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Catholic Church is key in Yugoslavia

The Slovenian and Croatian bishops support the movement toward independence

by Jerry Filleau
Catholic News Service

WASHINGTON—One of the key forces in the movement of Croatian and Slovenian separatism is the Catholic Church. The June 26 declarations of independence by Croatia and Slovenia could relegate Yugoslavian national unity to history as a passing political phenomenon of the 20th century.

The day before Slovenia formally declared its independence, the Catholic bishops of the republic announced, "As our nation begins its way of independence, the Slovenian Catholic Church remains tied to it and united with it."

Yugoslavia is an amalgam of seven main ethnic groups, each with a distinctive religious and cultural-political history formed by centuries of border fluctuations between the Roman and Byzantine empires and the Ottoman and Austro-Hungarian empires.

The secessionist republics are the most Catholic. Most of the rest of the country is predominantly Orthodox, with a substantial Muslim minority.

The most mixed republic in the nation is the one in the center—Bosnia and Herzegovina. About a third of its people are Bosnian Muslims, a third Serbian Orthodox, a fifth Croatian Catholic, and the remainder a wide mix.

The other three republics—Serbia in the East and Macedonia and Montenegro in the South—have large Orthodox majorities.

About 10 percent of Yugoslavians today claim no religious affiliation—a result mainly of 45 years of communist rule.



ARREST IN SLOVENIA—Slovenian soldiers arrest three suspects at the train station in Ljubljana, Yugoslavia, June 30. The Catholic Church has played a key role in the independence movements in Slovenia and Croatia. (CNS photo from UPI-Reuters)

First formed as a nation in 1918, Yugoslavia survived for less than a quarter of a century before it was carved up by other nations in World War II. After the war it was Josip Broz, also known as Marshal Tito, wartime Partisan leader, who again united the diverse ethnic and

religious groups under one flag—an anti-religious banner of communism.

The links of religious and ethnic identity in Yugoslavia have deep roots. One of the most vigorous early promoters of a united Land of the South Slavs—Yugoslavia means "South Slavia"—was a 19th-century

Yugoslav Catholic churchman, Bishop Josip Juraj Strossmayer, who is sometimes called the founder of modern Croatia.

A chaplain of the Habsburg imperial court in Vienna in the 1840s, he was instrumental in obtaining Croatian autonomy from Austria in 1848 and from Hungary in 1868.

Named bishop of Dakovo, Croatia, in 1849 at the age of 34, over the next 55 years he built numerous schools and cultural institutions and helped found the Yugoslav Academy of Sciences and a university and national art gallery in Zagreb.

Bishop Strossmayer was leader of Croatia's National Party and a member of the Croatian Diet from 1860 to 1873. He worked constantly for the unification of Croatian lands and Croatian solidarity with the other southern Slavic peoples.

In the generally non-ecumenical Catholicism of the 19th century, the Croatian bishop was an ecumenist who linked his desires for South Slavic nationhood with a zeal for Catholic-Orthodox unity. He established contacts with Orthodox Russians, Serbs, Montenegrins and Bulgarians. At the First Vatican Council he opposed a pronouncement of papal infallibility out of concern for Orthodox sensitivities.

Despite today's far more ecumenical climate in official Catholic and Orthodox circles, the ethnic-religious rivalries in Yugoslavia that were largely suppressed under communist rule have re-emerged as part of the engine driving the separatist movements.

In fact, one of the chief fears of Catholic and Orthodox officials amid the changes sweeping Yugoslavia is a resurgence of the religious-ethnic hatreds that have marked their peoples' history. When the Yugoslavian central army tried to crush the independence movements in late June, Pope John Paul II warned against "a fratricidal and useless war" and urged the factions to bring an end to "the hellish cycle of violence and hate."

A Slovenian bishops' commission urged Slovenes not to translate their anger at the central army into a hatred of Yugoslavia's other ethnic groups, "especially the Serbs." (see CHURCH, page 15)

Sister Louise Bond named Evansville chancellor

by Margaret Nelson

Holy Names Sister Louise Bond, director of ministry development for the Archdiocese of Indianapolis, will become chancellor of the Evansville Diocese Oct. 1.

Though the "role" description is complete, Sister Louise said, "The key thing is that I will be project director for the diocesan synod," which Bishop Gerald Gettelfinger wants to hold within 18 months.

Sister Louise said, "I have enjoyed my ministry in Indianapolis very much. I'm saddened to leave, but happy it's not too far away." She quipped, "When the new road is complete, the journey will be even shorter." Sister Louise explained, "There are a couple of projects here that will get us closer together." She said that Bishop

Gettelfinger is using the parish life coordinator documents developed in Indianapolis so as "not to re-invent the wheel."

In Evansville, the chancellor is the primary notary and secretary to the curia, diocesan archivist and the person who monitors the implementation of diocesan policies. Sister will also serve as a resource to agencies in implementing goals and objectives and serve as staff to the bishop.

Besides acting as director of the synod, Sister Louise will coordinate other special projects and monitor those projects funded by grants on behalf of the bishop.

In her responsibility to the bishop, she will "make sure canon and civil law is observed, speak candidly on issues affecting diocesan life, challenge thinking until a decision is reached, faithfully implement episcopal decisions, safeguard confidentiality and be accountable and hold others accountable."

Sister Louise said, "I am trying not to plan for Evansville." She said she is still very much involved in future parish staffing and the parish life coordinator program. She is also writing a paper for the Council of Priests on her ministry in the Archdiocese of Indianapolis, with recommendations for future action.

As an officer of the Association of Religions in the Indianapolis Archdiocese (ARIA), Sister Louise has become very involved in the Habitat for Humanity program in Indianapolis. She is coordinating efforts of ARIA and the Indianapolis deaneries to build two homes the week of Aug. 5-10. She is also working with selection and mentoring of families.

The three-year grant for lay ministry development is over this year. Sister Louise said that future parish staffing reports from most deaneries will be given to the archbishop very soon. She wants to "be sure that there is continuity in the work that is being done."



Holy Names Sister Louise Bond

In Evansville, Sister Louise will continue the kind of work she has done in lay formation and lay development. But she said, "I will have other administrative responsibilities that I don't have now. The synod is designed to call forth leadership."

"Bishop Gettelfinger believes that lay ministry will be a very important element in the future of the diocese," she said. "I feel that's where my strength is. The key is not lazy versus clergy, but all working together."

Sister Louise said, "The synod is another way of pastoral planning. I mean it's the beginning of the pastoral planning process. What happens at the end of the synod is that the bishop accepts the recommendations. That kind of binds the diocese together." She said that when the synod is over, the bishop "has to report to the metropolitan and all the bishops of the region."

No paper next week

The *Criterion* does not publish an issue the last week in July. Therefore, there will be no paper next week. The office will be closed the week of July 22. The next issue will be dated Aug. 3.

Also, our two-page religious education section, "Faith Alive," starts its summer vacation this week. It will reappear in the Sept. 6 issue.

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The conservatives' scoop on the encyclical

by John F. Fink

Sometimes editing a weekly newspaper that must rely on the mails for delivery can be very frustrating. It sometimes seems that all the important stories happen right after our deadline, which means we will be about 10 days late with the news. Either that or something happens right after we go to press that makes one of our articles out of date.

The *Criterion* is printed on Wednesdays and mailed on Thursdays so it will arrive in your homes on Fridays. (Sometimes, especially in and around Batesville, it's not delivered on Fridays because the Postal Service insists on taking the papers to Cincinnati and then back to Batesville.)

The worst time, then, for big stories to happen is Wednesday afternoon when the paper is being printed or Thursday when the paper is in the mail but hasn't yet been delivered. Daily newspapers that can have their own carriers don't have that problem.

WHAT BRINGS THIS UP now are some stories in various magazines—those specifically for journalists and those aimed at economists and businessmen—about how economic conservatives in this country got the jump on liberal economists in May of this year when Pope John Paul II issued his encyclical "Centesimus Annus" in observance of the 100th anniversary of Pope Leo XIII's landmark encyclical "Rerum Novarum."

The encyclical was dated May 1, the feast of St. Joseph the Worker—a Wednesday. The Vatican put an embargo on it of 6 a.m. EDT May 2—a Thursday. That meant that Catholic News Service couldn't start sending stories about it until Thursday, May 2. They did indeed send stories

about it, as well as the complete encyclical itself, over our news wire on May 2. So our next issue was able to have a complete story on page 50, an analysis on page 24, and an editorial commentary about it on page 2. But that was in our May 10 issue.

But that was only half the story. As it happened, *The Wall Street Journal* scooped everybody by having a lengthy analysis of the encyclical by Richard John Neuhaus, a neoconservative writer and recent convert from Lutheranism, in its May 2 issue. Even television didn't have a chance to read the encyclical and analyze it before Neuhaus's article. *The New York Times* wasn't able to cover it until Friday, May 3.

AS I REPORTED IN MY editorial commentary in the May 10 issue, Neuhaus praised the encyclical highly, calling it "a ringing endorsement of the market economy." Actually, as I pointed out, the pope didn't give capitalism "a ringing endorsement." He praised it for its creativity, organization, freedom and profitability, but he criticized it for its unconcern for the non-productive, insensitivity to the world's poor, "idolatry" of the market, insistence that poor countries pay their foreign debts, exploitation, and materialism.

No matter. Neuhaus's article set the tone for other analyses that soon appeared on the op-ed pages of the country's leading newspapers. The same day that *The Wall Street Journal* carried Neuhaus's article, the *Los Angeles Times* ran a similar analysis by George Weigel. Michael Novak followed shortly with a piece in the May 7 issue of the *Washington Post*. There was a blitz to make it appear that the pope had given unqualified praise to capitalism.

So how did all these people—friends who think alike—get copies of the encyclical before those of us in the Catholic press did? That's one of the questions we editors had when we gathered for this year's Catholic Press Association convention. Some editors, whose newspapers come out only every two weeks, were really embarrassed

Catholic News Service couldn't do anything about the matter because of that embargo put on the encyclical by the Vatican. The embargo meant that nothing could be published or broadcast before that time and date, and CNS had to abide by the rules. (*The Wall Street Journal* supposedly made sure that none of its copies reached subscribers or newstands before the embargoed time.)

After all this happened, Catholic News Service protested to the Vatican that its rules put diocesan newspapers at a disadvantage. The Vatican's press spokesman has asked for details about our deadlines, so perhaps something can be done about it in the future. But don't hold your breath.

AND HOW DID NEUHAUS, Weigel, Novak and several others get copies in advance of the embargo? It's now known that Neuhaus obtained his copy on April 28. Apparently it was leaked by an archbishop to Weigel who then made sure the others got copies. *Insight* magazine pointedly reported that "a politically conservative Catholic prelate," which it names, is a good friend of Weigel without actually saying that he's the one who leaked it. I prefer not to repeat the archbishop's name. (However, to be fair, politically liberal bishops have also been known to leak Vatican documents occasionally.)

One of those who have been critical of the analyses that appeared in the secular papers is Msgr. George Higgins, *Criterion* columnist. As he wrote, "It was perfectly clear that the pope was much more critical of capitalism than Neuhaus was."

It has been Novak, though, who has led the way in trying to reconcile American ideals of capitalism with traditional Catholic social teaching. He has now tried to take credit for influencing the pope's encyclical. He allowed a Polish translation of his 1982 book "The Spirit of Democratic Capitalism" on the condition that a copy be given to the pope. Perhaps he read it. Perhaps he didn't.

EDITORIAL COMMENTARY

How we can help the Soviet Union's economy

by John F. Fink

Soviet Union President Mikhail Gorbachev met this Wednesday with the leaders of the seven top industrial countries, seeking help for his collapsing economy. (See column above for the implications of news that happens on Wednesdays.)

There is no doubt that the Soviet Union is an economic basket case. I've been there and seen the long lines of women waiting to buy anything, and there being nothing to buy. I've experienced the inefficiency of the system.

It's wonderful that the Soviet people themselves, and Gorbachev in particular, realize that they must change their system. It's also wonderful that so much improvement has been made in recent years.

But now is not the time to start giving economic aid to the Soviet Union. What we should give instead is the advice and education it needs to switch to a market economy. So far Gorbachev has not dumped communism. He is trying to change to a market economy through evolution. He has not taken the plunge like Poland, for example, has.

In his encyclical "Centesimus Annus,"

Pope John Paul II is definite in saying that communism has failed. He is not as definite in praising the kind of capitalism, or market economy, that exists in the United States. He sees that too many people are hurting here in the United States, too. Of all the economies in the world today, the pope seems to favor that of Germany, although he has never come right out and said so.

When we were in Poland, Hungary, Czechoslovakia and the former East Germany last October, we found economies with problems, especially in Poland. But they are not as bad as in the Soviet Union. In Poland, for example, two or three generations of one family have to live together because they can't afford separate apartments, but in Moscow we found many families sharing kitchens and bathrooms.

Gorbachev has made promises of reform, but the Group of Seven would be wise to see those reforms before giving economic assistance. But we should be willing to help with advice on how to achieve reforms, and we should be willing to help in the distribution of food.

The Soviet Union is not a poor country. It just has a poor system. It has the natural resources, the food, all that it needs to have a successful economy. But it needs advice on how to put it all together. We can supply that advice.

It also has some problems that cannot be

solved over night. It is still spending 25 percent of its gross national product on the military; indeed, the military comprises 50 percent of the country's industrial output. Dismantling is going to mean unemployment and the closing of military bases, just as here in the U.S. But we shouldn't give economic assistance while the Soviets still spend so much on their military. And we should show the Soviet Union how to convert from a military to a civilian economy.

Another problem the Soviets have is that the people don't know how a market economy works. They've never experienced one. They want to continue to have the security they had under communism. This has been one of the toughest nuts to crack in Poland. Here, too, we should be able to help in the education process.

The inauguration of Boris Yeltsin last week as president of the Russian Republic is most encouraging because he is the most outspoken advocate for a market economy in Russia and the Soviet Union. The leaders of some of the other Soviet republics are also in favor of a free economy. Now with Gorbachev's pledges of economic reform, we should be able to see all these people working together for what is best for the people of the Soviet Union.

In five years I expect to see a much different Soviet Union than we have today. But right now it is too early for us to invest in their economy. We shouldn't throw money, that we need right here in this country, down a black hole. Advice and education, yes; money, no.

Summer assignments taken by seminarians show wide variety

by Margaret Nelson

The theology students in the archdiocese are taking summer assignments from the Vocations Office, but they vary from the usual helping-out-in-a-parish ministries.

Anthony Hubler, ready for his fourth year of theology at Sacred Heart School of Theology at Hales Corners, Wis., is attending summer school in Indianapolis

while working at the Metropolitan Tribunal and living at Holy Trinity. He will have a deacon semester in a parish next spring.

Paul Etienne, who will begin fourth theology at North American College in Rome, is helping at Little Flower Parish in Indianapolis for about two months.

And David Groeller, finishing up at St. Meinrad School of Theology this year, is working at Sacred Heart, Terre Haute.

William Marks, also in his last year at St. Meinrad, is helping at St. Andrew, Indianapolis, with about five weeks off for a Jesuit retreat in Los Altos, Calif.

Roger Rudolf, a classmate of Groeller and Marks at St. Meinrad, is serving at St. Michael, Indianapolis, this summer.

Four men who are in their third year of theology are: Christopher Craig, Stephen Giannini, and Patrick Mercer, all studying at St. Meinrad, and Joseph Moriarty at St. Mary of the Lake, Mundelein, Ill. Michael Day is in his pastoral year at St. Meinrad.

Craig and Day are doing their clinical pastoral experience (CPE) work—Craig at Methodist Hospital and Day at Community Hospital East, both in Indianapolis. Mercer is taking the same CPE work in a San Diego Hospital. Giannini will minister in an Indianapolis parish, St. Barnabas. Moriarty is serving at St. Monica, Indianapolis.

Ed Aken, beginning second year theology at St. Meinrad, is helping Father Clarence Waldon at Holy Angels Parish, Indianapolis.

Timothy Burke, in first year theology at St. Meinrad, is helping St. Bartholomew and St. Columba in Columbus.



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Father Ambrose Schneider dies

Father Ambrose J. Schneider, 76, died on Friday, July 12. Archbishop Edward I. O'Meara presided at the funeral Mass at St. John the Evangelist, Enochsburg, on July 16. Burial was at St. John Cemetery in Enochsburg.

Father Schneider was ordained at St. Meinrad Archabbey Church on May 30, 1939. His first assignment was as assistant pastor of St. Boniface in Evansville, before it became part of a separate diocese in 1944. In 1941, Father Schneider was assigned to St. Andrew, Richmond, and in 1945, to St. Gabriel in Connerville.

Named pastor of St. John in Enochsburg in 1951, Father Schneider added the duties of administrator of St. Anne, Hamburg, in 1979. He retired in 1985 and was living in Greensburg when he died.

He is survived by a brother, Jerome Schneider of Jasper, two sisters, Rita Sermersheim of Greenfield, and Camille Goehausen of Leawood, Kansas, as well as several nieces and nephews.



Father Ambrose J. Schneider

Women religious blend spiritual and temporal

by Mary Ann Wyand
Second of three parts

Blending the spiritual with the temporal can be challenging at times, but women religious are learning how to merge prayers and petitions to benefit their communities and their ministries.

Some women's orders still depend upon the efforts of begging sisters for money to continue their ministries, while monastic orders generally rely on mail and telephone solicitations in addition to prayer. Other women's communities train sisters as development directors to handle job responsibilities that parallel those of fund-raising professionals employed by not-for-profit corporations.

