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Council starts work on major issues:

Spirituality, evangelization, education, personnel, finances, communications

by John F. Fink

The Archdiocesan Pastoral Council has appointed task forces to start attacking six issues identified by the council as the most important in the archdiocese.

The issues were identified and first steps were taken to do something about them during a two-day meeting of the council last Saturday and Sunday at the Providence Center at St. Mary of the Woods.

Archbishop Edward T. O'Meara at-

tended and participated in the entire meeting.

The issues identified by the council are spirituality or faith formation; evangelization or gospel outreach; trained personnel needs, both clergy and laity; total Catholic education and the mission of Catholic schools within the concept of total Catholic education; financial planning and stewardship; and communications and collaboration.

Prior to last weekend's meeting, the council had heard recommendations re-

garding the major issues of the archdiocese from the archdiocesan secretariats, the Council of Priests, and from parishes and deaneries.

Before discussing the issues in the complete council, the members met in five small groups to permit fuller discussion of all the possible issues involved. Each group then made its list of the issues it deemed most important.

The result was what several council members called an amazing similarity. Spirituality was at the top of the list for

three of the five groups and two of the groups had five issues ranked in the same order. Besides the six issues listed above, the only other issue on any list was that of youth, which the council decided to include under the category of education.

After expressing their joy that the council could so quickly agree on the major issues it should work on, the members just as quickly realized that "the hard part is still to come." Father David Coats, archdiocesan vicar general, told the council that (See COUNCIL NAMES, page 3)

Catholic education assessment nearly finished

by John F. Fink

The study of the future of total Catholic education in the Archdiocese of Indianapolis is proceeding rapidly, according to a presentation made to the Archdiocesan Pastoral Council last Saturday during the council's meeting at the Providence Center at St. Mary of the Woods.

Since March the Conservation Co. of Philadelphia, a consultation company that specializes in long-range planning for non-profit organizations, has been making an assessment of the present status of total Catholic education in the archdiocese. The assessment is nearly completed and a report will be in Archbishop Edward T. O'Meara's hand next month.

This report will be followed by a two-day "education summit" scheduled for Jan. 31 and Feb. 1, 1992. The summit will focus on the issues that will be in the report. About 250 leaders in the archdiocese will be invited to the summit and the members of the Archdiocesan Pastoral Council urged that those invited not be "only those who are wedded to the present system."

Patricia Owens of the Conservation Co. made the presentation to the council. She said that the summit meeting will be followed by recommendations from her company.

This study is one of three components of an archdiocesan management study being conducted by the Conservation Co. The other two components include an urban ministry strategy and an internal management review. The entire management study has been funded by a grant from the Lilly Endowment.

For the development of an urban ministry strategy, Archbishop O'Meara has appointed a special task force to explore the issues, generate creative options, and coordinate the various planning efforts underway into a single vision and strategy. Susan Weber is the full-time project coordinator for this part of the study. The committee's work will be completed by June 1992.

The third component of the study is being conducted by Anne Wenzel, a partner in the Conservation Co. This study is an internal review of functions and systems at the Catholic Center in Indianapolis. According to Wenzel, "Emphasis will be placed on strengthening the organizational capacity and ability of the archdiocese to be most responsive to current and future needs of parishes."

Issues to be addressed include internal communications, centralized personnel and human resources functions, capital repair and renovation needs, coordination of planning and development efforts, and administrative support needs.

The full study is scheduled for completion by September 1992, with preliminary recommendations made in time for the fiscal year 1992 budget year. In her presentation to the council, Owens said that the report on her assessment of total Catholic education will focus on mission and programs, leadership, governance, staffing, finances and organizational issues.

Regarding mission, Owens said that "there is a common consensus on total Catholic education as faith formation from the cradle to the grave." However, she noted, in the inner city of Indianapolis the schools' mission appears to be the education of the poor instead of faith formation. "Are these the missions we want?" she asked.

Regarding programs, she said that religious education programs, for both children and adults, sometimes get short shrift by taking a back seat to Catholic schools when it comes to allocating resources.

On the matter of leadership, Owens said, "The archdiocese is blessed with tremendous leadership." She noted the importance of the leadership having a common vision and she warned about the need to take advantage of lay leadership without creating burn-out from too much work.

Regarding governance, Owens said that the archdiocese "is far more advanced than any other diocese in the matter of structures." But, she said, there is often confusion around the archdiocese on the role of the pastor and his relationship with boards of education and lay leadership. She also observed confusion over the authority of boards of education and their relationship to pastoral councils. And, she said, the archdiocese should look at the development of leadership and methods of appointment to boards of education.

Among staffing issues that must be looked at, she said, is that of accountability: to whom is each staff member responsible? She said that this is a problem particularly in consolidated schools.

As for finances, Owens said that the archdiocese must decide who should pay for total Catholic education and how resources should be allocated to schools and the other components of total Catholic education.

Regarding organizational issues, she noted that Catholic education in the archdiocese at the present time is extremely decentralized. The natural result, she said, is some inefficiencies. She said that decisions should be made about what functions should be centralized and what should be kept decentralized.

United Catholic Appeal report shows \$2,652,499

by John F. Fink

The final report for this year's United Catholic Appeal, issued on Aug. 16, showed total pledges of \$2,652,499. The figure is 169 percent of last year's pledges and 106 percent of the goal of \$1.5 million.

This week the campaign office was busy sending rebate checks to the parishes in the archdiocese. The parishes receive 25 percent of the funds collected. The total received from parishes was \$2,620,356. When all pledges are paid the parishes will have \$655,089 returned to them.

St. Luke Parish in Indianapolis led the list of parishes in pledges with \$110,725.

but it beat St. Pius X in Indianapolis by only \$334. These were the only parishes that pledged more than \$100,000. They were followed by St. Barnabas in Indianapolis with \$88,263, Holy Spirit in Indianapolis with \$67,695, St. Christopher in Indianapolis with \$67,424, and St. Louis in Batesville with \$65,704.

Bloomington was top top deanery in

the percentage of increase over last year's appeal, with 192 percent increase. It was followed by Indianapolis North with 186 percent, Connersville with 176 percent, and Terre Haute with 173 percent. New Albany and Indianapolis South tied for fifth with 168 percent. Every deanery surpassed last year's pledges by at least 141 percent.

Looking Inside

From the Editor: What can we do about anti-Catholicism? Pg. 2.

Editorial: Suicide has become acceptable in our society Pg. 2.

Education: Archdiocesan schools still I-STEP ahead Pg. 3.

Point of View: Abortion protests touch some raw nerves Pg. 5.

The Dosses family: A commitment to serve the church Pg. 7.

Catholic history: The crusades: holy wars to rescue Holy Land Pg. 10.

Gorbachev ouster: Officials fear reform backslide Pg. 15; Vatican loses key ally Pg. 19.

Euthanasia: Communal critiques proposed that would make it legal in Washington state Pg. 20.



PARISH REBATES—Jerry Semler, left, co-chair of this year's United Catholic Appeal, and Rick Valdivieso, archdiocesan director of development, present to Father David Coats, representing the 158 parishes in the archdiocese, a check for \$655,089, 25 percent of the funds pledged from parishes to this year's campaign.

THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

What can we do about anti-Catholicism?

by John F. Fink

Every now and then anti-Catholicism seems to rear its ugly head, and it's difficult to know what should be done about it.

To be sure, anti-Catholicism exists in some places all the time, such as in the booklets published by Tony Alamo, and the comic books and other material distributed by Chick Publications. The fantastic claims made in this stuff is so outrageous that only the most gullible people believe it.

But anti-Catholicism also continues to exist within so-called "polite society." Senator Daniel Patrick Moynihan calls it "the one form of bigotry which liberalism still seems curiously to tolerate." Remarks that are clearly anti-Catholic are sometimes made by people who would not think of purposely offending other people. They do it out of simple ignorance about things Catholic.

BUT SOMETIMES IT can't be chalked up just to ignorance. I'm thinking of the way some recent movies have portrayed the church. "The Godfather" movies, for example, showed Mafia bosses who could kill someone one minute and go to Mass the next, or attend a baptism ceremony while rival gang members are being killed.

The current movie "Robin Hood: The Prince of Thieves" seems to go out of its way to show the Catholic Church in a bad light, and not just with a drunken Friar Tuck. The most offensive scene has a corrupt bishop reading the words of the wedding vows as quickly as he can so the Sheriff of Nottingham can rape Maid Marian within the bonds of matrimony.

But it was the nomination of Clarence Thomas to the Supreme Court that occasioned much of the present anti-Catholicism. I guess he brought it on himself when he

had the audacity to thank the nuns who taught him. Suddenly he was a "devout" Catholic, according to Virginia's Governor Douglas Wilder, who said that he should be questioned about how much allegiance he has to the pope.

(Actually, Thomas isn't even a practicing Catholic. Divorced and remarried, he attends an Episcopal church. So much for his allegiance to the pope.)

Wilder wasn't the only one who jumped on Thomas's assumed Catholicism. For example, the president of the National Organization for Women in Boston, Ellen Convisser said, "We do know that he is heavily influenced by the Catholic Church, and we are very concerned about that. The indications are very, very frightening to us."

And when ABC-TV correspondent Cokie Roberts discussed the matter on "This Week With David Brinkley" and identified herself as a Catholic, she started receiving "a lot of vitriolic hate mail from anti-Catholic people."

DURING THE SEVERAL weeks after Wilder's comment, articles, cartoons and columns appeared in newspapers around the country, some agreeing with Wilder and NOW that it would be terrible to have someone influenced by the Catholic Church on the Supreme Court. Others, however, took Wilder to task for bringing up religion since the U.S. Constitution forbids any sort of religious test for public office. The latter are right, of course.

However, I think some of those who complained the loudest about a religious test for office have overreacted. It isn't really Thomas's Catholicism that some people find "very, very frightening" (there are, after all, two other Catholics on the Supreme Court), but the fact that Thomas might have been influenced by Catholicism to be anti-abortion. It's not Catholicism. This is the context in which Wilder brought up the religious issue in the first place.

Nevertheless, there is still a great deal of anti-Catholicism in this country. It's not nearly as much as there used to be during the heydays of the Know Nothings, the Ku Klux Klan, and *The Menace* newspaper, but it's still there. Most of it is caused by the fact that many non-Catholics still don't know much about Catholicism and they fear what they don't know.

One reason for the decline in anti-Catholicism is simply our growth in numbers. Catholics have gone from being a tiny minority in this country to being the largest religious denomination, with one out of every four persons a Catholic. Our influence in government has grown at the same time so that Catholics are now the dominant single religious group in Congress today.

Here in the Archdiocese of Indianapolis, there is more ignorance about the Catholic Church among non-Catholics than in most of the rest of the country. That's because here there's only one Catholic out of every 10 people.

SO WHAT CAN WE do about anti-Catholicism? We can be militant about it, like the Catholic League for Religious and Civil Rights is. That group is quick to get involved in court cases when it perceives that the church has been injured. But this seems counter-productive at times. It doesn't really seem to change attitudes.

The real answer is evangelization. Catholics simply have to be more active in getting non-Catholics to get to know more about the Catholic Church. History has shown that anti-Catholicism declines as people get to know what the church really teaches, what it is really like.

Cooperation in ecumenical activities is an excellent way to do that.

That doesn't mean that we should ignore anti-Catholic cartoons in newspapers, those scenes in the movies, etc. But the proper way to do that is through gentle letters that point out where those things are off base, why they are inaccurate and/or offensive. We can only change attitudes by eliminating the ignorance.

EDITORIAL COMMENTARY

Suicide has become acceptable in our society

by John F. Fink

A horrible example of the signs of our time was the news last week that the best-selling book on *The New York Times* advice and "how-to books" was "Final Exit," a book that gives detailed information on how to commit suicide. It seems that suicide has now become acceptable in our society.

One television report on this news item included a brief interview with a woman who bought the book. She said that she didn't have a use for it now but that she thought it should be in her library in case she "needed it in the future."

The *New York Times* syndicated column

nist Anna Quindlen wrote much the same thing. In her column that appeared in *The Indianapolis Star* she said that she'll keep the book "because I can imagine the day . . .

when I might want to use it." Is the next best-seller going to be "How to Murder Your (Fill in the Blank) in Three Easy Steps"? If we can teach people how to kill themselves, why not teach them how to kill each other? As a matter of fact, this book does precisely that since its detailed instructions on how to cause death can be used by anyone. And it encourages doctors to assist their patients in committing suicide.

So far, doctor-assisted suicide is illegal. But on Nov. 5 in Washington state voters will approve or reject an initiative

that would let doctors kill terminally ill patients who request it. This indicates that the initiative will pass. This would be the first legalization of euthanasia.

The suicide rate in the U.S. continues to increase. Today it is second only to auto accidents as the leading cause of death among teen-agers. The book "Final Exit" can only increase the rate.

