer attributed to St. Francis.

"It says that all hatred, despair, discontent, and sadness get transformed into love, hope, joy, and new life,"

Franciscan Brother Rob Carroll, the choreographer, explained.

After dancing, Kimberly Jones said she "felt closer to God. It makes me want to become a full-time liturgical dancer and have God in my life full-time."

The program ended with Temesha Crockett's solo rendition of "Lift Every Voice," the black national anthem.

After their performance, St. Andrew youth group members enjoyed dinner and a step dance in the church social hall.

"I was very impressed," St. Andrew parishioner Helen Kuzel said after the performance. "It was beautifully prepared and really well delivered."

Marita Washington, the director of St. Andrew's Small World Preschool, said she didn't expect all of the dynamics of the youth group's professional presentation.

"I knew it would be a good program," she added. "I didn't expect all the talent."

(Michelle Evans is a member of St. Andrew Parish and is active in the youth group. She attends Cathedral High School.)

A Christian attitude involves love and service

by Deborah Zielberg

A Christian's attitude toward life proves to other people what our faith is about and shows them our beliefs.

Christian attitude is a way of responding to what we have been taught about our religion. This way of responding to life reflects that Christians reach out with total trust and touch the God in all things.

We as people of the Christian faith care about ourselves. After realizing that there is worth within every person, the more there is to give to others. Now we can make use of our gifts to the best potential.

We need to recognize our responsibility as people and respond to others' needs. We need to be the kind of people who

dedicate ourselves to love, then continue to grow in it through the course of our lives.

If we have a good Christian attitude, we believe that it is never too late to learn anything. We should always be open for suggestions and not afraid to admit mistakes. When faced with a problem, there is never a time to give up. There is always a right to be productive and give this production to others.

A true Christian cares about, respects and appreciates the world and society even though others may not totally agree with these values. This requires not only attitude, but also actions which may be looked down upon by society.

Actions include helping the poor, standing behind a friend who has AIDS, and not allowing prejudices to stand in the way of relationships.

Those actions can only be a result of a Christian attitude that comes from the heart instead of on the surface.

A Christian attitude comes from the foundation of Christ's love. Through Jesus, we can learn to conquer our fears of society and our prejudices.

A Christian is a person who realizes that he is to do. We show our Christian attitudes through actions. We believe in ourselves and are willing to reach out to those around us who are in need of our assistance.

People of the Christian faith care about others and use talents given to us by God for the sake of humanity. We dedicate ourselves to love.

(Deborah Zielberg is a member of St. Mary Parish in Lanesville. She is a 1991 graduate of Providence High School.)

Roncalli graduate earns honors as city athlete

Roncalli High School graduate Teri Quackenbush of Indianapolis earned recognition on June 9 from *The Indianapolis Star* sports department as the **City Female Athlete of the Year**.

Teri excelled in volleyball, basketball and softball for the Roncalli Rebels. She will attend Marian College in the fall with financial assistance from a combined volleyball and basketball scholarship.

Star staff member Mike Beas noted in his story that "Roncalli High School's reputation for turning out quality athletes is almost unparalleled in this area. Before this year, seven of the 12 girls honored as the city's best female athletes have hailed from Roncalli. Teri Quackenbush is the latest to be so honored."

Roncalli girls' basketball coach Bob Kirkhoff described Teri as "an athlete who just refuses to lose" who "will always find a way for her team to win."

☆☆☆

Registration is underway for Providence High School's **summer football camp**, scheduled July 8-12 from 10 a.m. until noon at the school.

Providence football coach Gene Sartini will teach fundamentals of the sport to incoming fifth- through ninth-grade students. The cost is \$20 per student.

For additional information, telephone the school office at 812-945-2538.

☆☆☆

St. Paul Parish high school youth group members at Tell City will sponsor a **bake sale fund raiser** June 22 beginning at 9 a.m. at the K-Mart parking lot on Highway 66.

