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Vatican believes 'radical feminism' is in U.S. church

But U.S. bishops said they heard from women who are backbone of parishes

by Laurie Hansen
Catholic News Service

WASHINGTON—As an observer at the international consultation on the proposed U.S. bishops' pastoral on women, Sister Mariella Frye found some Vatican officials to be convinced "radical feminism" has had a strong influence on the American church.

"I really don't know what they meant by radical feminism, and I didn't have the opportunity to ask what they meant by it," said Sister Mariella, a member of the Mission: Helpers of the Sacred Heart who is staff consultant to the bishops' committee writing the pastoral letter.

She and Susan Muto an adjunct professor of theology at Duquesne University in Pittsburgh and the main writer of the pastoral, were observers at the May 28-29 consultation held in Rome.

The U.S. bishops attending the meeting emphasized that at church-sponsored hearings on women's concerns held in the United States they had heard "from ordinary women... not shrieking radical

feminists, that they were the women who are the backbone of the parishes in their dioceses," Sister Mariella told Catholic News Service in a June 11 interview.

The meeting, requested and hosted by the Vatican, included five curial officials and bishops from 13 countries in addition to six U.S. bishops and Msgr. Robert N. Lynch, U.S. Catholic Conference general secretary.

Sister Mariella said hearing international perspectives on the document had been valuable.

The major Vatican concern, she said, revolved around protecting the "unity of communion of the church."

Vatican officials made it clear, Sister Mariella said, that they would have preferred a "more didactic... magisterial document" that "would set forth in the beginning a philosophical, theological and anthropological framework out of which" the bishops would address women's concerns.

But the U.S. bishops decided they wanted to report in the document what they had heard at consultations with women around the country as well as



CONVOCATION—Priests of the Archdiocese of Indianapolis listen attentively during the priests convocation held June 10-13 in Bloomington. (Photo by Sister Louise Bond)

reflect on church teaching, Sister Mariella said. "They felt the document should be rooted in women's experience," she said.

At the consultation, however, the bishops were not given the impression that they were "out of bounds" with their proposed pastoral, said Sister Mariella. "Participants commended the bishops for having the courage to address these issues," she said.

As for how concerns expressed will affect the proposed pastoral, Sister

Mariella said she had "no idea—it's up to the body of bishops."

The committee has begun work on a third draft of the letter. The second draft, released in April 1990, focused on the dignity and equality of women and stressed the sinfulness of sexism. It asked that all church roles not requiring ordination be open to women and that the Vatican quickly complete a study on the possibility of ordaining women deacons.

It was emphasized at the consultation, (see SISTER DESCRIBES, page 19)

Resort Condominiums buys former Alverna Retreat Center

by Mary Ann Wyand

Resort Condominiums International Inc. has purchased the former Alverna Retreat Center property at 8140 Spring Mill Road in Indianapolis, and a company official said plans call for restoration of the mansion in the near future.

The sale was announced June 17 by Kevin Kavanaugh, director of development for RCI, a time-sharing brokerage, and also by Franciscan Brother Herb Rempe, treasurer for the St. Louis Province of the Sacred Heart.

Franciscans operated a retreat ministry at the scenic wooded site on the far north side of Indianapolis for 43 years, but were forced to close the center last year due to a number of costly repairs necessary to maintain the buildings.

"Alverna has been sold," Brother Rempe told *The Criterion*. "We're just

happy that we did get a buyer for it. Not knowing their use, there's not much I can say. We're sorry to leave the area and that ministry, but it was one of those decisions that we had to make for the order."

Zoning approval "doesn't appear to be an issue at this point," according to Patrick Chesbrough, sales manager for Realty World-O'Connor, the realtor hired by the Franciscans to sell the 40-acre property.

"We bought it for investment purposes," Kavanaugh said. "We have a couple of very good ideas for the use of the property, and we believe that any plans would include restoration of the mansion. We're ready to begin working on the restoration regardless of the ultimate use of the property."

Construction work could begin within 30 days, he said, with restoration plans proceeding while zoning arrangements are completed.

"I'm confident that everybody will be pretty happy" about Alverna's new use, Kavanaugh said. "We have some of the same concerns that everybody else does."

St. Francis Hospital employees volunteer to build Habitat home

More than 100 St. Francis Hospital employees volunteered leisure or vacation time to build a new Habitat for Humanity home during the week of June 3.

Habitat partner families are low-income working people who provide sweat equity as one of the qualifications to buy the homes on 20-year, no-interest loans.

St. Francis is the first hospital in the Indianapolis area to serve as corporate sponsor in the building of a Habitat home by donating \$20,000 to the non-denominational Christian housing ministry. The project is expected to become an annual event.

"It's just one of the many ways St. Francis is helping to build the community," said Mike Vollmer, vice president of professional services. "St. Francis

shares the goal with Habitat of providing every American with a decent home."

The hospital's surgery department is taking up a collection for an air conditioner for the home.

F.A. Wilhelm Construction Co., Inc. acted as builder sponsor of the near-west side home.

The Indianapolis Habitat group plans to build 15 additional new houses this year as well as rehabilitating six. Two of the homes to be built the week of August 5-11 will be sponsored by the Association of Religious of the Indianapolis Archdiocese, with the help of members of Indianapolis deanery parishes.

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HABITAT—Standing by the newly-finished home sponsored by St. Francis Hospital Center are (from left) Kevin O'Brien, executive director of Habitat for Humanity of Greater Indianapolis; Bill Toller, construction chairman of Habitat; Jeff Gole, city-county councilman; Mike Vollmer, St. Francis Hospital Center vice president, professional services; and his daughter Amy Vollmer.

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

What priests say about the priest shortage

by John F. Fink

In last week's column, I disagreed with Bishop Albert Ottewill of Steubenville that tension between the clergy and laity would be a major problem in the future. I said that the clergy and laity have learned to collaborate well together, that the tension the bishop spoke of might have existed 20 years ago, but not today or in the future.

Where I see possible tension in the church is between the clergy and the hierarchy, with the laity siding with the clergy. And the issue over which there will be tension is the priest shortage and the refusal of the hierarchy to take the obvious steps necessary to alleviate that shortage.

Priests throughout the country are very concerned about the possibility of losing the Sunday Eucharist because of the priest shortage. In our own archdiocese, when the Council of Priests surveyed our priests to come up with the five major issues for the archdiocese, one of those issues was "to encourage the universal church to reconsider the restrictions on who can be ordained. This question raises the issue of allowing a married clergy and the issue of women priests."

ON APRIL 30 THE delegates to the meeting of the National Federation of Priests' Councils overwhelmingly (122 to 5) passed a report on priests' perspectives on priestless parishes. We carried a Catholic News Service story about that report in our May 10 issue, but I didn't have a chance to read the report itself until recently. It's a long and thorough report that approaches the problem from the practical, theological and canon law viewpoints. It represents the views of most of the priests in 95 dioceses, four priests' associations and 10 religious orders.



Almost all priests "expressed their strong belief that the Eucharist is central to the life of a Catholic community and that to lose the Sunday Eucharist is to lose something essential to our identity," the paper says. Because of this, many priests suggested that the focus should properly be on "Eucharistless" parishes rather than on "priestless parishes."

The priests are concerned that they cannot adequately care for their people and that they are losing contact with people and becoming only dispensers of the sacraments. This is especially true for those priests who must care for more than one parish.

THE PRIESTS DISCUSSED both short-term solutions (priest as circuit rider, lay administrator with priest for sacraments, Communion services with a lay director, etc.) and long-term solutions. They are not too happy with the short-term solutions because they feel that the parishioners get short-changed and because the priests don't feel a part of the communities in which they serve.

There's a lot of concern about the possibility of "a blurring of the difference between the Eucharist and the reception of Communion." The report says, "More and more frequently we hear comments such as 'Deacon Jim had our service this morning, and he did the whole Mass except the consecration,' and 'I really like Sister Ann's Mass.' The difference is becoming blurred as more and more good, well-prepared Communion services are taking the place of Sunday Eucharist."

There then follows a long section explaining the difference, with emphasis on the Eucharist as the salvific sacrifice of Jesus. In fact, the priests suggest, "Perhaps in the long run the value and purpose of the Eucharist would be enhanced if a service that did not include going to Communion replaced Mass when no priest can be present."

The long-term solution most favored by the priests is allowing married priests. The reports said that there was

little support for maintaining the discipline requiring all priests to be celibate. A few priests expressed a feeling that for married Episcopalians priests who converted to Catholicism to be admitted to holy orders while married Roman Catholics are excluded is unfair.

"The discussion was often framed this way," the report says: "Both the Sunday Eucharist and priestly celibacy are important values in our Catholic tradition; the Sunday Eucharist is the earlier, more constant and more central, but it seems that at present the more important tradition is being displaced in order to maintain the lesser one; it would therefore be in the church's best interest to admit married men to the priesthood."

On the subject of the ordination of women, the priests "found little expressed opposition" and "the comments would indicate that the general direction is favorable." However, "others seemed resigned to the fact that there will be no change in the near future." But, "in today's church we may not and cannot ignore or sidestep the issue of whether there are theological grounds for not ordaining women."

IN THE SECTION ABOUT canon law, the report says that Canon 213 affirms that the faithful have a right to the Eucharist and Canon 898 speaks of the obligation to "take an active part in the celebration of this most holy sacrifice." The report then asks: "If access to the Eucharist is a right and likewise an obligation, how can the faithful exercise their right or fulfill their obligation if they do not have available to them an ordained priest on whose ministry a complete eucharistic sacrifice depends?"

The priests also don't accept the argument that in other countries the number of people per priest is far larger than what we have. This "avoids the issue," they say. "No one would point to those situations as an ideal to be pursued."

Certainly many bishops agree with their priests on this issue, but few have said so publicly. To both priests and laity, though, the issue is simple: The Eucharist is more important than mandatory celibacy.

EDITORIAL COMMENTARY

Democracy wins, communism loses in Russia

by John F. Fink

When Pope John Paul II started calling for democracy for the people of Eastern Europe, he couldn't have imagined how far-reaching his call would be. It started in Poland, then stretched to Hungary and Czechoslovakia, then to East Germany and Romania. Now it has really flowered in the Soviet Union itself.

On Wednesday, June 12, the people of the Russian Republic—that vast area that stretches across 11 time zones from Finland in Europe to only a few miles from Alaska—had free elections for the first time in its thousand-year history, and the person elected president is the one who stands for the most radical reforms in Russian society. Boris Yeltsin is determined to do away with communism in Russia.

And to give further emphasis to the Russian people's distaste for communism, the people of Leningrad, named for the founder of communism in Russia, voted to change the name of their city back to St. Petersburg, the name originally given to it when Peter the Great founded it in 1703.

Yeltsin's victory was truly impressive because he was running against five other men. Any politician can tell you how difficult it is to get more than 50 percent of the vote when there are six candidates for an office. Chances are high that a run-off election would have to be held between the

two top vote-getters. But Yeltsin won 60 percent of the vote.

At the same time, his allies Gavrill Popov and Anatoly Sobchak were elected, respectively, mayors of Moscow and Leningrad (St. Petersburg?), the two largest cities in Russia. Each received 65 percent of the vote.

Mikhail Gorbachev, of course, is still president of the Soviet Union, and it was Gorbachev who started the revolution in that country. But Gorbachev has never been willing to go as far as Yeltsin in reforming the country. Gorbachev still insists that he's a communist while Yeltsin says there is no way to save the communist system.

But Gorbachev is also probably the world's greatest pragmatist. The overwhelming support Yeltsin has demonstrated should convince Gorbachev that he must work with him to give the people what they want. At times Gorbachev has vacillated between the hardline communists and the reformers. This election should be enough to convince him that the people want the dismantling of the communist state as quickly as possible.

Yeltsin was scheduled to meet with President Bush yesterday (Thursday). Bush has tried to handle Yeltsin's victory with some delicacy since Bush still has to work carefully with Gorbachev. It's the

same delicacy Gorbachev has had to display when he has met with U.S. Democrats from time to time.

Gorbachev and Yeltsin will remain political rivals, just as this country has political rivals. We should rejoice that the two most powerful men in the Soviet Union both are intent on political and economic reform and that their disagreement is basically about how quickly those reforms should happen. It could be far worse.

Yeltsin, by the way, has been photographed attending religious services of the Russian Orthodox Church. It seems certain that the freedom of religion that has once again come to Russia will continue under his presidency.

St. Joseph, St. Leon to kick off sesquicentennial next Saturday

by Dorothy Abplanalp

Parishioners of St. Joseph Church in St. Leon will kick off a year of celebration of their church's sesquicentennial on Saturday, June 29. At noon (EDT), they will parade through St. Leon. At 5:30 p.m. Archbishop Edward T. O'Meara will preside at an outdoor Mass.

The afternoon will feature outdoor contests, jogging, and a parish quilt raffle. Food will be available during the day, as well as parish history books, cookbooks, St. Joseph Sesquicentennial T-shirts and hats. There will be a display of antique articles and guided tours of the rectory. Signs throughout the town will identify the history of buildings and land.

On June 2, 1841, five trustees bought one and one-fourth acres of land. They built a log church at the spot in the cemetery where a large wooden cross now stands and the history of St. Joseph Catholic Church began.

On May 9, 1842, Bishop Celestine de La Hailandiere of Vincennes dedicated the chapel to St. Joseph.

Around the year 1848, cholera was prevalent in southeastern Indiana. Many lives were being lost to the disease. It is told that the men of St. Joseph Parish gathered in the log chapel. They made a solemn promise to keep St. Joseph's feast holy day forever if their families could be spared the ravages of this disease.



St. Joseph Church, St. Leon, at the side of a gravel road at the turn of the century

It is on record that not a single case of cholera made its appearance in this congregation, although numerous cases were in the area. This promise to keep March 19 as a holy day is still honored. Parishioners, former parishioners, friends and neighbors are invited to attend the festivities.

FRANCISCAN APPOINTMENTS

The Franciscan Friars of the St. John the Baptist province headquarters in Cincinnati have made the following appointments affecting the friars in the Oldenburg area with the approval of Archbishop Edward T. O'Meara. The changes are effective Aug. 1.

Father Sylvester Heppner, associate pastor of Holy Family Church and substitute chaplain for the Sisters of St. Francis.

Father Adrian Schneider has retired but will continue to reside at Holy Family.

Father Heppner is a native of Oldenburg. He received his elementary education at Holy Family School there before entering St. Francis Seminary High School in Cincinnati. He was ordained in 1959.

Archbishop O'Meara's Schedule

Week of June 23

SUNDAY, June 23—Rededication of St. John Church, Dover, 11 a.m. (E.D.T.)

TUESDAY, June 25—Ordination of Auxiliary Bishop Jesuit Father John R. Sheets, Diocese of Fort Wayne, South Bend, at St. Matthew Cathedral, South Bend, 3 p.m.

THURSDAY, June 27—Rededication of Chapel at St. Paul Hermitage, 6:30 p.m.

SATURDAY, June 29—Sesquicentennial Celebration of St. Joseph Church, St. Leon, Liturgy, 5:30 p.m. (E.D.T.)

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'WE HAVE RECEIVED BY GIVING'

Archdiocesan parishes help those in Third World

by Mary Ann Wyand
Second of two parts

As a fourth-year theology student at St. Meinrad Seminary, Deacon Michael O'Mara got a firsthand look at the needs of impoverished Catholics in Central America when he traveled to Guatemala to study their Hispanic culture.

As associate pastor of St. Pius X Parish in Indianapolis, Father O'Mara still keeps in touch with the priests and the people he met there.

Those friendships continue to expand as St. Pius parishioners lend community support to the Hispanic Catholics of Parroquia de Santiago Apostol in Patzún, Chimaltenango, Guatemala.

The Indianapolis North Deaneary parish and nine other archdiocesan parishes currently support Catholic faith communities in Third World countries.

Each year, Father O'Mara receives a large shipment of beautiful handmade items from Guatemala which he sells with help from St. Pius parishioners.

In July a small group of parishioners will join Father O'Mara as part of a goodwill delegation to the Guatemalan parish.

"The idea started several years ago during my first year at St. Pius," he said. "Then Father Jorge Quinones, the pastor of Santiago—St. James Parish in Patzún, Guatemala, came to visit St. Pius a year ago in January. I had been trying to get him to come here to meet the people of my parish. They received him warmly and were excited to have him here and to hear him speak about his situation. A lot of parishioners have kept in contact with him on their own."

Since 1988, Father O'Mara said, St. Pius parishioners have supported a Guatemalan cooperative, which is "a group of three or four thousand people who market their crops and handmade art."