The book's author says that he believes the book is needed because so many elderly people are being forced to continue to live after they no longer want to—after they have become a burden to their families or after they have suffered from incurable illness. This undoubtedly is the reason the book has become a best-seller.

We do sympathize with these elderly people and their families. But suicide and/or euthanasia are not, and cannot be, the right answer. Our lives were given to us by God and it is he who must decide when they should end.

The problem in our modern age, though, is sometimes determining when God wants our lives to end. With modern medicine able to keep some people alive

almost indefinitely, God's will is often frustrated by well-meaning people who refuse to let God's nature take its course.

We can argue about whether the withdrawal of artificial nutrition and hydration is simply letting nature take its course or is euthanasia, but there's a vast difference between refusing certain types of treatments that will only prolong a terminally ill person's life, and taking positive actions to end that life.

Christianity has always looked upon death as a positive thing because it is the beginning of eternal life. Christian martyrs have offered their lives for their religious beliefs, and patriotic men and women in time of war have offered their lives for their countries. The church teaches Jesus' words, "No one has greater love than this, to lay down one's life for one's friends" (John 15:13). And it accepts the Old Testament teaching, "There is an appointed time for everything . . . a time to be born, and a time to die" (Ecclesiastes 3:1,2).

But just as vehemently forbids the taking of life because life, given to us by God, is sacred. That's why the Catholic Church opposes murder, abortion, capital punishment—and euthanasia and suicide.

St. Paul Catholic Center at 60 percent of renovation goal

The St. Paul Catholic Center in Bloomington has received more than \$739,000 in pledges toward the \$1.2 million renovation project it hopes to start next spring.

The changes will represent the first since the Indiana University campus center was built in 1968. The parish council used a questionnaire to help determine the center's needs.

Renovations will respond to the grow-

ing student ministry and modern liturgical theories. A gathering space will be included so that parishioners can meet and socialize.

Other priorities are seen as improved access for the handicapped; a more welcoming, less crowded sanctuary; improved exterior space to facilitate traffic flow and parking; improved office and counseling space; a redesigned Blessed Sacrament chapel; and a new reconciliation room.

The parish consists of about 6,000 IU students and 500 families, including faculty and staff from the university.

Besides parishioners, funds are being sought from IU alumni, other parishes in the diocese including those with students at the school, and those who support the Catholic student ministry.

Fathers Robert Sims and Kimbert Wolf are the co-pastors of St. Paul Catholic Center.

Archbishop O'Meara's Schedule

Week of August 25

SUNDAY, Aug. 25—Golden Jubilee Celebration, SS. Peter and Paul Cathedral, with reception following at Catholic Center, 2:30 p.m.

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Barbara Sinclair-Hembree elected president of The Criterion board

Barbara Sinclair-Hembree was elected president of *The Criterion's* board of directors during a board meeting Aug. 14. Benedictine Sister Mary Luke Jones was elected vice president and Arthur Berkemeier was elected secretary.

Sinclair, who had been vice president, succeeded William Bruns, whose two three-year terms on the board expired on July 1.

Sister Mary Luke had been secretary and Berkemeier had been chairman of the Editorial/Marketing Committee.

Sinclair, who is beginning her fourth year as a board member, is manager of corporate communications and public relations for Farm Bureau Insurance. Before that she was director of media relations and public affairs for the Indianapolis Police Department, a staff member of *The Indianapolis News*, an NBC Radio news correspondent, and a reporter/anchor on both radio and television. She resides in Greentield and is a member of St. Thomas Parish in Fortville.



Barbara Sinclair-Hembree

Grace Monastery in Beech Grove and Berkemeier, employed by Eli Lilly & Co., is a member of St. Mark's Parish in Indianapolis.

Council names committees to study six issues

(Continued from page 1)

just defining the issues wasn't enough. "There are agencies working on every one of those issues right now," he said. "We must now go to some practical ideas on what we are going to do about them."

Before the council finished its work on Saturday there was agreement that they would have to get more specific about the issues and then figure out where the council fit in the picture.

On Sunday morning the council spent time trying to determine what it wanted done beyond what is already being done by the various secretariats, offices and agencies. After general discussion, the members again met in small groups to discuss five of the six issues. The issue of total Catholic education and Catholic schools was not discussed in a small group because the Conservation Co. is currently conducting an intensive study of this issue (see separate story about this study).

When the small groups reported to the entire council, they made these observations about the five issues:

► **Spirituality:** The objective of spirituality, the group said, is to "help members of the archdiocese become happy Catholics, praying and working in the formation." The members said that spirituality should underlie all other things the archdiocese does.

During discussion by the council, it was noted that the sacraments are an integral part of spirituality and the council should address the availability of the sacraments in the archdiocese. This concern overlaps the issue of personnel.

OFFICIAL APPOINTMENTS

Effective August 13, 1991

REV. DANIEL DONOHOO, granted permission to begin graduate studies at Butler University, Indianapolis, while continuing his present assignment as administrator at St. Ann Parish, Indianapolis.

REV. DAVID HUTT, OFM Conv., appointed to administrator at St. Joseph Parish, St. Joseph Hill, and St. Francis Xavier Parish, Henryville, with residence at St. Joseph Hill.

Effective August 14, 1991

REV. JAMES HOFFMAN, from weekend assistance to the parishes of St. Mary, Greensburg; St. John the Evangelist, Enochsburg; and St. Maurice, St. Maurice; to provide weekend assistance to the parish of St. Jude, Indianapolis while continuing his present assignment of chaplain, St. Vincent Hospital and Health Care Center, Indianapolis.

REV. MICHAEL WIDNER, from residence at SS. Peter and Paul Cathedral Parish, Indianapolis, to residence at St. Jude Parish, Indianapolis, while continuing his current assignments of Priest Minister for parishes of St. Maurice, St. Maurice; St. John, Enochsburg; and St. Anne, Hamburg; and Archivist for the Archdiocese of Indianapolis.

Effective September 4, 1991

REV. FRANCIS ECKSTEIN, appointed to administrator of Holy Guardian Angels Parish, Cedar Grove, while continuing present assignment as pastor of St. Gabriel Parish, Connerville, with residence at St. Gabriel.

REV. ROGER GAUDET, from associate pastor at St. Simon Parish, Indianapolis, to temporary associate pastor at St. Barnabas Parish, Indianapolis, with residence at St. Barnabas.

REV. PATRICK HARPEAU, from part-time associate pastor at St. Gabriel Parish, Connerville, and administrator at Holy Guardian Angels, Cedar Grove to administrator at St. Joseph Parish, St. Leon, with residence at St. Joseph.

REV. LOUIS MANNA, OFM Conv., appointed to associate pastor at St. Gabriel Parish, Connerville, and Holy Guardian Angels Parish, Cedar Grove, with residence at St. Gabriel.

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

One of the council members stated, in explaining her views on the issue of spirituality: "We believe that Catholics are different from other Christians. How are we different and what can we do to deepen our faith? The sacraments are one of the things that differentiate Catholics."

► **Evangelization:** The group that discussed this topic reported that the idea of evangelization often gives a negative image because of TV evangelists and thought should be given to using some other term. It also said that evangelization must be seen as more than just dollar donations.

During the discussion on this topic, Archbishop O'Meara distinguished between evangelization and catechizing when a member spoke about "evangelization" of Catholics. Catholics are already evangelized, he said, evangelization pertains to outreach to non-Catholics.

Before going further, the council decided, it needed to find out what is now being done, what works and what doesn't, whether evangelization is more effective in large or small parishes, and why some parishes haven't "bought into" archdiocesan plans.

The question also arose: Are Catholic schools in the inner city of Indianapolis evangelizing or are they only teaching the poor in secular matters?

► **Personnel formation:** The small group that discussed this topic reported that "we need to create an expectation that clerical ministers and lay professionals will get appropriate continuing education. The council should form a small committee to gather specific information from personnel professionals."

It was explained that the problem at present is that programs are available but they are voluntary rather than mandatory. Because of time restraints, ministers are not taking advantage of programs. It was stressed that volunteers as well as paid professionals must be trained.

The group also called for the writing of job descriptions for all positions and saw the need to establish a system of accountability for all positions.

► **Communications:** The idea of accountability was also at the top of the list for those in the group that discussed communications. It defined communications as

"the flow of information between the archdiocese and parishioners." Besides the lack of accountability, the group also called for clearly defined relationships among structures.

As its top priority, the group called for the implementation of a computer system that would be hooked up to all parishes.

► **Finances:** After its discussion, the small group that discussed this issue reported that "we don't know what we know." Its main suggestion was the appointment of a task force that would lead to the development of an integrated management information system.

During discussion of the small groups' results, it became obvious to the council members that they still needed more information about what archdiocesan agencies are already doing in the various areas under consideration. That's when the six task forces were established to study further the six issues. Each committee will meet with the people at the archdiocesan level what are now working in a particular area under consideration.

Besides the five areas discussed on Sunday, the council also has a liaison committee with the Conservation Co. during its study of Catholic education.

On Saturday evening, during Mass in the Church of the Immaculate Conception at St. Mary of the Woods, Archbishop O'Meara formally installed the council's officers who were elected at the previous meeting. Those installed were Ronald Dossee, from St. Mary Parish, North Vernon, chairperson; Amanda Strong, from Holy Angels Parish, Indianapolis, vice-chairperson; Rosemary Coraggio, from St. Lawrence Parish, Indianapolis, secretary; William Armstrong, from St. Mary Parish, Mitchell, at-large officer; and David Goette, from St. Rose of Lima Parish, Franklin, past chairperson.

In his homily during the Mass, Archbishop O'Meara told the members of the council that each member has his or her ideas, but it's important to want what God wants accomplished. He said that he once interviewed Mother Teresa and asked for advice about what he should do as a bishop. He said that Mother Teresa replied, "Try not to get in Jesus' way."

At the end of the council meeting, the

archbishop encouraged the members. "We're still in a learning process of what this council should do," he said. "But don't quit. Keep the vision of faith." He stressed that it was important for the members to listen to him, but "it is also important for me to listen to you."

At the beginning of the meeting on Saturday, Archbishop O'Meara gave the council members details about his health problem, from the time of its diagnosis to the present time. He said that he has lost 48 percent of his breathing capacity from pulmonary fibrosis, the cause of which is unknown. If he has to speak for an extended period of time, he becomes winded and has to catch his breath. At times he uses a small oxygen tank to assist him with his breathing.



SUPPORT GRANT—Kenneth I. Chapman, executive director of the Indianapolis Foundation, presents the first installment of an interim support grant to Mary Rose Nevitt, executive director of St. Elizabeth's in Indianapolis. The grant money will be used for residential and outreach counseling programs at St. Elizabeth's, a United Way agency which offers a full range of maternity, child care, parenting and adoption placement programs and services. St. Elizabeth's operates under the auspices of the Archdiocese of Indianapolis, serving pregnant women and single mothers of all races, creeds and abilities to pay.

Archdiocesan schools still I-STEP ahead in state tests

by Margaret Nelson

For the fourth straight year, average scores of students in archdiocesan schools were higher than those in state-supported schools in the 1991 Indiana State Test of Educational Progress (ISTEP).

The greatest differences were in higher levels tested, though Catholic school averages ranked above state norms at every level and in every subject. Testing was required in grades 1, 2, 3, 6, 8, 9 and 11.

Considered slightly more difficult than the California Achievement Test used the previous three years, the Comprehensive Test of Basic Skills is the new test of reading, language and math used by the state.

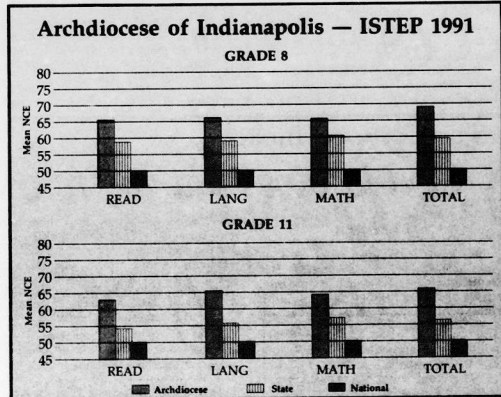
In considering the performance of archdiocesan schools, G. Joseph Peters, coordinator of school services for the Office of Catholic Education (OCE) stated: "When viewed as a 'school district' our network of schools in the Archdiocese of Indianapolis is a very large system—one of the largest in the state."

"It is very diverse socio-economically as well as geographically. Factors such as these have a profound effect on test performance—more profound than even the quality of instruction. Therefore, the building-level or neighborhood public school scores are a much more important indicator of school performance than the scores contained in this report."

Peters also reported, "Achievement tests do not do an adequate job of measuring the performance of schools. The tests are designed primarily to gauge performance of individual students—to pinpoint areas which need attention as well as areas of strength." He also warned that testing may not gauge what is currently being taught.