Pam Drake, youth ministry coordinator, said the bake sale is the first of a series of fund raisers to earn money for youth group members to attend the National Youth Conference Nov. 7-10 in Indianapolis.

More than 7,000 teen-agers from throughout the United States are expected to attend the conference.

Registration costs \$185 per person plus money for food. Drake said, so youth group members are hoping Tell City residents will bring their sweet tooth and cash to the bake sale a week from Saturday.

☆☆☆

Little Flower Parish youth group members in Indianapolis will sponsor a **car wash** June 22 from 11 a.m. to 2 p.m. at Wiesse's Marathon Station on the corner of 10th Street and Arlington Avenue.

Peggy Henthorn, youth group coordinator, said proceeds benefit youth group programs and activities.

☆☆☆

Our Lady of Providence High School athletic department officials will register students for prospective placement on the **varsity and freshman football teams** June 29 at 10 a.m. in the gymnasium lobby.

Telephone the school office at 812-945-2538 for additional information.

☆☆☆

Catholic Youth Organization officials invite archdiocesan teen-agers to participate in **CYO Thunder Island Day** June 29 at a popular recreational site on U.S. 31 north of Indianapolis.

For information, telephone the CYO Youth Center at 317-632-9311.

☆☆☆

Cardinals place bets on outcome of NBA final

by Catholic News Service

LOS ANGELES—More than usual was at stake as the Chicago Bulls and the Los Angeles Lakers met in the National Basketball Association finals.

The pride of a couple of prominent prelates also was on the line.

Chicago Cardinal Joseph L. Bernardin and Los Angeles Cardinal-designate Roger M. Mahony put some of their finest local products in a bet over whose team would win the pro basketball championship.

"Should the Bulls, through some incredible stroke of luck, happen to win the series, then I shall ship to you in Chicago 25 lugs of fresh California fruit to be shared with any of your Chicago homeless centers or similar charities," Cardinal-designate Mahony said in a letter to his Chicago counterpart.

Even after the Bulls lost game one in the best-of-seven championship, Cardinal Bernardin took up the offer.

"When the Bulls win, we will be most happy to accept your offer . . ." he replied June 4.

If the Bulls should lose, the cardinal promised to ship 50 pounds of Chicago hot dogs to be distributed at homeless centers in Los Angeles.

"I look forward to making this basketball series wager with you and know that 'Michael Jordan and Company' will have no difficulty in bringing this well-deserved victory to Chicago and all of its fans," Cardinal Bernardin wrote.

The series resumed June 5 in Chicago and continued June 7, 9 and 12 in Los Angeles. The final games of the best of seven series were scheduled to return to Chicago on June 14 and 16, if necessary.

As *The Criterion* went to press, the Bulls led the Lakers three games to one.

New Albany Deanery Youth Ministries Office staff members invite archdiocesan teen-agers to journey to Louisville for an evening of fun on the historic **Belle of Louisville steamer** July 10.

Jerry Finn, deanery director of youth ministry, said boarding for the popular dance cruise begins at 7:30 p.m. DST in Louisville.

Tickets are \$7.50 per person. For registration information and directions, telephone the Aquinas Center at 812-945-0354. The event attracts a sell-out crowd each year.

☆☆☆

"Make Space . . . Make Symbols: Reflecting On My Personal Journey with the Lord" is the theme for the **Youth Ministers Retreat** July 26-27 at the Beech Grove Benedictine Center.

Retreat director Tim Matovina will present specialized programming for "people who continually minister to the youth in our archdiocese," Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, explained. "Through group process, mini-lectures, Scripture, sharing and quiet time, we will experience God's presence."

Registrations cost \$40 per person and are due by June 26 to the Catholic Youth Organization office at 580 E. Stevens St., Indianapolis, Ind. 46203. For additional information, telephone the CYO office at 317-632-9311.

☆☆☆

The **Youth Sports Development Program** in Indianapolis is accepting registrations for summer sessions of basic skill classes in eight Olympic sports.