Providence Sister Dawn Tomaszewski, director of congregational advancement for her order, said fund-raising philosophies can be as different as the charms of each religious community.

The Sisters of Providence recently reorganized their development and communications office, she said, and now call it the Office of Congregational Advancement.

"We decided to change the name of our office from development and communications to congregational advancement," Sister Dawn said, "because we want people to know that when they support the Sisters of Providence they are enabling us to continue our mission to bring God's loving care into the world."

The Sisters of Providence have to depend on supplementary financial sup-

port, she said, in order to continue their varied ministries.

"Even though our stipends have increased, we try to work where the needs are the greatest," she said. "And where the needs are the greatest, there is no adequate monetary compensation."

Talking about money is a delicate matter, Sister Dawn acknowledged, but her job is made easier by the interest and generosity of donors.

"What has enabled me to ask for money, to ask people to support us, is their willingness to do that," she said. "People really do want to help, and it's very humbling to find out that they believe in us. I am in awe of how many lives our sisters have touched."

The Sisters of Providence came to America in 1840 to educate the immigrants, Sister Dawn explained, and to help the people in this country who were most in need.

"That's what we're still trying to do in 1991," she said. "We want to find the people who have the greatest needs and identify what those needs are and how we can help them."

Sister Dawn said many adults who were educated by the Sisters of Providence years ago are now enabling the order to continue its educational and service ministries.

"One man told me he was eight years with our sisters, from first to eighth grades, is retired now, and is still touched by those eight years that he spent with our sisters," she said. "He told me 'I'm just repaying you for that good education.' That's what gives me the courage or the grace to ask for people's support. Their willingness to support us has led me to believe that they want the opportunity to help and I need not be embarrassed or afraid to ask."

When an Arthur Andersen study documented a \$2.5 billion unfunded liability for religious communities five years ago, Sister Dawn said the Sisters of Providence were very concerned about how this disheartening news about the national retirement shortfall would affect their elderly sisters.

"There was a concern among the senior sisters that they might be a burden," she admitted, "and we did not want the older members of the community to feel that way. It is our responsibility to care for them. It is also a joy for us to provide for every member of our community, especially the older members who have given a lifetime of service."

Instruction in development and fund-raising techniques made possible a Lilly Endowment grant helped the Sisters of Providence set long-range goals and objectives for their order, she said, as well as affirm the presence of the retired members of their community.

"Our older members have done so much to get behind the development effort," Sister Dawn said. "They do a lot to assist us. They are crocheting their fingers off (to make handmade crafts for sale) and they volunteer to be callers for the phone-a-thon. It's very inspiring."

Senior sisters also help their order by offering daily prayers for people who

support the Sisters of Providence and their ministries.

"We get letters from people who say the prayers of our sisters are very important to their families," Sister Dawn said. "We put up a monthly list of people who would like to be prayed for during that month or for special occasions, and our retired sisters pray for those people each day. They're a spiritual powerhouse."

Retired members of the Order of St. Francis at Oldenburg also offer daily prayers for their beneficiaries.

"Each morning when I pray with the sisters it's a very easy time to remember our donors," Franciscan Sister Ramona Lunsford, director of development, explained. "I find that the donors come to mind very easily as I pray for them and the things they have asked us to pray for."

The Franciscans conduct an annual missioning ceremony, she said, when each sister officially receives her ministry assignment for the year. Their donors are also remembered at that time.

"We were the ones being sent (out to minister)," Sister Ramona said, "but how helpful it is that other people's contributions have helped us to do the work, whether in the missions or working with the poor. As we were receiving our assignments, I just felt like they were all a part of that. That's the closeness we feel with our donors."

Just as the ocean is formed from drops of water and the beach is made from tiny grains of sand, she explained, the cumulative efforts of lots of people working together can finance important ministries.

"Anytime that people help us or share in our ministry," Sister Ramona said, "we build on the small gift and we're grateful for any sharing that people do with us. One of the nice parts about development work is the response I get that lets me know how well loved the Sisters of St. Francis are."

The Franciscans publish a newsletter called "Celebrate," she said, to let friends know about their work.

"It's a way of sharing with our many friends the news about what the sisters are doing, what their ministries are, and where the help is needed," Sister Ramona said. "When we have our celebrations here, I love to be able to share that with them. It's a good feeling of connection."

This year the Sisters of St. Francis celebrated the rededication of their historic chapel, she said, and many prayers of gratitude were offered by the sisters for all the people who helped make the renovation project possible.

"We were so pleased that they had helped us create that prayer space," she said, "and that this spot because of its history would be there for a long time and that they were a part of that."

Franciscan development efforts are people-oriented, she said, rather than task-oriented or project-oriented.

"People give for many reasons," Sister Ramona explained, "and they are all good reasons. They help us be who we are and do what we do."

(Next: Lessons learned)

ARCHDIOCESAN CATHOLIC CHARITIES

Where the money for Catholic Charities' programs comes from

by Robert Riegel
Director, Catholic Charities

Growing demand for services, rising costs, and in many instances static or shrinking income sources have put a continued strain on Catholic Charities to continue to provide its host of programs throughout the archdiocese.

This year overall expenses of the member agencies and other programs of Catholic Charities are budgeted at about \$5 million. Of these funds about 10 percent, or \$520,000, is received from the archdiocese, largely as a result of the United Catholic Appeal. These funds are then distributed to the various agencies for inclusion in each of their budgets.

The archdiocesan subsidy is a relatively small portion of the funds needed to maintain these programs. Here are the overall budgets and the archdiocesan subsidies for each of the agencies:

Catholic Social Services of Indianapolis: \$2,400,000 budget, \$195,000 subsidy.

St. Elizabeth's, Indianapolis: \$960,000 budget, \$42,000 subsidy.

St. Elizabeth's, Southern Indiana: \$150,000 budget, \$12,000 subsidy.

St. Mary's Child Center: \$480,000 budget, \$40,000 subsidy.

Terre Haute Catholic Charities: \$450,000 budget, \$42,000 subsidy.

New Albany Catholic Charities: \$107,000 budget, \$37,000 subsidy.

Bloomington Catholic Social Services: \$86,000 budget, \$22,000 subsidy.

Tell City Catholic Charities: \$58,000 budget, \$14,700 subsidy.

Seymour Deanery: \$9,700 budget, \$9,600 subsidy.

Batesville Deanery: \$7,070 budget, \$4,250 subsidy.

Connersville Deanery: \$6,270 budget, \$4,250 subsidy.

The remainder of the budgets are developed from four or five other principal sources:

1. Six agencies now receive a total of more than \$1 million dollars from four different United Ways—Central Indiana (Indianapolis), Monroe County (Bloomington), Wabash Valley (Terre Haute), and Perry County (Tell City).
2. Fees for services—counseling, housing, adoptions, child care, adult day care—account for more than \$700,000. All programs are managed so that no one is turned away for lack of money, but those who can afford to pay do so.

3. Government (i.e., your tax dollars) have been the largest single source of funds for Catholic Charities both on the local and national levels. At the local level, it's more than \$1.4 million. This year, due to shifts and decreases in state budgets, a number of programs may suffer.

4. Contributions and fund raising. We are budgeted to raise another half-million dollars in this way. Some of our older agencies have had quite successful track records in this area. While other, smaller operations are just beginning to look at this.

5. Grants from private foundations and endowments. These are helpful in starting new programs or projects, but frequently

can't be counted on for ongoing, repeated support.

Finally, mention must be made of the value of space and other non-cash contributions by the archdiocese and its parishes. Without these additional gifts, our ability to serve would be severely curtailed.

Of Catholic Charities' \$5 million, about \$1.5 million goes to services for children; another \$1 million for programs with the elderly; over \$800,000 in services of a direct and nature—shelter, food, social service referrals; \$750,000 or more in programs responding to crisis pregnancies; and more than \$400,000 to provide family, marriage and individual counseling throughout the archdiocese.

Of course, depending on the type of services offered, the cost to serve one person or family can vary greatly. For just a few dollars an individual can be helped with needed food from Terre Haute Catholic Charities' Food Bank and indeed thousands were fed in 1990.

On the other end, a residential program like St. Elizabeth's PACT program can cost thousands of dollars per mother-child couple, as will the intensively supervised Semi-Independent Living Programs of Catholic Social Services of Indianapolis or New Albany Catholic Charities. Through these and the other 30 or so programs of Catholic Charities, nearly 30,000 people were helped last year.

As director of Catholic Charities, I urge you to consider a bequest in your estate to Catholic Charities or to one of its agencies or programs. Bequests to Catholic Charities are placed permanently in the Catholic Charities Foundation and the interest earned is used to support our annual budget. In addition, you may wish to consider memorial gifts or honor gifts to Catholic Charities on special occasions. These too will be placed in the foundation as a permanent remembrance of your intention.

Religious educators attend summer workshop

by Margaret Nelson

Nearly 175 religious educators from the midwestern states gathered at the Beech Grove Benedictine Center on July 8 and 9 for a workshop: "A Silver Summer in the Archdiocese of Indianapolis."

The speakers at the general sessions included Maureen Kelly, a nationally known catechist who talked about, "Growing in Faith" during the Tuesday session. She discussed "What is Faith?" "How Have You Been Faithful as Adults?" and "What is a Faith Community?"

She also examined the "competition of communities for our children" and their own churches much better than we do." Kelly outlined the stages of faith and some of the obstacles of faith.

Maureen Kelly told participants to look at their checkbooks and their schedules if they want to see where their faith emphasis is. She described polytheism, henotheism and radical monotheism. She noted that the faith journey of Christianity and

Judaism should be the latter, where "you set your heart on the fact that God is ultimate, that God is personal and that God will show you how to live."

She said that educators should not think about first bringing children to faith in a certain tradition. First, bring them to faith in God, then say, "Here's the community best able to help you know this God," she advised.

Kelly said that religious educators may think that children would have more faith if they had better textbooks or better liturgies. Or they blame the breakdown of the family system. "We don't think, 'What have we got as a family of faith,'" she said.

She took the religious educators through an exercise so that they could compare their childhood images of God with those they have today. She also asked them to compare the way they looked at the church in both time periods.

Franciscan Father David Conrad discussed "I Am Amazingly and Wonderfully Made" to kick off the Monday meeting. His talk covered the recognition that the Gospel calls human beings to share gifts in

ministry, but not to attempt to be "all things to all people."

Monday workshops included "Women in the Bible," "Ministering to the Minister and Beyond," "Keeping the Faith Alive in Junior High," "Children's Liturgies and Prayer Services," and "Here I Am! Lord, here I am!"

Children's Catechumenates by Maureen Kelly, "Prayer and Scripture with Children," "Back to God, Again and Again," "We've Only Just Begun: Understanding the Mass," and "Using Music Creatively in the Classroom" were among Tuesday workshops.

Alice Volpert, member of St. Mary of the Knobs in Floyds Knobs, said she came to the conference to keep up-to-date in religious education. And Michael Martin of Holy Spirit, who came to the sessions before reporting to his afternoon job, said the workshop will help him in his catechetical work in his parish.

The event was sponsored by the Archdiocese of Indianapolis, the Diocese of Lafayette and the textbook publishers, Shirley Burdett & Ginn.

Commentary

EVERYDAY FAITH

One-day honeymoon shows true love story

by Lou Jacquet

There's nothing quite as uplifting as a love story with a happy ending. Over the weekend, I heard a good one.

The mother of a friend told me about a 54-year-old woman who was getting married last Saturday for the first time. Like many folks, she had spent her entire adult life caring for an aging father and an increasingly incoherent mother. Although the father had died a few years ago, the mother still lives with her daughter. The elderly woman, my friend's mother said, is "as



simple as a child and as demanding." She is fighting a losing battle with Alzheimer's disease.

In selflessly serving her parents, the daughter never married. Recently, a man asked her to marry. She said yes, but the need to care for her mother in the same house meant that any honeymoon trip could only last for 24 hours away. Her unselfish new spouse cared enough for this woman to marry her under circumstances that many men would never accept. He foresawable future, his sick mother-in-law will be at the center of his wife's life.

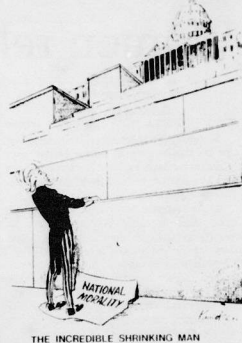
For her part, the newly-married woman loved enough to take on the pressures of marriage at the very time that her mother grows worse by the week. The elderly woman requires institutional care, but the

couple cannot afford it. Instead, they have opted to care for her at home while continuing to work at making their marriage a success.

The pressures that this newly-married middle-age couple face in taking care of a very ill elderly woman at home cannot be underestimated. Yet each believes enough in the other to make the sacrifice. Few would have blamed them for deciding that there were too many factors working against their marriage. The couple chose to ignore that reality, opting to work harder to shepherd someone in need of constant care. Although their decision will never garner headlines, it is scarcely less heroic than rescuing someone from a burning building.

Statistically speaking, there is a good possibility that this new marriage may not survive. But that's statistics. Something tells me that two people who make such a heroic decision in middle age have what it takes to face any obstacle ahead. When I heard about their decision to marry against all odds, it buoyed me for days to think that there are people in this world all around us who live such quietly heroic lives.

If you love someone enough to take only a one-day honeymoon before facing some serious problem in a daily basis, you have a deep understanding of what it takes to make a marriage work. I wish I could transplant this couple to a few thousand high school classrooms to let them share their story with young men and women who think they know everything about what love entails.



THE INCREDIBLE SHRINKING MAN

Is love about good feelings and warm romance? Certainly. But it has as much more to do with deciding that this person whom one chooses to marry is worth taking as a spouse in the midst of the very real difficulties of the day-to-day world. It may even mean, to learn a lesson from a selfless couple in their mid-50s, choosing to marry a spouse who can't guarantee you much in the immediate days ahead except a great deal of heartache and no small amount of struggle.

And, of course, a one-day honeymoon.

THE YARDSTICK

Judge Thomas reminder of gratitude owed nuns

by Msgr. George G. Higgins

One of my earliest memories concerns the respect and gratitude my late father and several working-class brothers had for the nuns who taught them in Springfield, Ill.

The influence the religious had on these rough-hewn, second-generation immigrants—all of whom had to go to work upon finishing eighth grade—was incalculable.

What impressed me most as I was growing up was the fact that the nuns, though semicloistered, kept in touch with their charges long after they had gone to work and that their charges never failed to visit the convent when going to the old neighborhood.

These memories came back when Judge Clarence Thomas was nominated to the Supreme Court. Standing next to



President Bush, Thomas paid tribute to the nuns who taught him as a boy in the then-segregated South. It was clear he wanted the world to know that, next to his grandfather, it was to the nuns that he owed the most for his success.

Later, on the McNeil-Lehrer NewsHour, a member of the Georgia Legislature praised the nuns who had taught Thomas and himself in an all-black parochial school in Savannah, Ga.

The Washington Post ran a background piece on these dedicated women religious, some of whom are still living and were interviewed by a Post reporter. Their modestly stated pride in the fact that one of their pupils had come so far in public life, despite poverty and discrimination, must have made the readers of the Post feel a little better about the world that morning.

The New York Times featured an even longer background piece on the lasting influence these nuns had on Thomas who, before moving to Savannah to stay with his revered grandfather, had lived in abject poverty in a racially segregated rural Georgia village.

The media blitz brought to mind a familiar reading from the Gospel of Mark:

"He said, 'This is how it is with the kingdom of God; it is as if a man were to scatter seed on the land and would sleep and rise night and day and the seed would sprout and grow, he knows not how. Of its own accord the land yields fruit, first the blade, then the ear, then the full grain in

"the nuns, though semi-cloistered, kept in touch with their charges long after they had gone to work . . ."

the ear. And when the grain is ripe, he wields the sickle at once, for the harvest has come.' " (By today's standards, this text should read "man or woman.")

Most of the nuns who taught Thomas labored all their lives in obscurity. Those still living must be happy to learn in their old age that their work was not in vain. It was good for the public to learn this too.

I have no doubt that many Americans who never benefited from the ministry of teaching nuns will now, perhaps for the first time, begin to understand and appreciate their selfless contribution to society.

None of this has anything to do with Thomas' qualifications for the court. That will be decided in another forum. My guess is that the U.S. Senate, following extensive hearings, will in due time vote to approve his nomination.

Meanwhile, his nomination has had the happy side effect of calling attention to the role of Catholic schools in the United States and, more specifically, to the priceless contribution of the thousands of nuns who have taught in them.

The nuns' decline in numbers is added reason to thank them and repay them, at least in small measure, by getting behind the nationwide campaign to raise funds for the care of those who have retired due to age or illness.

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THE HUMAN SIDE

Future parish life should accent positive creativity

by Fr. Eugene Henrick

As priestless parishes increase, so does the list of worrisome questions about the priesthood and the future of parish life.

What have we lost that is needed to attract men to the priesthood? Is celibacy a stumbling block, causing fewer men to consider priesthood, or are new models of parish life overwhelming our current priests and making them hesitate to encourage others to become priests?

There are people who ask if priests as well as lay people have stopped believing they need to recruit future priests. Others ask if the church has reached a stage with the promotion of more lay participation when it is slipping into a form of congregationalism, making it more like some other denominations.

Many ask what the consequences will be for parishes that lack a resident priest. Will we lose people from the church if they have



less frequent access to the Eucharist? Will future generations be deprived of parish liturgies, as well as other aspects of parish life and tradition that seem to be fostered when priests are present?