Noting that the differences are more dramatic at the secondary level, Peters asked, "Is this the cumulative effect of Catholic schooling?"

In reading tests, Catholic students in the



TOP ISTEP—The most dramatic differences in ISTEP results are at higher grade levels. Here, the mean normal curve equivalencies (NCEs) on total test batteries of the archdiocesan and state schools are compared to the national norm group average of 50 (shown in black). The first column in each figure shows the NCE ranks that average Catholic students achieved compared to the second column, showing NCEs for students at state-supported schools. (Information courtesy the Office of Catholic Education.)

scores were 3.9 to 9.4 ranks higher than the state averages. This is a score for sub-tests of the California Test of Basic Skills.

Despite stricter standards for remediation in 1990, fewer students fell below the standards. This year, 240 of 8,005 students (3 percent) were eligible for remediation compared to the state rate of 8 percent.

Peters said, "Individual student scores, of course, provide the most important information for the education of children."

Comments

THE BOTTOM LINE

Paternity redefined, or 'Bravo for new dads!'

by Antoinette Bosco

Hospitals have changed radically to allow childbirth to be a family affair, and halleluia for them!

I have just returned from a visit with my niece Jenine and her husband Scott, proud parents of newborn Zachary Andrew. My sister Jeannette is the beaming grandmother.

Scott was busy with his video camera, getting a lasting remembrance of my overnight with them, with me holding and admiring 8-day-old Zach.

Just before that, Scott had shown me the



video he made of the event in the hospital a week earlier, when his son first entered the world. He had focused a day later on Jenine reading a card accompanying flowers Scott sent. I noticed a tear of emotion as she read aloud what he wrote:

"Thank you for the gift, the most wonderful gift in the world—a baby." And then Scott reiterated his commitment to their "unending marriage."

But while she was laboring, she often asked Scott, who was with her, assisting her, trying to give her physical and emotional support: "Let me see your eyes."

My sister, who was with them during the labor, recounted how difficult that time had been for Jenine. She had made no progress after 13 hours of labor and finally it was necessary to do a C-section.

She needed that connection of soul that is made one to another via the eyes to give

her strength. Later, Scott was allowed in the delivery room and was able to see the baby as he was lifted from his mother's body. At that moment, the bond between father and son was instant and irreversible.

Two months earlier, virtually the same scene was witnessed with my son Frank and daughter-in-law Judi. After a labor of some 12 hours, Judi, too, had a C-section.

Frank stayed with her continually through to the delivery when the doctor took little Talia from her mother's body and handed her to her father.

I was there minutes later, with Judi's parents. We watched Frank through the nursery window in his hospital garb, assisting the nurse in weighing, measuring and doing all the checking needed immediately after birth.

We remarked at how we had rarely ever seen joy as it was expressed on that father's face.

Seeing both Scott and Frank, I remembered how it used to be when I had my six children. We used to be put in a room to labor alone, visited only by a nurse who would periodically come in to check on us.

No one was there to comfort you or share your fear—and fear is almost always there in the pain of childbirth. You felt dehumanized and abandoned.

Later, in my writing profession, I wrote about the need to humanize childbirth. Fortunately, I was not the only one concerned. Eventually, people in the field of obstetrics began to listen to the voices crying in the wilderness.

The most spectacular change has been the emergence of fathers. Most, like Scott and Frank, are proving to be more than anxious



to take up their responsibilities as not just a supporting parent, but a nurturing one.

The Connecticut hospital where my granddaughter Talia was born even celebrates the new parents by serving them a gourmet meal, candlelight and all, the night before they take the baby home. That would have been science fiction in my day!

My sister and I are cherishing grandmotherhood. But mostly, we watch in awe as the fathers of our grandchildren show how remarkably and positively they are redefining paternity today.

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THE HUMAN SIDE

Numerous changes surround our young people

by Fr. Eugene Hemrick

With today's quick pace of life leading many youths astray, parents no doubt wish their children could be raised the way children were raised in earlier, more predictable times.

But returning to the past is impossible. What is possible is to cultivate a better understanding of present times and how they influence youth.

In fact, this should be a family priority. If nothing else, it will help parents avoid sounding old-fashioned and help their children become more appreciative of what they have inherited.

Better yet, when we understand how life is changing before our very eyes we are less at risk of becoming the victims of



change. We gain greater control over the factors that influence not only our lifestyle, but our thinking.

As an exercise, try comparing what a college student you know will be transporting to school this fall with what his or her parents transported to school some years back.

When it comes to bursting at the seams, most cars returning to school this fall will look much like the cars the students' parents took to school. A closer look inside, however, tells us this is where the resemblance ends.

Very likely the items inside the car include the latest compact disc player with CDs which are virtually indestructible and often produce a sound purer than a live concert. No doubt there is a computer packed in a well-protected box and a calculator too.

The computer probably includes word processing, a program to check grammar, two or three modern-language programs and a sophisticated statistical and graphics program—all of which, back in the dormi-

tory, will prove the equivalent of having several top-notch advisers packed at hand.

As for the clothing allowed for the trip, you'll find shirts made of special fabrics designed to keep the student warm when the air is cool and cool when it is warm. There are shoes with built-in air pumps—

anatomical wonders. Atop the car you probably will find a mountain bike whose tires resemble the old balloon tires of bikes the student's parents once had. However, the bike will most likely have a composition frame giving it lightness and strength. The tires will be almost puncture proof, much softer to ride on, and the gears will enable the rider to climb the steepest hill with little effort.

The car itself, like the mountain bike, will possess qualities not found in cars of the past—a stereo radio and CD deck, air conditioning, automatic and anatomical seats, an air bag for safety.

Yes, the times have changed. Today's youth possess custom-designed goods that reduce physical and mental labor.

Not only are youth blessed with the most creative products of an exciting electronic age, but youth are conditioned to expect that technology will provide them with even more exciting products in the future—products that will be accessible not just to others, but to them.

Do we fully realize how great the surge of change around us is?

Families would do well during an evening's discussion to examine changes of the last 20-30 years from the perspective of the products people commonly own today compared with the products of earlier times. The exercise might help parents better understand the factors that condition their children's lives.

The exercise might also help children to better grasp how they are benefiting from a history of imagination.

All of which might set them thinking about ways they themselves might creatively contribute to their age—not a bad thing to do with a new school year soon to begin.

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TO TALK OF MANY THINGS

God knows that we're incapable of praying perfectly

by Dale Francis

I've never seen the people as alert as they were at the 7:30 Mass last Sunday morning at our parish church. It's the first Mass of the day and those who come are good Catholics but they don't make a lively bunch of worshippers. But last Sunday they were all wide awake, without exception completely alert. We had a bat in the church.

That bat would sweep high, near the vaulted ceiling. Then it would swoop down flying the length of the church only a few feet above the heads of the worshippers. You've never seen people more willing to kneel down, less happy about standing. It would soar from near the choir loft, down to the altar, go over the head of Father Frank Kronewitter, turn and go around him about shoulder high. He paid no attention to it, celebrated the Mass and gave his homily with the bat swinging in and out.

You'd probably say that bat was a distraction. I'm not sure about that. It kept

everyone alert, in a way united them, and they stayed alert. The bat was a distraction but the people were alert to the Mass, too. Thoughts weren't straying although that bat occasionally stampeded them.

Once, many years ago I went to confession and I told the priest that I found my thoughts straying at Mass and as I prayed. He said you shouldn't expect your mind never to wander. But he said you need to try to hold your attention on the Mass or your prayers, rise above distractions so that if an elephant came down the aisle and stopped by your pew, you'd not even be aware of it.

It was the first time I'd heard an elephant mentioned in confession and I understood what he meant and determined to try for the concentration Father mentioned. I don't know if any elephants have stopped by my pew, if they did I didn't notice them. But last Sunday I ducked once when the bat flew real close.

We should pray and participate in Mass with perfect concentration and no straying thoughts, that's true. But it is also true that we don't often accomplish this. I've prayed the rosary every day for 45 years but I've very seldom prayed the rosary without my mind wandering sometime during the praying. When I

begin many years ago, if my mind wandered I'd start the rosary again, trying to keep my concentration perfect.

Then I decided that not only was I not going to pray with perfect concentration but God knew I wasn't. He knows me as I don't know myself and he knows I'm trying my best.

Praying, with concentration isn't easy and if now and then you come close to achieving it, that's a gift. If you are praying, even if your mind wanders, God in receiving it gives it a perfection that doesn't come from you. When you pray, pray easily, not tensely, trying to achieve a perfection God knows you don't possess. The important thing is to pray.

I heard a story many years ago. There was a monk riding a horse, praying as the horse strolled down the road. A man working hard in a field by the road said as the monk passed, "I wish I had nothing to do but ride a horse and pray."

The monk pulled his horse to a halt, turned to the man in the field, and said, "You think praying is easy? If you can say 'Our Father' with your mind not wandering, I'll give you this horse."

The man hurried to the monk, eager to accept the challenge. He crossed himself broadly and began: "Our Father, who art in Heaven, hallowed be thy

name. Thy kingdom come. Do I get the saddle too?"

Praying perfectly is almost impossibly difficult. But we know and God knows we are not perfect. The important thing is to pray, to keep alert to the wonder of God. If in your parish things become lethargic, you might get help to that will keep you alert, if you have bats in your belly.

THE CRITERION

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Point of View

Protests touch some raw nerves

by Gail Quinn

News reports tell us of the continued demonstrations in Wichita, Kan., by Operation Rescue. During more than a month, 1,900 demonstrators were arrested, three abortion clinics were closed for a week, and a federal judge called out federal marshals to keep the clinics open.

One might easily question why there is all this activity in the heat of summer in Wichita—a relatively small city in the mid-

west of Kansas wheatfields. Part of the answer is that one of Wichita's abortion clinics offers abortions during the last three months of pregnancy.

Most doctors will not do third trimester abortions. And abortion advocates keep insisting that abortion education and easy access to clinics have moved most abortions to the first trimester. But according to reports, the Wichita clinic that offers these last trimester abortions boasts of women coming from almost every major metropolitan area in North America. And the doctor who runs the clinic seems determined to continue the practice.

It's important to realize that Americans, even when they are uncertain as to when

life begins, are virtually unanimous in opposing late-term abortions. People know that, with the advances in obstetrics and pediatrics, most third trimester children can survive and lead healthy and productive lives. Even the U.S. Supreme Court in *Roe vs. Wade* recognized the states' interest in protecting the unborn child in the final three months of pregnancy.

The national pro-abortion lobby is disturbed because the Wichita demonstrations escalate the visibility of the extreme and absolute character of their position. What they want is free abortion at every stage of pregnancy for any reason whatsoever, no matter how trivial. They refuse any recognition of the rights of the unborn child, even when he or she can survive outside the womb.

They also refuse to consider the tragic implications of abortion for troubled women who are easily persuaded that abortion takes care of all their problems.

A local spokesperson for the Wichita clinics claims that it is a matter of freedom of speech, and Kate Michelman of the National Abortion Rights Action League

(NARAL) says that the rescuers are guilty of tyranny and terrorism and are trying to impose their view on others.

NARAL's hypocrisy and use of double standards is ludicrous. Rescuers protest and are arrested and go to jail. They ask others to support them, but they have always acknowledged that not everyone will or should join Operation Rescue. Pro-abortion groups, in their absolute insistence on abortion on demand, even during the last three months of pregnancy, are the ones committed to a program that includes killing children who are totally innocent and dependent.

Nor does the story end in Wichita. In New Jersey, the legislature will soon consider a bill aimed at abortion protesters that would make blocking access to an abortion clinic a disorderly person offense. Anyone convicted under this law could be punished by a maximum prison term of six months and a maximum fine of \$1,000.

It doesn't take much political savvy to see where this is going.

The Organization of Women (NOW) is scheduled to testify on the legislation. And there is already one case on appeal in New Jersey in which a local judge levied fines and required the protesters to pay \$150 in restitution even though no property was damaged. The same judge had previously advised the mayor and council of the town where the protests occurred as to how they might strengthen their law against such protests. That kind of cooperation by judges and local officials to limit or inhibit public demonstrations seems to endanger First Amendment freedom of speech.

While many Americans are ambivalent about specific laws and public policies on abortion, the majority adamantly rejects abortion on demand and does not want the government promoting or funding abortion. Abortion advocates have failed to persuade people that destroying unborn children is a private choice, much less a constitutional right. And the witness of those who demonstrate and go to jail touches the raw nerves of a public that sees the U.S. Congress currently supporting a stream of pro-abortion legislation. And it increases the ranks of the demonstrators.

(Gail Quinn is executive director of the bishops' Secretariat for Pro-Life Activities.)

To the Editor

You don't always get what you need

I have to respond to Antoinette Bosco's commentary entitled "Thank God, You Get What You Need" in the Aug. 9 issue of *The Criterion*. I think this statement reflects a rather simplistic, somewhat fundamentalist view of God. The realities of our world today show that "No!" You do not always get what you need!!