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BOOK REVIEW

'Death, Life of Parish Priest'

IN MYSTERIOUS WAYS: THE DEATH AND LIFE OF A PARISH PRIEST, by Paul Wilkes. Random House (New York, 1990). 233 pp., \$19.95.

Reviewed by Father Kevin W. Irwin

Accounts of the lives of parish priests, both factual and fictional, have fascinated American Catholics for years. Somewhat sentimental versions include the perennial holiday film favorites "Going My Way" and "The Bell, St. Mary's." The more serious "Diary of a Country Priest" served up richer fare by far and reflected more accurately some real issues in a priest's life.

"In Mysterious Ways" by Paul Wilkes is a new entry onto this stage of clerical curiosities. But this is a life of a real, very human priest, steeped in the reality of postconciliar American Catholicism. Wilkes' "diary" is of the life and terminal illness of Father Joseph Greer of the Archdiocese of Boston.

The time covered spans Father Greer's assignment to

St. Patrick's Parish in Natick through his seven-month leave of absence from the parish for cancer treatment and his return. Wilkes paints a graphic portrait of how one pastor in an urban diocese fulfills that role while battling a cancer which changes his life. Hence the appropriateness of the title—"death and life"—since life certainly comes to him from his death-causing cancer.

Part of the book originally appeared in The New Yorker, and that section accurately reflects what priests face today in pre-sacramental appointments. The non-practicing yuppie couple that wants a church wedding "for sentimental reasons" is juxtaposed with the divorced spouse legitimately seeking an annulment to enter into a second church marriage. Each case calls for a particular judgment call, a call that Father Greer is well equipped to make. Descriptions of sacraments are placed side by side with accounts about his dealings with the Boston Metropolitan Transit Authority, whose commuters use the church parking lot, to descriptions of the pastor's dealings with archdiocesan officials ("downtown")

and postconciliar structures (diocesan personnel board and parish finance council).

Father Greer's faithfulness to prayer and regular meetings with his spiritual director attest to his seriousness in being a priest. Past faults and lapses in living the priestly life are not hidden; rather they add to the authenticity of the account. He is no plaster saint. Yet he will be a hero to many priests who read about him—a priest's priest in his concern for a young former associate and a pastor's pastor who cherishes a mix of friends including past and present parishioners. The balancing act of postconciliar pastoring is here authentically recounted.

Father Greer's bout with cancer is more than a subtheme; it occupies nearly one half of the book. While sometimes overly technical in clinical descriptions of the illness, the book's second part about the marrow transplant therapy for cancer could apply to anyone facing a similar health and faith crisis. The book thus does two things: it describes a priest's life and a patient's brush with death. At times this seems to be too much to handle. Yet, in the end, it makes the read all the more memorable.

The book attests to how contemporary American

'It describes a priest's life and a patient's brush with death. At times this seems too much to handle.'

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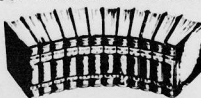
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(The Criterion welcomes death notices from parishes and individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious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

† ADAMS, Paul (Mike), 51, St. Vincent de Paul, Bedford, June 4. Husband of Joanne (Coburn); father of Kimberly and Carol; son of Paul and Olga; brother of George R.

† BRIERLEY, Viola Elizabeth, 95, St. Anthony of Padua, Clarksville, May 22. Mother of Sylvia Smith; grandmother of one; great-grandmother of two.

† EMBREY, Eva C., 84, St. Mary, New Albany, May 25. Mother of Phyllis E. Wright and Alan; sister of George Banet, Catherine Hubbuch and Mary Strack.

† COTTEMOELLER, Elvin H., 81, St. Jude, Indianapolis, May 30. Husband of Monica (Eder); father of Michael, Barbara Pratt, Susan Cook and Mary Catherine; brother of Walter, Charles, Mildred Huck, Bernice Bechtel, Mary Arzman and Mary Jo Applegate.