Shouldn't we prepare priests to be circuit riders who will minister to several parishes rather than just one? Or, as they take on more responsibilities, will priests suffer burnout?

If we're not careful, questions like these can lead to depression and a sense of defeatism. The questions reflect too much negativism.

The implication behind these questions, phrased as they are, is that change is always disastrous, that we are losing everything we once cherished and that someone needs to be blamed. Two principles must be followed if spirits are to remain high in the midst of seeming gloom.

First, changes need not always be viewed as attacks on what is or was the best in our tradition. Rather, some changes should be seen as the challenges of a new age that is inviting us, calling us to become part of it.

This implies that gloom and the

hopeless mood it creates should be avoided. Instead we need to embrace the attitude of a creative engineer in search of new designs, art forms and the technologies needed to create them.

Sometimes the past cannot be recaptured, but can be recast in charming ways. It is something like the challenge that was faced when impersonal supermarkets and malls appeared on the scene, replacing neighborhood stores known for their close-knit sense of community. How was the older sense of neighborhood to be recast for a new generation?

Although greatly different from the old neighborhood store, today's mall has delis, trees, flowers and fountains—a far cry from its lifeless prototypes. Over time, engineers realized that the past had a unique charm, which while it could not be recaptured could be recast.

Shouldn't we approach the problem of priestless parishes with a similar attitude? The parish community has changed dramatically. Our times need people with an engineering zeal to recast models of Catholic community for times which can

expect to have fewer priests and will need to foster greater lay participation.

These times call for people who can formulate questions in more positive ways so that they speak to our desire to be creative and to grow—our desire to look forward to the future.

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To the Editor

Get the job done for St. Philip's

Father Glenn O'Connor must go on to initiate new problem-solving methods for St. Joseph's—but St. Philip's problem has only begun to be solved.

I challenge every alumnus and alumna of our now "inner-city" parish schools (UPC members) to remember what your alma mater did to make a difference in your life. Then let's keep the ball rolling and do something to help save St. Philip's school.

Yes, we've already pledged to the United Catholic Appeal, and St. Philip's has already realized its "fair share" from this fund. But it's not enough. To paraphrase Donald McKinney, a Quaker minister from Richmond, Ind., who wrote

"Joy Begins With You": Yesterday's lessons of giving from one's own hands, or by one's own thoughtful sacrifice, had so much more meaning than today when, through our taxes, welfare and community fund (United Catholic Appeal), money goes from our checkbooks or "plastic" in a very impersonal way to help the deserving.

Let's don't just say "too bad about St. Philip's." Let's do something sacrificial to make it better, let's do something requiring a little effort (have a bake sale at our church or organize a fundraiser involving our own parochial school). Let's teach our own kids that, when pooled together, every little bit can make a difference. Let's keep Father Glenn's ball rolling until we get the job done for St. Philip's.

Alice Price

Indianapolis

Point of View

Bigotry and Judge Clarence Thomas

by Bishop James T. McHugh

President Bush has nominated Judge Clarence Thomas for the U.S. Supreme Court. Judge Thomas is relatively young, black, presently a federal judge, and described as highly intelligent and judicially conservative.

Judge Thomas is also a Catholic, and in his acceptance remarks he credited his grandparents and the nuns who taught him in grade school with giving him the inspiration and incentive to become a successful lawyer. Judge Thomas also spoke of the racial discrimination that he has faced and transcended throughout his life.

But as Judge Thomas prepared for hearings in the U.S. Senate regarding his qualifications to serve on the U.S. Supreme Court, he has run into a virtual thunderstorm of anti-Catholic bigotry. Race, political philosophy and judicial experience seem to be secondary considerations.

Leading the attack is Governor Douglas Wilder of Virginia who characterized Judge Thomas as "a very devout Catholic" and said that Thomas should be questioned as to how much allegiance he has to the pope. Wilder's remark was not a slip of the tongue. Put into context, it was clearly intended to challenge Thomas' religious beliefs and loyalty and to belittle Catholic teaching on abortion.

Referring to Pope John Paul II's recent visit to Poland, Wilder said that "the pope came there reiterating that he thought abortion was wrong and shouldn't be permitted." Thus, in his confirmation hearings Thomas should be grilled about abortion and, in Wilder's view, "the question is, 'How much allegiance is there to the pope?'"

There should be no confusion—if a person is a Roman Catholic, his or her political belief will be challenged and ridiculed as a prerequisite for nomination to public office.

Wilder subsequently offered a feeble and unconvincing apology, but he had already touched the firestorm. Other legislators supported his proposal and journalists have added fuel to the fire. And pro-abortion groups are more than delighted with the opportunity to ridicule the church's teaching on abortion precisely because they see the Catholic Church as a major obstacle to government-funded abortion on demand in the United States.

Wilder, knowingly and deliberately, has used abortion as the stalking horse of anti-Catholic bigotry that is usually hidden or subtle. Indeed, for some, he has made religious bigotry respectable. I see three explanations for this.

First, the public debate and the legislative strategies to make abortion on demand

legally and socially respectable are part of a much larger struggle regarding basic values and human rights. Sociologists, lawyers, and political commentators have recognized that absolute freedom for abortion has implications regarding the family, sexual behavior and respect for the value of human life.

The church has traditionally stood for the stability of the family, the sanctity of human life from conception to natural death, and the need for responsible self-restraint in sexual behavior. In his recent letter to the Catholic bishops of the world, John Paul II emphasized that it is the duty of the church to proclaim its teaching, to inspire and assist Catholics in following that teaching, and to oppose as morally unacceptable the rejection, contradiction or attempts to compromise that teaching. Pro-abortion forces know this and they work relentlessly to ridicule the church.

Secondly, abortion has been a major political issue for more than two decades. Governor Wilder's election, along with the elections of Governor Florio in New Jersey and Mayor Dinkins in New York, were credited in great part of the pro-abortion support they received in their campaigns. Wilder is publicly acknowledged as a possible Democratic candidate for the presidency.

Catholics have always been prominent in the Democratic Party and the nation's first Catholic president, John F. Kennedy, was a Democrat. But over the past 10 years or so the Democratic Party has become increasingly pro-abortion and the message so clearly stated by Wilder is that if they intend to remain faithful to their church's teaching, "Catholics need not apply" for advancement in the Democratic Party.

The leadership is caught in a vise-grip by pro-abortion forces and some radical feminist groups, and it consistently stone-walls its traditional middle-class Catholic constituency. Catholics should lead a struggle to break down the walls of exclusionism and bigotry and to regain their right to participate freely and fully in the Democratic Party at every level.

A final reason for the pervasiveness of anti-Catholic bigotry is that Catholics have been lulled into silence by timidity, fear and a false sense of pluralism. We have been accused of being narrow-minded, un-American, religiously conservative. We seem to have forgotten the adage that "all that is required for the triumph of evil is that good persons do nothing."

I submit it is time that Catholics publicly rebel against the arrogance, bigotry and outrageous exclusionism of the pro-abortion forces in this nation and the likes of Governor Wilder. It is time to reawaken the courage and determination of the early Christians and the martyrs of the church and to boldly confront a world that has drifted into moral chaos.

(Bishop McHugh is Bishop of Camden and a member of the bishops' Committee for Pro-Life Activities.)

St. Philip's thanks all who helped

On June 23, at the opening Mass of the Walk-Run-Pray-a-Thon, Father Glenn O'Connor said, "If it's God's will, it will be" and the singer sang "The Impossible Dream." God's will and that dream have almost come true. As of right now, we have received \$165,000.

Thanks to the little 5th grader who stood in front of a convenience store everyday and collected \$27; the gentleman who called and gave \$10,000; the little boy who brought \$1.35 to the rectory; the hundreds of alumni who

remembered the special spirit of St. Philip's with over \$15,000; the businesses that paid for our ads; the radio station that broadcast from our gym; the hundreds who "walked and prayed; the unnumbered people who just gave"; and Father O'Connor.

But most of all thanks to all the people of St. Philip Neri Parish who showed how the love of our faith and community can reach out and fulfill our dream. Our school is opening, and everyday we will be thanking God for all who made it possible.

Kathleen Ockerson
School Staff and Alumni
St. Philip Neri Parish

Indianapolis

LIGHT ONE CANDLE

A lay organization called FIAT

by Fr. John Catoir
Director, The Christophers

Pope John Paul II's apostolic exhortation, "Centesimus Annus," contains a treasury of wisdom. Here are excerpts:

"In recent years, we have witnessed in the church a remarkable vitality in the growth and spread of new forms of associations for the lay faithful. Frequently these groups are very different from each other.

However, they have a common purpose . . . (to) bear witness to the Gospel of Christ as a source of renewal for society and of the hope for humanity."

He offers five basic criteria for the discernment and recognition of authentic lay groups in the church:

1. Members should give first priority to the call of every Christian to holiness. A more intimate unity between the everyday life of the members and their faith should be a primary goal.
2. Members should accept the responsibility to profess, proclaim and teach the Catholic faith.
3. Members should have a strong and authentic communion with the pope as the



center of church unity, and with their local bishop.

4. Members should agree to participate in the apostolic goal of the church: "The evangelization and sanctification of humanity . . . to infuse the spirit of the Gospel into various communities and spheres of life."

5. Members should commit themselves to serve the total dignity of the human person, becoming living channels of solidarity in making this a more just and humane world.

With this background, I would like to tell you about a new lay organization called FIAT. The word is taken from Mary's "fiat" or "yes" to God.

Cardinal Suenens of Belgium is behind this new association of the laity which has already spread throughout Europe.

FIAT is a federation of individuals who meet together in small groups to support one another in their goal of making Jesus better known and loved. There are no strict rules; each group is open to the Spirit to grow in its own distinct way.

For further information about FIAT write to 63 Monroe Street, Passaic, NJ 07055. If you would like to receive a FIAT rosary and a booklet of instructions include \$6 with your request.

(For a free copy of the Christopher News Note, "One Person: You Can Make a Difference," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

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CORNUCOPIA

Plugging into a bright future

by Cynthia Deaves

Young people tell me it's the wave of the future. The electric company is pushing it, and the Japanese must be in on it somewhere. This thing does everything but bark the Star-Spangled Banner, and it wouldn't surprise me if it did that too, someday down the road.

It's the new all-electronic (or whatever they call it) system that can be built right into your new home. It consists of computerized wiring which controls the security system, the television, the telephone, and every electrically-driven appliance throughout the house.

There are little plugs all over the walls,



not for the homeowners' use, but for mysterious connections between elements of the system. There is no plugging-in going on around here. Believe me, we've come a long way from palmetto fans and candles.

Not only that. This system ensures that you needn't move from couch or bed once you enter the house. You just flick on the television set with the remote control wand and poke various buttons for any "action" you decide to take during the rest of the day. The worst that could happen would be carpal tunnel syndrome.

When the television set goes on, a translucent window shade immediately descends so that the room is darkened comfortably by day or made private by night. On the screen, according to which button you push, the room temperature, time of day, and other equally valuable information will be displayed, subject to change at your whim.

The set will inform you if the outside doors are not locked, and then lock them at your command. It will let you observe the back door to see if the dog wants to come in. The only thing it doesn't do is teach him to pull out his latch key and open the door himself.

When the two-paycheck family arrives home at the end of a hard day at work, the appointed cook can flick through a series of suggested menus. After (s)he chooses one, recipes appear on the screen. Unfortunately, despite the mischievous feeling that there might be, there is no hidden chef within the television set who can take it from there.

Music is piped all over the house, making certain that you never lack for company. If the phone rings while this is going on, the music stops the moment you pick up the receiver. Lights can be dimmed for romantic dinners for two, or raised to untemper lumen levels of brilliance for entertaining multitudes.

Questions or instructions are transmitted to strangers outside the front door as if by osmosis. The sound of the baby sniffling in his crib upstairs is audible when you're down in the basement, or can easily be made inaudible when it's time for the sandman to pay a visit.

In spite of the claims of comfort, convenience, sophistication and general upmanship made by the purveyors of this wonderful system, a couple of nagging questions may surface in the mind of a prospective buyer.

What happens if the electricity fails? and How do we program the thing to get us up on our feet and moving again?

vips...



Robert T. Doerr and Ruth Fletemeyer were married at St. Anthony Church on June 21, 1941. The Doerrs will celebrate their 50th wedding anniversary with their family. They are members of Christ the King Church, Indianapolis. The Doerrs have two children, Mary Ann Doerr and Robert L. Doerr, and seven grandchildren.

Benedictine Sister Mary Nicolette Etienne, daughter of Paul and Kay Etienne of Tell City, will make perpetual vows of religious profession on Sunday, July 28 at Our Lady of Grace Monastery in Beech Grove. She is a graduate of Brescia College with a graduate degree in elementary education from Indiana University Southeast. She is now attaining elementary administration certification at IUPLU. After entering the community in 1986, she taught at St. Gabriel and is now teaching at St. Matthew School, both in Indianapolis. She will profess, for life, the vows of the Benedictine order: obedience, stability and conversion of life.

On Aug. 5, Our Lady of Victory Missionary Sister Magdalene Lenges will celebrate 60 years of religious life. At Victory Noll, motherhouse of the congregation, Fort Wayne/South Bend Bishop John D'Arcy will preside at ceremonies that will mark five 60th anniversaries and six golden jubilees. Formerly a member



of Sacred Heart, Terre Haute, Sister Magdalene has two sisters living in the archdiocese, one of whom is Benedictine Sister Mary Patrick at the Our Lady of Grace Monastery in Beech Grove.

check-it-out...

The new president of the Covenant House in New York City, Daughters of Charity Sister Mary Rose McGeady, will speak at a luncheon

hosted by St. Vincent Hospitals and Health Services on July 26 at noon at the Marott, 2625 N. Meridian, Indianapolis. Sister Mary Rose recently left the position of associate director of Catholic Charities for the Diocese of Brooklyn. The luncheon marks the 400th birthday of St. Louise de Marillac, patron saint of social workers and co-founder with St. Vincent de Paul of the Daughters of Charity. Limited seating is available at \$15 per person. Those interested should call 317-871-3399 by July 23.

Martin University has announced summer seminars for religious institutions and non-profit organizations in the form of short-term instruction for college credit. Human resources and homiletics seminars are offered July 27, Aug. 3 and 10. Computer courses are held Aug. 17, 24, and 31. Those interested should call Carolyn F. Hardville, 317-543-3261.

St. Vincent Stress Center announces the opening of its newly-relocated Hospice Program, now housed at 2142 W. 86th St. A public open house will be held Aug. 5-9 from 3 to 6 p.m. Refreshments will be served. The inpatient unit, administrative offices and home care component make up the hospice program for terminally ill patients and their families. Bereavement support is also offered. Those wishing further information may call 317-875-4675.

Volunteers for Humanity needs volunteers to help clear the lots in the 1300 block of West 28th Street, Indianapolis. People are asked to report for assignments after 8:30 a.m. on July 20, 27, and Aug. 3 with chain saws, axes, shovels, hoes and wheelbarrows.



CHURCH CEMETERY—St. Boniface, Fulda, can be seen in the background of the parish cemetery. The parish marks its 125th anniversary Aug. 25. (Photo by Peg Hall)

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2 Franciscan sisters mark 80th anniversaries

by Sister Rose Lima Frerick, OSF

This year, the jubilarian celebrations for the Sisters of St. Francis at Oldenburg include two sisters celebrating their 80th anniversaries: Sisters Amata Conley and Rose Viterbo Manzenberger.

Sister Amata, lovingly called Mattie by those who love her, graced the people of God with many years of service in music. Her music was not the "middle-of-the-road" variety, either. She possessed perfect pitch and had an exquisite singing voice.

Many years ago, while she was attending a music convention in Chicago, the featured pianist did not arrive. The officials called upon Sister Amata. She sat at the piano, had the music score placed in front of her, and played perfectly—without having seen the piece before!

Sister served God's people in almost 30 parishes in the States of Indiana, Ohio, Missouri and her home state of Illinois. With her love of music, she had no trouble getting students to play and sing for her. She herself entertained with the piano and her beautiful voice for hours.

Early in her music teaching career, Sister Amata produced operettas involving the students and people in the towns. Sometimes they wore costumes with animal costumes, and homemade cages, like her "Circus in the Barn" shows. Children dressed as elephants, lions and bears to perform and sing. Sometimes she made biblical plays into operettas for the children to sing.

Today, Mattie beams her beautiful smile to visitors and nurses at St. Francis Hall at the motherhouse. In fact, she's



Franciscan Sister Amata Conley

been dubbed "Lady Diana" because of her charm.

Five years ago, when Sister Amata celebrated her diamond jubilee, she shared words that seem appropriate today: "Life is a song; God's love is the music. This quotation expresses my love of life, my love of praising God in song and in playing the organ for liturgy, my love of enriching my students through teaching music, and sharing the love of my Sisters through service."

In her quiet, gentle, unassuming way, Sister Rose Viterbo Manzenberger enjoys her sisters, friends and anyone who comes for a chat at St. Francis Hall at the motherhouse.



Sister Rose Viterbo Manzenberger

Throughout her years of service, Sister Rose was usually a junior high school teacher or a school principal. Her missions were also in Indiana, Ohio, Missouri and Illinois before she entered St. Francis Hall in 1981.

On the occasion of her Diamond Jubilee, she was asked what she remembered about the church when she entered the convent in 1911. "Boys and girls had to be 12 years old before they could receive their First Holy Communion, and they also were confirmed at a later age than they are today," Sister Rose said.