Consider the 40,000 children (under 5 years of age) who died today of malnutrition. Food certainly is the most basic of all human needs, and yet 40,000 children today will die from lack of food. Even more tragic is the realization that tomorrow 40,000 more will die, and the next day, and the next, for weeks, months, years, even decades. The mothers and families of these children are certainly crying out to God for food, but it doesn't come. In our own country one out of five children goes hungry, and 3 million are reported homeless.

I think a more realistic understanding of God includes the belief that he loves us

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

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

All letters become the property of *The Criterion*. The editor may, at his/her discretion, share letters received for a reaction, clarification or verification.

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

all, and has provided a wonderful world full of all the resources we need. However, he also created people with a free will to make choices with these resources. When we make wrong choices, evil occurs, and God's will can be blocked.

In the case of the Third World children, the evil comes from colonization, dictatorships, bad U.S. foreign

policy, unfair trade laws, wars, unequal distribution of wealth, over-consumerism, and failing to adopt a simpler lifestyle, to name a few.

Teaching that God will give you what you need sounds great, but it can lead to a lot of disappointment and lack of faith in the long run, when needs are not met. Wouldn't it be better to teach that we are the hands and feet of God? He works through us to meet peoples' needs. He works through us to answer peoples' prayers.

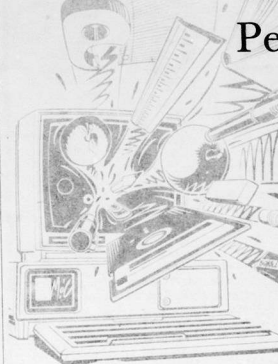
We have to actively work to eliminate the injustices and obstacles to God's will, so everyone can get what they need. We have to change our lifestyles, change our government's policies and challenge the social, economic, or cultural forces that oppress people.

Yes, God always wants to provide for your needs, but as long as there's evil in the world, your needs may not always be met.

Donna Wenstrup

Bloomington

Places to go, Things to do, People to see.



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LIGHT ONE CANDLE

Give 'centering prayer' a try

by Fr. John Catoir
Director, The Christophers

The heat of August can be wilting. But there are ways of coping that won't cost you a penny. Have you ever thought about meditation as a cooling remedy?

Meditation, in the form of "centering prayer," is a spiritual exercise that creates a positive climate for God and nature to heal and uplift your drooping spirit. The daily practice of opening your heart to God has a way of calming your spirit and cooling your emotional temperature.

To practice "centering prayer" all you have to do is give yourself to God a few minutes every day. Take a comfortable position, close your eyes, and focus your attention on your breathing. Relax, and as you listen to the rhythm of your breathing, say "thank you, Jesus" each time you inhale. Keep your mind blank. No thoughts allowed. Remain in this state of humble receptivity for at least five minutes. Absorb God's love as you would the warmth of the sun. If you practice this form of prayer for five minutes twice a day, your spirit will receive fresh graces to carry you through the heat of the day.

When you are in tune with God and

nature you experience an inner harmony that is palpable. The *vis mediatrix naturae*, or the healing power of nature, is given time to do its work. Prayer isn't what you do, it's what you stop doing.

This Spirit-filled exercise is not just another self-help technique. Divine love is involved, and the effects can be miraculous. Medical science has acknowledged the positive results of the daily discipline of meditation. In 1985 the World Health Organization affirmed the importance of meditation in promoting physical and mental health. "Spirituality raises the threshold of bearing pain, reduces the need for medication and drugs, and promotes a positive attitude towards work, exercise, diet and personal habits" (Dr. A. Minocha).

This is not to say that those who need medication for chronic health problems are less spiritual than those with good health. There were many great saints who suffered physical infirmity all their lives. All I want to say is that no matter what state your health might be in, "centering prayer" can help you to cope with life in a more positive way.

It all comes down to self-love. If you care about yourself, why not give it a try? Every once in awhile turn off your mental motor and relax in God's love. Give yourself permission to be happy, and reject all unhappy thoughts. God bless you.

(For a free copy of the *Christopher News Note*, "Let's Talk About Prayer," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 Street, New York, N.Y. 10017.)

CORNUCOPIA

Research the genetic facts

by Cynthia Deves

Hanging out with relatives can provide a wealth of data for genetic research. Merely having the family over for Sunday dinner or an afternoon visit will facilitate the study of human personality, gender identity, effects of birth order, or insie and outside belly buttons, to mention but a few of the many interesting possibilities.

It wouldn't take a PhD, candidate, for example, to notice at these gatherings that at least one old cliché is indeed true, and even applicable to either sex: Boys (girls) will be boys (girls).

This fact was recently driven home to us when two little boy cousins encountered each other in their random toddlings about the house. At first sight, the larger tot immediately wrestled the younger one to the ground and sat on him.

The underdog looked confused, bawled, and tried to exert the other by struggling to his feet. The two of them

fleeced around, making a lot of noise, until both lost interest. They separated, and ambled away as though nothing had happened. No words were exchanged.

Meanwhile, three little girl cousins were playing house under the backyard bushes. "You be the baby and I'll be the mom," one said. "And then you put the children to bed," said another.

"Tell sister to make corn for supper." "Now I wanna be the teacher and you be the kid." The girls talked without stopping for breath, rearranging the scene, assigning roles, fine-tuning the plot.

Within minutes, two of them were crying and the third was snatching up her doll, shouting, "O.K., be that way!" All three stomped off and pouted, leaning against their respective moms and idly listening in on their conversation.

Further family research indicated that for every little boy who hung out of a tree whacking away at imaginary enemies with a stick, there was a little girl busily organizing something, usually the activities of others. Boys gravitated toward a road kill up the street, or beetles they discovered under rocks. Girls picked clover blossoms and presented them to mommy.

When baby boys who have never seen a television program of any kind, nor even

watched older children at play, consistently point their chubby little fingers at something and make "pow" noises, it is tempting to conclude that guns are a male phenomenon.

Likewise, when even the tiniest girls regularly exhibit concern and empathy for persons (even inanimate ones), and little or no interest in objects, we are drawn to the conclusion that girls are people-oriented.

Many of us choose not to believe important unscientific truths which are revealed right before our eyes at any family birthday party or reunion. It seems so embarrassing, in this politically aware and intellectually conformist age, to admit the existence of any differences between boys and girls, men and women.

But I say, Relax! Admitting to differences is not judgmental, but merely a recognition of facts. And next time little Buster hammers dents in the table, or Drusilla out-chatters the TV, I plan to remember that.

vips...



Edward W. and Mary Magdalen (Gottmoeller) Arszman will celebrate their 50th Wedding Anniversary with a 2 p.m. Mass on Sunday, Sept. 1 in St. Barnabas Church, Indianapolis, followed by a reception in the parish hall. The Arszmans were married September 1, 1941 in St. Patrick Church in Indianapolis. They are the parents of five children: Eddie Jr., Mary Sue, Angela, Elizabeth and Magdalene. They also have eight grandchildren.

check-it-out...

The 1991 Chrysanthemum Ball for the benefit of St. Francis Hospital will be held on Saturday, Sept. 21 at the Westin Hotel. The event, whose theme is "In the Mood," will include music by the Tony Barron Orchestra and the traditional Silent Auction. Donation levels range from \$5,000 on down. Call 317-873-8949 for reservations.

Catholic Social Services has begun a series of **Systematic Training for Effective Parenting (STEP)** and **Children of Divorce** programs at locations throughout Indianapolis. The parenting program emphasizes: helping children develop into responsible, effective persons; effective parent-child communication; and helping children to be responsible for their own actions. The children of divorce program, for parents and children, attempts to help the emotions created by divorce. For more information, watch the Active List or call Terri Brassard or Gaynell Collier-Magar at 317-236-1500.

St. Vincent Stress Center is now accepting volunteers for its **Hospice Program**. Volunteers care for the physical, spiritual, psychological and social needs of terminally ill patients and their families. They listen, run errands, assist with care, provide respite and support, or help with fundraising. No education is required except 21 hours of training. Day and evening classes will be offered for seven weeks, beginning on Wednesday, Sept. 11. Call Linda Larson or Mary Jo Gallagher at 317-875-4675 for a preliminary interview.

St. Michael Parish Board of Education will sponsor the third annual **Angel's Attic Christmas Bazaar** for the benefit of the

Because of the upcoming holiday on which no mail delivery is made, material for Active List, Check It Out, VIPs and other news items for the Friday, Sept. 6 issue should be in the Criterion office by Friday, Aug. 30. Send to: The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.



ALTAR BREAD—Teacher Debbie Wessel and student Amesha Sturup prepare the altar for a parodying celebrated at the close of the recent Vacation Bible School at St. John the Apostle Parish in Bloomington. Photos backed the bread for the liturgy. (Stubs by Eddie Mac Nelson-Sturup)

school scholarship fund on Saturday, Dec. 7. Vendors are invited to rent 5' by 10' booth space for \$25. Homemade baked goods and crafts are the featured items. Booth application deadline is Oct. 1. Call 317-926-0516.

St. Mary of the Woods College Alumnae Club will sponsor a **Luncheon and Fashion Show** for the benefit of its scholarship fund at 1 p.m. on Saturday, Sept. 21 in O'Shaughnessy Dining Room in Providence Center on the SMWC campus. Scholarships for Wabash Valley women have been provided by the Terre Haute alumnae club for almost 30 years. This year's recipients are Cheryl Dwyer and Elizabeth Summers, both of Terre Haute. Elder-Beeman apparel will be modeled by Woods students and alumnae. Tickets are \$15, with reservations by Sept. 13. Call 812-535-5211 for reservations or information.

The Fall Series of **Mature Living Seminars** at Marian College will focus on the theme, "Intercultural Experiences," from 10 a.m. to 2 p.m. on Tuesdays, Sept. 10-Oct. 29 in Room 251 of Marian Hall, 2500 Cold Spring Road. Countries to be examined include Japan, Armenia, India, France, China, the Third World and Central America. Pre-registration is not required. A \$10 donation for the series is appreciated; individual sessions are \$2. Call 317-929-0123 for more information.

The **Jesuit Renewal Center**, located at 5361 S. Milford Road in Milford, Ohio begins its Fall Programs Sept. 27-29 with a weekend on "Women's Spirituality and Healing." Other programs will include "Men's Wounding/Men's Healing," creation spirituality, abuse recovery and other retreats. Call 513-851-5151 for more details.

Orientation held Aug. 8 for new administrators in the archdiocese

Thirty new administrators for schools and parishes in the archdiocese met on Aug. 14 for an orientation workshop at the Catholic Center. Principals, pastoral associates and parish administrators of religious education heard from leaders of the Office of Catholic Education (OCE).

The morning began in the OCE Resource Center with a welcome by Frank X. Savage, executive director of OCE. Maria T. McClain, coordinator of boards of education, and Savage gave the educators an overview of the archdiocesan education structure.

After a commissioning prayer, the group toured the resource center and the offices. Department meetings filled the afternoon.

Parish administrators of religious education heard from Matt Hayes, Bob Meaney and Benedictine Sister Antoinette Purcell. Providence Sister Lawrence Ann Liston, G. Joseph Peters and Annette Lentz spoke to the principals. And Father John Geis, Franciscan Sister Nancy Meyer, Sister of St. Joseph of Carondelet Jane Frances Mannion and Mary Pat Farnard talked with the pastoral associates.