This cooperative export project gives the Guatemalan people "an opportunity for employment and an opportunity to have some contact with people in the United States," he said. "There's just not a market for their handmade work down there."

The relationship between the two very different parishes will grow this summer, Father O'Mara said, during the Hoosiers' July 22-30 trip to Guatemala.

"What's most gratifying to me and a real source of affirmation is the reality that we've got 100 people who are going to go down there this summer," he said. "That takes an incredible amount of courage because it's not a comfortable style of living. Other members of the parish are really excited that we're going."

Guatemala is "a land that is troubled and impoverished," the associate pastor said, "yet full of much love and faith."

St. Ann parishioners at Terre Haute, St. Joseph parishioners at Rockville, and Immaculate Conception parishioners at Montezuma also assist Hispanic Catholics in Guatemala.

The people of Parroquia San Agustín at Alta Verapaz, Guatemala, are remembered by St. Ann parishioners with letters, prayers and financial assistance.

Father Joseph Kern, St. Joseph pastor and administrator of Immaculate Conception Church, said parishioners have given money to aid people in Third World countries since the 1960s.

"Parishioners have helped people in Peru for a long time," Father Kern said. "They switched to Guatemala at the request of (former pastor) Father Lawrence Moran about three years ago. We give 10 percent of our Sunday and Holy Day offerings, and give five percent of our fund raiser during the (Parke County) Covered Bridge Festival."

Benedictine Father Lawrence Kraft administers this mission assistance to the parishioners of San Miguel Arcángel at Barrio San José, Gualan, Zacapa, Guatemala.

"Our parishioners pray for those who are suffering," Father Kern said, "and we refer to the troubled places where natural disasters happen. I think we have received by giving. I think the parish becomes blessed when you do this, both spiritually and materially."

Two parishes in the Philippines benefit from the generosity of St. Margaret Mary parishioners at Terre Haute and Little Flower parishioners at Indianapolis.



HAPPY STUDENTS—Students smile for a picture in their classroom in a parish school at Chimaltenango, Guatemala. (Photo by Father Michael O'Mara)

The poor people of San Antonio Parish in Davao City, Philippines, receive much needed financial assistance from Catholics in the Terre Haute parish.

Father Robert Borchertmeyer, pastor of St. Therese of the Infant Jesus Parish, said Little Flower parishioners have supported Immaculate Conception Parish in Cantilan, Surigao del Sur, Philippines, for five years.

Their friendship with Filipino Catholics originated with the appointment of Maryknoll Father Dave Sullivan, a former Little Flower parishioner, to Immaculate Conception Parish there.

"We send them Mass stipends and a variety of gifts during the year," Father Borchertmeyer explained, "and they get frequent mention in the Prayers of the Faithful. The folks here have been very interested in what's happening in the Philippines. There are quite a few people who individually send money and gifts, and there are several families who have set up private arrangements with families there."

Monthly letters from the Maryknoll

priest keep Little Flower parishioners informed about the many political and economic problems on the island.

"Father Dave keeps us well apprised of the situation with the rebels," Father Borchertmeyer said. "The rebels have been very active in his part of the Philippines, and that's been a real tragedy. Young people from the parish have been killed because of rebel activity."

When Little Flower parishioners ask the Maryknoll priest why he continues to serve the church in such a dangerous country, Father Borchertmeyer said, the mission priest's answer is always "this is where he feels God is calling him."

And although Little Flower and other East Deaneary parishes struggle with their own financial problems, Father Borchertmeyer said parishioners continue to be generous to their faraway Filipino friends. "This and the St. Vincent de Paul Society are the two things that people here would find to be the last things they would ever give up," the pastor said. "We have some financial problems and the East

Deaneary has serious financial problems. All of us share those concerns, but nobody ever talks about cutting back on St. Vincent de Paul Sunday or the food drives. And no matter what kind of trouble we have, the gifts to Father Dave keep coming."

Catholics at St. Jude Parish in Indianapolis support the people of yet another culture. Their gifts to the parish chapter of the St. Vincent de Paul Society also go to help people living in the Nativity Conference on Homun, Yucatan, Mexico.

"We talked it over for a couple of months and then we decided to go ahead and make the commitment," St. Vincent de Paul board member Donald Glowinski, Jr. explained. "We're dealing with a parish that is extremely poor. The poverty is such that they really can't afford schooling. A lot of people there don't know how to read or write."

Any letters that arrive from the Mexican faith community are written in Spanish, he said, and are translated for parish information-sharing, then passed on to Roncalli High School for further use in Spanish classes.

"We can't mail them money direct," Glowinski said. "We have to go through the proper channels. It's our understanding that every American dollar we send down there is equivalent to four dollars, so we can do a whole lot with a little money."

St. Vincent de Paul is a worldwide human service organization, the St. Jude parishioner said, so parish members of the society feel that they needed to help the needy in another country too.

"We're a very fortunate parish," he said. "We don't have that many in need at our parish, so we're just trying to bridge the gap and be there for others in our own small way."

Father Gerald Kirkhoff, St. Jude's pastor, said he thinks parish twinning projects are an important Christian outreach.

"The whole idea is really magnificent," Father Kirkhoff said. "Anything that gives a little broader spectrum of church is helpful. I'd like to see us continue that relationship and expand on it as well as (support the needy) on the local level too."

Marian offers spiritual training for principals

by Margaret Nelson

In 1989, Marian College began to offer a solution to a modern phenomenon—a gap in spiritual training for heads of Catholic schools. Indiana Catholic Principals' Institute (ICPI) is a year-long program extended to principals in all five dioceses of the state.

Phase I is for beginning principals; Phase II is for veteran principals; and Phase III trains pastoral teams. One outgrowth has been a state-wide network of support and collaboration for the principals.

"I feel real confident that every principal in the state knows about the program," said Joyce Johnstone, director of the ICPI at Marian. "Now we need to target the people who pay the bills."

The program was supported by a Lilly Endowment grant for the first three years, so that parishes could phase the cost of formation and training into their budgets. Videotapes and brochures are available for parishes considering the training.

The program recognizes the many roles of Catholic school principals. First of all, they must care about children and their education. They must also be administrators. And they must be these abilities together with a spiritual strength that sets their schools apart from secular institutions.

Before Vatican II, religious sisters, brothers and priests took these administrative jobs. Their training came as part of their religious formation. But today, lay women and men are taking more and more of these leadership roles, especially in the schools.

In Indiana, most lay people have received professional training for these administrative jobs at state universities and other secular schools. The principals' institute fills that void.

All three phases of ICPI are meeting during June of 1991. The first part of the

program was offered to beginning principals in 1989. Phase I concentrates on spiritual and instructional leadership and communication skills. Former Phase I students have input in future course offerings. Teachers are chosen from outstanding Catholic educators in the state.

On June 11 and 12, the second class of the program will begin on July 30-31, Aug. 1, with other classes on Nov. 14, 1991, and Feb. 11 and June 9-10, 1992.

Phase II concentrates on veteran principals. The themes of the program are Catholic identity, values, the history of Catholic education, collaboration, effecting change in others and development. The

second class of veteran principals had sessions this week, June 18-19, with others slated Jan. 9-10 and April 30, 1992.

The first Phase III pastoral teams concluded the program this month on June 12-13. One team represented each diocese, with St. Christopher sending the pilot team to the Archdiocese of Indianapolis. The focus is on strengthening spiritual, professional and social interactions. Members of the teams include the pastor, principal, religious educator, pastoral associate, youth minister and parish council or board of education president.

The second Phase III teams will meet Sept. 24-25, 1991, and Jan. 15-16 and June 11-12, 1992.



PRINCIPALS' 'HOLIDAY'—Charlotte Hohnacki, St. Paul, Sellersburg; Kent Schwartz, Holy Spirit, Indianapolis; and Susie Etchison Bailey, St. Joan of Arc, Indianapolis, participate in the Indiana Catholic Principals' Institute at Marian College. (Photo by Margaret Nelson)

Commentary

EVERYDAY FAITH

Personal evangelization can happen every day

by Lou Jacquet

"When did Catholics start receiving the Communion host in your hands?"

A printing firm's representative caught me off guard with that question recently during a business lunch. He also wanted to know, between forkfuls of chicken and rice, why Catholics "shake hands during the Mass now when you didn't used to."

What surprised me about the questions, aside from his having raised them in the middle of a business session on other topics, was that this self-described "fallen-away Catholic" had



no knowledge that these practices had been in place for a couple of decades now in the post-Vatican II church. He had left Catholicism as a young man in the early 1960s. The episode made me realize that there are no doubt many inactive Catholics who have no idea that the church they knew has undergone a dramatic transformation in the last 25 years.

Since the man seemed eager to find out more about the way Catholics worship these days, the discussion gave me a chance to work in a bit of unplanned evangelization. The turn in the conversation also provided an opportunity to put in a good word for my favorite post-Vatican II development: restoration of the Rite of Christian Initiation for Adults (RCIA).

This, I told him, is the marvelous way we welcome others to our faith. In former years, would-be converts often

sought out a priest for instruction, were baptized and/or received into the faith, and became part of the great sea of faces in the pews without most of their parish even being aware of their arrival. Today, of course, it's a different story. Each catechumen's journey evolves over the course of several months under the guidance of a sponsor, and culminates in sheer joy on Holy Saturday when hundreds of thousands of new Catholics worldwide are welcomed into the church during ceremonies at the Easter Vigil.

As a result, it is all but impossible to become a Catholic today without developing a real sense of being welcomed and cared for by the parish community and by the church at large. The process thus benefits not only the new believers but the sponsors and, indeed, the entire parish as well. RCIA is, I said, quite simply one of the best things ever to happen to Catholicism.

In a few minutes, we were back to talking about printing bids. But in that graced moment over lunch, I hope I might have planted some small seed of interest which could grow in his return to the faith. In that one graced moment, I glimpsed an essential truth: We need widespread programs and well-researched plans for effective evangelization, but sometimes the return of a former Catholic or the arrival of a new one develops on the Lord's timetable, at a place where we least expect it, under circumstances which bring someone into the faith or back to the faith was the last thing on our minds.

Understanding that fact has helped me



overcome my resistance to the very word evangelization, which I have most often associated—unfairly, of course—with those door-to-door representatives of the Jehovah's Witnesses who do so well and, at times, so maddeningly.

In any case, may the Lord grant those who wish to return to Catholicism or to begin anew within its welcoming confines the courage to do so. I wouldn't mind if I started, with an unsuspecting printer's representative who does not know that he is my special prayer intention at Mass this month.

THE YARDSTICK

We are what we produce, what we buy and what we consume

by Msgr. George G. Higgins

Pope John Paul II often warns Western cultures against the dangers of "consumerism."

Usually he touches on this subject only in passing, without offering a precise definition of the term. In "Centesimus Annus," his newest encyclical, however, the treatment is more systematic and detailed.

The pope grants that the growing demand in the West for the quality of goods to be produced and consumed and the quality of services to be enjoyed and the quality of life in general "is of itself legitimate," but he adds that one cannot fail to draw attention to its new responsibilities and dangers.

Michael Novak is one of the few commentators to have seconded the pope's statement that you can tell the quality and



depth of a nation's culture by observing what it produces and consumes.

Novak, perhaps the leading U.S. Catholic proponent of "democratic capitalism," says the pope's warning "imposes a new moral accountability on capitalist firms, advertisers and media." One hopes his associates in the neo-conservative community will embark on a systematic study of this accountability.

Should they take this challenge, they will find it formidable. I suspect that new capitalist firms, advertisers and media readily will concede that they should be held accountable for consumerism's spread. They are more likely, I fear, to take comfort in George Will's recent defense of consumerism.

Will sarcastically lampoons criticism of consumerism as a "liberal" form of Usdarism for the time being, but he is, in fact, a sensible critic. Perhaps he has forgotten that Irving Kristol, often described as the godfather of neo-conservatism, has been a major critic of consumerism.

It was Kristol, not some disfigured liberal, who said 20 years ago that the

estrangement of capitalism from the moral system that legitimized it has become for him the central cultural problem for 20th-century Americans.

Novak, Kristol and other neo-conservatives would seem to contradict Will's diagnosis that concern about consumerism is a "liberal" disease.

Will's column was occasioned by an article by Michael Schudson, a liberal, in defense of our consumer culture. There is something to be said, of course, for the Schudson-Will argument that some of the contempt for consumerism is, as Will says, "an affliction of comfort by people addicted to the pleasure of condescension" and that, as Schudson argues, it's time to recognize "a certain dignity and rationality in the desire for material goods."

One who takes the problem of consumerism more seriously is Dr. Bruce A. Baldwin, a psychologist and author who heads Director Dynamics, a consulting service that specializes in promoting quality of life for achieving, upwardly mobile people.

Writing in the April issue of *USAR*

magazine, Baldwin says that our "wants" and "needs" have become confused, and that an ethic has developed in which acquiring possessions has become an end in itself.

Baldwin is critical of "the rise of easy credit" and of "persuasive advertising," which focuses on the needs and vulnerabilities of specific consumer groups. "A favorite play," he says, "is to link a specific product to the self-esteem of the consumer—and it works beautifully."

Perhaps he will forgive my observation that some advertising in *USAR* magazine, like most in-flight publications, fits this description to a T.

As a frequent flyer, I read these magazines only when nibbling at what passes for lunch or dinner. They help kill the pain of munching cold sandwiches garnished with a touch of potato salad or cole slaw and washed down with a Coke.

If Schudson and Will can do anything to improve our nation's quality of life in this regard, more power to them. I'm all for that kind of consumerism.

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TO TALK OF MANY THINGS

Supreme Court says abortion, family planning are two distinct things

by Dale Francis

If there had been any doubt about it, the response of the new media to the Supreme Court's *Rust v. Sullivan* decision demonstrates the news media's strong support for abortion.

This shouldn't be a surprise. It has been evident since the 1973 *Roe v. Wade* decision that legalized abortion. I don't think it is controversial to say the news media have been supporting what is now euphemistically called freedom of choice. I think the editorial directors of both electronic and print news media would say this is true, that they do favor freedom of choice.

The *Rust v. Sullivan* decision says that organizations for family planning cannot receive federal funds if they include advice and services for abortion. What the court has said is that the two are not the same. Family planning and abortion are two different things.

Of course, when legalized abortion advocates began their propaganda cam-

paign for the right to abortion, they did not propose this as a means of controlling population growth. Many abortion advocates vehemently denied that abortion was intended as a means of family planning.

Today, abortion advocates have in practice changed their view. Planned Parenthood not only recommends abortion when it thinks it necessary, but in many places provides abortion services.

Those family planning organizations that do provide both family planning and abortion have said they do not use federal funds for abortion references or procedures. Since they are able to support a family planning operation through government funds, it is only a bookkeeping sham that claims that the part that deals with abortion is not supported by the government funding. They know this and they shouldn't even attempt the subterfuge.

The real question here is whether abortion should be a part of family planning. The Supreme Court says family planning and abortion are two different things, and those who receive federal funding for family planning cannot get the two and still receive federal funding.

The law professor at Duke University who was co-counsel on a supporting brief in *Rust v. Sullivan*, wrote in *The New York*

Times that a physician who, while advising a patient on family planning, did not disclose the option of abortion, would be engaging in what would be actionable malpractice.

Almost all news stories and editorial comment stressed the necessity for Congress to pass legislation that would overthrow the Supreme Court decision. The *NBC* Today show featured a long plea that abortion counseling be allowed in the federal government's family planning program.

If there are those who cannot see abortion as destroying human life, it is impossible for them not to know that there are millions of other people who do see abortion as destroying human life.

Those who favor abortion know other citizens see abortion as killing human life. It should be simple to understand that those who believe abortion destroys human life do not want to support taxes to allow something horrible to be done.

Abortion in this nation is legal, something many of us believe is terribly wrong. We believe that the money we all pay in taxes should not be used for financially supporting what we believe to be so wrong.

If those who favor abortion want to proceed in deliberately destroying human

life, there is nothing we can do so long as it is legal. But we will not pay for these abortions ourselves, which is what we would be doing if taxes were used to support abortion.

The Supreme Court has prevented that from happening by saying that abortion is not a part of family planning. That is the way it should be.

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To the Editor

It's as natural to die as it is to live

This letter is addressed to all those who insist that life's baggage should include a feeding tube.

Please lay off all the "God's will" talk. God's will is best expressed in the natural law. It is natural to die as it is to live. Your letters imply that all who die without artificial nourishment starve to death. A review of their death certificates would contradict your claim.

My prayers for a happy death do not include a feeding tube. If you do, I hope you get your wish. Who knows? After all of our prayers may end up with a tube and you without one. That's what I call God's will.