† HARTMAN, Donald Thomas, 61, Little Flower, Indianapolis, May 30. Husband of Dolores T.; father of Ann T. McElroy, Carol S. Tague and Sharon E. Richey; son of Dorothy M.; brother of Bernard J. and Robert J.; grandfather of four.

† HENTRUP, Margaret, 67, St. Mary of the Knobs, Floyd's Knobs, June 1. Wife of Jerome; mother of Jerome Jr., David Reynolds, Margaret Grangier, Janet Horn, Rita Burns and Lisa; grandmother of 10.

† HUDGINS, Mattie Jo, 73, Little Flower, Indianapolis, May 31. Mother of Thomas J. and John L.; sister of Charles Williamson; grandmother of five.

† JAMESON, Ruth, 68, St. Lawrence, Lawrenceburg, June 4. Wife of Harold; mother of Steven Chris, and Jean Banta; daughter

of Kathryn Curtis; sister of Jean Detmer and Mabel Cook; grandmother of five.

† MAUCH, Clarence G., 88, St. Mary, New Albany, June 2. Brother of Glen.

† MEYER, Floretta, 74, St. Lawrence, Lawrenceburg, June 3. Sister of Anthony and John Stahley.

† MILLER, Virginia M., 70, Sacred Heart, Jeffersonville, May 26. Wife of William G.; sister of Bernard L. Beavin, Evelyn Zimmerman, Cornelia M. Hutchinson, Lucille M. Judah and Emma E. Payne.

† PETRILLI, George M., 44, St. Pius X, Indianapolis, May 30. Husband of Melanie (Brumfiel); father of Britney and Matthew; brother of Roz, Joseph and Thomas.

† RAIDY, Louis P., "Sam," 73, St. Augustine, Jeffersonville, May 31. Husband of Trilby L.; father of Thomas W., Daniel L., Robert P., and Nancy Sue Bartle; son of Mary C.; brother of W. Patrick; grandfather of seven; great-grandfather of two.

† SPETH, Clarence, 80, St. Mary, New Albany, May 29. Father of Claudia Carter and Candace Mauch; stepfather of Kelsie and John Williams; brother of Gertrude Banet; grandfather of one.

† TABLER, Martha, 67, Holy Spirit, Indianapolis, May 30. Wife of Austin; mother of Joseph, Janice Padgett, Bonnie Hofer and Susan; grandmother of six.

† VERASTEGUI, Jose Juan, 33, St. Joan of Arc, Indianapolis, June 4. Son of Alberto and Esther Martinez; brother of Pedro and Benjamin Sandoval, Alfredo Jr., Louis, Edgar, Ruth and Norma Martinez and Veronica Silva; best friend of Kurt Wielgus.

† WILLIAMS, Thelma Bernice, 71, Holy Spirit (formerly St. Philip Neri), Indianapolis, June 3. Wife of Howard E. (Buc); mother of Becky Fenoglio, Michael E., Jo-ellen (Jody) Butler, Kevin A., Scott A., Jerry A. and Martin J.; grandmother of eight; great-grandmother of three.

Women's pastoral consultation causes dismay

by Laurie Hansen
Catholic News Service

WASHINGTON—Members of U.S. diocesan commissions on women have expressed dismay over areas of concern raised at the Vatican-hosted international consultation on the U.S. bishops' proposed pastoral letter on women.

In interviews with Catholic News Service, however, many agreed with a consultation suggestion that the proposed pastoral letter on women be downgraded to the statement of lesser authority—though their concerns with the document differed markedly from those expressed at the consultation by Vatican officials.

The May 28-29 consultation in Rome, requested by the Vatican, included five Vatican officials and bishops from 13 countries in addition to six U.S. bishops and two U.S. women observers.