Recently she was asked to share her memories. Sister responded, "I recall as a young sister, my obedience was to teach the sixth grade at one of our schools. That was in 1915."

"When the pastor saw me, he refused to let me stay, saying 'I was too young,'" she said. "After a long talk with the superior, he consented to give me a trial. On the first day of school, he came to my classroom three times to listen and observe. After the third time, he passed my desk and said, 'You'll do!'"

Sister Rose did not know of the pastor's remark or the reasons for his visits until several months later. "Thanks to my wonderful class, I passed my first professional test!" she said.

Today, Sister continues to love flowers, plants, trees and other growing things. Every year, she looks forward to when the trees get their new leaves.

Sister Rose also enjoys playing cards very much. She and several sister friends meet twice a week at the motherhouse to play cards. According to one of the friends, "In her gentle quiet way, Sister Rose is always ready to play, and when she wins, one can see that she really enjoys that!" Sister loves to read and sometimes shares to chat. If a friend doesn't stop for a week, she will joke, "Well, where have you been? I haven't seen you in such a long time!"

Sister Rose dearly loves her family and friends and especially her native town of Bedford, Indiana. By all indications, they love her, too.

STUDENT SERVICE PROJECT

Dishpan hands result from work at Loaves and Fishes Kitchen

by Matthew Lamberti

I can't say that I've learned more in 20 years of life than anyone else my age, but I may have learned more in the past six weeks than many people will learn in a lifetime.

I am a sophomore English major at the University of Notre Dame and a member of St. Luke Parish in Indianapolis. This summer I have had the opportunity to participate in one of many unique community service projects that are sponsored by the campus Center for Social Concerns. More than 100 university students are doing such projects all over the country, my assignment being Pensacola, Fla. I am working for an organization called Loaves and Fishes, which is a multi-purpose facility that ministers to the homeless and hungry of this community.

What started out as an independent restaurateur's effort to feed the hungry of his city once a day has blossomed into a ministry that includes a soup kitchen, homeless shelter, and transitional housing program.

The soup kitchen, which is certainly one of the nicest in the United States, serves breakfast and dinner every weekday to anyone who needs it. There is one very talented full-time cook, and a large crew of volunteers who help fix and serve food for each meal.

The homeless shelter is for emergency situations, and serves families only. The facility can house up to nine families for a period of 10 days each, during which time they are put in contact with other social agencies and charities in an effort to get them back on their feet. Medical needs, child care, meals, counseling, and

transportation are also provided during their stay.

The transitional housing program puts qualified families into houses rent-free for a period of three months. These families are required to search for work, and save a certain percentage of any income with Loaves and Fishes. This money is returned to the family at the end of three months, usually to cover a down payment on a place of their own.

Any counseling, spiritual, or household needs are taken care of by the program's own social workers, one of whom works with the family throughout their time with Loaves and Fishes. Some of the houses are provided by HUD, others are sponsored by local churches, which also work with the families.

I have played many roles in my time here at Loaves and Fishes. I have dishpan hands from scrubbing pots after nearly every meal. I have probably logged 100 miles transporting our shelter guests to and from meetings, interviews, and house hunts. I am currently attempting to take over the caseload of one of our social workers who has moved on to another type of service—becoming a flight attendant for Delta Airlines.

Whatever the task, I have found my work here to be challenging and more than rewarding. I have also found the Christian atmosphere in the workplace to be overwhelming and wonderful. We try very hard to keep the emphasis on anything done through Loaves and Fishes on Jesus Christ. This has helped me improve my own relationship with the Lord.

I have to admit that I've missed Indianapolis a lot this summer, but I feel truly blessed to have had this opportunity to learn and grow in the service of God.

St. Boniface, Fulda, to celebrate 125 years

The 125th anniversary of St. Boniface Church in Fulda will be celebrated on Aug. 25, beginning with Mass at 10 a.m.

All former members of the parish or their descendants are invited for the day-long celebration on the parish grounds.

A dinner will be served at 11:30 a.m. The parish will furnish meat, drinks and

tableware. Those attending are asked to bring a covered dish and to inform the parish of the number coming.

Prizes will be awarded to the oldest man, woman, and married couple, and to the person who traveled the longest distance. There will be games and drawings for all ages.



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Willke tells pro-lifers much work to be done

by Mary Ann Wyand

On the eve of his retirement from the presidency of the National Right to Life Committee, Dr. John Willke of Cincinnati told Hoosier pro-life volunteers July 13 that much grassroots advocacy work remains to be done if anti-abortion legislation is to be realized throughout the United States.

Dr. Willke spoke to members of Indiana Citizens for Life during a fund-raising luncheon held in his behalf at the Westin Hotel in Indianapolis.

His farewell speech followed workshops that morning featuring Republican State Representative Donald Nelson of Indianapolis, who spoke on "Political Action Is Pro-life Work," and former Pennsylvania gubernatorial candidate Peg Luksis, who discussed "Grassroots Politics."

Dr. Wanda Franz, a professor in the Division of Family Resources at West Virginia University, succeeds Dr. Willke as president of the National Right to Life Committee. Her two-year appointment follows 15 years of service as president of West Virginians for Life.

"If we think back over the almost 20 years that we've been fighting this battle," Dr. Willke said, "you all know that our chief problem was from the federal courts.

It was behind the skirts of the Supreme Court that the pro-aborters were hiding, and that court was protecting their right to abort. Our goal, of course, all these years, has been reversal of Roe (versus Wade, the 1973 Supreme Court decision legalizing abortion in the United States) and ultimately a full human life amendment (to the Constitution)."

Pro-life workers have been slowly making progress on those goals, he said, and the dividends of electing Ronald Reagan and George Bush to the presidency are now becoming evident.

"We probably have a majority on the Supreme Court now," Dr. Willke said. "We hold our breath on (Supreme Court nominee Clarence) Thomas, but no matter how he turns out, and basically, we hope he is going to be all right for us, in a manner of speaking we've got nowhere to go but up after (retiring Supreme Court Judge Thurgood) Marshall."

No matter what happens with the Thomas appointment, he emphasized, the pro-life cause is going to be in better shape than before.

Recent pro-life legislation enacted in Louisiana is "a direct challenge being posed to the Supreme Court decision of Roe vs. Wade," Dr. Willke said.

"Louisiana has passed the best (anti-abortion) law, no question about this," he said. "We have a strong pro-life attorney general in Louisiana who wants to expedite this case and move it fast. His counsel was Robert Winn of Louisiana, an attorney who is head of Louisiana Right to Life. They looked around for the best legal counsel to assist them and, for all practical purposes, to lead it, and they chose Jim Bopp (a lawyer from Terre Haute) as the lead counsel to defend the Louisiana law all the way to the Supreme Court."

Local pro-life workers now must "go back out to the grassroots and convince them that our cause is correct," Dr. Willke said. "The big one will be the Title X (federal family planning legislation restricting funding to providers of abortion counseling), and we're going to lose that. We have in the House already. It's going to go to Bush, who has promised to veto. Our problem on this one is to uphold the veto, and we've got a pretty good chance of doing that."

Undecided people have been swayed by the free speech argument that abortion advocates are using, he said, and Planned Parenthood paid for extensive advertising describing the restriction as a gag order.

"We're sure what that vote is going to do," Dr. Willke admitted. "We think we can uphold the veto, but if we lose it we're in trouble. Everything we've gained, they will challenge. We not only have to uphold Bush's veto, but we want to win pretty big. It all focuses in on this Title X veto override. That's it. This is the single most important thing that will



Dr. John Willke

happen in the U.S. Congress in the next year and a half, bar none."

Challenging Hoosier pro-life volunteers to lobby their elected officials, Dr. Willke emphasized that. "What we want to do is hold on to those (legislators) who in the past have voted pro-life. That does include two Indiana senators. I know (Senator Dan) Coats is absolutely solid on this. Encourage him. Where's (Senator Richard) Lugar? I hope he's solid. He needs support. Don't think for a moment he's not getting a ton of letters from the other side. Write to Lugar, write to Coats, write to your congressman. Call them. Talk to them. Let them know you're behind them. It is very, very important. We've got babies to save."

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Artist lecture series at The Woods is set

by Don Kojich

The 1991-92 Artist Lecture Series sponsored by St. Mary of the Woods College and the student musical and theater productions offer diversified entertainment beginning in October. Tickets are now available.

Local professional actress Susan Monts Bologna will be a member of the cast for the theater department's student production of "The Effect of Gamma Rays on Man in the Moon Marigolds" Oct. 4-6 in Cecilian Auditorium. Performances begin at 7:30 p.m. on the first two days and at 2 p.m. on the closing date.

The National Shakespeare Company's production of "The Taming of the Shrew" will be performed Oct. 23 at 7:30 p.m., also in Cecilian Auditorium.

The National Shakespeare Company was founded in 1963 by actress Elaine Sulka and the late New York producer and director Philip Meister. Since that time, the company has performed in 48 states and two foreign countries. Their tour schedule averages 120 performances a year.

Elektriks, a chamber music group, will perform Nov. 10 at 2:30 p.m. in Cecilian Auditorium.

The ensemble explores music of the past and present by performing 18th century works on historical instruments and presenting works of this century on modern instruments. It was founded in 1986 by symphonic musicians Ida Mercer and Maury Wilkins of Cleveland.

Purdue University's St. Mary of the Immaculate Conception at The Woods.

The student choral ensemble is dedicated to the performance of sacred and anthemic hymns by black composers. Founded in 1975, the choir's repertoire consists mainly of traditional Negro spirituals and contemporary gospel music. Over the past 12 years, the 100-member group has been recognized as one of the most outstanding college gospel choirs in the Midwest.

Sociologist and comedienne Bertice Berry will appear at St. Mary of the Woods College Feb. 19 at 7:30 p.m. in Cecilian Auditorium.

Described as the "Bill Cosby of sociology," Berry will speak on racism and sexism. The Wilmington, Del. native was nominated for the 1991 Campus Entertainer of the Year by the National Association for College Activities.

"Boysfriends" Feb. 28-29 at 7:30 p.m. and again on March 1 at 2 p.m. in Cecilian Auditorium.

Woods students will also present the Choral and Madrigals Spring Concert May 3 at 2 p.m. in the Cecilian Auditorium.

Tickets for the Artist Lecture Series are \$8 per event for adults and \$5.50 for senior citizens, children, and students with valid identification cards. Admission to each of the two students plays and to the spring concert is \$5 per person for adults and \$3.50 for senior citizens, children, and students with identification.

Individuals who purchase season tickets to the Artist Lecture Series will be able to buy tickets in advance for the popular "Christmas at the Woods" program Dec. 4, 6 and 7. Tickets for that event are \$18.50 per person.

For additional ticket information, telephone the public relations office at St. Mary of the Woods College at 812-535-5212.

Pope plans a sentimental journey to Poland

by Agostino Bono
Catholic News Service

VATICAN CITY—Pope John Paul II plans a sentimental journey home to renew old memories at the tomb of his parents and with priests ordained in Poland the same year he was.

The schedule for the Polish-born pope's Aug. 13-20 trip to Poland and Hungary was made public by the Vatican July 11.

It has the pope arriving on Aug. 13 in

Krakow, Poland, and immediately going to the cemetery where his parents are buried.

On the following day, he plans a seven-hour visit to his hometown of Wadowice to lunch with Polish priests also ordained in 1946 and to dedicate a new church.

The pope was born in Wadowice on May 18, 1920. He was archbishop of Krakow from 1964 until his election as pope in 1978.

Pope John Paul is scheduled to spend most of his time in Poland at Czestochowa to celebrate the sixth World Youth Day

Aug. 15. It will be the first time that the annual celebration takes place in an East European country formerly under communist rule.

On Aug. 16, the pope is scheduled to arrive in Hungary, another country which recently shook off communist control.

In Hungary, the pope is scheduled to visit six cities and take a 90-minute boat ride along the Danube River between Esztergom, the Hungarian primate's see, and the capital of Budapest.

He is also scheduled to celebrate five Masses and meet government officials, the diplomatic corps, Calvinists and Jews.

The final day of the papal visit, Aug. 20, will include a procession in Budapest with the preserved right hand of St. Stephen, the 11th-century king who promoted the spread of Christianity. The hand, the remains of the saint's arm, which is encased in a lead-like, is the prized religious relic of Hungarian Catholicism and traditional processions with it were outlawed during most of the communist rule.

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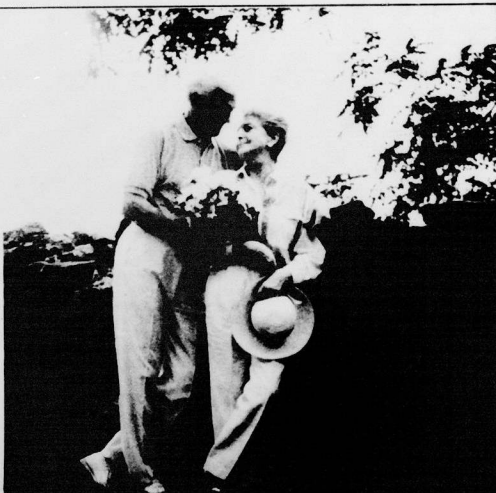
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**MOMENTS
IN
CATHOLIC
HISTORY**

by John F. Fink
Editor, The Criterion

Eleventh in a series of articles

The papacy was caught up in the 11th century's politics

Throughout its history the papacy has experienced many turbulent times, but some have been more turbulent than others. The worst times probably were in the 14th to the 16th centuries as we will see in future articles. But the 11th century was also an interesting period.

During this time there were some weak popes, but also some very strong ones, especially Gregory VII, acknowledged generally as one of the most impressive figures of the medieval world. (However, we won't discuss his papacy until the next article in this series.) Unfortunately, all the popes were caught up in the secular politics of that time.

As the century began, the Roman people revolted against both the pope, Sylvester II, and the emperor, Otto III, who were close friends. They were forced to flee Rome and Otto died in 1002. John II Crescentius then ruled Rome with a firm hand. He allowed Pope Sylvester to return to Rome but the pope died less than a year later, in 1003.

He was succeeded by John XVII, John II Crescentius's nominee, of course, but he died less than six months after his election. The next pope, John XVIII, did a bit better,

living six years as pope. He, too, owed his election to Crescentius, as did Pope Sergius IV, the next pope.

Then, in 1012, there was another political upheaval in Rome and the family of the counts of Tusculum took power from the Crescentius family. Both John II Crescentius, Rome's dictator from 1002 to 1012, and Pope Sergius IV died suddenly. The Tusculan family installed a new pope, Benedict VIII, a layman when selected and the son of one of the counts of Tusculum.

The Crescentians then elected their own pope, named Gregory. But with the Tusculan family firmly entrenched in Rome, he couldn't assume the papacy, so he traveled to Pohlde, in Saxony, to try to get the backing of the German king, Henry II. Henry told him he would settle the matter when he got to Rome. He did—by recognizing Benedict. Benedict, in turn, crowned Henry emperor in 1014 and thereby cemented good relations with him, something that was to prove valuable later.

Benedict VIII turned out to be a powerful pope—powerful, that is, in war. He spent most of the next six years in military campaigns aimed at making Rome the political center of Italy. He defeated Arab invaders in northern Italy in a sea battle in which he personally took part.

He also fought the Byzantines in southern Italy. When the battles there were not going well, he hightailed it to Germany

to get Henry's help. Henry and Benedict led a powerful army to southern Italy and stopped the advance of the Byzantines.

Pope Benedict also did something else of historical significance: At the Synod of Pavia in 1022 they promulgated canons that prohibited marriage for all priests, deacons and subdeacons (and they reduced the children of such unions to serfdom). It was Henry who took the lead in this action. Benedict's chief concern, he made clear in his speech at the synod, was for church property, which could be dissipated when the clergy had families.

When Benedict died in 1024 the Tusculan family had his younger brother Romanus elected and installed as pope. He reigned as John XIX for eight years. Emperor Henry also died in 1024 and Pope John crowned the German King Conrad II as emperor in 1027. There was not, however, between John and Conrad the spirit of cooperation that existed between Benedict and Henry. Conrad regarded John as someone he could use to suit his whim.

John proved to be an ineffectual pope. When John died in 1032, his brother Alberic ruled Rome and he bribed the electors to have his son, the nephew of the two previous popes, elected pope. A layman in his 20s when elected, he was known mainly for his dissolute life prior to becoming pope. But he proved competent for the next 12 years, reigning as Pope Benedict IX.

Then, in 1044, another insurrection in Rome forced Benedict to flee the city. After some bloody fighting, the Crescentian family succeeded in getting their local bishop installed as Pope Sylvester III. Benedict, though, was able to rally his forces and retake the city. He resumed the papacy and excommunicated Sylvester.

Only two months later, Benedict abdicated the papacy and turned it over to his godfather in exchange for a huge sum of money. In effect, Benedict sold the papal office and then moved to family properties near Tusculum. The man who paid the money assumed the throne of Peter as Pope Gregory VI in 1045.

Up in Germany, meanwhile, Emperor Conrad had died and was succeeded by Henry III. He apparently decided it was time to clean up the mess in Rome, so he went down to Italy and commanded Benedict IX, Sylvester III and Gregory VI all to appear before a synod held at Sutri, near Rome, in 1046.

At the synod, Sylvester was condemned as an invader of the Holy See and sentenced to confinement in a monastery. (The sentence was apparently never carried out, though, because he continued to function as Bishop of Sabina.)

Turning to Gregory VI, the synod pronounced him guilty of simony for buying the office of pope, and deposed him. Henry decreed that Gregory must go to Germany in exile. He did so, in the company of the priest Hildebrand (whom we will hear much more) and he died in Cologne about a year after he was deposed as pope.