George Zwickl

Indianapolis

Causes of deficit at St. Philip Neri

I would like to comment on the story concerning the possible closing of St. Philip's school. While the reporter did a fine job of recording the contents of the school meeting ("St. Philip School in 'Desperate Financial Straits,'" June 14 issue), I would like to be a bit more specific on the causes of the deficit problem.

The primary reason was SPN's excessive dependence on gambling. St. Philip's traditionally relied on bingo, Monte Carlo, raffles, etc., to the tune of approximately \$125,000 to \$150,000 annually. When the gambling laws were changed, the spigot was cut off.

The changing structure of teachers' salaries (both clergy and lay) was another factor. I think that St. Philip's, perhaps now more than most, realizes the enormous contributions made by the nuns through their heavily discounted stipends of the past.

Still another element was the failure of tuition income to keep pace with both inflation and the changing cost structure of operating a school. Additionally, Sunday collections also failed to grow. While many families gave generously, the economic realities of the surrounding area prevented any real income growth.

Finally, parental support, at least in my opinion, was often lacking.

Throughout all this, the archdiocese was very supportive. Specifically, I would like to thank the Office of Catholic Education, the Urban Parish Cooperative, the diocesan financial officer and the chancery.

Finally, if anything is to be learned from SPN's dilemma, it is that Catholic schools, in the face of current economic realities, are going to have to be more open, pliant and ecumenical in their structuring if they expect to survive.

Robert D. Newland, President

St. Philip Neri Board of Education
Indianapolis

Charismatics story was disappointing

I was disappointed with the back page article "Steubenville Charismatics Being Investigated" in the May 24 issue. First, the headline seems to over-identify "charismatics" with members of covenant communities. As I understand it, members of covenant communities may be charismatic, but not all charismatics are members of covenant communities. And what is being investigated in this case is correctly named in the article as certain members of the Servants of Christ the King covenant community.

Secondly, I was disappointed with the sweeping generalization "Steubenville," as I would be if the morning paper were to head an article: "Indianapolis Catholics being investigated." After all, Steubenville is a city in Ohio; it's the seat of the diocese. There are likely quite a few Catholics in the area; it's home for a well-known Franciscan university, and it is the hub of the Servants of Christ the King covenant community. There must be a goodly sprinkling of charismatics in all these groups, most of whom are not being investigated.

Thirdly, to be fair honest, I am even offended by the article's use of the name "charismatic." Does Jerry Fiteau know any charismatics? I know a few of them. And I like the ones I know. They are people who are manifestly open to receiving the charisms (gifts) of the Holy Spirit and to using them for up-building the Body of Christ. They are people who not only know that "praise" is a prayer

mentioned in the catechism, but are people for whom praise of God is part and parcel of their daily prayer.

Moreover, there are a people who have economic, like fear of being expressive in their prayer, a people who have learned to pray with both their bodies and their souls. They are people who are among the first to come when prayer days are held for worthy causes, among the first to volunteer when an extra task is needing support, and the absolute last to complain when the homily is too long or too dry. To my mind, not a bad sort, those charismatics.

Moreover, as a group, the charismatics I know are a loving, accepting and tolerant people. The charismatic groups I have come to know include everyone from the very disadvantaged to the disadvantaged, from the sound to the emotionally wounded. They make room for each other. They are open to receiving the "word" from both the intelligent and the less gifted. And they are as vulnerable to the "prowling wolves" (1 Peter 5:8) as any religious group and maybe more so in that they are more open.

So, if somebody is being investigated in Steubenville? After personally checking with a priest friend who lives in Steubenville, though not a member of either the Franciscan or the covenant community, although knowing many who are, I was informed that there is indeed an investigation going on, that the community has completely subjected itself to Bishop Ottewill and is cooperating fully with his team of investigators. Every family has problems; so what's new?

I hope Jerry Fiteau will be a little more informed the next time around. Maybe he, or someone, can help us appreciate the innate tension which is always present when we are struggling with the realities of freedom, authority, conscience and the prophetic word, and I hope he will find "healings" as newsworthy as the wounds which occasion them.

Father Don Evrard

Associate Pastor of Little Flower
Indianapolis

(The Steubenville charismatic community is well known among charismatics, so the story was published to let charismatics know about this development. That's also the reason the word "Steubenville" was used in the headline—to attract the attention of charismatics who would be interested in the story. Headlines by their nature cannot tell the whole story, but we don't feel this one was misleading. The article stated that the community was cooperating with the diocese. The Criterion agrees with Father Evrard's opinion of charismatics and has always publicized their news, from their monthly Masses to their international Evangelization Congress in Indianapolis last summer.—Editor)

Response to the 'victory' parades

We can be glad for the generous and courageous hearts of our men and women willing to put their lives on the line for what they believe is a noble cause. But can we rejoice over a Persian Gulf "victory" that has left more than 100,000 dead, thousands homeless and threatened by disease, a country bombed into a pre-industrial state, and environmental damage of untold proportions? (All for the sake of "freeing" Kuwait and of "stopping" Saddam Hussein!)

Over and over again in Scripture we are warned of idolatry. As 24 percent of our national budget is spent on defense, and as weapons are being applauded in "victory" parades, one wonders if technology and military superiority have not become "gods" for our nation.

When will we learn that war often causes more problems than it solves? When will we hear Vatican II's call: "As long as extravagant sums of money are poured into the development of new weapons, it is impossible to devote adequate aid to tackling the misery which prevails in the present day in the world. Instead of eradicating international conflict once and for all, the contagion is spreading to other parts of the world" ("Pastoral Constitution," #81).

Sister Nancy Brosnan, SP

Tell City

Says The Criterion is exciting to her

Excuse a hastily written note (I'm looking at acres of housework), but this faithful reader wants you to know your newspaper is exciting to me!

The articles are joyful. Cynthia Dewes brought the African people's lives so much closer to us as she recounted Father Harold Krueven's journey to Uganda and Kenya (it's great to meet our world's neighbors). "Prayer of the Faithful" in the "Faith Alive!" supplement gives lots of food for thoughtful change—looks like a good seed may be planted here. I can really envision prayer growth at Mass with a few changes at the Prayer of the Faithful. The poems in "My Journey to God" are such an inspirational avenue (we have so many poets out there in the church!) as a church lector. "The Sunday Readings" are a must for me. I wish all parishioners might discover this preparation for a fuller participation in the Mass.

Well, I could go on and on but there's that acre of housework still lying there. Thanks for a great publication.

JoAnn Shary

Indianapolis

LIGHT ONE CANDLE

Spirituality, happiness and health

by Fr. John Catoir
Director, The Christophers

The relationship between health, happiness and spirituality has been acknowledged by the World Health Organization.

In 1985 that body held a workshop in Bangalore, India. The following are some of their conclusions:

1. The existing definition of health, accepted by the World Health Organization, should include the spiritual aspect.

2. There is a need to recognize the spiritual aspect of health, and the fact that the spiritual component pervades all the dimensions of health, physical, mental and social.

3. Meditation, the means of experiencing spiritual energy, should be incorporated into the educational system.

4. Health care should be in the hands of those who are fully aware of, and sympathetic to, the spiritual dimension. "Spiritual" here means in total harmony with the perceptible and non-perceptible environment.

While it cannot be said that all sickness has a spiritual basis (even the saints knew sickness), still there is a strong connection between spiritual illness and physical dysfunction. The reverse is also true:

spiritual health enhances one's physical well-being.

A spiritually ill person is plagued by vices which cause a variety of physical and mental disorders. For example, greed is a form of miserliness, the root of which is from the French word *miserie* meaning wretched or miserable.

A violent person is filled with anger, and is well on the way to becoming vicious. It tempts can never bring happiness and a sense of physical well-being.

Jealousy is a mental attitude in which doubt, fear and suspicion abound.

Impatience is often a symptom of a spiritual malaise where one's tolerance of the faults of others is low, thereby making sure that one's frustration level is high.

All of these traits limit a person's chances for a sense of peace and well-being.

A spiritually mature person is able to bear pain with courage and be loving and considerate of others. Thus a positive spirituality enhances one's attitude about spirituality, enhances one's attitude about a wholesome well-integrated life. But the goal of spirituality transcends self-interest. Concerns about health and happiness. The goal of spirituality is the love of God. We love him not for what he can do for us, but for himself alone.

(For a free copy of the *Christopher News Note*, God Delights in You, send a stamped, self-addressed envelope to the Christophers, 12 E 43 St., New York, N.Y. 10017.)

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

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CORNUCOPIA

Let's teach kids what's real

by Cynthia Deves

"Cowabunga, Dude!" may be the current call of the wild, but we sure hope it's not the sound of the future. Unfortunately, if the "family" sitcoms that flourish on TV are any sign, we may be facing a life populated with Simpsons just as we're recovering from not being the Waltons.

Any older parent who has not had recent experience with the activities and interests of the pre-teen set might be in for what is called "future shock." There's a whole culture out there of which we are simply not aware, and like that other culture, penicillin, it grows.

When our kids were 10 or 12, foreign films, centerfolds, and fads like miniskirts and Beateles were as bad as it got. Sure, there were a few incipient potheads and lolitas roaming around, but young kids weren't yet exposed to most of the worst temptations.

These days, pre-adolescent children are



not only exposed, but seem to be expected to experience, anything that comes forth from the fevered popular imagination. Parents who try to veto this are often labeled "over-protective" or remiss because they will not allow their kids to live in the "real world."

The real world, in the gospel according to much commercial television and other signs of our times, is a place where families are limited to one or two adult parent figures and a couple of snotty kids. Where Robert Young in the old "Father Knows Best" series was ultimately wise, if a bit awkward, in dealing with his children, these "parents" tend to wimp out at every crucial moment.

The plots revolve around situations such as dads who are searching for masculine identity (or something) by rifling through a card catalogue of girlfriends. Or we see moms who try cases before the Supreme Court one moment and exchange dating tips with their kids the next. The adults act like children in these dramas, so it is probably only fair that the kids act like adults.

Then there's reading. We urge the kids to read newspapers to learn about current events. So what happens? They read a syndicated column and wind up knowing

more than we do (or want to) about sexual dysfunction, technique, perversion and procurement. The only thing they don't learn about is loving.

If they stick to front page news stories kids can learn 55 ways to murder, rob, torture or humiliate their fellow (wo)man. They are also instructed in committing "victimless" crimes such as embezzlement and computer hacking, not to mention abuse of the public trust or insensitivity in the presence of tragedy. The only message they won't get is that death is forever and evil is its own reward.

Now, everyone knows that casual sex, violence, substance abuse and religious indifference are prevalent in our society. That is the real world, sorry to say, and it is constantly presented to all of us as an acceptable, or at least an accomplished, fact.

But it's up to the adults among us (parents or not) to let kids know there are other realities. Better ones.

vips...



Mr. and Mrs. Louis W. Heck will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving on Sunday, June 23 at St. Mary's Village Parish, St. Mary of the Woods. Their four sons and their daughters-in-law will celebrate with them: Louis and Nancy of Birmingham, Ala., John and Sue of Terre Haute, William and Kathleen of Newton, Mass., and Robert, of West Terre Haute.

William R. Bruns, president of The Criterion's board of directors, has written two books related to RCIA which were published recently by the Paulist Press. They are: "Cenacle Sessions: A Modern Mystagogy," and "Easter Bread: Reflections on the Gospels of the Easter Season for Neophytes and their Companions." For more information contact: Paulist Press, 997 Macarthur Blvd., Mahwah, NJ 07430.

check-it-out...

A Beginning Experience Weekend for divorced or widowed persons who need time to heal before beginning a new life will



THANKS—Dominican Sister Margaret Marie Hofstetter (from left) accepts a monetary expression of gratitude from pastor of Sacred Heart, Father James Farrell, and Father Harold Kneuev, pastor of St. Augustine. The June 7 celebration was held after the order announced it was leaving the Jeffersonville community after 67 years of service. (Photo by Tim Grove)

Seek & Find

\$25 — A PUZZLE FOR PRIZES — \$25

The following readers correctly unscrambled the previous puzzle:

Delores Stewart	E.M. Jonta	Theresa Siegel	Patricia Riley	Aurelia Wohlbeier
John Hillman	Marie Richeson	Kim Gesting	L. Fischer	Verla Kiddy
Rita Hermann	Eileen Egnoff	Louise Beck	Fern Hart	Lucille Hyer
Leona Burt	Pat Swindler	Shirley Carr	Joyce Ferguson	Beverly McQueen
Betty Richardson	Margaret Sanders	Robert Weaver	Lois Dwinger	Bernice Lamping
Virginia Anderson	Marla Cherry	Josephine Mirec	Odella Wynn	Wilma
Lucille Dosch	Sylvia Schnarr	Jessica Howell	Diane Whitts	Ronnebaum
Louise Vogel	Ann Kinsey	Martha Arle	J. Fischer	Bridgett
Joanne Agmie	Madeline Baar	Mandy Brancamp	Mary Wheatley	Hiddenbrand
M.W. Moran	Donna Baumann	Kathy Sauer	Ruth Blanford	Carl Souler
Lois DeMoss	Pauline Michaels	Robert Evans	P. Tumbach	John Zine
Erma Wilhelm	Mary O'Brien	Roberta Cordell	Bill Belvis	Margaret Howard
Carolyn Duncan	Lavern Horn	Margaret Senese	Mary Merkel	Becky Blum
Loretta Blank	Mildred Moeller	Florence	Goldie Sprinkle	Alma Weiker
Vera Timpe	Janet Colson	Toschig	Violet Houtz	Joan Cotton
Erin Casey	Hermia Bruder	Novie	Garrie Ott	Marge Wigel
L.M. Abin	Kate Sanders	Steenburgen	Barbara Dellamore	Claudia Gelfinet
Dorita Ruff	Frances Lim	Karen Kirchner	Jackie Meyer	Sally Bruce
Maureen Duncan	Doris Savoy	Pat Striby	Jean Kruthaupt	Paul Kedowitz
Sara Neuling	Helen Deppe	Helen Wilson	Mary Lou Doll	Cheryl Hahn
L.J. Eckstein	Joyce Vitale	Paul Stahl	Mary Hinton	Ann Henderson
Jeff Borsandring	Dorothy Stephens	Betty Jortimsa	Mattias Bachoff	Mary Ann Murphy
Joseph Orneli	Marty Hoaglin	Ana Zimmer	Johanna Swan	Mary Schoettner
Howard	Glenda Sprong	Carole Williams	Emily Trabel	Marie Duh
Risselman	Marie Thibo	Susan Williams	James Lasher	Mary Sharp
Edward Richner	Rae Marie Smith	Jane Belsief	Vera Graman	Kathy Stults
Beverly Hagest	Mary Hensley	Sandy Smith	Joanne Burkert	Nancy Sandler
Martha Sands	Vi Jenn	Jeanne Schott	Charles Hubrecht	Dorothy Drake
Stephen	Ruby Robinson	Albina Haag	Annette	Douglas Thomas
Codamraz	Rita Foley	Ethel Genus	Schneider	Walter Thomas
Mary Sabdon	Howard Zappe	James Yatter	Phyllis Gatrach	Stella Dorflein
Mary Hirschauer	Mary Theobald	Marie Parrott	Catherine Frey	Mildred Kunkel
Pamela Koehne	Agnes	Mary Erber	Mary Jo Jarboe	Matt Lake
Wilma Jansing	Schmidbauer	Olivia Gettelfinger	Janice	Jennifer
Charlene Fisher	Bernadette Fry	Patricia Roberger	Obermeyer	Gettelfinger
Ellen Hagist	A. Staggard	Virginia Eistrod	Arlette Harvey	Lucille Hilbert
Virginia Herbert	Nicole Brennan	Jessica Frost	Dorothy Beayre	Margaret Cantrill
Jean Lindsey	Anna Mae Megiel	Anta Grehl	LeLan Lauther	Linda Baumann
Barbara Nawrocki	Irma Gabriel	Leona Kriech	Brenda Stull	Leo Sorg
Minnie Drehozi	Joseph Giles	Marie Rhodes	Margaret Kegeris	Angela Fair
Jan Pricke	Nathalie Arle	Pauline Vogel	Lori Savoy	Margaret Jones
Mary Komanc	Elmore Baldorf	Julie Roos	Nancy Ruf	Loretta
Anne Neese	Chris Rienecker	Arny Mundy	Jerome Laker	Remmetter
Cathy Edgin	Madge Foreman	Margie Whitem	Mary Vanderphol	Mary Luzar

— ANSWERS TO "SEEK & FIND" —

- PAGE 7 — Canary Cafe
 PAGE 12 — Dynasty Restaurant
 PAGE 13 — Little Flower Parish
 PAGE 15 — Nacel Cultural Exchanges
 PAGE 16 — Beech Grove Benedictine Center
 PAGE 18 — White River Lodge
 PAGE 19 — Tri-County Asphalt
 PAGE 23 — Patterson Waterproofing
 PAGE 24 — Feeny-Hornak Mortuaries

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

Frances Lim, St. Lawrence, Indpls.
 — Your \$25 Check is in the Mail —

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

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

Holy Family Shelter honors special volunteers

by Margaret Nelson

"For every pass I catch, a certain amount will be donated to Holy Family



SHARING—Colts' wide receiver Bill Brooks speaks at the Holy Family Shelter's Volunteer Appreciation Dinner, promising donations to the shelter "for every pass I catch." (Photo by Margaret Nelson)

Shelter." Indianapolis Colts' wide receiver Bill Brooks told the audience at the volunteer appreciation dinner at Sacred Heart Parish Hall on June 13.