With the consultation, the Vatican appears to be "trying to remind the United States it's not the whole church. That's true. But the European church is not the whole church either. Nor is the curial position the whole church position," said Conventual Franciscan Brother John-Joseph Dolan, associated with the women's commission of the Archdiocese of Hartford, Conn.

Even before the consultation, the "second draft was more Pope John Paul II speaking than the U.S. bishops speaking," said Maria Guarracino, New York Cardinal John J. O'Connor's assistant for women. The second draft referred frequently to the pope's apostolic letter "Mulieris Dignitatem" on the dignity and vocation of women.

Consultation participants' recommendation that the document increase emphasis on Mary as servant and mother of the church rather than on Mary as disciple puzzled Sister of Charity Helen Flaherty, member of the women's commission for the Diocese of Colorado Springs, Colo.

"The word 'disciple' must be in there. Mary was first and foremost a follower, an interpreter who implemented her son's theology. I can't imagine why they wouldn't want to call her disciple," said Sister Helen.

"All of the (Marian) images are valid for all men and women. The handmaid or servant role belongs to all of us—men and women, ordained and lay," said Brother Dolan.

But Helen Hull Hitchcock, director of St. Louis-based Women for Faith and Family, said that, in making the recommendation, the consultation participants were "calling for a complete view of Mary rather than the truncated, feminist view."

Objections raised over the second draft's call for study of ordaining women as deacons angered Phyllis A. Willerscheid, director of the women's commission in the Diocese of Minneapolis-St. Paul. The U.S. bishops were told at the consultation that the diaconate possibility had been under

study for a long time and the study wouldn't go any faster because of U.S. bishops clamor for it.

"If Rome has been studying it for so long, why don't we hear something? I'd like to see some results," said Willerscheid. She said that women, especially young women, "are experiencing partnership and participation in U.S. society, but when they go to church they don't experience it." By closing doors to them, the church "runs the risk of alienating" many dedicated women, she said.

Ruth McDonough Fitzpatrick, national coordinator of the Women's Ordination Conference, said "the study of women deacons needs to be done at the same time as the study of women priests and bishops, even popes."

She said while some women will leave the church because of its "patriarchal system," many will stay. "We stay because we know we are the church, we do image Jesus, and priestly people do come in both sexes," she said.

Downgrading the pastoral letter to a pastoral statement "might be more comfortable," said Esther Rae, chairman of the Commission on Women in Church and Society for the Diocese of Buffalo. It would help communicate that the bishops' words on women should be seen "not as the last word," but as an evolving document, said Rae.

Willerscheid said past U.S. bishops' pastoral letters have focused on societal problems, such as racism and war and peace. "I don't see women as being a problem," she said, adding that for that reason they may be an inappropriate

subject for a pastoral letter. "The important point to me is that the dialogue continues," she said.

Brother Dolan said representatives of his diocesan women's commission would prefer to "shelve" the women's document. Missing from the drafts was "any structural analysis of church institutions," as applied to ordination of women or girls serving at the altar, he said.

Still others interviewed felt strongly that the document should be published as a pastoral letter.

"The original intention should be observed. It's an important subject. I don't think it ought to be diminished," said Annette Kane, executive director of the National Council of Catholic Women, based in Washington.

Guarracino said that including in the document input from women who gathered at church-sponsored hearings across the country "serves the letter." She called it beneficial "to hear the wisdom of another person. Men do not feel the same things women do."

Hitchcock argued, however, that the methodology used in development of the document had been faulty from the outset. "We had reports from women who felt they were intimidated into silence or marginalized by the process" at the hearings on women, she said.

The bishops, she charged, only listened to those "who saw the church as oppressor and sexist... an elite, professional group of women, not the mainstream woman in the pew."

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Pope takes Ten Commandments as theme for his visit to Poland

(continued from page 1)

to legalize the killing of an innocent and defenseless human being?" the pope asked at a Mass in Radom June 4.