Benedict IX chose not to obey Henry's command to appear at the synod. Therefore, he was formally deposed at another synod, held in Rome a few days later.

Three popes now being deposed, Henry proceeded to nominate a German bishop he had brought with him (as it turned out, the first of four German bishops he was to impose). That bishop took the name of Pope Clement II when he was enthroned on Christmas Day of 1046. On the same day he crowned Henry III as emperor and his queen Agnes empress.

Pope Clement started what appeared to be a vigorous attempt to reform the church, presiding over a synod that sharply condemned simony. But on a trip to the abbey of Santo Tommaso the following October, he suddenly got ill and died there. His body was taken back to Bamberg, Germany and buried in the cathedral there. (His tomb, by the way, was opened in 1731 and he was found to have been a man well over six feet tall with yellow hair. It was opened again in the 20th century, in 1942, and the remains were subjected to a careful examination that showed that he died of lead poisoning.)

With Clement's death, Pope Benedict IX decided that this was the time for him to return to the papacy—for the third time. He

managed to return to the throne for eight months—the only pope in history to reign three different times.

He was forced to leave again, of course, by Emperor Henry, who nominated a German bishop by the name of Poppe. He took office as Pope Damasus II. But Henry had the damndest luck to say nothing of Damasus; Damasus died 23 days after his consecration. You might expect foul play, but historians believe the most likely cause of his death was malaria.

So Henry nominated still another German bishop, Bruno, who reigned as Pope Leo IX. He, too, was determined to be a strong reform pope. His first target was simony; he deposed several bishops who bought their offices and sometimes reordained priests who had been ordained by simoniacal bishops. He enlisted the help of the irascible Hildebrand and started a radical reform of the curia. He insisted that bishops and abbots be elected by the clergy and the people.

Unfortunately, he also took to war against the Normans, personally leading a small force against them when they raided southern Italy. He was captured and imprisoned for nine months. By the time he was released he was a dying man. He died in Rome in April of 1054.

While he was in prison, he sent his legates to Constantinople to try to placate Patriarch Michael Cerularius. As we saw in the previous article, this was unsuccessful and resulted in the East-West Schism.

After Leo IX died, Emperor Henry III conducted lengthy discussions with Roman legates led by Hildebrand before nominating Bishop Gebhard of Eichstatt to be pope. It was the fourth time Hildebrand was to be pope. He was the fourth and last pope he was to nominate because Henry died shortly thereafter. Bishop Gebhard reigned as Pope Victor II. He too showed a lot of promise and concern for church reform, but he died after only two years in office, in 1057.

After Victor's unexpected death, the church leaders in Rome quickly elected the abbot of the Benedictine abbey of Monte Cassino as pope, without notifying the German imperial family. He took the name of Stephen IX. Henry III had died, Henry IV was still a minor, and the Romans wanted to prevent the Roman aristocracy from exerting the type of control they once had over the papacy.

It seems like a broken record, but again we had a case of a pope who showed great promise and who again died suddenly. In Stephen's case it was during a trip to Florence. It happened that he had sent Hildebrand on a mission to the German court and, when he realized he was dying, he bound the clergy not to elect a successor until Hildebrand returned.

While the clergy were awaiting Hildebrand's return, though, some Roman nobles saw their chance to gain control of the papacy and enthroned the cardinal of Fletri, who took the name Benedict X. It took the church leaders nine months to elect their own pope, Nicholas II, in Siena. Nicholas gained possession of Rome and Benedict fled. Later, Hildebrand saw to it that Benedict was publicly tried, ceremonially deposed and jailed.

Pope Nicholas was strongly influenced by Hildebrand and by the great reformer Peter Damiani. Nicholas reformed papal elections, decreeing that cardinal bishops should choose the pope and then the rest of the clergy and people should give their assent. The decree also had a clause that the emperor was to give his assent, but this right had to be granted to each successive ruler.

On the advice of Hildebrand, now archdeacon, Pope Nicholas also took steps to make peace with the Normans in southern Italy. But this alliance aroused the resentment of the German royal house and the German bishops who, under the leadership of Archbishop Anno of Cologne, broke off communion with Pope Nicholas. Before he could react to this rebuff, Nicholas died. Another brief reign—two-and-a-half years.

Following the papal election reform decreed by Pope Nicholas, and at the instigation of Hildebrand, the cardinals elected Bishop Anselm of Lucca as Pope Alexander II. This, though, didn't go over with the German court, which elected and installed Honorius II, who managed to defeat his rival's troops and install himself in Rome. Then Duke Godfrey of Lorraine arrived with superior forces and convinced both popes to withdraw to their former dioceses until the German court could decide which should be pope.

This threw the decision into the lap of Archbishop Anno of Cologne, as we will see in the next article.

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SIXTEENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, July 21, 1991

Jeremiah 23:1-6 — Ephesians 2:13-18 — Mark 6:30-34

by Fr. Owen F. Campion

The prophecy of Jeremiah provides this weekend's Liturgy of the Word with its first reading.

Jeremiah is considered one of the great prophets in the Hebrew Scriptures. The writings extend over a critical period of history for God's people. Under Solomon, Israel had reached the height of its domestic prosperity and international prestige. After Solomon, the dynasty of David divided. Civil war raged. The nation divided. Nothing was ever the same after that.

When Jeremiah first was recorded as a prophet, around 625 B.C., the Jewish states were in considerable jeopardy. Surrounded by great powers on all sides, especially the Egyptians to the south and the Assyrians to the north, the kingdoms continually were tempted to compromise in order to appease their feisty neighbors. It was more than a political compromise or a bargain in commercial transactions. It meant compromise in customs and lifestyles, under which the traditional pattern of Jewish faith with idolatry and contact with the impious and the unjust.

In this reading, typically, Jeremiah thunders against those who would lead God's people astray. It was an indictment surely of the political leadership, and even of religious leaders, but also of ordinary people who, as peers, allowed others to insult the tradition of obeying God without rebuke. All were the "false shepherds" who led the flock astray.

The Epistle to the Ephesians supplies this weekend with its second reading. Ephesus was a major commercial and religious center in the Roman Empire. The architectural centerpiece of the city, indeed a wonder of the world, was the great temple to Diana, the Roman goddess of the moon. The ancient Roman religion was intriguing. The gods and goddesses were thought to have certain supernatural qualities, including immortality, and they on occasion had contact with human beings. However, humans were at their mercy. They tricked humans, and humans lived in fear of their whims and moods.

Into that atmosphere came the inspired

words of this epistle, and others of the Christian Christian tradition. In Jesus, Christians bond themselves with God. God loves people. He sent his Son to redeem humankind. In the Lord existed an eternal link between humanity and the divine.

This reading emphasizes that link, and in that link it finds cause to summon people to virtue and to peace.

St. Mark's Gospel is the source of this weekend's Gospel reading. Its story is direct, but not without profound meaning as becomes an inspired writing.

The apostles return to Jesus after their own missionary efforts, but they cannot rest. The people follow them. The people search for Jesus. His words convey hope and purpose in life. They yearn for him. In reply, he loves them. Pity fills his heart. He beckons his followers to hear the people as they, cry also to take pity on them.

Reflection

These readings begin with a warning about false prophets and insincere leaders in the midst of the community of God's people or of the society in which God's people dwell. It is by no means a foolish or unfounded warning. Too often in history, leaders have betrayed people.

However, the readings reveal the love of God. Each of us must see himself or herself among those searching for Jesus. Each of us needs Jesus. No one else, nothing else, can supply what only comes from him—eternal peace, joy and hope.

In our need, we have the blessed knowledge that Jesus loves us. That is the story Mark tells. In our limitations, Jesus appears with his pity and his love.

Not only does Jesus come to us, he binds us to himself in his love, in our faith. In that bond, we unite with God in all his life, his strength, and his peace. The Epistle to the Ephesians reassures us. In Jesus, we are one with God, if we believe, if we love, if we obey.

This great love of the Lord gives modern force to the prophecy of Jeremiah. Woe to anyone who would lead a person to break that link with God through Jesus! The Lord warns, through the pen of Jeremiah, not as the voice of a threat, not menacingly as in the case of the Roman gods, but as a consequence of his love for us.

Undesirable leaders and teachers may come, as may temptations, but the standard always is the Lord. Think of him. Draw near to him in humble, sincere prayer. Be true to the church that speaks with his voice. Meet him in the Sacraments. Surrender all to him. In that atmosphere, deceit will be exposed for what it is. Unfaithful, misleading leaders, ideas, or inclinations will be seen in their true light, as elements drawing us away from God, from peace, toward misery and sadness.

THE POPE TEACHES

Christ established one church

by Pope John Paul II
Remarks at audience July 10

With today's audience, we begin a series of reflections on the words of the creed: "I believe in the one, holy, Catholic and apostolic church."

Christ established the one church, in which—in the words of the Second Vatican Council—"the society furnished with hierarchical agencies and the mystical body of Christ are not to be considered as two realities... rather they form one interlocked reality which is comprised of a divine and a human element" ("Lumen Gentium," 8).

Clearly we are dealing with the oneness of the universal church which, from the very beginning, was exposed to tensions and divisions which the apostles condemned and which caused St. Paul to exclaim: "Is Christ divided?" (1 Corinthians 1:13).

All the particular or local churches must share in this oneness in order to belong to the one church of Christ.

By virtue of her divine origin and

institution, this one church is also holy, with the holiness of Christ who merited for her the gift of the Holy Spirit through his death on the cross. In every age this ontological holiness shines forth both in the ordinary holiness of those who live in sanctifying grace and in the heroic holiness of those we call "saints."

The church is also catholic, that is, she is open to the whole of humanity. This, which follows from Christ's command: "you shall be my witnesses... to the end of the earth" (Acts 1:8), belongs to the church's very constitution and is not merely the result of the sum of all the particular churches.

Finally, the church is apostolic, that is, built on the foundation of the apostles from whom she receives the deposit of revealed truth. The designated and authoritative guardians of this deposit are the bishops, the successors of the apostles, but everyone in the church must preserve the bond of the apostolic faith.

By preserving these marks, the church is built into a holy temple in the Lord, a dwelling place of God in the Spirit (Ephesians 2:20-22).

MY JOURNEY TO GOD

Pilgrimage to Haiti

Upon our arrival in Port-au-Prince, Haiti, Margaret Ann and I were met at the airport by Matthew, a Haitian youth who works at the Hospice St. Joseph for Father Ron Voss.

Father Ron is assigned to Haiti from the Diocese of Lafayette. His job is to promote the "Adopt a Haitian Parish" programs and coordinate visits there.

From the veranda on the third floor of the hospice there is a magnificent view of the city and bay that almost dispels the reality of the abject poverty—until you look across the narrow cobblestone street and see the tiny shacks that each houses four families.

In one Haitian parish we visited there are no roads or cars or bicycles. There is no electricity! There is no water system! There is no sewage system! Parishioners cement floors it is a luxury. But they are always happy and smiling, maybe because their lives are so simple. All are farmers, and their per capita income is \$120 a year.

The celebration of Mass was the main event of the week there. It lasted 3 hours and 15 minutes. People packed the parish church, and there was much singing and joy! We did not hear one baby cry or talk.

Their needs are many, including meals for the school children and musical instruments for the church. They also need a used truck, lavatories for the pre-school, benches for the church, and desks for the school. Money for educational scholar-

(Denny and Margaret Ann Woelfel are members of St. Elizabeth Ann Seton Parish in Carmel. They are forming a Haitian Connection Group. For more information, telephone 317-846-2494.)

ships and a solar energy generator to produce electricity are other dreams.

When we returned to Port-au-Prince, and the hospice I called Food for the Poor and received assistance for a school food program and a good used dump truck.

One day we went to the Hospital for Malnourished Children operated by Mother Teresa's Missionary Sisters of Charity. At first we were overwhelmed by the sight of 200 really sick babies.

Forty percent of all Haitian children die before they reach the age of 5 due to impure water, which causes dysentery. But babies who come to this hospital survive.

Our job was to pick up the babies and cuddle them with love and affection. What fun! We also fed them and changed diapers. The sisters can outwork anyone. We were impressed.

Another day we went to the Hospital for the Dying, run by the same sisters. This was depressing at first, because there is no hope for these people.

But, as a sister explained, Mother Teresa believes that people who lie dying in gutters need a place to die in dignity. Here again the sisters were joyful and peaceful in the face of death and depression.

We had many other memorable experiences during our pilgrimage. As Margaret Ann said later, "I don't think a day will go by in my life that I will not remember the faces of the people in Haiti."

—by W. Dennis Woelfel

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Entertainment

VIEWING WITH ARNOLD

Billy Crystal shines in comedy 'City Slickers'

by James W. Arnold

"City Slickers" can safely be called the first movie comedy about a vacation trip that really works. Some predictable disasters occur, but every body has a terrific, spirit-enhancing time. Not only that, they're inspired to come back and fix up their disordered lives.



The vacation, actually, is more like a retreat, at least in its effect. If this sounds too good to be true, it is. But nobody will probably complain too much about good feelings.

The key fact is that "Slickers" is a Billy Crystal movie. He's come a long way since his easily missed film debut as the pregnant man in Joan River's 1977 flop satire "Rabbit Test."

Now the regular emcee of the Oscars and with several hit movies (especially "When Harry Met Sally") behind him, Crystal is arguably in a niche as Hollywood's top mainstream comedian and leading man.

It's a niche that nobody has really occupied since the heyday of Bob Hope. Like Hope, Crystal is more likely to say funny things than to do funny things. Like most clowns, boyish Billy takes on the role of everyman, the ordinary guy who makes a fool of himself by getting involved with dangerous adventures or beautiful women.

But Crystal also has the knack of being completely 1990s real, like a friend at the office or your old buddy from school.

He's a hip New York guy and Jewish, but more detached from that identity than most Jewish comedians. He's middle class and assimilated. He's not smart and analytic like Woody Allen. The persona he's been moving toward is low-key and wise, the witty, trying-to-be-sensitive, conscientious modern male that most men would like to be.

To put it bluntly, his character enjoys jokes, parties and baseball. But he also tries to be decent, and to be open to serious stuff, like nature or what life means, and the aspirations of others, like women and minorities. Nobody needs to say how admirable these qualities are today among men—much less popular comedians.

In "Slickers," then, he's not just joking about mid-life crisis, but living it and making it funny-sad from inside. Crystal's Mitch Robbins "sells air" as an adman for a New York radio station—a nice symbol for a non-significant career.

As a 39th birthday present, his understanding wife (Patricia Wettig) encourages him to join his pals on one of those fantasy vacations—they'll work as cowboys for two weeks on a real cattle drive from New Mexico to Colorado. The others need escape as well: Phil (Daniel Stern) is a supermarket manager unhappily married to his boss's daughter; Ed (Bruno Kirby) is a sporting goods salesman with a juvenile attitude towards sex who won't grow up.

The joke possibilities are obvious: New York yahoos learning to ride, herd and lasso, and to survive without civilized comforts in the wild. (The others in the improbable tenderfoot group, besides the obligatory pretty woman, are two Jewish ice cream magnates and two black dentists, father and son.) Also comic are their extreme culture clash encounters with a



NAKED GUN—Actors George Kennedy (left) and Leslie Nielsen (center) play policemen who ponder puzzling evidence in "The Naked Gun 2½: The Smell of Fear," a parody of macho cop movies. The U.S. Catholic Conference says it offers "fast-paced fun" and classifies it A-III for adults. (CNS photo from Paramount)

legit, idealized old trail boss (delightfully played by Jack Palance), who is described as "a saddle bag with eyes," a pair of rowdy young real cowboys, and a boozey chuckwagon cook.

When writers Lowell Ganz and Babaloo Mandel ("Parenthood") manage one way or another to eliminate the experienced hands and the novices are left on their own, the tone shifts. "Slickers" loses none of its exuberance, but becomes a parable about how hard work with horses and cattle can restore urban man's values and self-respect. You don't have to go back to reality forever—just two weeks.

The movie is almost a cinch to work because it's based on one of our favorite myths—the moral value of simple rural life. It's also got (self-consciously) some classic picturesque western moments, like the cattle stampede, the prairie burial scene, herding cattle across a river in a thunderstorm, the rescue from the rapids, etc. All are staged surprisingly well by director Ron Underwood ("Tremors").

While Crystal's scenes with Palance, including a call-birthing and a campfire moment when Jack says "Tumbleweeds," are clear highlights, the writers provide plenty of good dialogue on provocative

subjects. Among them: the best and worst days of your life, sexual fidelity, the merits of Aaron vs. Clemente, the single secret of life, and why men discuss baseball while women talk about relationships.

All things considered, "Slickers" is probably too contrived, too nice and too upbeat. It certainly isn't immortal. These are all pretty good reasons for seeing it.

(Feel-good comedy with ideas to chew on; hip without being raunchy or violent; satisfactory for youth and adults.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

The Paper Wedding A-III
Point Break A-III
Problem Child 2 A-III
Regarding Henry A-III
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

'China Beach' concludes with a bittersweet reunion

by Henry Herz
Catholic News Service

Reunions are always bittersweet affairs, as is the case with the final episode of the long-running series "China Beach." Monday, July 22, from 9 p.m. to 11 p.m. on ABC.