Brooks said he was taught, "It is important to be able to share what the Lord has blessed me with." A frequent visitor with the children at the shelter, he said, "I don't consider people poor, but people who are just less fortunate than I."

"I'll do my best out there, not just for the Colts, but for Holy Family Shelter," Brooks promised. The shelter has found a sponsor who will donate \$1 for every yard he gains after catching a pass during an Indianapolis Colts game.

The family shelter director, Daughters of Charity Sister Nancy Crowder, told the 110 volunteers and guests that she took a picture of Brooks holding "about seven kids. I hope you realize how much you mean to us," she told him.

Sister Nancy called the new child care area one of the greatest accomplishments of the Catholic Social Services facility during the past year. Patricia Owens, the preschool teacher, also supervises the foster grandparents program. Volunteer Pat Murray is assisting with the new summer program for school-age children.

Dr. John Stone has headed up a dental program for the homeless families, to add to the medical care provided by Dr. Jack Trippie's team.

Sister Nancy said that the full-time maintenance man, Willie Hopkins, "knows what he's doing," saving the cost of many repairs.

Certificates were given to Marci and Tony Taschler, who took charge of the Christmas gifts so that parents could "sort of do shopping" on Christmas Eve. She called the organizing of Christmas donations "a job in itself" at the shelter.

Virginia Niehaus, Joan Fritz and Delores Kesterson received awards for "more than" cooking at the shelter. Marty Hall was recognized for outstanding help in the front office. And Ron Jackson received a pen and pencil set for being responsible for maintenance and building renovation projects for the shelter.

Wayne Singleton accepted a plaque for a "corporation that has adopted us," the Target Distribution Center. Besides financial help, the shelter receives clothing and appliances that must be discarded because of damaged packaging. Greg Bramlage of Target has served on the board and done volunteer cooking.

The Israys, owners of the Colts, have offered the use of their property for a June 30 lawn party as a fundraiser for the Holy Family Shelter. Sister Nancy said.



'ADOPTION'—Wayne Singleton displays the plaque he received at the Holy Family Volunteer Appreciation Dinner for donations of unsalable goods from the Target Distribution Center. (Photos by Margaret Nelson)

Conventual Franciscans meet at Knobs for chapter, assembly

From June 2-5, approximately 140 Conventual Franciscans of the Province of Our Lady of Consolation gathered at Mt. St. Francis Retreat Center for the triennial province assembly. Friars came from middle and southern portions of the U.S., Central America and Africa.

The theme of the assembly was "Recapture the Spirit." The Franciscans examined current trends in community life and set priorities for the next three years. They prayed and celebrated the life of their community.

On June 5, the friars re-elected Father Wayne Hellmann, native of St. Benedict Parish, Terre Haute, to his second term as minister provincial. He is associate professor of historical theology at St. Louis University in St. Louis, Mo.

The Conventual Franciscans minister to the archdiocese in St. Benedict and St. Joseph parishes, Terre Haute; St. Michael, Cardinal Ritter High School, Marian College and the Veteran's Hospital, Indianapolis; St. Anthony, Clarksville; and the Mt. St. Francis Friary and Retreat Center, near New Albany.



RE-ELECTED—Franciscan Father Wayne Hellmann, native of St. Benedict, Terre Haute, makes his profession of faith before Father Daniel Pietrzak as he accepts the office of minister provincial at the province assembly of Conventual Franciscans held at Mt. St. Francis Retreat Center near New Albany. (Photo by Brother Bob Roddy)

Dominicans offered fond farewell

by Tim Grove

By proclamation from Mayor Dale Orem and every other indication, June 7 was Dominican Sister Day in Jeffersonville.

The day was set aside by St. Augustine and Sacred Heart parishes to bid farewell to the order from St. Catharine, Kentucky. The last four Dominican Sisters stationed in Jeffersonville, Ruth Marie Smith, James Ann Ross, Collette Bauer and Elise Groves, will move to other homes and duties in the region.

Since 1925, more than 40 sisters have come to Jeffersonville as Catholic school teachers and administrators. Sisters Ruth Marie and James Ann have recently been serving as aides in Sacred Heart School in their semi-retirement. Sister Collette and Elise have taken other ministries.

More than 30 Dominican Sisters attended a memorial Mass and a dinner after the liturgy. During a later reception in their honor at Walpole Hall at Sacred Heart Parish, the sisters heard acknowledgment of their service to Catholic life in Jeffersonville.

"The Dominican Sisters have shared in the work of handing on the faith to hundreds upon hundreds of children in the Jeffersonville community," Archbishop Edward T. O'Meara said in a letter read at the reception. "The witness of your personal faith, the example of your

community living and your dedicated teaching has helped to transform these parishes into communities of faith-filled people."

Father Farrell said, "We are very grateful for the devoted service of these sisters, the leadership which they provided to our school and graced presence they have been to our parish community."

Father Knuenen and three former pastors of the parishes added their thanks, as did Archbishop Thomas C. Kelly of Louisville.

"We're most grateful for the generosity and thoughtfulness demonstrated by these two parishes," said Dominican Sister Margaret Marie Hofstetter, an administrative council member, speaking on behalf of the order.

"I thought there was going to be a Mass and dinner and we would leave after that. It went far beyond my expectations," she said. "I love the spirit of celebration of this parish and then, to experience their gratitude, I just can't say enough about it."

The two parishes presented more than \$20,000 to the Dominican order as a sign of their appreciation.

The Dominicans opened St. Augustine School in 1925. It was closed in 1969. The order opened Sacred Heart School in 1954. The school continues to operate under parish control, with a 1990-91 enrollment of 215.

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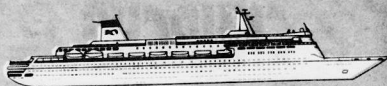
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MOMENTS IN CATHOLIC HISTORY

by John F. Fink
Editor, The Criterion
Ninth in a series of articles

8th and 9th centuries were stormy time for the church

While the Muslims were beginning to make their presence felt at the beginning of the eighth century, a great deal was going on within the Christian Church in the northern part of Europe.

In England it was the time of the Venerable Bede—still referred to by that name instead of as St. Bede. Although Bede (672-735) spent his entire adult life in the monastery of St. Paul in Jarrow, he exercised great influence through his 45 books, 31 of which were devoted to commentary on the Bible. He was considered the most outstanding scholar of his day, learned in Scripture, philosophy, astronomy, arithmetic, grammar, ecclesiastical history and the lives of the saints. His *Ecclesiastical History of the English People*, issued in 731, is regarded as of decisive importance in the art and science of writing history.

At the same time that Bede was writing in England, the great St. Boniface (672-754) was making converts out of the pagans in Germany. As a person of Germanic ancestry, I've long felt that we should celebrate June 5, the feast of St. Boniface, at least as ardently as the Irish celebrate St. Patrick's Day on March 17.

Boniface went on his first missionary journey to Germany in 719 at the request of Pope Gregory II. He found Christianity there in terrible shape, with an uneducated clergy that was lax and unobedient to their bishops, and a laity that was practicing

paganism. The pope gave Boniface the authority to establish bishoprics and instructed him to reform the German Church. He spent the rest of his life doing so. He was eminently successful, in the process establishing many houses of prayer that took the form of Benedictine monasteries. He and 53 of his companions were massacred in 754 while he was preparing converts for confirmation.

Germany at this time was part of the Frankish kingdom and one of the reasons Boniface had so much success was because he had a letter of safe conduct from Charles Martel, the powerful Frankish ruler. It was Martel who defeated the Muslims at the Battle of Tours in 732.

Charles Martel died in 741 and his son, Pepin III, forged close ties with the pope. The pope, indeed, needed Pepin because Rome was being threatened by the Lombards. Twice, in 754 and in 756, Pepin invaded Italy to defend the pope against the Lombards. On the first occasion, Pope Stephen II (III) traveled across the Alps (the first pope to do so) to meet with Pepin. Wearing penitential garb, the pope knelt before King Pepin and asked, "for the apostles' sake," to deliver the Roman people from the Lombards.

Pope Stephen has predecessor took the name Stephen II upon his election as pope. However, he died 842 days after his election, before his consecration. His successor called himself Stephen II since his predecessor hadn't been consecrated. However, it was later determined that election was sufficient to be included in the

list of popes, so all popes named Stephen, except the first, have two ordinals.

To gain Pepin's support, Pope Stephen solemnly anointed him and crowned him King of the Franks and protector of the Holy See, naming him and his successors "Patrician of the Romans." In return, Pepin promised the Lombards that Pepin would take from the Lombards. Later called the Donation of Pepin, these lands would form part of the States of the Church.

Pepin, accompanied by Pope Stephen, marched south and decisively defeated the Lombards. The pope was conducted back to Rome. Once the Franks re-crossed the Alps, though, the Lombards attacked Rome again, and again Pope Stephen had to ask Pepin to come to his rescue. This time, after Pepin defeated the Lombards, he left a small force behind. The dispute with the Lombards, though, was to continue throughout the reigns of the next two popes (and two antipopes).

But it was Pepin's son, Charles the Great or Charlemagne, who exerted the most influence on the church during this period. Charlemagne took as his role model the Old Testament's Israelite kings. In his *Admonitio Generalis* of 789 (perhaps actually written by the learned Alcuin), he compared himself to Josiah, who reformed the religious worship of Israel. "Admonitio Generalis" envisioned a society based on religious worship, with the Christian clergy advising the Carolingian kings like Old Testament prophets.

Alcuin had been influenced by the Venerable Bede. In 781 Alcuin was chosen by Charlemagne to organize a palace school, which became a center of intellectual leadership. Many of Alcuin's pupils later became bishops and abbots.

In 772 and 773 the Lombards again moved against Rome, and the pope (Hadrian I) appealed to Charlemagne (who became King of the Franks in 771). Charlemagne descended on Italy from his kingdom in Aachen, Germany, and, after a lengthy siege, destroyed the Lombard kingdom in 774.

In April of that year, Charlemagne paid a surprise visit to Rome and met with the pope in St. Peter's. At that time he promised to give the pope approximately three-fourths of Italy as the papal states. Hadrian went on to take advantage of the peace established by Charlemagne to build, restore or beautify an extraordinary number of churches in Rome.

Hadrian died in 795 and was succeeded by Pope Leo III. When the pope wrote to Charlemagne to announce his election, and send him the keys of St. Peter's tomb and the banner of Rome, Charlemagne replied that his function was to defend the church and consolidate it by promoting the faith while the pope's role was to pray like Moses for the realm and the victory of its army.

Pope Leo III was not popular among Rome's aristocracy. As he was riding in a procession, a mob led by a relative of Pope Hadrian attacked him, held a formal ceremony of deposition, and shut him up in a monastery. With the help of friends, Leo escaped and fled to the protection of Charlemagne. Leo's opponents also appeared at Charlemagne's throne, and leveled formal charges of perjury and adultery against Leo. Alcuin advised Charlemagne that no power on earth could judge the pope, so Charlemagne had Leo escorted back to Rome.

On Christmas Day in the year 800, Charlemagne was in St. Peter's in Rome. As he rose from praying before St. Peter's tomb, Pope Leo III placed an imperial crown on his head, proclaiming him emperor. He was to rule as emperor of the Holy Roman Empire until his death in 814, although he continued to reside in Aachen. Charlemagne's cathedral, his sarcophagus, and many of his jewels are tourist attractions in Aachen today.

Although Leo III continued to reign as pope, and enjoyed Charlemagne's confidence (he journeyed to Aachen to spend Christmas 804 with him), the pope was completely overshadowed by the emperor. Charlemagne probably exerted more control over the religious affairs of his realm than any emperor since Constantine.

During the time period we are now

examining, the church was bothered by the heresy of Iconoclasm. It declared that the religious veneration of pictures and the images was idolatry. Aided by the emperors of Constantinople, it developed into a major struggle between church and state.

In 787, at the seventh ecumenical council and the second held in Nicaea, the church defined the distinction between adoration given to God and the veneration paid to saints and declared that such veneration is an act of homage, not to the image but to the person depicted. Although condemned, the heresy was revived by the eastern Emperor Leo V in 813 and persisted until about 843.

Pope Leo III outlived Charlemagne by two years. The period between Leo's death in 816 and the election of Pope Nicholas I in 858 was a particularly turbulent time for the papacy. During those 42 years there were eight popes and two antipopes, some of whom reigned for very brief periods.

During the reigns of Pope Paschal I (817-824) and Emperor Louis the Pious (Charlemagne's successor, anti-Benedictine feelings were kindled in Rome, resulting in first the blinding and then the beheading of two leaders of the pro-Frankish party. Paschal himself was linked to the deed and when the emperor sent an investigating commission to Rome, Paschal found it prudent to take an oath of purification before a synod of 34 bishops. He added that the murdered men had been lawfully executed as traitors.

Pope Paschal was so detested in Rome by the end of his reign that a popular uproar prevented his body from being buried in St. Peter's. Disturbances delayed the election of his successor, Eugene II, by several months. Pope Eugene was succeeded by Pope Valentine, who died less than a month after he was elected, reminiscent of Pope John Paul I in our time.

Pope Gregory IV, who succeeded Valentine, got caught up in the dynastic struggles between Emperor Louis the Pious and his sons, Lothar, Pepin and Louis the German. Gregory supported Lothar and tried to intervene with Emperor Louis on his behalf, but succeeded mainly in antagonizing the Frankish bishops, who reminded him of his oath of fealty to Louis.

Louis was, in fact, deposed by his sons in 833 but was restored in 834 and continued to reign until his death in 840. Then he was succeeded by Lothar.

When Gregory IV died, the populace of Rome proclaimed a deacon named John as pope, seized the Lateran palace by force, and enthroned him. The aristocracy, though, elected a pope, and the antipope, Sergius II, crushed the opposition, and confined the antipope John in a monastery. Sergius was pope for three years during which time he was dominated by his brother Benedict, whom he made Bishop of Albano. Under them simony (the buying of ecclesiastical preferment) flourished, and bishops and other church offices were sold to the highest bidders.

He was succeeded by Pope Leo IV, who turned out to be a strong secular pope. He strengthened the city's walls and defensive systems, organized a fleet of ships that defeated the Muslims in a sea battle, and rebuilt what is now Civitavecchia. His relations with Emperor Lothar, though, were strained, particularly after he had three imperial agents executed for murdering one of his legates. He also excommunicated a rival, Cardinal Anastasius, when the cardinal refused to meet with him in Rome.

When Leo died in 855, the clergy and people elected Benedict III. An imperialist group, though, preferred Anastasius, whom Leo had excommunicated, so they dragged Benedict from his throne, imprisoned him, and installed Anastasius. Anastasius caused an uproar by violently pulling down images of Jesus and Mary, and anarchy reigned for three days.

Only when it became clear that Benedict had wide support and Anastasius did not did the imperialists allow Benedict to become pope. Anastasius was stripped of his papal insignia and expelled from the Lateran, and he is considered an antipope. Amazingly, though, after spending Benedict's reign in obscurity, he was to become an important counselor to the next three popes.

After all that, Benedict reigned only two-and-a-half years. After his death in 858, Pope Nicholas I was elected. He firmly believed he was a very strong pope. He firmly believed the pope to be God's representative on earth with authority over the whole church, and he acted accordingly. The "whole church" included the church in the East, as we will see in the next article.



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Faith Alive!

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Ordinary people have many extraordinary gifts

by H. Richard McCord Jr.
Catholic News Service

Occasionally, as our morning commuter train pulls into the station, the conductor will announce our arrival with a witty verse (usually beginning, "roses are red, violets are blue...") or with some reference to the day itself (e.g., St. Patrick's Day).