Seek & Find

\$25 - A PUZZLE FOR PRIZES - \$25

The following readers correctly unscrambled the previous puzzle:

Dorothy Nobbe	Sara Neuling	Patsy Lang	Edith Vogel	Louise Vogel
Henry Wilson	Elmore Baldori	Jane Batsell	Luella Kohrman	P. Turnbaugh
Frances Fredrick	Pauline Vogel	Anna Zimmer	Kethryn Sheets	Patricia Ripberger
Patricia Riley	Jolly Parker	Loretta Doerflin	Mary Richeson	Robert Koerner
Joellyn Robbins	Carrie Otto	Agnes	Minnie Drehbi	Jan Prickel
Laverne Horn	Irma Gabel	Schmidbauer	Ellen Hagist	Denise Zeigler
Roberta Cordell	Madeline Baer	Pat Swinford	Hermine Bruder	Angela First
Henry Hinton	Shirlee Carr	Margaret Sanders	John Torrence	Nancy Sandifer
Fern Hart	Cristal Powers	Doug Thomas	Cheri	Corneila Boehman
Aurelia	Helen Hirschauer	Walter Thomas	Kuchians	Romang Delucio
Carole Williams	Paul Hirschauer	Dorothy Beaupre	Teresa Shint	Novie Steenbungen
Pat Wilson	Martha Collins	Theresa Newlin	Stephen	Freances
Karen Branson	Ellen Judd	Josephine Mivec	Shirley Harmon	Deirdre
Mary Vanderpohl	Lisa Barks	Arletta Harvey	Maury Parrott	Gettelfinger
Lucille Hyer	Bernard Richard	Joan O'Connell	Betty Jorritsma	Freeman
Daniel Myers	Emma Wirlin	John Wirlin	Barbara	E. L. Gimus
Helen Deppa	Betty Neightingale	John Ferguson	Loretta Blankman	Rita Foley
Marge Foreman	Paul Stahl	Rhonda Talman	Gregory Jones	Phyllis Gehrich
LeeAnn Ruf	Florence Toschlog	Marianne Glunt	Lucille Humbert	Loeuck Beck
Donald Wenning	Bob Weaver	Barb Gallamore	Wima Jansing	Odella Wynn
Vera Graman	Barb Gallamore	Jennifer Jacob	Donna Baumann	Joan Cotton
Viola Hounitz	Jessie Jacob	Theresa Spiegl	Carolyn Duncan	Joan Foley
L. Fischer	James Lasher	Lucille Jarboe	Donna Drake	Manby Brancamp
William Menard	Jerome Laker	Virginia Herbert	Barb Carrico	Robert Huneke
Cheryl Hehr	Anita Grehl	Rosemary Long	Josephine Cmelh	Pat Walsh
Carol Seymour	Johanna Swain	Bernadette Fry	Josephine Cmelh	Margie Withem
Paul Kedrowitz	Regina Kunkel	Bernice Lamping	Josephine Cmelh	
James Lasher	Marge Weigel	Victi Lee	Josephine Cmelh	
Jerome Laker	Nahia Kennedy	Mary Loui	Josephine Cmelh	
Anita Grehl	Mary Loui	Betty Richardson	Josephine Cmelh	

— ANSWERS TO "SEEK & FIND" —

- PAGE 12 — Clark College
- PAGE 13 — Southeastern Supply
- PAGE 14 — Bates
- PAGE 15 — Value City
- PAGE 16 — Greenfield Beverage
- PAGE 20 — Payton Wells Chevrolet
- PAGE 21 — Stewart Tours
- PAGE 22 — Wal-Mart
- PAGE 25 — Indiana Newman Foundation

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week.

Marianne Glunt, St. Elizabeth, Cambridge City
— Your \$25 Check is in the Mail —

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

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

North Vernon's Doxsee family: a commitment to serve the church

by Mary Ann Wyzand

Service to the church is a way of life for the Doxsee family from St. Mary Parish in North Vernon.

The Doxsees have made major long-term commitments to serve the Catholic Church locally and at both the deanery and archdiocesan levels.

Ronald Doxsee was recently elected the first chairperson of the Archdiocesan Pastoral Council, a key lay leadership position as Archbishop Edward T. O'Meara and other archdiocesan officials and laity plan future church ministries in central and southern Indiana.

Carolyn Doxsee is beginning her 13th year as a youth minister for their Jennings County parish, a volunteer position that sometimes requires as much as 10 to 20 hours of service a week.

And their 18-year-old daughter, Lisa, just completed three years of service on the Archdiocesan Youth Council, a volunteer leadership position that is the top administrative level of church service for young people.

The Doxsee's sons, King and Drew, also participated in parish youth ministry programming either planned or supervised by their mother, while their father regularly helped with a variety of parish, deanery and archdiocesan ministries.

Ronald Doxsee has been active in the Knights of Columbus, the parish council and board of education at St. Mary Church, parish fund-raising efforts, the former Archbishop's Annual Appeal and current United Catholic Appeal, Seymour Deanery Pastoral Council committees, the archdiocesan board of directors for Catholic Charities, and the archdiocesan board of directors for the Campaign for Human Development.

"I'm involved in the church today due to my Catholic educational upbringing," Doxsee told *The Criterion*. "All the schools I attended were Catholic—from grade school to Cathedral High School and college at the University of Dayton—and I feel that my



Carolyn, Ronald and Lisa Doxsee

commitment and involvement with the church are due to those roots."

Doxsee said he believes kids today still need to have solid Catholic school roots.

"That's why I would hate to see Catholic grade schools go away," he said. "I'm strongly against that. But we as Catholics have to have the stewardship to fund our churches to the point that we can also provide Catholic education to our children plus minister to the other factions of our parishes. That to me is what we need to do, and once we start doing that then our church is going to become more vibrant."

Greater involvement is the solution to most of the church's current dilemmas, Doxsee said. More lay people need to commit themselves to church service at the parish, deanery and archdiocesan levels.

"We're really stressing involvement in our parish," he explained. "We're currently taking a new booklet and we're selling St. Mary's to people. This is what we are. This is our parish. If there is

something missing, then get involved and let's put it in there. What's missing may be you."

Carolyn Doxsee said she enjoys encouraging young people to get involved in youth ministry because programs and activities build memories and help bridge the gap between kids and the adult church.

"Whenever I'm asked to do anything, work with the festival or whatever," she said, "I try and do what I can. I'm a Eucharistic minister and have done readings now and then. I also helped Rita Bott (and parish teen-agers) with their down ministry presentation for the Archdiocesan Pro-Life Sunday liturgy last year."

She attributes her longtime parish involvement in youth ministry to a Lenten tradition started by Franciscan Sister Shirley Gerth during the late 70s.

"In the spring we always have our Living Way of the Cross on Palm Sunday and on Good Friday," she said. "We dramatized the Scriptures for the 14 stations of the cross and it's acted out by

high school-age young people. It's a good program for them because they can learn more about the passion and death of Jesus. It's affected each one of them differently. When the kids are together and can show Christ to each other, they make it so evident to adults."

Lisa Doxsee leaves for Xavier College in Ohio this month after completing high school with academic honors and accepting numerous responsibilities for a variety of Catholic Youth Organization and parish youth ministry activities.

"I got to go to the Christian Leadership Institute and the Mid-America Youth University," she said. "I wouldn't trade those experiences for anything. Youth ministry provides a balance in life. My friends who go to church are more mature."

Lisa's three years of service on the Archdiocesan Youth Council parallels her father's current service on the Archdiocesan Pastoral Council because both have helped guide the church in central and southern Indiana.

"People from every deanery have the same problems," Lisa explained. "A lot of times you can help each other work them out. For most deaneries, the biggest problem is not enough participation."

And that's something her father would like to see change as the Catholic Church in the Archdiocese of Indianapolis prepares for the second millennium.



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St. Augustine neophytes hold yard sale for St. Elizabeth's

by Dorothy Luttring-LaGrange

The mystagogy group from St. Augustine Church in Jeffersonville recently presented a check for \$1,863 to St. Elizabeth's of Southern Indiana. Joan Smith, director of the maternity home in New Albany, accepted the proceeds from a yard sale held in the St. Augustine parish hall on Aug. 3.

Hundreds of donated items, large and small, were collected from parishioners and neighbors. One of the most profitable items was a 1977 Cadillac sold at a silent auction during the yard sale. The owner promised to donate anything over \$500 to the group. The winning bid for the car was \$1,129.

Volunteers from the parish pro-life committee, girls from St. Elizabeth's, and other parishioners helped the mystagogy members to conduct the sale. "It gave everybody a common cause to get together

and enjoy the event," said Virginia Morman, chairwoman of mystagogy. "The turnout was great!"

Mystagogy—a Greek word meaning sacred mystery—is a period of postbaptismal spiritual learning that helps the new members and the community grow together and deepen their faith by living the Gospel messages. One way the neophytes may do this is by performing works of charity in the community. The yard sale was a project the members chose to fulfill this charge.

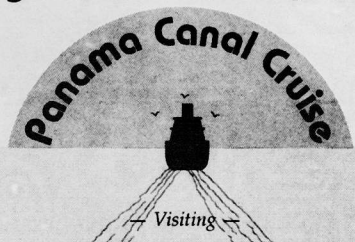
The newly-independent status of St. Elizabeth's of Southern Indiana leaves it in need of financial support, which is why the home was chosen to be the recipient of yard sale profits.

Morman said the mystagogy program offers good support to the neophytes. "It keeps us all pulled together," she explained.



HOME HELPERS—Members of St. Augustine, Jeffersonville, mystagogy planning group (from left) Ann Northam, Dorothy Richardson, Lisa Day and Virginia Morman present proceeds from their yard sale to Joan Smith, director of St. Elizabeth's of Southern Indiana maternity home. Reilly Northam, also a member of the committee, is not shown. (Photo courtesy Jeffersonville Evening News)

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Save One Life group is arrested at clinic

by Margaret Nelson

"We're not here to get arrested," said Peggy Geis of Christ the King Parish. She was part of an Aug. 16 gathering of Save One Life at an east side Indianapolis abortion clinic. "We're here to try to talk with the women."

The whole idea is to try to talk to a woman who doesn't really want to have an abortion," she said. "I want to tell her I love her, that we can help her, and find out what she needs."

But Geis was arrested, along with 31 other pro-life demonstrators at the Indianapolis Women's Center.

By 8:30 a.m., about 65 pro-life advocates had gathered along the street just south of the center's parking lot. Many had signs with messages such as: "Choice killed over 25,000 unborn babies," "Choose life," and "Stop abortion NOW." One large sign read: "Purdue U. Students for Life."

They sang and prayed. Some had rosaries. Debbie Miller of St. Gabriel knelt alone for nearly an hour with her rosary in her hands.



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A young woman who called herself Jane Doe sat near the door, trying to talk with any of the 15 to 18 women who were expected to abort their babies that day. By 9:15, she was taken away in a police van.

The crowd sang "Amazing Grace" as she walked slowly to the van and then "America" as the "paddy wagon" rolled away. (As she was being put in the vehicle, *The Criterion's* reporter photographer was told, "Get off the property or you'll be next.")

Between five and 10 police officers were on the property at times. The clinic had a security person and two pro-abortion people with vests marked "escort." Each time a young woman entered, two rescuers risked arrest by walking with her, trying to communicate the message Geis described and to hand her a packet of educational materials. Rescuers were instructed to stay to the side and walk only to the clinic door.

If a client read these handouts, she would find the group's warning claims that three physicians at the clinic have been sued for malpractice (and how many times for each). An informative "Life Before Birth" folder shows the development of the fetus.

Each woman also received a Crisis Pregnancy Center brochure that tells "how we can help," including tests, information, housing, clothing, furniture, medical referrals, social services, legal assistance and education. One paper also shows some rather startling photos of fetuses.

Except for the rescuers, other pro-life advocates stayed off the property during this time. Because of the distance from the women and the fact that the clinic escorts carried a radio turned to top volume, the

protesters shouted what they wanted to communicate—such things as, "God loves your baby!" "Jesus loves little children!" or "Don't kill your baby!"

Geis said that one of the most active protesters had experienced two abortions in her teens and was dedicating her life to saving other babies.

As far as her own efforts as a rescuer, Geis said, "It may shock the girl to know I'm willing to be arrested." She said that alone might be enough to make her stop and think about her actions.

A leader of this Save One Life rally, Bob Rust of Little Flower Parish, set up rules of civil order and peaceful demonstration for the group. But it was not so perfectly organized that there were no glitches.

At one point, a young man walked backwards very close in front of the clinic client. And "Jane Doe" started to make it difficult for the police officers by lying down until Rust told her that they had planned for protesters to walk to the vehicle if they were arrested. But she did walk slowly.

People who worked in nearby businesses watched the demonstration and several shoppers indicated their support as they drove from the stores south of the clinic. One woman with a baby in her arms shouted, "Go get 'em!" to the protesters.

At 9:30, Rust described the police reception to the demonstration as "very gentle." But when one of the physicians arrived at about 10 a.m., many of the demonstrators tried to block the door. This was when police began making the other arrests. The procedure to release Save One Life protesters began at 8 p.m. that night.



"SAVE ONE LIFE"—About 65 pro-life activists wait for women to enter an east side Indianapolis abortion clinic on Aug. 16. Later that day, 32 were arrested for blocking the door. (Photo by Margaret Nelson)

Nov. 12 local reflection date for 1992 Black Catholic caucus

About 70 delegates from 19 midwestern dioceses met at the Westin Hotel on Aug. 2. The purpose of this first regional preparation meeting was to plan next steps to prepare for the Black Catholic Congress to be held in July, 1992.

The early-August event was sponsored by the office of the national coordinating committee of the National Black Catholic Congress.

"They came from Kansas City to New York, Wisconsin to Tennessee," said Father Clarence Waldon, pastor of Holy Angels. His parishioners acted as hosts and provided the opening prayer service. The closing Mass was held at the church at 6 p.m. Saturday.

The archdiocesan representatives to this meeting were Vanilla Burnette, Lillian Hughes, Betty Jo Johnson, Constance Morris, Benedictine Brother Howard Sturdevant, Father Kenneth Taylor, Father Clarence Waldon, David Weir, and Paula Williams.