In a country that is 95 percent Catholic, he defended the right of the church to influence Catholic society. He said the church in Poland, which under communism was widely regarded as the chief defender of human rights against a totalitarian state, faces "a new test" in establishing its legitimate role in relationship to the nation's new democratic government.

On numerous occasions during his visit Pope John Paul II confronted the resurgence of old ethnic and religious rivalries that has accompanied the new freedom in Poland and neighboring lands. He called for the resolution of old conflicts in a spirit of love and peace.

In Pzemyśl near the Polish-Ukrainian border June 2 he donated a Latin-rite church to Ukrainian-rite Catholics to settle a local dispute over another church to which both groups had legitimate claims.

Three days later in Lomza, a city near the Lithuanian border in the region where most of Poland's Lithuanians live, he urged Polish-Lithuanian cooperation and prayed that Lithuania would once again "find its rightful place" in the community of nations. The Vatican has never recognized the Soviet Union's annexation of Lithuania in 1940.

In Białystok June 5 he called for "dialogue in truth, in sincerity and in love" to overcome Catholic-Orthodox tensions that have increased dramatically in the Soviet Union and Eastern Europe in the wake of new religious

freedoms. Many of the tensions stem from the revival of long-suppressed religious groups and their efforts to recover churches and other properties taken from them decades ago. Many of the properties had been converted to non-religious uses, but many had been transferred from a suppressed group to another church that retained legal recognition.

At a prayer service with representatives of other Christian religions in Warsaw June 9 the pope urged interfaith respect, understanding and love. He called for interfaith cooperation in defending human life and dignity.

At a meeting with Polish Jews the same day he urged Christian-Jewish cooperation and reconciliation, saying members of both faiths must rediscover positive elements in their relationship and overcome past hatreds and misunderstandings.

The pope earlier provoked a new Catholic-Jewish controversy, however, when he linked the death toll from abortion in Poland with the Holocaust, in which millions of Polish and other European Jews were slaughtered in Nazi concentration camps.

He said, after talking about the Holocaust, that "the cemetery of the victims of human cruelty in our century is extended to include yet another vast cemetery, that of the unborn."

A Polish youth newspaper and several international Jewish leaders said it undermined the unique meaning of the Holocaust to draw Hitler's attempt to exterminate the Jewish race into the debate about abortion.

Vatican spokesman Joaquin Navarro-Valls said many Jews had thanked the pope for his recognition of the gravity of the Holocaust. He urged a "careful reading" of the pope's remarks.

In his talks about the Ten Commandments, the pope repeatedly emphasized that the new social, economic and political society being built in post-communist Poland must be based on ethical principles.

In a homily on the commandment "Thou shalt not steal" he commented, "If it is recognized that this society is living in a period of profound economic crisis, then the equally important ethical crisis must also be recognized."

Successful economic reform depends on establishing a sound moral order in which "rules of fairness" are followed and people work together to achieve the common good and to care for the poor, he said.

He described the Eighth Commandment, against bearing false witness, as a rule "tied to the truth which each person is responsible for in relations with other people and in social life."

He said that the end of censorship in Poland's public life



LITHUANIANS GREET POPE—Lithuanian women wearing their national costumes wait for Pope John Paul II to arrive in Lomza, Poland, June 4. Some 15,000 Lithuanians crossed the border to greet the pope during the fourth papal visit to his homeland. (CNS photo from Reuters)

"is a great social good" but does not in itself assure truth. "We are overwhelmed by the freedom we have been denied so long," he said. "That is why we forget that there is no freedom without truth."

At the beginning of his series of talks on morality he set the theme of linking personal and social morality, saying that a moral foundation from God is needed for "the harmony of life and human co-existence in every dimension."

Even the commandment to keep the Lord's day holy, he said, "does not pertain to one specific day of the week. It pertains to our general lifestyle."

The search for holiness and human development are requirements not only for individuals, he said, but for "whole families and other communities, even whole nations and societies."

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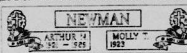


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