His effort is always appreciated. I notice my fellow commuters chuckling, smiling, maybe even exchanging a pleasant word or two. What might have been an ordinary start of another workday has been transformed in a small way. We are grateful for the gift.

Most people tend to look for gifts only in the most exceptional places. We applaud the talented artist, admire the dynamic leader, take pride in children whose intelligence and ability classifies them as "gifted."

But how many gifts go unrecognized and uncelebrated because they appear so ordinary or because we mistake them for curious eccentricities?

Try thinking about your parish as a gathering of gifted people. What probably comes to mind immediately are those who have talents for teaching, public speaking, music, organizing or leading prayer. These are good and necessary gifts for the community's life and work.

But, if we concentrate only on them, we miss the ones that are more hidden, but no less valuable.

"Every human being is born with some sort of gift, an inclination or an instinct... our birthright competence," says spiritual writer Parker Palmer.

We are most aware of those gifts we've developed into skills. But what about our native, instinctive traits? These, too, are gifts.

For example, some persons can work with the elderly or the disabled without becoming impatient, abusive or condescending. Some people are natural peacemakers, always able to look beyond differences to what can unite.

Others can listen in a non-judgmental, healing manner. And what about those for whom humor or hospitality arises so spontaneously and is shared so readily?

I don't think anyone is sufficiently aware of his or her gifts. To gain a better sense of your giftedness you might ask: What do I enjoy doing? What is most life-giving to me and to others? When do I feel most myself?

You might pay attention to what you do that most evokes gratitude from others. You might ask a trusted friend to point out your more hidden gifts.

Someone has even suggested recalling what you were criticized for when you were growing up—especially in school. What was daydreaming then might be the gift of reflection now. What was once disruptive playfulness could now be a gift which lifts heavily-burdened spirits.

"Every faith community is 100 percent

Those people who are extraordinary show love and concern for others each day of their lives



EXTRAORDINARY—The extraordinary gifts of ordinary people often go unrecognized and uncelebrated because they appear so ordinary. Friends who offer helping hands (left), a boy who takes his brother for a wagon ride (top left), a little girl who plays doctor with her doll (top right), and a mother who keeps her daughter close by (center) while doing chores illustrate extraordinary caring. Sometimes people overlook the gifts of handicapped people (bottom right) because they focus on their disabilities. (Photos by Michael Hayman (left), Dan Hulbert (top left), United Press International (top right), CNS (center), and Chris Sheridan (bottom right).)



gifted," claims Trinitarian Brother Loughlan Sotfield, who specializes in ministerial development. The problem is we don't know how to recognize, call forth, use and support the variety of gifts available in all the members of a parish community.

The gift of tragedy is frequently overlooked as a source of strength within a community, according to Brother Sotfield. Everyone has experienced some kind of loss or suffering which can be transformed not only into personal experience of grace, but can also be shared as a gift with others.

Alcoholics Anonymous is an excellent example. So, too, are parents whose child has died and who then become "compassionate friends" to others living with the same pain.

Support groups for persons who are

divorced, who have lost a job, or who have a child with AIDS are other places where hidden gifts can come to light.

It doesn't require an academic degree, a special title or even ordination to use gifts of time, caring and compassion in faithful service.

The Second Vatican Council was emphatic: "From the reception of these charisms or gifts, including those which are less dramatic, there arises for each believer the right and duty to use them in the church and the world for the good of humankind and for the upbuilding of the church" (Decree on the Apostolate of the Laity, No. 3).

Today in our church there is a gradual but definite shift away from a view of the parish as an institution which delivers

specialized services to a view of the parish as a community in which members serve one another.

The theological basis for it is the recognition that all the baptized are called to participate in Christ's saving mission through the church.

If everyone is called, then everyone is gifted for some kind of ministry or service.

At Pentecost we joyfully received the gift of God's Holy Spirit. Now we're into a stretch of the church year known as "ordinary time." What better time to recognize and share our ordinary gifts in new ways?

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

DISCUSSION POINT

Look for special gifts in others

This Week's Question

Think of the special gifts of one or two people you know—gifts that make them signs of God to you. What are their gifts?

"My friend and colleague Gene Kelenski who has been a public school teacher for over 20 years... I see signs of God in Gene when he counsels a student whose parent has just died. I see those same signs when he pats a student on the back who got the 'C' he worked so hard for." (Patti Templeton, Clifton Park, New York)

"We just had our first child. We see him as a gift from God to us—a sign of God's creative power working through us." (Matthew Carrico, Mt. Vernon, Iowa)

"She's always ready to listen and to love. The first

thing on her mind is, 'How can I help you?'" (Mary Stuckart, Stayton, Oregon)

"A willingness to... give of themselves when you're in a tough situation." (Jacque Behler, Pasco, Idaho)

"My sister-in-law was an unfortunate victim of cancer. She never was bitter. Her attitude was, 'I will serve God in my suffering.' She was truly a Christian example and inspired many." (Joy M. Dinelli, South Wilmington, Illinois)

Lend Us Your Voice

An upcoming edition asks: Does exercise for the body aid the human spirit within you? Why?

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



Gifted person thinks of others

by Jane Wolford Hughes
Catholic News Service

What is a truly gifted person?

My daughter Elaine and I gained a fresh perspective on that question during a recent international art exposition in New York City.

Elaine, herself, is a gifted calligrapher. She was exhibiting her work at Art Expo/New York, visited by some 100,000 persons.

The first two days of the exhibit were exclusively for trades people—those sophisticated urban dealers in art who were not only interested in beauty for its own sake, but in beauty to be purchased, reproduced and sold in galleries at a profit.

But on the third day the general public came streaming through the exposition.

One visitor was a small, modest woman with a tired face. She appreciated Elaine's work and asked her for a catalog.

Normally artists reserve their catalogs for the trades people and the private collectors. But then we heard Helen's special reason for attending the exposition.

She said she teaches in an inner-city school in New Jersey. And as she spoke, her inner beauty was clearly visible.

Helen's mission was to give her sixth-grade students precious experiences of beautiful art.

She shook her head as she said, "My students live surrounded by graffiti, dirt, broken bottles and broken lives. It should not be this way. I really believe God meant the gift of beauty for every human being. Ugliness is the dark side of beauty. It is the curse of man's inhumanity to man."

Helen's hope was that fine art would enter the students' consciousness like an underground stream—fresh, sparkling, refreshing—to become a lifetime source of comfort and joy.

Her story was one of stubborn persistence rubbing away any resistance the students had to her introduction of art into their young world.

Helen's voice became more animated as she related her recent success.

"I proposed to the class that we hire a bus and visit the Metropolitan Museum of Art in New York City," she explained with a smile.

"We enthusiastically discussed the project," she said. "Realistically, our biggest obstacle was financing. The students volunteered to get family recipes and publish a cookbook."

Helen's students "showed remarkable ingenuity," she said. "They 'owned' the project, they made the money, they paid for the bus and the box lunches."

Once at the museum, she said, "the students—in the presence of the original pieces of art—stood absorbed by what they saw. Even I was surprised by their quiet, almost reverential awe."

And on the bus returning home they talked over what they had seen, Helen recalled. They were happy about their experiences at the museum.

Of course, she added, "several students said 'yeah, yeah' when Tony commented that most of the artists had been poor 'like us.'"

We gave Helen the catalog with the promise of sending her more examples of art we have in our collections. We wanted to become part of her legacy of beauty.

God gives us innumerable gifted, creative persons. All around us at Art Expo were people recognized as creative, exhibiting their works.

However, one of the most gifted people we met there was a public school teacher named Helen.

(Jane Wolford Hughes is an adult religious educator and free-lance writer.)



GIFTED—A New York City elementary school teacher named Helen wanted her students to experience fine art as a way of bringing beauty into their impoverished lives in run-down neighborhoods. (CNS photo by Dave Swan)

God gives people a variety of 'natural' gifts

by David Gibson
Catholic News Service

Some adults have a natural gift for working with teenagers, while others "lose it" instantly in the company of more than two 16-year-olds. And some young adults possess a natural gift for spending time among the aged.

A key to the Christian community is found in the notion of gifts. The community is an intricate network that functions best when it is energized by its members' gifts. But are these "natural" gifts? Or is the gift for

serving youth or the aged more than that? Some may believe that money—important, no doubt—is the only gift they can give the church. But gifts of all kinds are needed to enhance the community.

There are gifts for teaching or for creating a welcoming atmosphere. There is the lector's gift of reading well at Mass; the gift for giving guidance to others or for raising funds; the gift of a smile and a caring attitude.

It may be that some gifts rarely get labeled as gifts of God at all. But if there is a limit on the number of God's gifts, no one yet knows what that limit is.

(David Gibson edits Faith Alive!)

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TWELFTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, June 23, 1991

Job 38:1, 8-11 — 2 Corinthians 5:14-17 — Mark 4:35-41

by Fr. Owen F. Campion

The Book of Job supplies this weekend's liturgy with its first scriptural lesson. Few figures are as renowned, and as misunderstood, among the giants of the Old Testament as is Job.

Named by legend "the patient," in reality Job was anything but. He indeed suffered misfortunes and reversals, but he demanded of God and of others an answer to his question of why he should endure such disappointments and bad luck.

The message of Job neither advances fatalism nor insults God. Evil and hardship are realities in human life. They are not God's invention. But he does provide the platform for God's mercy and power to spring into the lives of those who are devout and faithful.

This weekend's reading hears God telling Job that all creation is God's handiwork. It exists in order, an order established by God. Important to the readings of this liturgy is the image of God who spoke to Job from a storm cloud.

St. Paul's Second Epistle to the Corinthians is the source of the second reading. Paul wrote apparently several letters, or epistles, to the Christians of Corinth. Two remain to be read in the Scriptures.

Corinth was one of the Roman Empire's principal cities. It was a major commercial center in Greece not far from Athens. Very likely it included over 200,000 people at the

time of Paul, a population total astonishingly large for those days.

Venus, the Roman goddess of love, or Aphrodite, to use her Greek name, was the patroness of the city. Her temple dominated the great hill in the center of Corinth. Eroticism was the key element in devotion to Venus, and appropriately for a great city dedicated to her worship, Corinth was a center for lustful behavior of every variety.

Into this seat of greed and lust, Paul sent his epistles. They urged the Corinthian Christians to true love, which is giving, not seizing.

He assured his readers that Christ's love had transformed them. By his love, they were able to see life in a new perspective. They were not slaves to their own fears and instincts, but masters of their thoughts, their bodies, their very beings. God so empowered them in their Christianity, he so clarified their view of life.

The Gospel reading for this weekend is from St. Mark's Gospel. It is the familiar story of the Lord and his apostles as they crossed the Sea of Galilee by boat.

In the time of Jesus, as now, in its semi-tropical environment, the shallow Sea of Galilee often is upset by high winds and storms. The result hardly equals the fierceness of hurricanes and cyclones, but surely can be upsetting to anyone afloat on the sea in a small craft.

In precisely such a predicament the apostles found themselves. The storm had risen, the sea was choppy, the boat shook.

In fear they turned to Jesus. He was asleep. The sea grew more choppy. Water spilled over into the boat. Still Jesus slept. At last, the apostles succeeded in awakening him. He calmed

the angry sea and the storm. And he asked them why their faith had weakened.

They looked upon all that he had done with awe. As faithful Jews, they knew the imagery of the storm in the Scriptures. Storms conveyed God's power, yet Jesus could subdue even the strongest of storms.

Reflection

If Job is the great voice of religious tradition in effect asking why bad things happen to good people, he is merely the first among millions. His very question probably has been repeated by most believers over the centuries. Why must those faithful to God, or innocent in God's sight, experience unhappiness, illness, tragedy, and grief?

These readings offer several impressive answers to those questions that no reasonable person can dismiss as misplaced or foolish. Why indeed do the good suffer?

The readings call us first to the realization that God destines us to supreme happiness. The creation itself lies about us in its majesty, perfection, and abundance. However, it is a pale reflection of the order and beauty that

await us in eternity if truly we love and obey God.

Active in creation are the devil, other persons, and the effects of our own bad judgment. They gather to shake our fragile boats as they sail across the sea of life. Essential in creation is the fact that we make our own decisions, that we are humans, that evil minds can work their will. Those realities may come upon us with harsh impact.

Yet God is supreme over all. His plan will endure. If we seek him, we associate ourselves with his plan for our eternal destiny. We have nothing to fear. We may sail for a while on a stormy sea, but the waves ultimately will calm.

The reading of the Second Epistle to the Corinthians reminds us that if we allow God's love to fill our hearts, then we will see life in a different way.

The difficulties of living are only secondary and momentary. They even have a good effect: in that they can remind us of the true meaning of life, alert us to who and what we are and therefore of our need for God, and also provide us with the occasion to draw more closely to God and more boldly serve the needs of others.



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Angel of Abandoned Souls

I'm here, this little wren surprise,
a careless accident,
Or maybe just a fall from grace,
a dark embarrassment.
Perhaps a crime or heinous deed
brought me from out your soul.
Whichever claim brought me to you,
don't take away my role.
Don't let them victimize my soul
to justify the deed.
For yours and mine are rights the same,
shared equally in need.
Two wrongs, they never make a right,
but rot you from within.
You're all I have, my love, my mom,
please help me to begin.
The Angel of Abandoned Souls
has dark and empty eyes,
And if but for one word from you
that I am just a lie,
He'll come and sweep me off to where
unloved ones never die,
And make of me a sacrifice
to dignity and lies.

—by James Allen

(This excerpt from a much longer poem entitled, "Angel of Abandoned Souls" was written by James Allen. He is a member of St. Charles R. Brown Parish in Bloomington.)



PHOTO BY GIL LANDSHAM HESTER



Entertainment

VIEWING WITH ARNOLD

'Backdraft' lacks fire despite lots of flames

by James W. Arnold

The main purpose of "Backdraft" apparently is to show off the movie industry's impressive new fire-simulating technology, and also (for social redemption) to glorify the nation's unsung but heroic firefighters. Nothing much else in it is hot in any sense of the word.

The inferno stuff is rather dazzling. Almost every human being likes to watch fires, whether staring into campfires or replacing or flaming up barbecues or chasing fire engines. "Backdraft" not only provides a lot of fires, and puts cast, camera and audience in the middle of the exploding flames and flying debris long enough and often enough to make you feel seared and sooty. It's also even slightly mystical about the way a big fire lives and breathes.

Despite all the flaming fury, pyromaniac fatigue sets in quickly. "Backdraft" is also no documentary, and its climax, in which men battle each other with hatchets on the collapsing catwalks of a crazily burning warehouse, is unbelievably trite and superhuman, even for the most mindless summer movie.

The intent to honor firemen (no women firefighters in this movie) is decent, honorable and timely. But director Ron Howard seems to have planned an ending that emotionally suggests something like victory in World War II without reading the script. The glory is not emotionally earned within the film itself, and seems self-indulgent, like the patriotic guff at the end of a political commercial.

Howard (last film: "Parenthood") is

stuck with a script by onetime fireman Gregory Widen that seems knowledgeable about the culture of fires but vaguely amateurish about basics like character and dialogue. "Backdraft" wastes a potentially terrific cast on a story that seems spliced together from every old movie about men in dangerous occupations. Instead of firemen, you can write in policemen, pilots, sailors, miners, race car drivers, etc.

Here, it's sibling rivalry between intense second generation Chicago firemen Steve and Brian McCaffrey (Kurt Russell, William Baldwin), whose father died a hero. The older Steve is a lieutenant, bold, daring and tough. He treats his rookie brother as if playing John Wayne to his Montgomery Clift, trying to drive him out of the department. Most of the time we don't know why, and eventually we get a generic reason. (After Dad died, he had the burden of raising him.)

The main reason, though, is so Brian can come back in the last reel and (almost) save his repentant brother's life. After this scene, look for urgent "don't die on me now" dialogue in the ambulance and lots of sensitive male hand-gripping. Look also for Brian to start training the next rookie with the same tough love that his brother gave him.

Two fine veteran actors are aboard for strange parts. Robert De Niro is Shadow, a feisty arson investigator engaged in a transparent conflict with a crooked local politician (is that redundant in movies?). Shadow is almost as weird as the firebug he put in jail. That would be Ronald, played by Donald Sutherland with a low-key grin and grim, a sort of pyromaniac Hannibal



MULTIPHOBIC—Actor Bill Murray (lying down) is a multiphobic personality who drives his shrink played by actor Richard Dreyfuss (seated) crazy in the movie "What About Bob?" The U.S. Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from Touchstone)

Lecter. Ronald talks about fire as if it were a jungle animal. Shadow concedes fire is "a living thing... the only way to kill it is to love it a little, like Ronald."