Long after the Vietnam War, the men and women of the China Beach medical unit get together for a 1988 reunion in Youngstown, Ohio. There is the usual milling



FINAL EPISODE—Actress Dana Delany stars as dedicated nurse Colleen McMurphy, who looks back at life in Vietnam during a reunion of her medical unit in the final episode of the long-running series "China Beach." It airs July 22 at 9 p.m. on ABC. (CNS photo from ABC)

around of such gatherings, with introduction of spouses and offspring as well as sharing experiences encountered since resuming civilian life.

Flashbacks from the course of the series occur intermittently as the meeting sparks memories of wartime comradeship. The scenes recalled are of desperate attempts to save the lives of battlefield casualties, engaging in wild hijinks to blot out the ugly realities of the war, and the close relationships that united the members of the unit.

But it is the feeling of closeness that, late in the evening, former nurse McMurphy (Dana Delany) comes to realize is missing.

Now married and the mother of a little girl, McMurphy retreats into the men's room and wonders aloud to her husband, "How did we ever get along—we're all so different."

To revitalize a reunion that has grown awkward, the China Beach gang hop into their cars for an early morning drive to Washington's Vietnam Memorial.

The episode is dedicated to the cast and crew of the TV series as well as to those who served in Vietnam, "especially the women."

Directed by series co-creator John Sacret Young, the result is a neat balance of nostalgia for an experience shared and a reminder of the war's human cost.

"China Beach" fans will relish the cheer as well as the tears in the finale's reprise of memorable moments from the series. Others will get the point, though not the nuances of the relationships forged in the crucible of war.

Unlike the black comedy of "M.A.S.H.," the dramatic "China Beach" series approached the subject of war in the form of serious, thoughtful melodrama.

Fittingly, the series ends with McMurphy remembering the name of the dying boy whose spinal cord had been severed on her last day at China Beach.

With weary eyes, she comments simply, "I couldn't save them all... but I saved some." The scene and what it stands for will not easily be forgotten.

Despite some graphic war scenes and sexual references, parents might consider sharing the episode with their older children. There are a lot of values here worth discussing.

TV Programs of Note

Sunday, July 21, 8:30-11 p.m. (NBC) "The Murder of Mary Phagan." Rebroadcast of the 1988 Emmy Award-winning fact-based miniseries about the controversial 1913 murder in Atlanta of Leo Frank—an outsider because he was

both a Northerner and a Jew—after he was accused of killing a 13-year-old girl. Strong but meaningful fare for all but the youngsters. The conclusion airs Monday, July 22, from 8:30 p.m. to 11 p.m.

Sunday, July 21, 10-11 p.m. (PBS) "The Future of the Past." Visiting the great monuments of the past, from the Greek Parthenon to our own Statue of Liberty, this rebroadcast looks at how conservation scientists are working to rescue and preserve the world's cultural treasures.

Monday, July 22, 9-10 p.m. (PBS) "A. Einstein: How I See the World." This "American Masters" profile of physicist Albert Einstein features home movies, archival footage and interviews on the consequences of his revolutionary theories, in particular, the atom bomb.

Tuesday, July 23, 9-10 p.m. (PBS) "Hope for the Tropics." In this episode of the "National Audubon Society Specials," the progressive conservation policies of Costa Rica are shown to be turning the tide in saving some of the country's tropical forest before it is destroyed.

Tuesday, July 23, 10 p.m.-midnight (PBS) "Berkeley in the Sixties." Nominated for the 1990 documentary Oscar and presented on "P.O.V.," Mark Kitchell's film looks back at San Francisco's Berkeley campus, where activism in the '60s flourished in the Free Speech Movement, anti-war protests and the battle over People's Park.

Wednesday, July 24, 9-11:30 p.m. (PBS) "A Very Bloody Affair—1862" and "Forever Free—1862." Rebroadcast of the second and third episodes of "The Civil War" series recounts events from the bloodbath at the Battle of Shiloh to Lee's September invasion of Maryland and Lincoln's emancipation of the slaves.

Thursday, July 25, 8:30 p.m. (ABC) "Peter Jennings Reporting: From the Heart of Harlem." The Dance Theater of Harlem has won much praise since its founding in 1969, but in 1990 it ran out of money. Jennings reports on the aggressive fund-raising campaign that has since been mounted to keep this black dance company alive.

Thursday, July 25, 10:30-11 p.m. (PBS) "Sun Moon & Feather." Tracing the life and times of three Native American sisters growing up in Brooklyn, N.Y., this program in the "New Television" series combines song and dance re-enactments of family and tribal stories with home movies taken over a 30-year period.

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

QUESTION CORNER

Do we have to believe in limbo?

by Fr. John Dietzen

Q Some time ago you wrote that a Catholic can believe in the "place" called limbo. My question is, can I as a good Catholic not believe in limbo?

I believe that there is a state and place of limbo after the resurrection of the body. If you know the history of the question of limbo, then the nature of limbo, not its existence, has been questioned. Many great Catholic writers talked about limbo, but disagreed as to its nature. (Missouri)



A First it is worth noting that the increased interest in limbo in recent years is attributable to a number of causes. History shows, for example, that when major theological research and dialogue are, for whatever reasons, on the down-swing, attention drifts heavily to the less central and more speculative areas of Christian doctrine: private and often bizarre revelations, past and present; endless alleged apparitions (hardly a week goes by that I do not receive enthusiastic reports of Jesus or Mary appearing in the

clouds, on a bathroom floor or anywhere in between); and such teachings as limbo.

Perhaps it is also part of the fallout from older approaches to teaching Catholic doctrine when all "truths of the faith" seemed to be of equal importance and certainty. We are probably all familiar with Catholics who felt the entire church was falling apart when the pope relaxed the rule about not eating meat on Friday.

At the risk of becoming too technical, let me quote the only time limbo occurs in any major doctrinal statement of the Catholic Church. A few centuries ago, the superstrict heretical sect called Jansenism taught that all infants who die without baptism are condemned to fires of hell. A regional synod, attempting to impose on everyone this and other Jansenist teaching, was held in 1786 in Pistoia, Italy. Eight years later, in the constitution called "Aeternam Fidem," Pope Pius VI condemned the teachings of Pistoia and other errors of Jansenism.

One of these un-Catholic theories, condemned by the pope as "false, rash and harmful in Catholic dialogue," was the following (translated from Latin): "The teaching which rejects as a Pelagian table a place in the 'undersworld,' a place the faithful sometimes call the limbo of children, in which those who have died guilty of only original sin are

punished with the pain of loss but not the pain of fire; and the claim that this idea of a place or state without the pain of fire, between the kingdom of God and eternal damnation, was simply dreamed up by the Pelagians."

Pelagianism was an early heresy which rejected the doctrine of original sin and claimed it is possible to attain salvation without God's grace. As all such church statements, this one must be understood in the strict "narrow" sense and in context of the errors the church was dealing with at the time. The pope's words mean that one may believe in a limbo, a place of happiness that is not heaven, and still be a Catholic. The question about the "nature" of limbo, by the way, is integral to the whole question of whether there is such a place or not. As the above indicates, you are free to believe whatever you wish about this. There are numerous unresolved theological problems about the subject.

My only point here, as I have also explained in the past, is that a limbo of natural happiness is something Catholics may believe. It is not an essential part of the body of Catholic faith.

(Question for this column should be sent to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Beware of quick fixes for financial problems

by Dr. James and Mary Kenny

Dear Mary: How do I get the bill collectors to back off and let us recover? Because I got us overextended on our credit, we could lose our house and everything. Both my husband and I work, but it's not enough.

Our marriage is strained, and our three children are beginning to act up as well. I'm sure that the stress from our financial problems is at the root of our other problems. What do I do when I realize I'm in too deep? (Illinois)

Answer: Many people get into money problems in our society. The Consumer Credit Institute is the consumer education arm of the American Financial Services Association. Here are some suggestions from these experts:

Beware of clinics or bureaus that offer to "fix" your credit record. Often they charge high fees for dubious services. Only you can fix your credit record.

Here are some ways to get out of financial difficulty: If two incomes are "not enough," you have only two choices: cut back on spending or generate more income. You might need a combination of the two solutions, at least temporarily.

Cutting back: Target non-essential spending to get your finances in order. Watch especially eating out, new clothes, entertainment and impulse buys. Try shared cooking (different family members prepare meals) as an alternative to eating out. Shop at yard sales, discount sales, and secondhand stores for clothes.

Do not eliminate recreation. When you are working hard and under stress, recreation is a must. Look for activities that cost nothing extra: going to public parks, playing games with the family at home, sharing a pitch-in meal with another family. When you go places, pack food and beverages to avoid expensive stops for snacks.

Extra income: Adolescent children can contribute part of their earnings from paper routes, yard work or baby-sitting, and they can use the rest for their own spending money. Crafts, sewing and woodworking skills might be used to generate extra cash. Starting a recycling route as a family project can generate extra cash in some communities.

If one family member works two jobs, the rest of the family can contribute additional demand by taking over all household chores, respecting quiet time, and handling routine family decision making.

If you cannot keep up with your credit payments, contact your creditors immediately. Many creditors will work with you so long as you are willing to pay something, even a small payment, every month.

Explain the problem. Be honest. Tell them what you can pay, and do not promise what you cannot deliver. Often they will work out a repayment schedule you can live with.

If you cannot handle your problems yourself, contact a non-profit consumer credit counseling service, available in many communities. The National Foundation for Consumer Credit (1-800-388-2227) can locate the nearest office for you.

Consider bankruptcy only for up to 10 years. Get legal advice about the type of bankruptcy to file before you make any decision or take any action.

Finally, learn from your mistake. Once you get back on your feet, avoid getting into too deep again. Eliminate credit cards or severely limit use of them. Continue low-cost ways to meet your family's needs.

As you have learned, the cost of overextended credit, emotional as well as financial, is too high for most families to bear.

(Address questions on family living and child care to the Kennys, 219 W. Harrison St., Bensenville, Ill. 47978.)

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The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List. 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, P.O. Box 1717, Indianapolis, Ind., 46206.

July 19

Catholic Alumni Club (CAC) will attend movies at Indianapolis Museum of Art. Meet at fountain at 6 p.m. Bring picnic. Call 317-842-0855 for details.

July 19-20

A Super Rummage Sale for the benefit of St. Vincent de Paul will be held from 7 a.m.-6 p.m. Fri. and from 8 a.m.-4 p.m. Sat. at St. Lawrence Parish, 46th and Shadeland.

July 20

Catholic Alumni Club (CAC) and St. Lawrence Singles will play volleyball at 7:30 p.m. in the parish gym, 46th and Shadeland. Call 317-786-4509 for details.

Secunia High School Class of 1971 will hold its 20-Year Reunion at 7 p.m. at the Skyline

Club, 36th floor of AUL Bldg. Call 317-237-3855.

Catholic Widowed Organization (CWO) will hold a party at the Watershed on Morse Reservoir. Call 317-358-4726.

A Monte Carlo Night will be held at 6:30 p.m. at Holy Cross Parish, 125 N. Oriental St.

Catholic Adults Reaching Out (CARO) will attend the Indians' baseball game at Bush Stadium at 7:30 p.m. Call Patrick 317-637-4226.

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.

July 21

The "How to Pray, Study and Obey the Bible" series continues at 4 a.m. at St. Lawrence Parish, 4650 N. Shadeland Ave.

A Natural Family Planning class will be held from 1:30-3:30 p.m. at St. Joseph Church, 312 E. High St., Corydon. Call 812-732-4768.

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

St. Mary Parish, Navilleton will serve Country Chicken Dinner from 10 a.m.-6 p.m. Booths, quilts.

Catholic Alumni Club (CAC) will hold a Gourmet Evening at 7 p.m. at Mike's Ribs and Chops, 2357 E. 62nd St. Call Anna Mare 317-784-3313 before July 21 for reservations.

A "Christmas in July" Brunch will be held from 9 a.m.-12 noon at St. Monica Parish, 6101 N. Michigan Rd. Adults \$5; kids 10 and under \$3.

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

A Slovenian Prayer Service for peace in the countries of Eastern Europe will be held at 5

p.m. in Holy Trinity Church, 2618 W. St. Clair.

The Women's Club of St. Patrick Parish will sponsor its Monthly Card Party at 2 p.m. in the parish hall, 938 Prospect St. Admission \$1.25.

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

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

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

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

July 22

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

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Program on "Citizens Against Crime."

July 23

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.

The Spiritual Book Series continues from 7:30-9 p.m. at Beech

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Grove Benedictine Center. \$5 fee. Call 317-788-7581 for details.

Catholic Alumni Club (CAC) will hold a Gourmet Evening at 7 p.m. at Mike's Ribs and Chops, 2357 E. 62nd St. Call 317-784-3313 before July 21 for reservations.

July 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.

July 25-26

A Garage Sale for the benefit of Mother and Unborn Baby Care Pregnancy Problem Centers will be held at 6115 E. 10th St.

July 26

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.

Women of the 1937 graduation class of St. Mary's School, Terre Haute, will meet for a Reunion Dinner at 6 p.m. at Western Rib Eye.

July 26-27

A Midsummer Rummage Sale will be held at St. Bernadette Parish Hall, 4826 Fletcher Ave., from 9 a.m. to 4 p.m. each day.

July 26-28

A Beginning Experience Weekend for grieving disorder (Continued on page 15)

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South African bishop approves lifting sanctions

by Brownson Dachs
Catholic News Service

CAPE TOWN, South Africa—It is time for economic sanctions against South Africa to be lifted, said one of the most outspoken opponents of apartheid among the country's Catholic bishops.

The lifting of most U.S. sanctions by President Bush shows that "the time has come for them to fall away," said Archbishop Denis Hurley of Durban who supported economic pressure against the racist state.

"The rest of the world seems to approve of what's happening" in the political and social evolution of white minority-ruled South Africa "and are intent on encouraging the government," Archbishop Hurley said in a telephone interview with Catholic News Service after Bush lifted the sanctions July 10.

The South African bishops had supported sanctions. Archbishop Hurley was president of the Southern African Catholic Bishops' Conference in 1986 when Congress, overriding a veto by then-President Ronald Reagan, established the economic penalties.

Sanctions "certainly made a difference" to South Africa, Archbishop Hurley told Catholic News Service. "They made the government look at the situation realistically and realize that things couldn't go on as they were," he said.

The government of President Frederik W. de Klerk has been dismantling the major apartheid laws which have kept blacks separate from whites and in economic peonage.

In his July 10 press conference, Bush said he hoped U.S. state and local governments which still had sanctions in place "will take note of our action."

When South Africa's change to majority government comes about, the new government "will be glad to have a better

economy" that the lifting of sanctions will bring with it, Archbishop Hurley said.

The political change in South Africa "is irreversible," he added. The process underway toward majority rule "can't be turned back."

In the United States, Catholic, Protestant and Muslim religious leaders joined to condemn President Bush's decision to lift the sanctions, saying the decision "signals a return to cooperation with the evils of racial domination."

In a July 11 letter to President Bush, six U.S. religious leaders—three Catholic, two Protestant and one Muslim—said they felt "pain and disappointment" over the president's decision.

Church is key in Yugoslavia

(continued from page 1)

In World War II, tens of thousands of Orthodox Serbs in Croatia were forcibly converted to Catholicism, or massacred if they refused, under the fascist and "Catholic" regime of Ante Pavelic. Some Franciscan priests, more consumed by Croatian nationalism and fascist ideology than by the spirit of their founder, helped lead in the slaughter. Between 1941 and 1944 the Serbian Orthodox population in Croatia was reportedly reduced from 2 million to about 300,000.

Although top church officials who initially welcomed Pavelic soon distanced themselves from him, he surrounded himself with priests as counselors. His anti-Orthodox pogrom in Croatia remains one of the darkest moments of Catholicism in the 20th century. The *Encyclopaedia Britannica* says that Pavelic's campaign against the Orthodox was "surpassed for savagery only by the mass extermination of Polish Jews."

But the Croatian Catholic bitterness against Serbian Orthodoxy had its roots in Serbian-dominated Yugoslavia's pre-war discrimination against Catholics. In "The

Vatican in the Age of the Dictators" historian Anthony Rhodes reports that few Croats reached prominent positions in the prewar government unless they converted to Orthodoxy or married an Orthodox, and the Orthodox Church received a substantially higher state subsidy than the Catholic Church.

In 1939, Rhodes reports, 115 of Yugoslavia's 117 army generals were Orthodox Serbs, as were 113 of the country's top 127 Interior Ministry officials and 116 of the top 137 Justice Ministry officials.

Yugoslavia's population today is made up chiefly of five main Slavic groups—Serbs, Croats, Slovenes, Macedonians and Montenegrins—and two non-Slavic groups—Albanians and Hungarians. Macedonians and Montenegrins are sometimes identified as Serbians, sometimes identified as distinct Slavic ethnic groups.

There are also minorities of Slovaks, Bulgarians, Ruthenians, Czechs, Romanians, Vlachs, Italians, Turks, Gypsies and Germans—all part of the checkered history of the Balkan border region through centuries of East-West political and religious struggles.

The Active List

(Continued from page 14)
and widowed persons will be held. Call 317-236-1596 for more information.

July 27

Catholic Adults Reaching Out (CARO) will hold a Bash from 8 p.m.-1 a.m. at Holy Spirit Parish, 7243 E. 10th St. DJ, dancing, cash bar, drawing. Cost \$3.

☆☆☆

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.

☆☆☆

The Parish Council of Sacred Heart Parish, Terre Haute will sponsor a Buffet Dinner Fund-raiser from 4-8 p.m. Call 812-466-4891.

July 28

St. Augustine Parish, Leopold will hold a Church Picnic from 11 a.m.-7 p.m. Dinners, quilts, games.