Presenters were from the national Black Catholic Congress office. "We were there to find out how to conduct the reflection day, at which time delegates will be chosen for the July 9-12, 1992 congress to be held in New Orleans," Father Waldon said.

The archdiocesan reflection day will be Nov. 16, at the Catholic Center from 9 a.m.

to 4 p.m. Those who attend will discuss the major papers on the African-American family, which will be the main theme for the whole congress. Father Waldon explained. They will also select delegates to attend the national meeting.



FRIENDLY FIRE—Bob Bonke, finance chairman of St. James Parish in Indianapolis, burns the parish mortgage during a celebration on Aug. 4. The date also marked the 40th anniversary of the founding of the parish, which is now administered by St. Joseph of Carondelet Sister Carolyn Strack.

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Spiritual direction, leadership programs offered

by Margaret Nelson

This fall, the Beech Grove Benedictine Center is hosting two programs for spiritual leaders: the Spiritual Direction Internship and the Spiritual Leadership Program.

Dominican Sister Patricia N. Benson is the director of spiritual formation and in charge of the new two-year Spiritual Direction Internship Program.

Dominican Sister Patricia said the spiritual direction internship is for the "people who have gone along their spiritual journey. They are somewhat familiar with their own spiritual life and they are asked by others for advice." These requests apply to laity, religious and clergy.

Sister Patricia said there is a need for spiritual directors. "I have as many as I can see. I have people I can't take," she said. She said that she interviews people who request spiritual direction and tries to match them with qualified directors.

Interns in the program are required to be in spiritual direction themselves, that is, talking with a spiritual advisor. The



Dominican Sister Patricia Benson

director does not need to be someone at the Benedictine Center, though.

People in Catholic religious life have long participated in the practice, she said. "Spiritual direction is new for lay people

and it is new for other Christians. Our society is experiencing a real awakening of and thirst for the spiritual. And they are not necessarily finding what they need in traditional church services. So people are looking in other areas."

"I think spiritual direction will help meet that thirst," Sister Patricia said. "And it is within the tradition." She explained that spiritual direction is not the same as counseling, though its style is one-on-one.

The educational component of the program covers the Christian faith, the spiritual journey and human psychology.

"The Spiritual Journey and the Marketplace" will be presented the second year. This portion will be held on Tuesday mornings for six months both years.

The interns will be divided into groups for the practical component, which will meet on fifteen Friday or Saturday mornings each year. Ten sessions will be spent in consultation and individual supervision.

The graduates of this program will aid other Christians to fully experience and grow spiritually through all relationships—

with self, others, and God, Sister Patricia said. Ten spiritual leaders are on staff for this program.

The Spiritual Direction Internship program will begin Sept. 10 and be limited to 20 participants. Applicants will need letters of recommendation, brief spiritual and ministerial histories and a formal interview. Graduate credit is available each semester. Those interested should contact the Beech Grove Benedictine Center.

The Spiritual Leadership Program is designed for parish lay leaders. The two-year program nourishes the participants' spiritual growth. And it provides tools for understanding the varied work that goes on in the parishes.

The program is divided into four "journeys": personal, interpersonal, systemic and global. Some 16 lay and religious speakers will address the 32 Thursday night meetings that extend from Sept. 5, 1991, to March 12, 1992.

Sister Patricia will also teach a spiritual-ity course at Christian Theological Seminary in Indianapolis this year.

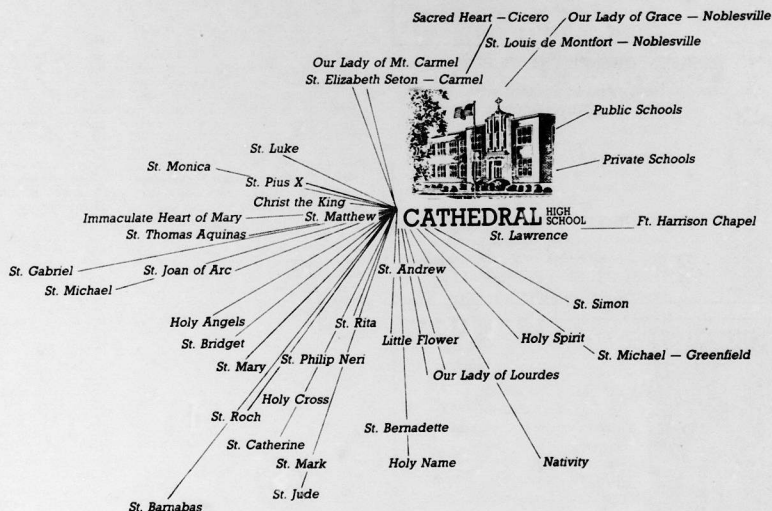


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MOMENTS IN CATHOLIC HISTORY

by John F. Fink

Editor, The Criterion
Thirteenth in a series of articles

Depending upon whether your viewpoint is Islamic or Christian, the crusades were either an insignificant nuisance or an assault on the Islamic world. To the Islamic world, the western incursion on the eastern Mediterranean was a minor event that occurred on the periphery of the Muslim world and certainly was not a military threat to Islam.

To the Christians of the 11th to the 13th centuries, though, the crusades had the exalted purpose of liberating the sacred places of the Holy Land from the hands of the infidels. The popes who proclaimed them and the priests who preached them, like St. Bernard of Clairvaux, offered nothing less than eternal life to all who would participate. Most of the crusaders of the 12th and 13th centuries believed that they had made a contract with God that assured them a place in heaven. They were also promised that they could keep the lands they conquered.

Once the crusades were proclaimed by the popes, they were preached as a holy undertaking. All classes of people took part including kings, knights, soldiers, priests and religious, and peasants.

The idea of rescuing the Holy Land was inspired in 1099 when Fatimid Khalif

The crusades: Holy wars to try to rescue the Holy Land

Hakem destroyed the Church of the Holy Sepulchre and many other Christian buildings in Jerusalem. But nothing really was done about it for 80 years. It's true that Pope Gregory VII, in the early years of his pontificate in 1073, made plans for a crusade (to be led by himself personally), but the distraction of other controversies caused his dream to come to nothing.

There were eight major crusades between 1095 and 1270, as follows:

► The First Crusade (1095-1101), proclaimed by Pope Urban II at the Council of Clermont, was successful at conquering Jerusalem in 1099. It resulted in the establishment of the Latin Kingdom in the Holy Land. The crusaders immediately started rebuilding churches, including the Church of the Holy Sepulchre, and many churches in the Holy Land today date from the time of this crusade.

The Christians were able to hold on to the Holy Land for most of the 12th century. They were finally pushed out of Jerusalem in 1187.

The original purpose of the First Crusade was also ecumenical. Pope Urban thought that the East-West Schism of 1054 was still not irrevocable and the Byzantine emperor, Alexius I Comnenus, had asked for papal assistance. Future crusades, though, only reinforced the schism.

Jerusalem was captured by the crusaders two weeks before Pope Urban died, but the news didn't reach Rome until his

successor, Pope Paschal II, was enthroned. Paschal was so thrilled with the news that he encouraged the crusading movement. In 1105 he gave his blessing to a military expedition led by Bohemond I, thinking it was another crusade. Instead, it was a self-interested expedition against the Byzantine empire that further widened the schism between the East and the West. This adventure is not included on the list of eight crusades.

► The Second Crusade (1145-1148) was proclaimed by Pope Eugene III and preached by St. Bernard of Clairvaux. The purpose of this crusade was to be the liberation of Edessa from the Muslims. Bernard preached the crusade throughout Europe and his eloquence was so overwhelming that a huge army was assembled and the success of the crusade seemed beyond doubt.

Unfortunately, the ideals of the military leaders didn't match those of Pope Eugene and St. Bernard. The crusade ended in disaster with the crusaders reaching Damascus, Syria but never going to Edessa. It is said that St. Bernard felt responsible for the crusade's failure and that this burden might have hastened his death in 1153. But he was 62 when he died, pretty old for a man in the 12th century.

► The Third Crusade (1188-1192) was proclaimed by Pope Gregory VIII before his death in 1187. This crusade was prompted by the defeat of the Christians and the recapture of Jerusalem by the Turkish sultan Saladin.

This crusade's leaders included Emperor Frederick Barbarossa, Philip Augustus of France, and Richard the Lion-Hearted of England, but it failed to recapture Jerusalem and ended with a truce with Saladin.

► The Fourth Crusade (1202-1204) was proclaimed by Pope Innocent III and ended as a complete disaster for East-West Christian relations. Its leaders, Venetians, abandoned the crusade's original purpose of trying to liberate the Holy Land and attacked Constantinople. The city fell April 12, 1204 and was sacked by the crusaders, something that Greek Christians have never forgotten or forgiven. The destruction of the Byzantine defenses opened the way for the later Muslim conquest of the Balkans, Greece and Eastern Europe.

Having conquered Constantinople, the crusaders established a Latin empire. Pope Innocent III accepted this *fait accompli* in the mistaken belief that a Latin patriarch in Constantinople would assist reunion of the churches. Of course, it did quite the opposite. The Latin Empire of Constantinople lasted until 1261.

► The Children's Crusade has to be one of the most bizarre events of Christian history. In 1212, under the belief that the Holy Land could be captured by the pure of heart, 40,000 children were gathered and started a march toward Palestine. There were two groups, one from France and the other from Germany. Very few of the children reached the Holy Land. Many died on the way and some were sold into slavery by Christian traders. It can only be considered amazing that this was permitted to happen.

The Children's Crusade is not counted as one of the eight major crusades.

► The Fifth Crusade (1217-1221) was proclaimed by Pope Innocent III (as was the Fourth Crusade), but he died the year before the crusade was to start. The Fourth Lateran Council in 1215 declared that the crusade was to leave Sicily on June 1, 1217.

Innocent's successor, Pope Honorius III, tried his best to carry out the decision of the council, but the political climate in Europe at the time made this difficult. The pope arbitrated between the kings of France and Aragon, tried to get France to abandon its planned invasion of England, and helped Henry III obtain the English crown. He also tried to get Frederick II, king of Germany, whom he had crowned emperor, to participate. Nothing worked though, and eventually the crusade simply fizzled out. Oh, some troops were sent to fight, but they weren't very effective.

The most remarkable thing that happened during the Fifth Crusade was that St. Francis of Assisi showed up in Egypt where the crusaders were in 1219 and, during a truce, met with the Sultan

al-Kamil. Nothing came of the meeting though.

► The Sixth Crusade (1228-1229), proclaimed by Pope Gregory IX, was undertaken by Emperor Frederick II. It was an on-again-off-again crusade. First Frederick seemed to abandon the crusade, although he really was quite ill. Gregory, though, remembering the trouble Honorius had with Frederick, excommunicated him for not fighting.

Frederick recovered his health and went off to fight the crusade, eventually negotiating the surrender of Jerusalem. But that only enraged the pope, that an excommunicated would lead a crusade. The pope and the emperor were to patch things up for a period of nine years, but their conflict resumed in 1238 and continued until the pope's death in 1241. Jerusalem, meanwhile, went back under the control of the Muslims, but Christians were allowed visiting rights to the sacred shrines.

► The Seventh Crusade (1248-1254), proclaimed by Pope Innocent IV, was led by St. Louis of France when he was 30 years old. This crusade fought in Egypt and the army took the city of Damietta on the Nile River. Soon though, weakened by dysentery, they were surrounded and captured. Louis obtained his release by giving up Damietta and paying a ransom. He then stayed in Syria for four years before returning home.

► The Eighth Crusade (1267) was also led by St. Louis of France and by Charles of Anjou. It ended disastrously when the army was decimated by disease within a month and Louis died at age 44.

There were other crusades besides these eight. Pope Gregory X, for example, was on a crusade to elect a future King Edward I of England in 1271 when he learned of his election to the papacy. A crusader at heart, he made the liberation of the Holy Land the theme of his four-year reign. Toward that end he tried to make up with the Byzantine emperor, Michael VIII Palaeologus. When he came down with a fever and died suddenly, though, the plans were ended.

In 1291, Acre, the last Christian outpost in the Holy Land, fell to the Muslims. The crusades were over.

The only lasting military gain to result from the crusades was that Christendom retained naval control of the Mediterranean and its islands. The Ottoman Empire was later to challenge that supremacy, but it never won it.

One other lasting result of the crusades was the establishment of two orders of knighthood—the Equestrian Order of the Holy Sepulchre of Jerusalem and the Sovereign Military Hospitaller Order of St. John of Jerusalem of Rhodes and of Malta, to use their full name.

The Order of the Holy Sepulchre traces itself back to Godfrey of Bouillon who instituted it in 1099. It took its name from the Basilica of the Holy Sepulchre in Jerusalem where its members were knighted. After the fall of the Latin Kingdom of Jerusalem and the departure of the knights from the Holy Land, national divisions were established in various countries.