The screenplay is uniformly dense and pretentious, yet never touches on any real issue connected with firefighting in the actual everyday world. E.g., nothing about battling dangerous materials, nothing about budgets or ethnic conflicts, and little that is really instructive about arson, camaraderie among the men or their families, or real dangers of risk-taking in fighting a fire.

Like most other elements, the heavens are either obvious or require a stretch of credulity. This is especially true of J. T. Walsh, doing his standard nasty bit as the crooked alderman. At first, he seems like a stereotyped liberal trying to cut the fire department instead of welfare mothers (I'm kidding). His scheme somehow involves killing firemen for profit, and someone is taking revenge (it develops, in a strained subplot) by blowing his partners away one by one in mysterious explosive fires.

The female roles are conventional.

Rebecca DeMornay does what she can as Steve's estranged wife, who simply can't deal with the danger inherent in his all-out approach to his occupation. Jennifer Jason Leigh plays Brian's girlfriend, whose major moment is a sex scene with Brian on top of a fire truck. (You can tell where the creativity is in Hollywood these days.)

(Lots of flame but little creative fire; language, sexual situation, and too much scary heat for children; not recommended.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Ambition	A-III
Dark Obsession	O
Don't Tell Mom	
The Babysitter's Dead	A-II
Robin Hood: Prince of Thieves	A-II

Legend: A-I = All Ages; A-II = All Ages with reservations; O = monthly movie; R = Restricted; A-III = Adults only. A high recommendation from the USCC is indicated by the * before the title.

Lear dishes up spirituality during 'Sunday Dinner'

by Sister Mary Ann Walsh
Catholic News Service

Producer Norman Lear says he'll serve spirituality with "Sunday Dinner," his new Sunday night CBS sitcom.

The half-hour series, which began June 2, airs when children view television in the early evening (8 p.m. Eastern time).

But the show deals with an adult issue: one's relationship to God.

"Sunday Dinner" aims to alert people to their inner life.

The impetus comes through T.T. (Teri Hatcher), a 30-year-old woman involved in

a May-December romance with Ben Benedict (Robert Loggia), a 56-year-old widower with three grown children.

T.T. talks to God.

"Will his children like me?" she asks the deity in one episode.

In another, she converses with God over coffee, vacillating between "Him," "Her" and often "Chief."

T.T.'s God has a generic quality, a comforter. T.T. poses questions and wistfully awaits answers.

When T.T. finds that other people pray too, she is surprised but then she grows aware that unseen bonds unite God's creatures.

"Sunday Dinner" reflects Lear's characteristic wit and evolves from a concern that Lear, now in his late 60s, has voiced in recent years.

He stated it clearly in 1989 when he called for U.S. institutions—including public schools—to "recover a sense of the sacred" and promote "ethical literacy."

"Our values are in disarray," Lear told the American Academy of Religion and the Society of Biblical Literature. "Our popular culture celebrates the material and largely ignores the spiritual—and it's not unrelated that many, many decent people feel the moral and cultural ground crumbling beneath their feet."

With "Sunday Dinner" Lear is trying to feed America's soul. He's set out to remind men and women of their world within—the part of themselves which connects them to the Creator.

The series eschews interest in any specific religion. In fact, Lear compares belief systems to "religions growing along the sides of the stream."

What interests Lear is "the stream that nourishes all of it. That's awe. That's wonder. That's mystery."

It's also contemplation, a religious experience dating back to the beginnings of time.

As Lear delves into spirituality, he makes some people uneasy. He's eyed warily by foes he made in 1980, when he launched People for the American Way to go head to head with fundamentalist Christians on political issues.

The Rev. Donald E. Wildmon, a Methodist minister and founder of the American Family Association, said he finds "Sunday Dinner" hard to swallow.

The Mississippi churchman warns that Lear will use this sitcom "to promote his New Age secular humanist religion."

It's an awkward accusation to address, because it's hard to define "New Age," a

term as amorphous in the '90s as was 'hippies' 30 years before.

In general, however, New Age seems to be an amalgam that includes everything from Eastern meditation to Catholic social teaching.

New Agers select from teachings which range from traditional Franciscan respect for the earth to bizarre medical and psychological practices.

Ironically, the series itself appears to ridicule the New Age movement through Ben's children, who reflect a laughable, "with-it" approach to life.

"Sunday Dinner" cast members also include Shiri Appleby, Teri Hatcher and Patrick Brean.

Loggia as the series star has numerous acting credits, including a recent feature role as a hard-working police detective in the television drama "Mancuso F.R.I."

Henry Herx, director of the U.S. Catholic Conference Office for Film and Broadcasting, predicted that what Lear's dishing up "won't get anyone very excited because it's non-denominational and generic rather than specific."

And, Herx added, "What T.T.'s spiritual musings will add to the life of the show, only Lear knows. It's worth seeing how it will develop."

For sure, there might be a danger in trying to evangelize via sitcom.

Anyone trying to make something religious appeal to everyone risks reducing it to meaning nothing—a sort of warm fuzzy moral code—the feels-good-so-it-must-be-right approach.

At the same time, in a nation where the once prevailing Judeo-Christian ethic has been eroded, T.T.'s meditations might nudge viewers to listen to a world both within themselves and beyond the here and now.

(Check local listings to verify program dates and times. Sister Mary Ann Walsh is the media editor for Catholic News Service.)



SUNDAY DINNER—Actor Robert Loggia (standing) stars as a widower with three grown children who becomes involved in a May-December romance in "Sunday Dinner," a new TV sitcom from producer Norman Lear. The show, which Lear says will alert people to their inner life, airs Sunday at 8 p.m. on CP. (CNS photo from CBS)

QUESTION CORNER

Two baptisms violate church doctrine

by Fr. John Dietzen

Q My question concerns my grandson's baptism. He was baptized twice: first Catholic, then Lutheran, his mother's religion. There were separate services to appease both sets of grandparents.

I always thought it was one baptism for the forgiveness of sins. What religion is this child, Catholic or Lutheran? (Maryland)



A It needs to be said first that what happened to your grandson is strictly against the policies and doctrines of both the Catholic and Lutheran Churches.

Major Lutheran branches or synods disagree on some matters of belief and practice. But they agree that there is one baptism which incorporates us into the body of Christ.

If a child or adult has already been properly baptized in any other Christian church, Lutheran pastors, if they act in accord with the beliefs of their church, would consider it wrong to "rebaptize" that individual, regardless of the family pressures you speak of.

Catholic belief and discipline are the same. Those who are baptized in a non-Catholic Christian church are not even to be baptized conditionally unless a serious reason exists for doubting the validity of that non-Catholic baptism. (See Canon 869, in addition to other Catholic documents.)

For many years Catholic policy has been to assume that Lutheran baptisms, along with at least Presbyterian, Baptist,

Methodist, Congregationalist and Disciples of Christ, are valid baptisms if, for example, the individual should become a convert to the Catholic faith.

As for your last question, I'm not sure what your grandson's religion is. His parents seem extremely uncertain of their own.

Perhaps your son and his wife feel themselves under untair family pressures, or they just don't know much about their own religions and the meaning of baptism, or most probably a combination of both.

Clearly, in spite of the urging couples receive when they enter a Catholic interfaith marriage, this couple left unsolved a lot of weighty religious questions.

Unfortunately, this kind of dodging uncomfortable subjects is not uncommon for engaged couples.

The parents had to be aware that this kind of crisis would arise if they had children. It will only increase in the next several years.

What religion classes, if any, will the child attend?

In what worship will he participate?

What sacraments will he receive?

Even what prayers will he say?

The parents can't keep playing both sides indefinitely. How they answer these questions will of course depend most of all on their own faith.

Do either of them really have a faith or church they believe in, to which they feel a genuine commitment of their minds and hearts?

It is no big news that many people, young or older, do

not have such a commitment, regardless of the church they were "raised" in.

Obviously, at this point no one can push them into anything. But they do need to examine seriously where they are with God, with their faith, and with their spiritual loyalties.

I'm sure some readers will protest. Their son is Catholic and they must raise their child Catholic. The solution is that simple.

Unfortunately it is not that simple. Their decision now must be made in the context of their marriage and with due respect for both their consciences.

As I said before, in basic fairness and honesty with each other, this decision should have been resolved before their marriage. But it wasn't.

(This, incidentally, was in spite of signed statements before their marriage that they were aware of the real possibility of differences in their beliefs on this very subject.)

It is crucial for themselves and for their children that they even now pursue some deep conversations to resolve these questions.

It is sad to have to say so, but these resolutions will probably not be made at this point without much hurt and disappointment to a number of people, very possibly beginning with themselves.

I hope that you and the rest of the family are praying for them.

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

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FAMILY TALK

Arrange meal schedule to fit needs of family

by Dr. James and Mary Kenny

Dear Dr. Kenny: My kids start acting berserk the moment I come in the door from work. I'm tired from an eight-hour shift, and I still have to get dinner ready for Dad, who will be home shortly.

In these few moments when I most need them to settle down, they literally go crazy, jumping, hollering, fighting, demanding. They have a fit if they don't get their way. One is 5 and the other is 8.

I've explained to them how important it is for Mommy to have a few minutes to relax and then to get dinner started. They don't even try to understand. I've punished them, sent them to their room. Every night is a bad scene. Please help us working mothers with some ideas. (Iowa)

Answer: Thanks for sharing a common nightly disaster. Both parents work. They come home hassled and tired. The children need attention and reassurance precisely at a time when the parents are least able to provide it.

They misbehave in order to get the attention of their parents, who are then forced to provide it, but the wrong kind (punishment) for the wrong situation (misbehavior).

How can you right the wrong? What's wrong is not your children. They miss you and are behaving normally.

What's wrong is not you. You have been working hard to provide food and shelter for your family.

What's wrong is the situation! You have to change the situation. Here are some suggestions. Plan ahead.

►Have a desired activity ready to begin the moment you arrive home. Perhaps this is the only time they can play Nintendo. Or play with large appliance cartoons. Perhaps they can help you start the dinner by preparing an appetizer or the salad.

►Provide an immediate snack. Their misbehavior may be motivated by hunger as well as a need for attention. Cereal, Peanuts and raisins. Crackers and cheese. Fresh fruit. Mommy's arrival home is the signal for a treat.

►Take your own timeout first. Stay 10 extra minutes at work to chat and relax. Listen to a favorite tape in the car on the way home. Stop off for a cup of tea or coffee. Give yourself a few moments to reconstitute before switching roles from employee to mother.

►Finally, and simplest of all, prepare a casserole the night before that only needs to be heated in the oven or microwave. If you don't have the evening meal at least partially prepared in advance, delay the start of dinner for 15 minutes and give the children the personal attention they are asking for.

They miss you. They want to be sure you love them. Do something fun together. Ask about their day, and tell them about yours. Look over their school papers. Do an easy aerobic workout together. Then, after 15 minutes of planned time together, start preparing dinner.

Your children want and need attention. They will get it one way or another. The wise mother will structure her homecoming to make sure they get the right kind of attention for the right reason.

(Address questions on family living or child care to the Kennys, 219 W. Harrison St., Bensenville, IN 47076.)

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The Active List

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

June 21-22

St. Bernadette Circle 712, Daughters of Isabella will hold its Annual Garage Sale from 9 a.m.-5 p.m. Fri. and from 9 a.m.-12 noon Sat. in St. Charles Borromeo School cafeteria, 2222 E. Third St. Leave sale item donations June 8-20.

☆☆☆

St. Michael Parish, 3354 W. 30th St. will hold Festival '91 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., Marlin 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 5-10 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. Bands, 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

Natural Family Planning classes begin at 1:30 p.m. at St. Joseph, Parish, Corydon. Call 812-732-4768 to register.

☆☆☆

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 quilts.

☆☆☆

Catholic Alumni Club (CAC) will visit the zoo. Meet at Ramada Inn, 501 W. Washington St. at 2 p.m. Call Dan 317-842-0655 for details.

☆☆☆

A Directed Retreat begins at Fatima Retreat House, 5353 E. 56th St., continuing through June 26. Call 317-545-7681.

☆☆☆

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.

☆☆☆

No "Marian Devotions" today at Sacred Heart Parish.

☆☆☆

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.

☆☆☆

Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center, 1400 N. Meridian St. New members welcome. For details call 317-872-6047.

June 24

Separated, Divorced and Re-married Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for a "South of the Border" pitch-in. Bring favorite Mexican dish to share.

☆☆☆

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

☆☆☆

A "Getting to Know You" pitch-in picnic for senior citizens will be held at 11 a.m. at St. Michael School yard, 30th St. at Tibbs Ave. Bring covered dish only.

June 24-29

A personality human development workshop on "Who Am I?" will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

June 25

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

☆☆☆

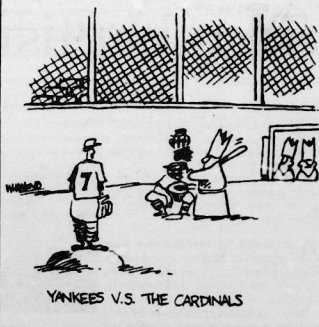
Catholic Alumni Club (CAC) will hold a Gourmet Evening at 7 p.m. at J. White's Restaurant, 305 N. Alabama St. Call Anna Marie 317-784-3313 by June 23 for reservations.

☆☆☆

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.

☆☆☆

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The Medjugorje Network will celebrate the 10th anniversary of the reported apparitions of the Blessed Virgin at Medjugorje at 6:45 p.m. in Holy Trinity Church, 2618 W. St. Clair St. Music, rosary, Mass.

June 28

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 28-29

St. Mark Parish, corner U.S. 31 South and Edgewood Ave. will present its Annual Fun-Fest from 5 p.m.-midnight Fri. and

from 4 p.m.-midnight Sat. \$10,000 raffle.

☆☆☆

A Worldfest '91 will be presented at St. Monica Parish, 6131 N. Michigan Rd. International food, arts, entertainment, games, rides.

June 28-30

A Marriage Encounter Weekend will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-897-2052 for information.

June 29

Catholic Alumni Club (CAC) and Catholic Adults Reaching Out (CARO) will attend Symphony on the Prairie. Bring picnic

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St. Andrew School Class of 1966 will hold a 25-Year Reunion at 7 p.m. at the school.

☆☆

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.

☆☆

St. Joseph Parish, St. Leon will begin its Sesquicentennial celebration at 12 noon EDT. Parade, food, games. Outdoor Mass celebrated by Archbishop Edward T. O'Meara 5:30 p.m.

☆☆

St. Catherine of Siena Parish, 2245 Shelby Ave. will hold a Flea Market/Bake Sale from 9 a.m.-2 p.m. Booth rental \$15. Call 317-786-6675.

☆☆

Chataud High School Class of 1981 will hold a Reunion. Call Kerri Keating 317-251-9609 for details.

Holy Cross Parish, 125 N. Oriental St. will hold an Ice Cream Social following 5:30 p.m. Mass.

June 29-30

St. Michael Parish, Brookville will hold June Fest '91 from 4-10 p.m. Sat. and from 10 a.m.-9 p.m. Sun. Pork chops, chicken, crafts.

June 30

The choir of Holy Angels Parish, Dr. Martin Luther King Jr. and W. 28th Sts. will present a Concert of African-American

Gospel songs at 4 p.m. Free-will offering.

☆☆

The 'How to Pray, Study and Obey the Bible' series continues at 9 a.m. at St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆

St. Augustine Parish, Jeffersonville will hold its Summer Festival from 12 noon-6 p.m. Chicken dinners.

☆☆

Catholic Alumni Club (CAC) will hold an Outdoor Picnic and Volleyball at 12 noon in Garfield Park. Bring picnic lunch. Call Dan 317-842-0855 for more details.

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, Brownburg, 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, 5:30 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, 3-9 p.m.

Mother Teresa goes to Iraq to see how she can help poor

BAGHDAD, Iraq (CNS)—Mother Teresa, who has devoted her life to helping the world's poor, began a visit to Iraq to see how she can help deprived families.

Mother Teresa, awarded the Nobel Peace Prize for her work in the slums of Calcutta and elsewhere, flew to a military airfield outside Baghdad with a priest and two other nuns June 11.

"The purpose of the visit is to expand her work and reach out to the needy in society, the poorest of the poor as she calls them," Father Kevin Doherty told Reuters, the British news agency.

Father Doherty, an Irish missionary who has worked with Mother Teresa often since a 1973 famine in Ethiopia, said the nun was the guest of the Iraqi government and would be working with the health ministry.

"She will be here for several days, perhaps a week," he said.