☆☆☆

Secular Franciscans will meet at 3 p.m. prior to Marian Devotions at Sacred Heart Parish, 1300 Union St. Franciscan Rosary 2:30 p.m.

☆☆☆

The "How to Pray, Study and Obey the Bible" series continues at 9 a.m. at St. Lawrence Parish, 46th and Shadeland.

☆☆☆

Catholic Alumni Club (CAC) will attend Eagle Creek Folk Music Festival. Meet at Waffle House, 56th and Georgetown at 1 p.m. Call Mary 317-255-3841 late evenings.

July 29

Separated, Divorced and Remarried Catholics (SDRC) will

hold a Pitch-In Dinner of Unusual Casseroles at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 for details.

☆☆☆

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

July 30

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.

August 1-3

Annual Garage Sale at Bishop Chataud High School, Indianapolis, from 8 a.m. to 5 p.m. Thurs. and Fri. and from 8 a.m. to noon on Sat.

August 2

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, 46th and Shadeland.

August 3

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.

☆☆☆

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

☆☆☆

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

☆☆☆

Catholic Alumni Club (CAC) will attend Symphony on the Prairie. Meet at Marsh, 86th and Allisonville at 5 p.m. Bring

picnic. Call Mary 317-255-3841 for details.

☆☆☆

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

☆☆☆

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

☆☆☆

St. PUF Festival to benefit the Caring Community's ministry to the elderly is open from 11 a.m. to 4 p.m. on W. 46th St. south of St. Thomas Aquinas Church, Indianapolis. Food, games, entertainment.

☆☆☆

A support group for central city families which have a member with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 2622 Dr. Martin Luther King Jr. St.

☆☆☆

St. James Church in Indianapolis will celebrate its 40th Anniversary and Mortgage Burning at 3 p.m.

☆☆☆

St. Cecilia Parish, Oak Forest will hold its Annual Chicken Dinner and Picnic with serving from 10 a.m.-3 p.m. Homemade ice cream.

☆☆☆

St. Boniface Parish, Fulda will hold its Annual Church Picnic from 10:30 a.m.-9:30 p.m. Homemade turtle soup, roast beef and chicken dinners, \$1,000 raffle, games.

☆☆☆

The "How to Pray, Study and Obey the Bible" series continues at 9 a.m. at St. Lawrence Parish, 46th and Shadeland.

Eldon's Choice

Birthplace: Princeton, Indiana

Age: 84 Years Young

Former Occupation: Pres. of McRoberts Insurance Agency in Danville, Indiana for more than 30 years.

Hobbies: Woodworking, dominos, reading. Chairman of the Religious Affairs Committee.

Favorite Book: The Bible

Home: A beautiful one-bedroom solarium apartment at Westside Village, 8616 West Tenth Street, Indianapolis, Indiana.

Why Westside Village: The facilities at my disposal are tremendous! I especially enjoy the complete woodworking shop. Most importantly, the people here are one big family, looking out for each other and willing to support their neighbors in a time of need.

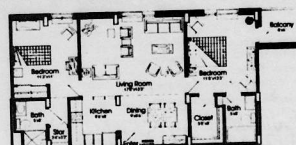


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CR 7/18

Youth News/Views

Teens experience God and nature in Tetons

by Lauren Wilson
and Jonathan Lee

For the fourth summer, St. Luke Church in Indianapolis has sponsored an Adventures Unlimited "Touch the Sky" mountain retreat for parish youth in June.

This year a group of 37 teen-agers and 11 adults ventured to Grand Teton National Park in Wyoming, where they went hiking, white-water rafting, horseback riding, and mountain biking.

After a blessing from Monsignor Francis Tuohy at St. Luke on June 19, participants climbed into vans for the 30-hour journey over 1,600 miles of scenic country.

When they finally arrived at the park two days later, they set up tents at the campsites and prepared for an exciting week of recreation and spiritual reflection.

As part of "Touch the Sky IV: A Grand Teton Encounter," participants were given journals to reflect upon daily themes and record thoughts.

One theme was "solitude," so they hiked to a vista at the bottom of a mountain to find peaceful places for quiet reflection.

Other themes included "taking risks" through activities like horseback riding and rafting on the Snake River and "going the distance" expressed by mountain hiking.

Each morning participants were given questions that related to the day's theme to discuss in small focus groups before campfire, which was a time when the large group shared thoughts and feelings.

Teens from different groups, schools and backgrounds participated in "Touch the Sky IV."

Four-year participant J. J. Bovitz said group sharing "allows kids to grow spiritually and emotionally while gaining good friends in the process."

Cathedral High School senior Chris Weaver described the trip as "the time of my life" and said "this is one experience I will never forget!"

Bishop Chatard High School graduate Rob Schott said "Touch the Sky" was "a good chance to experience God through nature and through others." Michelle Linden said her first mountain trip "was an experience that every teenager should have, and I was fortunate enough to have it. I want to thank my youth minister, Bob Schultz, for encouraging me to go."

Brebeuf Preparatory School graduate Brian Walsh said he especially enjoyed making new friendships during the trip.

"I've never seen such a diverse group of teen-agers come together so quickly and grow close as we did," he said. "You would never think it was possible. It was a wonderful experience for me."

Youth ministry assistant Virlee Weaver coordinated the food service for the June 19-30 trip and said she is ready to go back next year for "Touch the Sky V."

"I was very impressed by the bonding and sharing of this group," she said. "They were open with each other. They treated us adults with respect and fun."

Weaver said she has "a great job" and wishes "other adults could experience the type of positive interaction with teens that I was able to experience."

(Lauren Wilson and Jonathan Lee are members of the youth group at St. Luke Parish in Indianapolis.)



ON THE ROAD—St. Luke youth group members (from left) Carrie Upp, Michelle Linden, Katie Entringer, Lauren Wilson and Kate Kunzler of Indianapolis pose with Tim George, who coordinated the parish trip to the Grand Teton Mountains in Wyoming as part of "Adventures Unlimited: Touch the Sky IV." Trip activities were designed to blend nature experiences and spirituality, with quiet reflection time in the mountains and white-water rafting among the special events.

Cathedral's tennis teams would love to have courts

by Dave Allen

After 10 consecutive years as boys' city tennis champions and a nine-year reign as girls' city and sectional tennis champions, Irish Coach Paul Farrell thinks it's time that Cathedral High School in Indianapolis builds courts on the school campus.

To get things rolling, Farrell walked into the office of Cathedral president Julian Peebles in early July and plunked down pledges of \$40,000. The money represented contributions he has collected so far to build the tennis courts.

Farrell, who just retired as Cathedral's girls' tennis coach and assistant coach for the boys' tennis team, said he would enjoy seeing the school's first-ever home-turf tennis match happen during this coming year.

In the recent past "home" for the Irish tennis teams has been the Tarkington Park tennis complex located at 40th and Meridian streets.

Cathedral has dominated Indianapolis high school tennis for more than a decade. Jim Kervan coached the boys' team from 1977 through 1984, followed by Jim Williams. Their combined coaching record topped 160 wins in 15 seasons, including six city championships apiece.

Farrell has led the girls' team to nine straight city and sectional victories, with the crowning achievement being the Indiana High School Athletic Association's state girls' tennis championship in 1986.

Cathedral "tennis moms" Carol Boyle and Betsey Harvey will serve as co-chairpersons for the special fund drive.

"We will build five courts at a cost of \$100,000," Farrell explained. "That's to accommodate the typical IHSA dual competition, which has three singles and

two doubles matches played simultaneously."

During the school's 73-year history, Cathedral has never had tennis courts. In its early days downtown as an all-boys school at 14th and Meridian streets, there was no space available for courts.

Besides, Americans generally weren't as interested in the sport during the first half of the century.

It wasn't until the televised Davis Cup matches in the 1950s and the emergence of American tennis stars like Jack Kramer, Tony Trabert, Pancho Gonzalez, Althea Gibson and later Billie Jean King, Arthur Ashe, Jimmy Connors and Chris Evert that the sport was hyped into a national frenzy with resulting mass participation by both kids and adults.

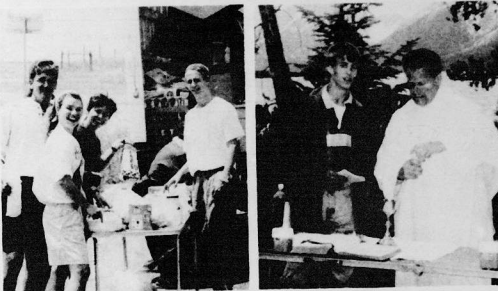
But American tennis was red-hot by 1976, when Cathedral moved to its present location and became co-educational on the former site of the all-girls' Ladywood-St. Agnes School.

Only three years earlier, 29-year-old Billie Jean King had beaten 59-year-old former U.S. Open winner Bobby Riggs in the "Battle of the Sexes," arguably the biggest all-time boost to U.S. women's athletics and a big plug for tennis in general.

But there were no tennis courts at Cathedral's new location either. That was because the construction of Ladywood School by the Sisters of Providence during the 1920s pre-dated both the surge in popularity of tennis and the explosion of athletic opportunities for females.

The cost of installing suitable courts was another obvious hindrance, so this summer Cathedral fund-raising volunteers Carol Boyle and Betsey Harvey are assisting Paul Farrell to ask "Tennis, anyone?"

(Dave Allen is the director of development for Cathedral High School.)



AT THE TABLE—"Touch the Sky" junior staff members Rob Schott (left photo, from the left), Tina Hanagan and Brian Walsh assist St. Luke youth ministry assistant Virlee Weaver (third from left) with preparations for an "on the road" lunch stop. Brian also helped Marianist Father John Putka with preparations for an outdoor Mass (right photo) at Grand Teton National Park in Wyoming.

Youth ministers help teens learn to weather storms

by Ray Lucas

"Do you believe that, just as the boat carrying Jesus and his disciples was being thrown about by the violent storm, today's youth are being thrown about by drugs and alcohol, two of the violent storms in today's society?" Father Maurice Nutt asked participants at the Mid-America Youth Ministry Conference June 23 in South Bend.

The Mid-America crowd of 300 participants responded with a resounding "Amen!" to his spirited homily.

Referring to the day's Gospel story, the priest told participants that, "Our Savior, Jesus Christ, has called us as youth ministers to stand beside our youth through this storm. And I believe that our Lord works through our hearts to touch these young people. Amen. And again

the church responds with an enthusiastic 'Amen!'"

His motivational homily was delivered during the closing liturgy of the Mid-America Youth Ministry Conference, sponsored by the Region VII Youth Ministry Coalition of the National Federation of Catholic Youth Ministry June 21-23 at St. Mary College in South Bend. Youth ministers came from Indiana, Illinois and Wisconsin.

"Listen to the Heartbeat" was chosen as the conference theme to encourage a greater focus on issues of the heart, including relationships, families, global awareness, culture, and the need for outreach. Workshops, worship, and prayer opportunities stressed the need for a multi-cultural approach to ministry with youth.

"Our faith is a catholic or universal faith that is all encompassing," Father Maurice reminded conference participants. "Because this is true we need to reach out to

peoples of all cultures and social backgrounds. Our efforts to reach out to people of different cultures or unchurched people must not be in a token sense, but in a real way that shows our ownership."

Father Maurice grew up in a predominantly black and poor neighborhood in St. Louis. He said he traces part of his commitment to ministry back to the priests of his own community.

"The priests from our parish weren't afraid to go into the streets and talk to the youth," he said. "They reached out to me. Their example of evangelization made me want to reach out to others."

Father Maurice was ordained two years ago and returned to his home parish of St. Alphonsus, affectionately known as "The Rock," to serve the people there.

He also lectures on black history, culture, spirituality, and worship, and is an adjunct instructor in the theology studies

department of St. Louis University. In addition, he is a noted revival preacher and has taken his ministry throughout the United States and to the Virgin Islands.

"Evangelization is needed in our church," Father Maurice emphasized. "It is our life-blood. A lot of folks in the world need to hear the Good News."

A testament to his belief in evangelization can be seen in his own parish, where a variety of people with different ethnic and social backgrounds come together as part of the Catholic community.

"I love Jesus and our church," Father Maurice explained. "I try to express this love through celebrative, joyful worship and through inviting all people to celebrate with Jesus."

(Ray Lucas is the coordinator of early adolescent ministry for the New Albany Deanery.)

Providence High School plans musical July-Fest

The Musical Marlin Family will perform outdoors during Our Lady of Providence High School's annual July-Fest on July 26 at Clarksville.

July-Fest events begin at 7 p.m. and continue until 1 a.m., rain or shine. The Marlin's will sing at 9 p.m.

Admission is \$5 per person, with proceeds benefiting the interparochial high school.

Archdiocesan youth ministers will reflect on their personal journeys with the Lord during "Make Space, Make Symbols," the Catholic Youth Organization's annual archdiocesan youth ministry retreat July 26-27 at the Beech Grove Benedictine Center.

Basilian Brother Tim Matovina, who specializes in youth ministry and Hispanic Catholicism, will direct the retreat. Programming addresses the importance of learning to make space amidst the stress of a busy lifestyle and learning to make symbols that are expressive of each individual.

High school youth from the Terre Haute Deanery are serving the poor by working at the soup kitchen at St. Benedict Parish this summer.

To participate in this community service project, telephone youth minister Janet Roth at 317-535-3391.

Cathedral High School in Indianapolis will offer a football camp July 22-26 for boys entering the seventh through ninth grades.

Registration costs \$30 per person. For additional information, telephone Rick Streiff at 317-542-1481.

Teen-agers from the Terre Haute Deanery will gather at the Deming Park Pool in Terre Haute on July 22 from 6:30

p.m. until 8:30 p.m. for the deanery's annual youth ministry pool party.

Admission is \$2 per person. For more information, telephone Joe Connelly at 812-232-8400.

Nine members of the Secena Memorial High School yearbook staff will attend Indiana University's High School Journalism Institute this summer.

Editorial staff members Jeanne Richardson, Beth Brattford, Stephanie Chaney, Alyson Bittelmeyer, Amanda Mount, Genevieve Salvage and Jennifer Wall of Indianapolis will study the latest trends in yearbook production. Courses cover theme development, page design and copy writing.

Photographers Jennifer Stewart and Mary Freeman of Indianapolis will attend a photography session to learn the basics of taking good photographs as well as improving photo processing techniques.

St. Joseph Hill parishioner Matthew Koerber of Sellersburg was recently named the 1991 Indiana Dreamer and Doer at the first Indiana's Best Recognition Banquet in Indianapolis.

The Walt Disney World National Dreamers and Doers is a student recognition program co-sponsored by the National Federation of State High School Associations and administered by the Division of Student Activities of the Indiana Secondary School Administrators.

Matt was honored for his participation in interscholastic activities and demonstration of the "Four C's"—curiosity, confidence, courage and constancy—which are the cornerstones of the program. Contributions to school and church as well as service to the community are other criteria.

An altar boy since the fourth grade, Matt is a member of

the Catholic Youth Organization and participates in parish religious education programs.

Secena Memorial High School's Crusaders climaxed a great baseball season by capturing the city baseball championship this summer.

Secena's 1991 team mirrored the school's 1971 team, which won the city baseball championship 20 years earlier.

This year's team successfully defeated Howe High School, Roncalli High School, Bishop Chatard High School, and Arlington High School to advance to the city championship. The Crusaders finished the season with the best baseball record in the history of the school.

Brebeuf Preparatory School students are volunteering their time to help needy senior citizens this summer as participants in Senior Building Blocks, a home repair program for elderly residents of Indianapolis.

Program sponsors are Interfaith Homes, Inc. and the Central Indiana Council on Aging. Senior Building Blocks targets elderly homeowners who need assistance but are reluctant to ask for help.

Brebeuf students also serve the Indianapolis community by assisting Eastside Community Investments with their Calk of the Town project and by participating in the CROP Walk, both in October.

Seventh-grade students from the Indianapolis East Deanery organized the first deanery junior high dance May 18 at Secena Memorial High School.

Students also organized a limbo contest and hokey pokey. Dance sponsors were the Urban Parish Cooperative and Louis Stennock, financial advisor for St. Philip Neri Parish. Area businesses and political officials donated prizes for the first-time event.

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BOOK REVIEW

Priest, rabbi 'read Scripture'

THE BIBLE AND US: A PRIEST AND A RABBI READ SCRIPTURE TOGETHER, by Andrew M. Greeley and Jacob Neusner. Warner Books (New York, 1990). 188 pp., \$24.95.

Reviewed by Eugene J. Fisher

Between the two of them, Father Andrew M. Greeley and Rabbi Jacob Neusner have produced close to 500 volumes. Neither, within his respective community, is known so much for iconoclasm of style as for provocative insight. Neither is primarily a biblical scholar, though their scholarly work has required of each a basic grounding in biblical studies, as their wonderfully contentious and ultimately loving volume, "The Bible and Us: A Priest and a Rabbi Read Scripture Together," amply illustrates.

This is not an academic volume of scriptural interpretation but rather, in the apt phrase of The Catholic Biblical Quarterly, "haute vulgarization." One can see, as well, that the authors had a great deal of fun putting it together, where they agree and even more where they disagree.

The authors comment, sometimes separately, sometimes in dialogue with each other, on biblical passages and personages such as Adam, Noah, Abraham, Jacob, Moses, the prophets, Jesus, Peter, Mary and, after 266 pages of dialogical encounter with common texts separately understood, the question of whether Judaism and Christianity can "conduct dialogue" at all.