Today the order is composed of knights and ladies. The purpose of the order is strictly religious and charitable. Members are committed to aiding the church in the Holy Land in order to try to maintain a Christian presence there. Its beneficiaries include the University of Bethlehem and many Catholic schools in the diocese headed by the Latin Patriarch of Jerusalem.

The Order of Malta traces its origin to men who maintained a Christian hospital in the Holy Land in the 11th century. The group was approved as a religious order by Pope Paschal II in 1113. All its members were professed monks with vows of poverty, chastity and obedience. The order, while continuing hospital work, assumed military duties in the 12th century.

After the order was forced out of the Holy Land it established itself on Rhodes and became a sovereign power like the sea republics of Italy, with its own flag, coin, coming its own money, and maintaining diplomatic relations with many nations. Forced to abandon Rhodes in 1522 by the Turks under Sultan Suleiman I, the knights were given the island of Malta, where they remained until the end of the 18th century. Headquarters have been located in Rome since 1834. Today the order still maintains diplomatic relations with 48 countries and its sovereignty is recognized by international law.

Membership in both orders today is considered an honor and must be approved by the local bishop.

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TWENTY-FIRST SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, August 25, 1991

Joshua 24:1-2, 15-17, 18 — Ephesians 5:21-32 — John 6:60-69

by Fr. Owen F. Campion

The ancient Hebrew book of Joshua supplies this weekend's Liturgy of the Word with its first reading.

Joshua was the great leader who succeeded Moses as the head of God's people, and it was Joshua who actually led that people into the Promised Land. (Moses saw the land from afar, but he was not given the privilege of leading the people into the land since he had sinned.)



Throughout Jewish history, "Joshua" has been a name exceptionally meaningful since it recalls this great leader who guided his people from the desert and their wandering into the plenty and security of the Promised Land. The Lord's own name "Jesus" derives from the Hebrew "Joshua." By his very name, Jesus established himself as the successor and perfection of Joshua of old. Jesus leads us to the Promised Land of salvation.

This book was not written by Joshua, but about Joshua. Its purpose is not to relay exact historical details, but to teach a lesson about God, and God's relationship with his people.

In this weekend's reading, Joshua puts the people to the test. Will they serve God or not? They answer that indeed they will serve God, since God has proven his love, mercy, and power in his goodness to them.

The Epistle to the Ephesians is the source of this weekend's second reading. In the face of many of the statements and emerging social customs of today, this weekend's reading may seem archaic. In fact, it was revolutionary when first composed, and it is revolutionary still in its appeal for love and selflessness.

A true understanding of the passage rests not in dwelling upon its demand that wives obey their husbands, but that husbands love their wives as they love themselves. The times in which the epistle was written saw wives, or women in general, as little better than the personal belongings of men or simply tools for men's service and satisfaction.

The epistle's uncompromising requirement that men should love their wives so greatly must have startled many. It was a radical break with custom; a radical departure from the male-dominated thinking that governed the Roman world.

This reading may seem out of place in this Liturgy of the Word. The message here is not that we establish some proper relationship in marriage, nor give women their due, so long overdue, but rather that we see in the image of the selfless, loving married couple the reality of the church, which unites Jesus and his people in love and life.

The Gospel of John furnishes this weekend with its last reading, and the reading continues to proclaim the marvelous lesson of Jesus as the bread of life which we all need to survive spiritually.

To hear Jesus describe himself as bread to be consumed, his blood as drink, was not easy for those around Jesus. Further, it was clear that the Lord was not speaking vaguely or inexactly. So, some protested. This weekend's reading recalls that protest, and the Lord's response. The Lord admits that some will not be able to accept his words, but he says that faith is the key to understanding and believing all that he says in describing himself as the bread of life.

Simon Peter responds. He salutes Jesus as the bearer of eternal life. In that statement, he represents the whole Christian community for which he is the spokesman.

Reflection

For several weeks, the church has been impressed upon us the reality that Jesus is the bread of life. He supplies the nourishment of soul that we all need, and without which we all spiritually will perish.

In other weeks, the church has made its point relentlessly and repeatedly, through the splendid words of John's Gospel. Now this weekend the church steps back to hear human response to its lesson about the bread of life, and to admit that it has proclaimed a mystery. It reflects that faith alone, that divine gift of faith, can allow human beings to accept what it has spoken. Without such faith, the message of the bread of life seems ridiculous.

The church calls us this week to see ourselves in union with it, in a relationship alive with love and sacrifice. That relationship is so filled with love and generosity that it must be compared to a perfect marriage. The Church loves us. It serves us.

In calling us to faith, it restates the words of those who followed Joshua. Why abandon God? God has proven himself in his love and goodness. He calls us now to faith, to confirm our union with Jesus in the church, to eat the bread of life fully alert to its great, mysterious reality, but aware that God so often in the past has befriended us and loves us still with an eternal love.

'Pope Teaches' column will resume next week

Pope John Paul II journeyed to Poland last week to pray with young people from many continents during the sixth annual World Youth Day Mass Aug. 15 in the Polish city of Czestochowa.

It marked the first time that World Youth Day has been held in a former Soviet bloc country.

"Become builders of a new world," the pope urged the youth, "a world founded on truth, justice, solidarity and love."

Because of this trip, Pope John Paul did not prepare remarks for his traditional Wednesday audience at the Vatican. Therefore, "The Pope Teaches" column regularly published in *The Criterion* will resume next week.



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—by Toni Jordan

(Toni Jordan resides in Indianapolis. She wrote
this poem after reading a letter published in
Am. Landers' syndicated advice column.)



Entertainment

VIEWING WITH ARNOLD

'Boyz N the Hood' tell their rites of passage

by James W. Arnold

When a strange car pulls up in the dark at your house in a Los Angeles black neighborhood, it could be Death arriving, in the flash of an AK-47 from a rolled-down window. But then it also could be Salvation, in the form of a recruiter offering a football scholarship to the University of Southern California.

Such are the images conjured by "Boyz N the Hood," which marks the explosive debut of young (23) writer-director John Singleton. The movie demonstrates convincingly that the onrush of black talent behind the camera is not a one-man, Spike Lee phenomenon, but instead approaches the status of a wave.

"Boyz" has gotten negative publicity from gang violence connected to its screenings in some cities. Gang members



are perhaps attracted to movies that show and try to assess their madness. But "Boyz" is only partly and indirectly concerned with gangs.

It's about a group of young black men coming of age in contemporary L.A., presumably based on Singleton's own experience as the son of a middle-class real estate agent. But in bringing our attention to what's happening to them, "Boyz" is broad in insight and compassion. Thus, it also probes with understanding the women who are their mothers, wives and girlfriends.

Singleton skipped past a number of upcoming black directors ahead of him in line (like Charles Burnett and Charles Lane). He also gets more attention than Joseph Vasquez, who made a similar strong film, "Hangin' With the Homeboys." That's largely because Singleton, in film school at USC, wrote this visceral script, packed with gutsy and sympathetic characters—partly because he was upset with the treatment of L.A.'s racial scene in "Colors"—and won the prestigious Jack Nicholson award. With \$6 million to make

his film, Singleton was at the right place at the right time.

The encouraging thing is that blacks are making movies about reality and their own lives. The stuff that comes clanking at you off the screen wasn't made in the special effects department. In contrast, most young whites prefer to make films inspired not by life but by horror movies they loved as kids and teenagers.

The downside is that white audiences may not risk seeing films about blacks. In the case of "Boyz," they'll miss about as powerful a dramatic experience as movies are capable of giving.

The movie follows a group of boys, starting briefly with their pre-adolescent "Stand By Me" stage in 1984, then cutting to the present. The central character, Tre (Cuba Gooding Jr.), is from split but enlightened parents. His mom sends him to live with his father, so he can "learn to be a man," while she finishes her M.A. degree.

The switch turns out to be positive and permanent. The dad, aptly named Furious Styles (memorably played by Larry Fishburne), is a tough but loving disciplinarian. He welcomes the chance, does his job well, and comes over dangerously like a role model.

Tre's best pals are not so lucky. Doughboy (rap singer Ice Cube) and Ricky (Morris Chestnut) are half-brothers being raised by an unwed mom (Tyra Ferrell, in one of many stickout performances). She tries but doesn't know how to raise kids. In the classic case, she gives more love to the athletic Ricky than to his abrasive brother. In the end, both are doomed.

Furious is cool and bright, a great communicator, but has his own scars. For one speech at least, he's a bit paranoid. And the obsessive point of his sexual advice is to avoid pregnancy. Realistic but

not enough, in a time of frantic sexual activity. As Morton Kondracke wrote recently, "There is too much sex too young with too many partners and too little love."

"Boyz" is partly about parenting and families and the difficulty of surviving in a culture of violence and an endless cycle of revenge killings (see also Ireland, the West Bank). It's also about universal rites of passage. The "boyz" talk in their overt clumsy sexual style about nearly everything, including God. On his level, Doughboy has the classic "problem of evil" doubt: "Why would he let kids get 'smoked' every night?"

Singleton blows his characters with countless small human details so that when the agonizing, bloody crisis occurs, we care for every human soul on the screen. Rarely has violence been presented in such a clear moral context.

Ice Cube's tragic Doughboy tells it with street wisdom: "TV is a violent world, but it's always foreign places. Either they don't know, don't show or just don't care what's going on in the hood."

(Reality, class, gritty and human; street language, sex situations, violence in context; recommended for mature viewers.)

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

Recent USCC Film Classifications

The Commitments A-III
Delirious A-II
Dubious A-II
Double Impact O
Mystery Date 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.

'Finding the Way Home' emphasizes solid values

by Henry Herx
Catholic News Service

Worth some time with the family is "Finding the Way Home," airing Monday, Aug. 26, from 9 p.m. to 11 p.m. on ABC. (Check local listings to verify program date and time.)

A subdued George C. Scott plays 60-year-old Max Mittelmann, a hardware-store owner who has fallen on hard times because he hasn't changed with the times.

His business is failing because of chain-store competition and the fact that his old customers have long departed the declining neighborhood where the store is located.

Max's business woes have also taken on their toll on his personal life. His marriage has grown cold and his doctor has warned him to slow down.

The final straw is a visit from a city building inspector requiring Max to make major structural repairs on the store or the city will condemn the property.

Driving home that night, his mind overwhelmed by his problems, Max narrowly escapes a collision but winds up in a thick fog at a deserted highway.

Seeking help, Max comes upon a camp of Latino farm workers. When Ruben Lazarado (Hector Elizondo), the camp's manager, offers to help, Max realizes he can't remember anything but the car accident and his first name.

Elena (Julie Carmen), Ruben's widowed sister-in-law,



NEW FRIENDS—George C. Scott (center) stars as a small-town businessman who suffers a temporary loss of memory in the ABC movie "Finding the Way Home," which airs Aug. 26. (CNS photo from ABC)

takes charge of the disoriented Max and puts him up for the night.

Max stays on in the camp, waiting for some clue as to his identity. He makes himself useful by fixing things around the camp, an unexplained talent that everyone appreciates.

As the days pass, the once-harried Max relaxes and begins to enjoy life without a past. He feels at home with these migrant workers who don't have much but share what they have.

The change in Max is so dramatic that when Ruben, who has discovered his business card, tells him who he is, Max is afraid to go back and face the world he left and still can't remember.

Scripted by Scott Swanton from a novel by George Raphael Small, the story of a man's getting a second chance on life is warmly told and keeps viewers rooting for Max to make it.

The simple life and solid values of the Latino migrants is nicely realized. Through Max, one also gets some understanding of the hard physical labor involved in picking crops and the exploitation of undocumented workers.

Ruben is a very flawed character but he, like Max, undergoes a transformation of character over the course of the story. In his case, it is the love of a good woman—Elena—which effects the change.

Directed by Rod Holcomb, Scott turns in one of his best performances in years. The rest of the cast is equally fine, and mention should be made of Beverly Garland as Max's understanding wife.

The story and the characters are strong enough to make one forget, for instance, why no search has been mounted to find the missing Max.

Enjoyed for what it is—a fable about people changing for

the good—this show should provide family viewers with unusually rewarding entertainment.

TV Programs of Note

Sunday, Aug. 25, 10-11 p.m. (PBS) "A Taste of Health." Rebroadcast of a program in "The Infinite Voyage" series explores the efficiency of the human body in relation to its nutrient intake.

Monday, Aug. 26, 9-10 p.m. (PBS) "Robert Motherwell and the New York School: Storming the Citadel." This documentary in the "American Masters" series profiles the late artist Robert Motherwell's influence on modernism and his role in helping establish New York as the art mecca of the world.

Tuesday, Aug. 27, 8-9 p.m. (PBS) "Hurricane!" Rebroadcast of a "Nova" documentary shows scientists at work studying the destructive patterns of hurricanes by such methods as flying directly into one in an effort to make more accurate predictions about where they might touch down in coastal areas.