The priest said Mother Teresa, who has a policy of not giving interviews on such visits, had been planning a trip to Iraq since early in the Persian Gulf crisis.

"She has been thinking about this since the crisis became serious when over a million refugees passed through Jordan."

He said Mother Teresa had first asked him to help her in

October, five months before the United States and its Gulf War allies ejected Iraq from Kuwait by force.

Relief agencies say that the number of children contracting severe diarrhea, malnutrition or other wasting diseases is on the increase as Iraq continues to grapple with the chaotic aftermath of the war.

Douglas Broderick of Catholic Relief Services said children's hospital wards outside the capital were becoming overcrowded. "You just have to walk in and you see it straight away," he said.

Aid workers say that with warmer weather there is greater pressure on sanitation networks damaged in the war and by lack of maintenance.

Power stations have largely recovered from allied bombing raids but electricity supplies, essential for pumping water and sewage, are erratic in some areas.

Iraq reported 64 new cholera cases in various parts of the country, including Baghdad. The Baghdad Observer newspaper said the total reported so far is 172.

Mother Teresa had been booked into Baghdad's exclusive Rasheed hotel, where most foreign guests stay. But she opted instead for the simplicity and seclusion of a convent run by the Chaldean nuns of the Immaculate Conception order on the capital's northern fringe.

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Youth News/Views

Workcamp in Indy lets teens serve community

Fifty archdiocesan teen-agers put their faith into action during five days of intense community service work last week at 10 inner-city parishes in Indianapolis.

Their volunteer service was part of the second annual Workcamp in Indy project June 9-14 which was jointly sponsored by the Catholic Youth Organization and the Urban Parish Cooperative. The week of service was designed to teach teens the dynamics of outreach ministry to the poor.

Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, said Workcamp in Indy attempted to instruct teen-agers in ways to help minister to the emotional and physical needs of center-city people.

By helping needy people, Sister Joan said, participants grow in faith in their mission of Christian service and love.

Teens volunteered at St. Ann, St. Bernardette, St. Rita, St. Bridget, Sacred Heart, Holy Cross, St. Philip Neri, Holy Trinity, St. Andrew, and St. Catherine Parishes.

Workcamp projects ranged from assisting elderly people with minor home repairs or yard work to cleaning and painting parish buildings to serving the poor at soup kitchens.

"Fifty teen-agers' lives were changed positively," Sister Joan said. "They developed a heightened awareness of God's people and the love and sensitivity they should have in all their relationships, beginning at home and reaching out to the greater church. I feel humbled at the openness and generosity of these young people."

Some of the Workcamp participants submitted essays after their week of Christian service. Their remarks include the following personal stories:

On June 9, 50 teen-agers and 19 adults met at St. Andrew Parish in Indianapolis for CYO/UPC Workcamp in Indy '91. Each person had their own reason for coming to Workcamp, but we all had the same goal... to help people.

To understand what Workcamp is, you must first know about the two organizations that sponsor it.

The Catholic Youth Organization encourages total development of youth. The Urban Parish Cooperative is a group of Roman Catholic churches serving the center-city mission church.

With the help of these two groups, teens from the Archdiocese of Indianapolis join together with youth ministers and adult coordinators to help urban parishes that need assistance.

After arriving, the teens are divided into small groups consisting of five to seven people, which includes the group leader.

Parishes, schools, food pantries and needy parishioners benefited from service jobs that included painting, mowing, cleaning, and serving.

Participants also went to awareness sites each day and heard speakers discuss the needs of poor people. This gave the teen-agers an understanding of the many problems that poor people face every day, whether it be the need for love, food, shelter, or clothing.

Workcamp is truly a place of growing, both spiritually and educationally. This experience really opened the eyes of many teens and adults, and it also helped them form new friendships that may even last a lifetime.

Julia Ralston
St. Bartholomew Parish, Columbus
Served at St. Ann Parish

Dusting, painting, weeding and mopping were just a few highlights of the CYO/UPC Workcamp in Indy, but are these the true sense of Workcamp '91?

I think not.

In the time of five days, participants were gathered in what can only be described as fellowship. Groups of teens led by an adult leader went to center-city parishes where they learned more about themselves and the people around them by helping others.

As a new member of the Catholic Youth Organization, this was truly an exhilarating feeling which I have never experienced.

And as a youth who just moved from Hong Kong—where the rich care more for making themselves richer rather than helping the poor and homeless—I found that helping others was something I enjoyed.

I loved this work, for I was helping others less fortunate than myself.

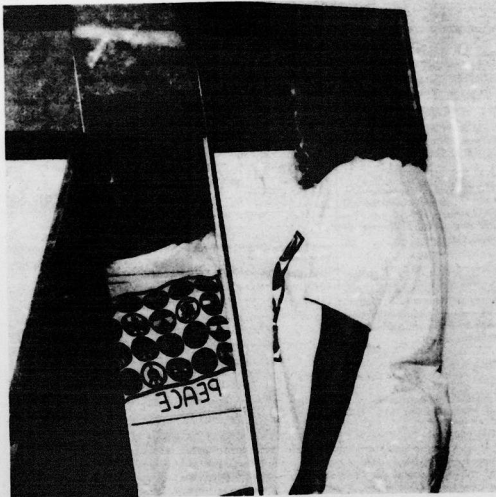
Jonathan Lee
St. Luke Parish, Indianapolis
Served at St. Philip Neri Parish

Living with anyone for a week is hard. And living with 49 other teen-agers is nearly impossible. But we did it, and we did it for a good cause.

We slept on the floor of a gym (not air-conditioned), showered in "community" showers—as we called them—and ate donated, day-old food which was sometimes more than a day old.

But of all the high school-age students who attended, I can honestly say I don't think anyone had a bad time.

Yes, we complained. But we also tried to keep in mind what our main goal was, and as we thought about it we realized it was not our own happiness.



REFLECTING—St. Luke parishioner Megan Hofheinz of Indianapolis reflects on her Workcamp in Indy experiences before a prayer service at St. Andrew Church last week. She assisted with service projects at Holy Trinity Parish. (CYO photo)

Our purpose was to help people who otherwise would not have such help, and to begin to comprehend the hunger that lives in this world.

By hunger, though, we do not necessarily mean physical hunger, but possibly emotional or mental hunger.

Now that the week that we thought would never end is over, there is already talk of next year's Workcamp '92 and how great it will be.

Angela Clare
St. Monica Parish, Indianapolis
Served at St. Philip Neri Parish

Workcamp in Indy is the most amazing experience.

It's so much more than just work and prayer.

Workcamp is about people and learning how to help in order to make a difference in the lives of others.

You see lifestyles that are entirely different from your own.

Working with people who are truly in need and who face the most difficult problems in this world—homelessness, hunger, and thirst—makes your own problems seem so small.

You learn so much love and compassion, and you learn to help and make other people's lives better.

Workcamp has made me realize one thing: If I touch just one person's life, even just for one day, and make it better then my life will be a success.

Ruth Hurley
St. Monica Parish, Indianapolis
Served at St. Philip Neri Parish

Workcamp in Indy is truly an exper-

ience. No one can feel the love and compassion felt throughout all the teens.

Workcamp is not only work, but a time of prayer and peace. You can actually see and feel God in the daily work and prayer.

I have found God in my life. I can now sit and pray and feel like someone is there for me at all times.

It may sound as if Workcamp is all prayer. But Workcamp is work.

It's not only work using tools, hands and strength, but it is also work of the heart, mind and soul.

During one week, you can touch so many lives in the smallest ways through weeding a garden, edging a sidewalk, or just saying "hi" to a person in need of a friend.

Workcamp has touched my life in many ways. I will never be the same.

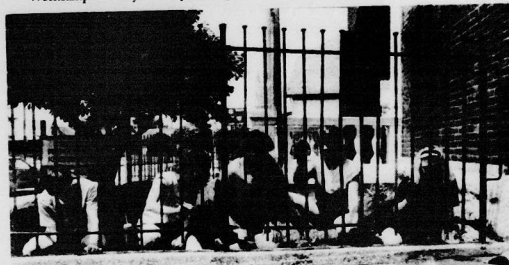
I now know that everyone is special, whether they are black, white, red, purple, rich, poor, or middle class.

Martin Luther King had a dream. We have the responsibility.

Believe, pray and work for a better world.

Megan Hofheinz
St. Luke Parish, Indianapolis
Served at Holy Trinity Parish

(CYO/UPC Workcamp in Indy '91 support staff members were Dede Stomoff, Benedictine Sister Joan Marie Massura, Dianne Orr, Daughters of Charity Sister Margaret Marie Clifford, Father Jeff Goldacker, Karen Oddi, Anita Sizemore, Carolynne Vigil, Colleen McGraw, Nita Mauer, Bill Pfeiffer, Kelly O'Brien, Lisa Tesque, John Herbertz, Joe Moriarty, Bill Marks, Cathy Jansen, Val Sperka and Jo Cavanaugh.)



SCRUBBING—St. Monica parishioner Jill Harris of Indianapolis scrubs the floor of a basement room in the gymnasium at Holy Cross Parish as part of her Workcamp in Indy service project last week. After it is cleaned and painted, parish youth group members will use the room for a meeting space. (Photo by Mary Ann Wyand)

PAINTING—Workcamp in Indy participants Nick Weber and Nita Mauer of St. Monica Parish (from left) help Lisa Geabhart from St. Joan of Arc Parish, Robin Stewart of St. Mary Parish in Greensburg, and Laura Gebhart of St. Ann Parish in New Castle paint a fence at St. Bridget Church on June 13. (Photo by Mary Ann Wyand)

Presbyterians, Baptists, Jews, Episcopalians all make the news

by Patricia Zapor
Catholic News Service

WASHINGTON—Religion was a hot topic in the news in June, and the recent flurry of media attention may be an indication of the place of religion in American life.

The unusual assortment of developments found Catholics disagreeing with their near-cousins in the Episcopal Church over some issues while finding a critical ally on another matter in the Southern Baptist Convention.

Meanwhile, a prominent rabbi was volunteering his enthusiasm for some of those on the list of new cardinals created by Pope John Paul II. And the generally business-like U.S. News and World Report devoted five pages to the theological and practical attitudes of various churches toward sex.

Churches, their doctrines and relations with each other were in the news for a wide gamut of reasons:

► On June 11, the Presbyterian Church (U.S.A.) considered and overwhelmingly rejected a document that would have liberalized the church's official position on homosexuality, premarital sex and bisexuality.

► The Episcopal Diocese of Washington, D.C., on June 5 ordained an openly lesbian woman as a priest, in opposition to a 1979 church resolution saying such ordinations were inappropriate.

► Rabbi A. James Rudin, director of interreligious affairs for the American Jewish Committee, applauded the elevation of several Catholic archbishops he knows to the College of Cardinals. The inclusion of Cardinals-designate Roger M. Mahony, Anthony J. Bevilacqua and Pio Laghi bodes well for Catholic-Jewish relations, he said.

► Southern Baptists at their annual gathering in Atlanta voted to endorse legislation that would overturn a Supreme

Court ruling on religious freedom, but only if the law did not advance abortion rights. The position echoes one of the principal disagreements of the U.S. Catholic Conference with the legislation, which has the support of a broad coalition of churches and civil rights groups.

With topics so diverse making news, about the only all-encompassing conclusion to be drawn may be that "religion is alive and well and kicking" in the United States, said Eugene Fisher, director of Catholic-Jewish relations for the National Conference of Catholic Bishops Secretariat for Ecumenical and Interreligious Affairs.

Most Americans are members of a religious community and "that's where you battle out questions of values" such as those faced by the Presbyterian and Episcopal churches over accepted sexual practices. Fisher attended the Presbyterians' conference in Baltimore and said Catholics could learn from watching "how our Christian brothers and sisters debate" matters that affect all denominations.

"The issues that are being raised are not issues from which the Catholic Church is immune," Fisher said. Discussions about sexual morality in particular involve a whole range of theological issues. And, as the Presbyterians learned, "there's a difference between saying we're not going to persecute you and saying that all things are equally normative" or warrant equal status in the eyes of the church.

Meanwhile, the ordination of a woman involved in a long-term lesbian relationship is worthy of less attention in terms of ecumenical questions than the fact that the Episcopal Church ordains women at all, Fisher noted.

The Religious Freedom Restoration Act is an example of how the ecumenical approach to issues, like politics, "can make strange bedfellows," said Fisher. The two churches are the first to insist that religious freedom legislation be written to prevent the interpretation that abortion might be a protected religious right.

The recent flurry of media attention to religion is also "an acknowledgement that there is politics in religion," according to Clyde Wilcox, an associate professor of government at Georgetown University, where he specializes in public opinion and media.

Gradually the press is paying more attention to the importance of religion to Americans, Wilcox said, although he pointed out that stories about the Presbyterian document on sexual practices quickly disappeared from the news when it became apparent that the report would be just the beginning of a lengthy dialogue on the subject.

Fisher believes part of the reason for the recent attention to religion is that religious communities have become more important to each other in the last 25 years. "There's a feeling that the world needs all the religion it can get," he said.

Cardinal pays off when Bulls beat Lakers

by Catholic News Service

CHICAGO—Chicago's homeless were among the winners when the Chicago Bulls beat the Los Angeles Lakers for the National Basketball Association championship.

When the Bulls and Lakers reached the finals, Cardinal-designate Roger M. Mahony of Los Angeles challenged Cardinal Joseph L. Bernardin of Chicago to a small wager, with homeless people of the winning city as the beneficiaries.

The Los Angeles prelate offered to send the Chicago Archdiocese 50 bags of fresh California fruit for distribution to the homeless if the Bulls should win the series "through some incredible stroke of luck."

When Cardinal Bernardin received Cardinal-designate Mahony's letter June 4, he took up the challenge, although the Bulls in the meantime had lost the first game in the best-of-seven series.

Should the Lakers win, he said, he would send 50 pounds of Chicago hot dogs to the Los Angeles Archdiocese for distribution to its centers for the homeless.

After the Bulls swept the next four games, Cardinal-designate Mahony sent a fax message conceding defeat and promising that the bags of fruit—whatever "is ripe and ready for harvest"—would reach the Chicago Pastoral Center in a few days.

But he couldn't resist saucing in a short rib at the cowntown prelate's meaty counterwager. "With our far superior 'Dodger Dogs' here in Los Angeles," he beamed, "it would have been an act of humility to receive the lesser Chicago hot dogs."

Cardinal Bernardin wrote back that homeless shelters run by Catholic Charities would enjoy the fruits of the Bulls' victory.

Although Lakers fans would find the Chicago win "incomprehensible," as he spelled it, he said Bulls fans knew it was the result of "sheer power and finesse—it was no magic." The Lakers were led by their star guard, Magic Johnson.

The day before the final game the Chicago priests' senate, noting that cardinals wear red—the color of the Bulls uniforms—presented Cardinal Bernardin with a red T-shirt carrying the Bulls logo and the message, "Real Men Wear Red."



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 ADRIAN DUNSON — Eckerd Scholar Award, Stillman College, Rose-Hulman Minority Scholarship, Academic Scholarship, Alabama Agricultural and Mechanical University
 BRITA HAMPTON — Presidential Grant, Mercyhurst College, Institutional Award, St. Francis College, Pennsylvania
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R. MARK LINDEN — Alumni Scholar, Butler University
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 BRIAN TRAUB — National Merit Finalist; Hoosier Scholar, Notre Dame Scholar, University of Notre Dame; Honor Scholarship, Notre Dame Club of Indianapolis; United States Air Force ROTC Scholarship; Dean's Engineering Scholar, Purdue University; Robert C. Byrd Honors Scholarship, Indiana Department of Education; Instrument Society of America Scholarship District and Midwest Recipient; B.A. Purcell Memorial Scholarship, Emerson Electric Co; Indiana Academic All-Star

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BOOK REVIEW

Fr. Belitz's 'Success: Full Living'

SUCCESS: FULL LIVING, by Justin Belitz, O.F.M., Knowledge Systems, Inc., 7777 W. Morris St., Indianapolis, IN 46231. 128 pp., \$14.95.

Reviewed by John F. Fink

For more than 20 years, Franciscan Father Justin Belitz, founder and director of The Hermitage in Indianapolis, has been conducting a seminar called "Success: Full Living." In the process, he has earned an international reputation as an inspirational and motivational teacher.

Father Justin has now put his seminar into book form.

In his book, Father Justin says that most people misunderstand the meaning of "life," erroneously believing that it is a process of putting all the pieces together so that eventually they can arrive at a place where they have achieved success. Not so, he says. "Life is not a place of arrival; it is a manner of traveling." Success, therefore, is a matter of being in control of the journey, and enjoying it, he says.