Rabbi Neusner says no. Jews and Christians can and must dialogue, but Judaism and Christianity are now two

distinct traditions which ask and answer entirely different questions for their respective adherents.

Father Greeley, just as persuasively, says yes, offering what is shared in our origins as well as the present volume in evidence just as Rabbi Neusner does to argue the opposite. The reader can make up his or her mind on the point. For this reviewer, both viewpoints have validity, but not necessarily contradictory. There should be further dialogue on this point, perhaps a second volume.

The differences in Jewish and Catholic approaches to the text begin to become apparent with the titles for the opening chapters, "how a rabbi reads the Torah" and "how a priest

reads the Bible." The authors are correct. Though the text is the same, the approach of each tradition differs radically, though, I would add, at times also intersects just as radically at points least expected. Homilists especially will appreciate having the two sets of interpretations side by side.

Both authors, it may be noted, take some risks in this volume, for example Rabbi Neusner on Mary and Father Greeley on the Song of Songs. This is part of their characters, of course, and one reason why reading them can be so richly rewarding, especially together, as these Teachers, preachers, Catholics and Jews of all sorts will find this book well worth the price.

(Fisher is associate director of the Secretariat for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops.)

At your bookstore or order prepaid from Warner Books, Arcata Dr., TC Industrial Park, Depue, NY 14043. Add \$2 for shipping and handling.)

† Rest in Peace

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

† **DOBSON, Teresa K.**, 28, Holy Spirit, Indianapolis, July 3. Daughter of George M. and Cecilia K. (Jones) Dobson; sister of John Michael, Darrell Wayne, Ricky, Jeff, and Stacey Stafford; granddaughter of George Sr. and Ruth Dobson.

† **DOERFLINGER, Paul J.**, 54, St. Mary, Greensburg, July 5. Husband of Judy; father of Den

and Paula; son of Louise; brother of John, Patricia Lukens, Dotie Feeney and Jackie Sizemore.

† **DOWNS, Jeanna Rochelle** Sackech, 21, St. Mary of the Knobs, Floyd's Knobs, July 4. Wife of Robert E. Downs, Jr.; daughter and step-daughter of Bonnie and Jim Peak and Robert and Linda Sackech; sister of Michael Peak and Christopher Sackech; step-sister of Cindy, Terri and James Peak and Robert and Christ Clark; granddaughter of Eugene Alexander, Ann R. Kestler and James Peak, and Mary Sackech.

† **HARTNETT, John Sr.**, 68, St. Joseph, Shelbyville, July 8. Husband of Irene (Rusch); father of John Jr. and Patrick; brother of Francis J. Hartnett and Jean Richards.

† **HICKS, Louise B.** (Skoja), 52, Holy Name of Jesus, Beech Grove, June 29. Wife of James; mother of Kathy Stacy, Susan Schuh, Joanna Jill, Michael, Tim, Chris, Dan, Jim and David; sister of Dan, Anton and John Skoja; Josephine Gallagher, Antona Dezen, Barbara Campbell, Johanna Porrier and Mary Wright; grandmother of 10.

† **HOFMANN, Otto Frank**, 80, Holy Name of Jesus, Beech Grove, July 4. Husband of Marie (Warden); father of Otto F. Jr., James, Cecilia Oehler and Mariann Poore; brother of Estella O'Neill; grandfather of seven; great-grandfather of five.

† **McLIFRESH, Charles E.**, 72, Assumption, Indianapolis, July 3. Husband of Edith L.; father of Marlene Wheeler, Mary Jo Turner, Peggy, Kathy Abney, Cindy Ortiz, Janie Worland, Joan King, Charles W. and John; grandfather of 14; step-grandfather of five.

† **MERTZ, Marguerite**, 85, Our Lady of Lourdes, Indianapolis, July 2. Sister of Irene and Theresa Loughery; Joan Shevlin, Mary Peters, Catherine Mertz and Agnes Morris.

† **OCKER, Richard C.**, 72, St. Anne, New Castle, April 15. Husband of Betty Ocker; father of Roger Ocker and Susan Makolski.

† **O'RIGORDAN, John C.**, "Jack," 73, St. Mary, Richmond, July 3. Husband of Dorothy; father of Terry Ann O'Riordan; grandfather of one.

† **PALMER, Katherine**, 76, St. Lawrence, Lawrenceburg (buried from St. John the Baptist, Osgood), July 1. Wife of Robert F.; mother of Robert, and Mary Katherine Hauser; grandmother of five.

† **PLAU, Victor S.**, 64, Holy Spirit, Indianapolis, July 7. Father of Victor Steven, John Andrew, Michael Bernard, and Kenneth Joseph; brother of Ralph A. Plau, Francis J. Plau, Donald S. Plau, Annette Mueller, Theresa Horstman, and Marjorie Klemm.

† **SCOTT, Clarence Edward**, 95, St. Anne, New Castle, June 26. Husband of Edna B. Scott; father of Mary Phyllis Hayes; grandfather of one.

† **STRIEGEL, Allan Joseph**, 44, St. Mary of the Knobs, Floyd's Knobs, June 24. Father of Carla Jo Striegel; son of Edward and Norma Striegel; brother of David and Edward Striegel; Patricia Schellenberg, Mary Smith and Linda Walker, and stepbrother of John Hoffman.

† **TABLER, Martha Snider**, 67,

Holy Spirit, Indianapolis, May 30. Wife of Austin D. Tabler; mother of Joseph Tabler, Janice Padgett, Bonnie Haler, Susan Tabler; sister of Mildred Ogden, Margie Witte, Bob Snider and John Snider; grandmother of nine; great-grandfather of one.

† **WAHMAN, Raymond B.** "Jack," 87, Holy Family, Oldenburg, June 30. Husband of Viola F. (Stang); father of Kathleen Jones, David R., Robert J., Lynn D. and Raymond T. (Tim); brother of Clifford, Colette Rod and Romilda; grandfather of nine; great-grandfather of one.

Benedictine Sister Patricia Tuttle, 99, dies in Ferdinand

FERDINAND—Benedictine Sister Patricia Tuttle died here July 6 at the age of 99. The Mass of Resurrection was celebrated for her on July 9 in the Immaculate Conception Monastery.

Sister Patricia was born in Madison. She entered the Sisters of St. Benedict from St. Michael Parish, Madison, in 1906 and professed final vows in 1916.

In 1965, Sister Patricia celebrated 75 years of religious profession. She taught in public and parochial schools for 58 years, retiring in 1967. Her assignments in the Archdiocese of Indianapolis included schools in Floyd's Knobs, Tell City and Fulda.

Sister Patricia is survived by several nieces and nephews, including Benedictine Sister Mary Karen Hill of Ferdinand.

Franciscan Sister Benjamin Stock dies at Oldenburg

OLDENBURG—A Memorial Mass for Franciscan Sister Mary Benjamin Stock was celebrated here July 9 in the motherhouse chapel of the Sisters of St. Francis of Oldenburg. She died July 6.

A native of New Alsace, Sister Mary Benjamin would have been 85 years old in September. She entered the Oldenburg Franciscan Community in 1927 and professed final vows in 1933.

Sister Mary Benjamin served as a teacher in the primary grades in Ohio, Indiana, and Missouri. She retired to the motherhouse in 1979.

One sister, Cecilia, of Cincinnati, Ohio, survives Sister Mary Benjamin. She also leaves several nieces and nephews.

Benedictine priest Fr. Edwin Miller at St. Meinrad

ST. MEINRAD—Benedictine Father Edwin Miller died at the archabbey here on July 9. He was 74.

The funeral Mass was held at the St. Meinrad Archabbey on Friday, July 12. Burial was in the archabbey cemetery.

In the archdiocese, Father Miller served as pastor of St. Boniface, Fulda, from 1960-1972.

Father Miller is survived by a sister, Eleanor Black, of Louisville.

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Test your loved one.
DOES HE:

- A. Snore?
- B. Stop breathing when asleep, but doesn't remember this when he wakes up?
- C. Feel sleepy during the day, even though he slept through the night?
- D. Have high blood pressure?
- E. Toss and turn a lot at night?
- F. Sweat excessively during the night?
- G. Often awaken with headaches?
- H. Gain weight or is he overweight?
- I. Seem to be losing his sex drive?

If you answered yes to any three or more of the questions in this section, then your husband is showing some of the symptoms associated with Sleep Apnea, a sleep disorder that causes the sufferer to stop breathing as much as several hundred times a night.

DOES HE:

- J. Experience muscle tension in his legs even when otherwise relaxed?
- K. Jerk parts of his body?
- L. Kick at night?
- M. Experience aching or a "crawling" sensation in his legs?
- N. Experience leg pain during the night?
- O. Keep moving his legs at night because he just can't seem to keep them still?
- P. Feel sleepy during the day even though he slept through the night?

As worrisome as many sleep disorders can be, they are treatable and, in most cases, curable. The important thing is to recognize the symptoms and get help. So if you or someone you love is suffering from any of the symptoms we've mentioned, it's important for you to contact the Methodist Hospital Sleep Disorders Center at 929-5710, because a sleep disorder is something no one should have to lose sleep over.

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*This test is intended as a general source of educational information and should not be used for diagnosis or treatment.

Answering yes to three or more questions in this section could be a sign that your husband has Nocturnal Myoclonus, or Restless Leg Syndrome. Characterized by an unpleasant crawling sensation, pain or repeated jerks of the legs at night, this sleep disorder can give both you and your husband many sleepless nights.

DOES HE:

- Q. Say he had trouble concentrating when he was in school?
- R. Feel like he's going limp when he's angry, surprised or laughing?
- S. Fall asleep while driving?
- T. Feel like he's going around in a daze?
- U. Experience vivid dream-like scenes upon falling asleep or awakening?
- V. Fall asleep while laughing or crying?
- W. Have trouble at work or school because of sleepiness?
- X. Fall asleep, no matter how hard he tries to stay awake?
- Y. Feel unable to move sometimes when he is waking up or falling asleep?

Should three or more of the symptoms listed here seem familiar, then your husband may have Narcolepsy, a life-long sleep disorder that is most commonly characterized by uncontrollable attacks of sleepiness at different times during the day.

Z. If your husband's sleeping is keeping you awake, then calling the Methodist Sleep Disorders Center is the quickest way to get some ZZZZZZZZ.

Card. Ratzinger tells why church must be critical

by Agostino Bono
Catholic News Service

ROME—Criticizing the world's intellectual and moral imperfections is part of church efforts to prevent religious disintegration, said Cardinal Joseph Ratzinger, the church's theological monitor.

The church must avoid "falling into a superficial optimism and not fight against the evils which threaten our times," he said.

"In this sense, being critical, and sometimes even severe, would be an expression of solidarity and responsibility," said the head of the Vatican Congregation for the Doctrine of the Faith.

"We are witnesses, in fact, to a certain moral and religious disintegration," he said.

Criticism is offered with "a positive scope of helping and promoting," he said.

An interview with Cardinal Ratzinger appeared in the July 14 Rome newspaper, *La Repubblica*. Msgr. Josef Clemens, the cardinal's secretary, said the interview took place July 9 at the Vatican.

Cardinal Ratzinger said the two main church tasks of his 10 years at the doctrinal congregation have been a dialogue with liberation theologians which has been "at times a little conflictual," and facing new bioethical issues.

The liberation theology dialogue was useful "for finding

the right road for the church's political and social commitment, excluding both an unacceptable politicizing and a retreat into an abstract spirituality," he said.

The Vatican tries to resolve bioethical issues by finding "a correct relationship between plurality and unity in the church," he said.

This also means a sharing of responsibility between local hierarchies and the Vatican, he added.

Catholicism's biggest challenge in today's secular world is fighting the idea that religion is a "pious practice, thinking that man only has need of religious ceremonies," said Cardinal Ratzinger.

This idea is part of a "relativism" which tries to eliminate religion as an important influence in contemporary life, he said.

"The great worry is over the indifference of the modern world," he added.

The church's task is to help society choose values

which are not arbitrary and partisan, but based on "essential values which are fundamental for all of us," said the cardinal.

The enthusiasm generated by Pope John Paul II in his travels is a good starting point, but the local bishops must follow up with pastoral plans to carry out the "fatiguing task of gathering the fruits of this evaluation," he said.

Cardinal Ratzinger's second five-year term at the doctrinal congregation ends Nov. 25 and it will be up to the pope to decide whether the 64-year-old German continues in his post. "I'm in the hands of the pope," he said.

The cardinal expressed agreement with the norm that heads of Vatican agencies submit their resignations every five years. "This not only guarantees a greater efficiency and excludes aging, but it also opens these agencies to pastors from around the world, providing a permanent change of spiritual and intellectual freshness," he said.

Carter to give annual humanitarian award in memory of slain Jesuits

ATLANTA (CNS)—Former President Jimmy Carter said July 11 that he would honor the six Jesuits slain in November 1989 in El Salvador by presenting his annual \$100,000 human rights award to the University of Central America.

He cited "their extraordinary commitment and steadfast dedication to human rights and social change in that war-torn and impoverished country."

The Carter-Menil Human Rights Prize is given annually by Carter and Dominique de Menil, founder of the Rothko Chapel in Houston.

The six priests, along with their housekeeper and her daughter, were murdered at the university during the night of Nov. 16, 1989. Several members of the Salvadoran military were later implicated in the attack. Nine, including a colonel, have been charged with the murders. Eight of the nine are in custody awaiting a September trial.

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Abortion, birth control are hot topics

by Catholic News Service

WASHINGTON—Abortion and birth control, including natural family planning, remained in the news during the summer of 1991 as Congress, international organizations and Catholic leaders made their views known.

The International Planned Parenthood Federation and the head of the German bishops' conference both called for dialogue on family planning.

In Congress, efforts to overturn the Supreme Court's decision on abortion counseling in federally funded family planning clinics moved forward, as House Democrats elected a new majority whip who opposes abortion except to save a mother's life.

And a national conference of those involved in natural family planning ended with a call for better understanding and wider dissemination of natural family planning methods, mistakenly thought to include only the "calendar rhythm" method.

In a letter timed to coincide with World Population Day July 11, Dr. Fred Sai of Ghana, president of the planned parenthood organization, asked Pope John Paul II for "a sensitive dialogue" on family planning as the best protection against abortion.

Sai, whose group promotes artificial birth control and supports legal abortion, said the Catholic Church "has chosen to be an obstacle rather than an ally" with regard to birth control, which he called "one aspect of human rights and development."

Bishop James T. McHugh of Camden, N.J., a member of the U.S. bishops' Committee on Pro-Life Activities, said he considered the letter "a public relations effort" on the part of the federation.

In Germany, Bishop Karl Lehmann of Mainz said it might be time for the church to re-think its position on birth control because "today unfortunately, many people don't pay much attention to the church's teaching" in that area.

Church teaching forbids the use of artificial methods of birth control.

Bishop Lehmann said the German bishops "do not question the teaching. It is not, as many believe, fundamentally wrong, but obviously it is difficult to make it real in the heads, hearts and consciences of many people in the church."

The bishop's comments, in an interview with the German magazine *Quick*, came shortly after the German Catholic Church celebrated its first "Week for Life" in mid-June. It featured a kickoff rally at the Mainz cathedral with a pro-life message from Bishop Lehmann and pro-life liturgies in Germany's 13,000 parishes.

Organizers said the week might become a model for similar pro-life activities throughout Europe and that the German week might become ecumenical in the future.

Elsewhere in Europe, Catholic doctors and others opposed to abortion were being asked by British pro-life groups to boycott the manufacturer of the abortion drug RU-486, which was licensed for use in Great Britain July 3.

The drug, currently in use only in France, is manufactured by the French company Roussel-Uclaf, a subsidiary of the German firm Hoechst AG.

In Washington, the May 23 Supreme Court decision on abortion counseling was a hot topic, as the Senate Appropriations Committee voted July 11 to overturn the decision. The House passed a similar measure in June but, if passed by both houses, President Bush was expected to veto the legislation.

One question mark in the congressional abortion debate was the influence that would be exercised by the new House majority whip, Rep. David E. Bonior of Michigan, who opposes abortion but has said he will not impede other Democrats in expressing their views.

Bush said at a July 10 news conference that he had not changed his position in support of regulations banning abortion counseling at federal clinics. But he said he was

open to a compromise "if some compromise can be worked out that I find acceptable. . . . I haven't found such a compromise yet."

The next day, representatives of lobbying groups opposed to abortion said Bush has assured them that he will veto any legislation overturning the regulations. "It's simply not an issue open to compromise," said Douglas R. Scott, vice president of public policy for the Christian Action Council, a Protestant lobbying organization.

A decision by Florida Gov. Lawton Chiles to permit abortion counseling through the state-funded maternal and infant care program drew criticism from Thomas A. Horkan Jr., executive director of the Florida Catholic Conference.

Calling it "a major change in Florida law and practice," Horkan said the transfer of funds for abortion counseling to the state's Health and Rehabilitative Services department was in opposition to the Supreme Court ruling. He said it violated Florida law on the use of tax funds for abortion counseling.

Some 123 promoters or educators in natural family planning, meeting in Washington at the end of June, approved "An Affirmation of Natural Family Planning," which urged that its principles be taught in every parish and school in the country.

"Quality natural family planning programs, grounded in sound theological, educational, medical and sociological principles, need to be available in every diocese," said the document approved at the national conference of diocesan natural family planning coordinators.

"We need more programs in parishes, schools and catechetical programs that support and teach the virtue of chastity without apology, programs that present fertility appreciation and natural family planning in an understandable and positive manner," added the document.

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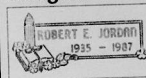


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