In seven short chapters, Father Justin tells how to set goals and how to achieve them through imaging and affirmations. He stresses the importance of proper attitudes toward self,

others and life situations. He talks about enthusiasm, creativity and conscience.

While reading the book, I couldn't help thinking of "The Power of Positive Thinking," the all-time best-seller by the Rev. Norman Vincent Peale. There are many similarities. At one point in the first chapter, Father Justin writes, "It is your attitude that determines your experience of life," and at another point he states, "The principle is simple: choose positive thoughts and you will have a positive life experience."

There are technical parts of the book though, particularly in his explanations of how the brain works and the difference between the brain and the mind.

In the matter of setting goals, Father Justin says that God wants for each of us that which will bring us the highest fulfillment. Therefore, he says, if one determines what is God's will and makes that his or her own personal goal, he or she can expect to have the fullness he or she is destined to have.

Perhaps a one-paragraph summary of the book appears on page 41: "The question then is, how can I go about changing my life? The answer is simple. Create images with the mind that will reflect the way you want to be in the future. Those images will get impressed on the brain and, if they are repeated over and over again, they will become part of the subconscious mind. Once that happens your behavior will change." The rest of the book gives details about how to do that.

At the end of each chapter is a list of suggested activities for what is discussed in that chapter.

(John Fink is the editor of *The Criterion* and is a member of St. Luke Parish.)

†Rest in Peace

(The *Criterion* welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10

a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed else-

where in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† **ALERDING, Bernard Anthony**, 76, St. Mark, Indianapolis, May 31. Husband of Ellen E. (Enrich); father of Donald A., Janice Selzer and Nancy Sullivan; brother of Gertrude Smith and Margaret Wenzel; grandfather of 11; great-grandfather of one.

† **BADGER, Ernest**, 85, St. Paul, Tell City, June 7. Husband of Cornelia (Sweet); father of Joy Brackett; brother of Russell.

† **BEDEL, Julie Ann**, 11, St. Mary, Greensburg, June 11. Daughter of James L. and Donna (Schwinger); sister of Matthew, Mark and Thomas; grandfather of Loretta, and Wilbur and Marissa Schwinger.

† **DAVIS, Benedictine Sister Mary Jean**, 66, Convent Immaculate Conception, Ferdinand, June 12. Sister of Gary, Claverian Father Thomas, Josephine Blades, Benedictine Sister Wilma, and Anne Russell.

† **DEMARS, Bertha D.**, 91, St. Mary, New Albany, June 4. Sister of Millie Dethy, Elnora Yochem and Mary Thomas.

† **DRENNON, Alberta**, 85, St. Vincent de Paul, Bedford, June 8. Mother of Robert, Albert, and Betty Breidenbach; sister of Opal Smith and Beatrice Leetz; grandmother of nine; great-grandmother of five.

† **GATES, Clifford**, 41, Holy Name, Beech Grove, June 2. Father of Jeff, Jennifer, Samantha and Shannon; son of Mary (Bardy); brother of Danny, David, Ray, Raymond, and Sharon Leaman; grandfather of one.

† **GRAY, Ruth M.**, 75, Holy Spirit, Indianapolis, June 8. Sister of Harry T., Victor J., George R. and Jerry Dearing; Patricia Auman and Sister Geraldine Power.

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

† **HENNESSY, Richard J.**, 75, Christ the King, Indianapolis, June 8. Husband of Rita (Conner); father of Richard, Kathleen Hanson, Thomas, Ann Picard, Peggy, Barbara Reese, Jean Kline, J. Nicholas, and M. Lisa Jourdain; brother of Francis; grandfather of 17.

† **LASHER, Ruth Louise**, 71, St. Paul, Tell City, May 31. Mother of Sara Conner, Roxanne Simpson, Thomas and James; sister of James Hollander; grandmother of 10; great-grandmother of nine.

† **MEEHAN, Robert E.**, 70, St. Gabriel, Connersville, June 8. Husband of Aline (Golembewski); father of Martin, Thomas, Robert, Michael, Maureen Northacker, Kathleen, Ellen Mitro and Shannon; brother of Mary Von Wahlde; grandfather of 11; uncle of several, including foster sons David and Kenneth Tomaro.

† **MICELI, Salvatore R.**, 88, St. Barnabas, Indianapolis, June 10. Father of Josephine Lombardo; brother of Anna, Catherine, Constance, and Agnes Ray; grandfather of two; great-grandfather of four.

† **RISCH, John M.**, 97, Our Lady of Lourdes, Indianapolis, June 6. Father of Dr. John R., and

Elizabeth Dollens; brother of Carl and William; grandfather of nine; great-grandfather of 15.

† **VANBOY, Richard C.**, 83, St. Joan of Arc, Indianapolis, June 10. Husband of Bernice (Wilson); father of Richard J., John M., Robert, Gregory, Margaret Murphy, Charlotte Albatt, Madonna Centry and Frances Cannon; half-brother of Betty Parish; grandfather of 24.

Franciscan Sister Marian Ballman dies on June 12

OLDENBURG—Franciscan Sister Marian Ballman died here June 12 at the motherhouse of the Sisters of St. Francis. She was 73. A Memorial Mass was celebrated for her on June 15 in the motherhouse chapel.

Sister Marian entered the Oldenburg Franciscan Community in 1953 and made final vows in 1959. She served as an elementary teacher and principal in Ohio, Indiana, and Illinois, retiring to the motherhouse in 1965.

Sister Marian is survived by one brother, Joseph C. Cramer, and one sister, Clara Rita, of Oregon.

Sr. Marie Angela Bannon dies at Woods at age 95

ST. MARY OF THE WOODS—Providence Sister Marie Angela Bannon died here on June 5 at the age of 95. The Mass of Christian Burial was celebrated for her on June 7 in the Church of the Immaculate Conception.

The former Jane Ann Bannon was born in County Cavan, Ireland. She entered the Congregation of the Sisters of Providence in 1924 and professed final vows in 1925.

Sister Marie Angela taught in schools in Illinois, Indiana and Washington, D.C. In the Archdiocese of Indianapolis her assignments were at Holy Cross and St. Philip Neri schools in Indianapolis.

One sister, Providence Sister Francis Eileen of St. Mary of the Woods, survives Sister Marie Angela. She also leaves a nephew, Michael, of Dublin, Ireland.

OSF Sister Ann Reg. Steigerwald dies at age 88

OLDENBURG—A Memorial Mass was celebrated on June 17 for Franciscan Sister Ann Regina Steigerwald who died here June 15 at the motherhouse. She would have been age 88 in July.

Sister Ann Regina was a native of Aurora. She entered the Oldenburg Franciscan Community in 1930 and made final vows in 1936. She taught in Ohio, Indiana, Missouri and Kentucky schools and retired to the motherhouse in 1983.

Two brothers survive Sister Ann Regina: Leo of Cincinnati, Ohio, and Harry W. of Aurora, Illinois. Sister is also survived by nephews and nieces in Indiana, Ohio and Florida.



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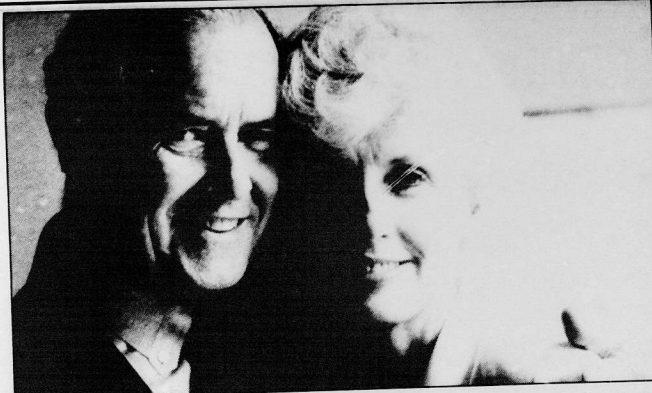
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Sister describes Vatican meeting on pastoral

(continued from page 1)

Sister Mariella said, that "what the United States does affects the rest of the world."

As an example of input from other parts of the globe, she cited comments by Archbishop Jaime Pedro Gonçalves de Beira, Mozambique, who said Mozambican women were not concerned about church leadership questions because their involvement in small church-based communities allowed them great input in church decision-making.

Bishops from England, Canada and Germany said Catholic women's concerns in their countries were similar to those voiced in the U.S. bishops' proposed pastoral, she said.

She reported that Auxiliary Bishop Jose Carlos de Lima Vas of Rio de Janeiro pointed out that Brazilian women have similar concerns, but that extreme poverty in their country compounds the problems women face.

Sister Mariella said most consultation participants felt that more concerns were raised in the United States because "women in the United States are in a stronger position than in many other countries."

She said one bishop from another country said that in

most nations of the world these concerns "either exist now or will exist."

Challenges facing women in different parts of the world vary enormously, she noted. "In many countries of Africa, women are fighting being sold into slavery," she said.

Sister Mariella said she felt it was important she and Muto were present for the consultation "even though we were not able to participate in the actual discussion around the table."

The two did talk to various bishops during breaks, she said.

Sister Mariella said initially some of the U.S. bishops had proposed that the consultation include women from different parts of the world. "From the beginning, that was not acceptable. The pope wanted (the pastoral) discussed among bishops in their role as pastoral leaders," she said.

Sister Mariella said the consultation took place at the Vatican "in a large room with a high ceiling. There was a large table on either side of the room. At the head of the

room across the expanse were three seats" filled by Vatican Secretary of State Cardinal-designate Angelo Sodano; Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith; and Cardinal Bernardin Gantin, prefect of the Vatican Congregation for Bishops.

The two women-observers and three priest-staffers from the Congregation for the Doctrine of the Faith were seated at two separate tables on the side. Simultaneous translators sat in two booths in back of the room.

During the meeting, Sister Mariella said, the U.S. bishops "were very honest about why they did what they did" in the proposed pastoral letter and "what issues need to be addressed in the United States."

Sister Mariella said discussion at the consultation never became heated.

She said participants recognized women's concerns "were a timely issue that needed to be discussed."

Women's concerns won't go away anytime soon, Sister Mariella said. The truth is, she added, "no pastoral letter's going to resolve anything."

Dr. John Willke plans new abortion education institute

CINCINNATI (CNS)—A new national group to "serve the educational needs of the pro-life movement" will be formed by the physician who recently stepped down as head of the National Right to Life Committee.

Dr. John C. Willke, who ended a 10-year stint as director of the National Right to Life Committee in June, said the new group will target what he estimates are the 50 percent of Americans who are undecided or unsure of their stance on abortion.

In a June 13 press conference in Cincinnati, where the Life Issues Institute will be based, Willke said the large undecided group will have the greatest effect on abortion legislation.

"It is the middle group of Americans which will ultimately determine the fate of the unborn and which must be educated on the abortion issue," he said. The goal of the Life Issues Institute will be to develop an education strategy to "bring the undecided or confused to a firm and committed pro-life position on abortion and give the pro-life movement a clear majority to effect the necessary social change."

Willke, a retired physician, said he believes those in the "mushy middle" of the debate will be swayed to oppose abortion once they are presented with scientific facts about fetal development and the consequences of abortion.

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The Index of Forbidden Books: gathering dust for 25 years

by John Thavis
Catholic News Service

VATICAN CITY—For Vatican officials alert to anniversaries and nostalgic for the old rules, June would have been a good time to go to the library shelf and dust off a pastoral relic: the Index of Forbidden Books.

It was June 14, 1966, that the Congregation for the Doctrine of the Faith announced that the Index was being retired from active service. The list of banned books no longer had the force of church law, and penalties were removed against Catholics who read them.

It was a landmark decision in the wake of the Second Vatican Council, reflecting the church's more open attitude toward communication and greater confidence in the judgment of individual Catholics. But the principle that stood behind the Index is still very much alive at the Vatican. A number of books today—indeed, more than ever, according to some officials—are considered an "occasion of sin" and should be avoided by the faithful.

"The penalties have been lifted, but not the moral responsibility of Christians to refrain from reading books that would be harmful to their faith," said one Vatican official.

To "read or not to read" is a decision now left to the individual conscience. Yet from time to time a wistful suggestion is floated at the Vatican's doctrinal congregation: wouldn't a new index simplify life for the Catholic reader?

The idea would be for the church to publish a list of books deemed dangerous—saying, in effect, "Let the reader beware," without necessarily attaching penalties. It's been suggested mainly because of the explosion in theological literature of varying quality, the official said.

So far, the Vatican has not acted on the idea—perhaps because the congregation staff realizes the difficulty of keeping up with religion-related publications worldwide.

While the Index was repealed in 1966, that doesn't mean the books it included are considered suitable reading material for Catholics today. Indeed, the presumption is that their contents were rightly judged to be "inimical to the faith." Church officials acknowledge, however, that the education and sophistication of today's Catholic readers make the danger remote in many cases.

A few of the nearly 5,000 books indexed in the 1948 edition were carryovers from the 16th century, when Pope Paul IV—an enthusiast of the Inquisition—first commissioned a complete catalogue of forbidden books. The list grew quickly during later centuries, and reflects the church's sensitivity to schools of philosophy, the Reformation and changing moral attitudes in literature.

From the titles, one can also see that church authorities were quick to pounce on the bitterly satirical tracts directed against Rome and "papism."

"A Letter From Rome Shewing an Exact Conformity Between Popery and Paganism," a 1755 work by Conyers Middleton, belongs to this category, as does a 1668 essay titled "Roman Prostitution, or, The General Conclave of the Whores of the Court to Elect a New Pontiff."

Next to this, John Stuart Mill's "Principles of Political Economy" must have seemed tame—yet there it is, still on the 1948 Index. Joining him were the father of modern philosophy, Rene Descartes; the empiricist John Locke ("An Essay on Human Understanding"); and Francois Voltaire, a philosopher educated by Jesuits who later took up his pen to criticize the church.

The Index was loaded with French-language writers from the 19th century: the romantics Honoré Balzac and George Sand (for all their love stories), Victor Hugo, the realist Emile Zola and Nobel Prize-winning symbolist Maurice Maeterlinck.

Daniel Defoe's "A Political History of the Devil," a half-comic, half-serious attempt to track Satan's operations, was listed on the Index in the late 1600s, and there it stayed. So did humorist Laurence Sterne's "A Sentimental Journey Through France and Italy," probably because it took a wry approach to monkish spirituality.

Most of the titles were not great literature, however. They were minor and largely forgotten works on the Bible (including several versions of the New Testament), religious instruction (dozens of catechisms and prayer manuals are listed) and various church topics ("Usury Explained" and "The Fallibility of Popes" are two self-explanatory examples from the 17th century.)

Earlier this century, Cardinal Raffaele Merry del Val said that in publishing the Index, the church was acting as a mother, protecting her children so that "their lips do not brush up against the tempting cups of poison."

Today, the church believes the poison is still there, but assumes its children are a little more grown up.

China protests Vatican-appointed cardinal

by Catholic News Service

BEIJING—China accused the Vatican June 17 of interfering in its internal affairs by appointing a dissident Chinese Roman Catholic bishop as cardinal.

A Chinese Foreign Ministry spokesman said the May 29 elevation of Bishop Ignatius Kung Pin-mei of Shanghai, China's most famous dissident cleric, had put new obstacles in the way of improving relations between China and the Vatican.

"This is interference in the internal affairs of China which we cannot accept," state television quoted the spokesman as saying.

Pope John Paul II appointed the Chinese cleric in pectore (in secret) in 1979. At the time, Bishop Kung was imprisoned for his loyalty to the Vatican. The appointment was kept a secret until May 29, when the Vatican announced it along with several other new appointees to the College of Cardinals.

Cardinal-designate Kung, 89, is to be formally installed at a consistory at the Vatican June 28.

He was arrested in 1955 and spent 30 years in jail for refusing to recognize the state-approved Chinese Catholic

Patriotic Association, which does not accept the authority of the pope. He was paroled in 1985 and had his sentence commuted in 1988. Shortly thereafter, he obtained a five-year visa and traveled to the United States, where he now lives near relatives. He was scheduled to be made a cardinal at a June 28 consistory.

The Vatican does not recognize the Chinese communist government, maintaining links with nationalist Taiwan.

China and the patriotic association say another bishop runs the Shanghai Diocese. He is Aloysius Jin Luxian, a Jesuit connected to the association who was made head of the see without Vatican approval. The patriotic association says that Bishop Kung is retired. But the Vatican still lists the cardinal-designate as Shanghai's bishop.

An underground church loyal to the Vatican still exists in China despite arrests of its clerics.

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