Wednesday, Aug. 28, 8-9 p.m. (PBS) "Voices of Leningrad." Rebroadcast of a program, narrated by Theodore Bikel, in the "National Geographic Specials" series examines the renaissance that is currently transforming the Leningrad of the 1917 Russian Revolution into a burgeoning metropolis.

Thursday, Aug. 29, 8-9 p.m. (PBS) "Blackbirds in the Sun." Rebroadcast of a program that profiles Navy Squadron 45—the Blackbirds—who provide air-to-air combat training to carrier-based fighter and attack pilots of the Atlantic fleet. William Shatner narrates the documentary.

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

PBS broadcasts general education course

Adults who have not graduated from high school will soon have a second chance to complete their education. Hoosier adults can enroll by telephone in the GED ON TV adult education program and study for the GED (General Education Degree) test from home.

GED ON TV will offer a series of 42 half-hour television programs to be broadcast on local public television stations throughout Indiana for adult high school dropouts. The programs cover the reading, writing, social studies, science and math skills needed to pass the GED high school equivalency test. Each program presents dramatized learning situations with casts of characters, dialogue and humor that are designed for adults.

Many adults are very uneasy about letting people know that they did not graduate from high school. GED ON TV makes it possible for these people to enroll by calling 1-800-245-7499, a toll-free telephone number, for registration information. GED ON TV will accept enrollments until Sept. 30.

A pre-test and workbook will be mailed so the student does not have to go to a library or school to enroll in the

program. It is hoped that many adults who are uneasy about going into a learning center to test and buy books will take advantage of this program.

Adults who call to enroll will receive a packet of information about the GED ON TV program. The \$21 course fee covers the cost of the three GED ON TV workbooks, pre-tests, newsletters, and post-tests. By completing the series and studying the workbooks, the student will earn a voucher that will pay for their GED test.

Local public television stations will broadcast two lessons each week beginning in October. Throughout the series, students are encouraged to call the 800 hotline to ask questions about material they don't understand on television or in the workbooks.

By watching GED ON TV, many adults who are unable or unwilling to attend a regular adult learning center can study at home. Students should register early to allow adequate time for mailing pre-tests and workbooks before the series begins in October.

QUESTION CORNER

The question of suicide

by Fr. John Dietzen

Q I have been recently told that suicide is not sinful. I always believed it was a sin against the fifth commandment, thou shalt not kill.

Someone said that suicide was once all right and approved by Catholics. Is this true? (Texas)



A Before responding to your question directly, something needs to be said that many Catholics (indeed other Christians as well) find hard to believe. This is the fact that the moral code taught by the church—and by other Christians—did not fall full-blown into our laps.

Jesus gave us the two foundational principles for morality, to love God above all things and our neighbor as ourselves.

Throughout its 2,000 years, the church has mediated and reflected on those principles as it tried to discern what they mean in the myriad of cultural, personal, social and religious conditions in which Christian men and women find themselves.

Each new circumstance helps clarify these applications more fully and with deeper spiritual insight.

If we stop to think about it we can understand that this process will inevitably deal with nearly every aspect of human life and action. In at least most instances, certainly in intricate details, it will probably continue as long as the church exists.

The area of morality about which you speak is a good example. During the early Christian centuries, in the time of the great Roman persecutions, killing oneself in the face of imminent torture and death was looked on with great praise.

Bishop Eusebius of Caesarea (died in the year 340) provides our best window into the first Christian centuries in his "History of the Church From Christ to Constantine."

While their fellow Christians praised highly those martyrs who endured the horrendous tortures and trials

before they finally died, he tells of others who, "unable to face such a trial, and before they were caught and came into the hands of their would-be destroyers, threw themselves down from the roofs of tall houses, regarding death as a prize snatched from the scheming hands of God's enemies."

Women were praised for throwing themselves to their death rather than submit to abuse. One woman, about to be apprehended for dishonor and torture, stabbed herself to death.

"By deed that spoke more loudly than any words," says Eusebius, "she proclaimed to all men then living or yet to come that the only unconquerable and indestructible possession was a Christian's virtue" (Book XII, XV).

Suicide was not, incidentally, the only area of moral action about which our Christian forebears held ideals less refined than our own.

Eusebius describes with obvious approval how, when the persecutions ended and the "enemies of true religion" were captured, these enemies were themselves subjected to "elaborate tortures" and executed.

Obviously none of us today would sanction these barbarous attitudes toward other human beings, though as we are aware they are all too common among Christians even in our own generation.

We need urgently, in other words, to be aware that we do not automatically and necessarily enjoy certain options in the way we treat ourselves and others, simply because Christians of another time might have acted in a particular way.

To be specific, the church's teaching, based on God's lordship over our lives, is that any attempt to take one's own life is objectively seriously sinful. The individual's subjective responsibility, of course, depends on many factors.

We have, or should have, learned much as a community of the church about applying Gospel values to human life. Indeed, if history has anything to teach us, it is that even yet we have not learned it all.

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

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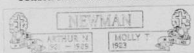
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FAMILY TALK

When dad doesn't visit the children

by Dr. James and Mary Kenny

Dear Dr. Kenny: I have been divorced for over a year now. I was granted custody of our 8-year-old twins. Recently, their father has stopped coming to his every-other-weekend visitation.

When I call him, he says he will be there next time but he isn't. The children, of course, are disappointed.

I'm running out of excuses. What should I say to the children? (Iowa)

Answer: Tell them you don't know what to say. You simply do not know why their dad doesn't show up.

For some reason, we adults think we have to explain everything to children, to always have an answer for them. Some things, however, are beyond our knowledge or understanding, and we need to admit that.

Admitting to your children that you just don't know has two advantages. First, rather than foreclosing future reflection on their part by providing some hypothetical and perhaps untrue reason, you "hand the ball" back to them. They may, out of their own needs and understanding, have their own opinions about why dad doesn't show.

The second advantage is that you and they are placed in the same position. All of you are disappointed and none of you knows why he's not there. Your children are more apt to tell you how they feel about it if you don't try to make up a reason why.

Your motivation, I am sure, for wanting to make excuses for dad is that you don't want to see your children hurt. That is understandable, but it is also hopeless.

You cannot protect them from something so basic. Better to listen to their hurt and comfort them than to try to explain away dad's "unexcused absences."

Here are two caveats. First, don't make excuses for dad. You cannot cover this up. Dad needs to provide his own explanations. Say simply, "I don't know why your dad is not here. I thought he was coming too."

Second, don't blame dad. Universally, the children of divorce do not want to hear one parent criticize the other. So be neutral, perhaps even mildly positive and forgiving in your attitude. Let your children be free to think and feel as it comes to them.

Be there for your children in their disappointment. Express your own bewilderment, and let your children work things out in their own way.

(Reader questions on family living and child care to be answered in print are invited. Address questions to: The Kennys, 219 W. Harrison, Bensenville, Ind. 47078.)

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Officials fear backslide after Gorbachev ouster

by Laurie Hansen
Catholic News Service

WASHINGTON—U.S. church leaders, including those representing Catholics from republics under Soviet domination, said they feared a backslide in reforms and violence after the abrupt ouster of Mikhail Gorbachev as Soviet leader.

Archbishop Stephen Sulyk of Philadelphia, spiritual leader of U.S. Ukrainian Catholics, said his greatest fear was that the takeover would result in "a bloody civil war."

"I don't think the army would shoot its own people, but the KGB would," Archbishop Sulyk said in an Aug. 19 telephone interview with Catholic News Service.

"There are too many diehard Stalinists in power yet . . . and several million Soviets dependent" on the hard-liners for their jobs, he said. "It's quite a machine."

In 1933-39, Soviet leader Josef Stalin ordered bloody purges and executions of hundreds of thousands of Soviet "enemies of the people."

Jesuit Father Drew Christiansen, director of the U.S. bishops' Office of International Justice and Peace, in a statement released Aug. 19 said reports of Gorbachev's removal were "a sore disappointment for all who hoped for a peaceful evolution of the Soviet Union to democratic government and a reformed economy."

The current state of emergency in the Soviet Union, he said, "naturally raises questions about the future of East-West relations."

But he expressed hope that the coup would not "impede final approval and implementation" of recently signed START and conventional forces agreements.

Two major arms treaties have been signed but not yet ratified. START is the historic strategic arms reduction treaty calling for unprecedented nuclear arms cuts, and the conventional forces treaty, or CFE, mandates dramatic cuts in conventional forces in Europe. The Bush administration hoped to get Senate approval of these accords this fall.

Gorbachev was abruptly removed from power Aug. 19 and replaced by a KGB- and army-managed committee. The same day Russian President Boris Yeltsin, once considered Gorbachev's arch-rival, called for a nationwide general strike to resist the hard-liners who ousted Gorbachev.

Thousands of angry demonstrators converged outside the Moscow parliament building in a show of support for Yeltsin, who read an appeal to the Russian people urging "the immediate return of Mikhail Sergeyevich Gorbachev to his post."

The eight-member leadership committee that took over, headed by Soviet Vice President Gennady Yanayev, said Gorbachev was recovering from illness and denied a coup had taken place. It declared a six-month state of emergency.

Calling Gorbachev "far-sighted" in the role he envisioned for the United Nations, Father Christiansen

said it would be a "great loss" if his ouster meant "diminished Soviet cooperation on the international scene."

He expressed hope that the Soviet Union "would continue its positive collaboration with other permanent members of the Security Council in resolving regional conflicts especially those in the Middle East."

In addition he said he hoped the internal changes would not alter new Soviet policies of religious liberty or aggravate religious tensions in the Soviet Union.

Archbishop Sulyk said in a statement issued Aug. 19 that the Gorbachev ouster had "caused" freedom-loving people throughout the world great apprehension and concern."

He warned that the declared state of emergency "may signal the end to the democratic reforms" in the Soviet Union.

Archbishop Sulyk noted in the telephone interview



Mikhail Gorbachev

that the Ukrainian Catholic Church "is legalized completely. Of course, that can be reversed at any time," he added.

Under Gorbachev, after 45 years of clandestine existence, the 5-million-member Ukrainian Catholic Church was legalized and given back some of its churches and other properties.

Archbishop Sulyk said that he personally didn't think a change in church status would take place. "All the (Soviet) population and all the free world would be against" anyone who tried to outlaw the Ukrainian church again, he said.

Bishop Paul Baltakis, spiritual adviser to Lithuanian Catholics outside of Lithuania, said in an Aug. 19 telephone interview from Brooklyn, N.Y., that he disagreed with any suggestion that the coup was the result of Baltic states' independence aspirations.

"If you spend 50 years in prison, you try anything to get out. It's natural," said Bishop Baltakis.

He said he was not sure whether Soviets would accept Yeltsin's appeal for massive strikes.

"The people still remember the hard times under Stalin. They may be afraid to do anything," said Bishop Baltakis.

Bishop Baltakis said he

believed Gorbachev "was sincere in his reforms" but remained unpopular in the Soviet Union because people "thought reforms should happen overnight." The hard-liners, he said, "took advantage" of his unpopularity.

He said he did not know how the people would react to the toppling of Gorbachev. "He was not very popular there, you know. If something happens to Yeltsin, the people will be very angry," said Bishop Baltakis.

Father Casimir Pugevicius, executive director of Lithuanian Catholic Religious Aid in Brooklyn, told CNS Aug. 19 that the news didn't "bode well for any democratic movements in Lithuania."

Father Pugevicius said he maintained hope that "the hard-liners will not reverse (Gorbachev's) policy toward the church. . . . I think they are more concerned with the political situation" than with reversing religious reforms.

While Soviet hard-liners appear to have thought Gor-

bachev's reforms went too far or were being made too quickly, "obviously we (Lithuanians) think he was moving too slowly," said the priest.

Father Pugevicius compared the dynamics of what has followed Gorbachev's reforms to that which followed reforms made within the church by Pope John XXIII as a result of the Second Vatican Council.

"Pope John XXIII called for reforms, but I think he himself would have been disturbed by the extremes. . . . Some people went beyond the original vision," Father Pugevicius said.

Similarly, he said, Gorbachev made reforms but attempted to preserve the communist system, while others tried to go further.

"He has said, 'I am a socialist to the core.' Now hard-liners have seized control just as they have in the church. I think it's a fascinating parallel," said Father Pugevicius.

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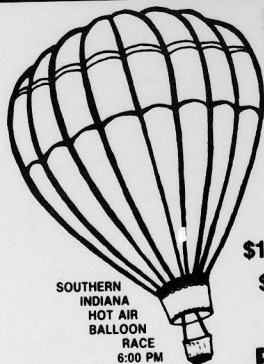
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Youth News/Views

Pope John Paul prays for youth of the world

by Agostino Bono
Catholic News Service

CZESTOCHOWA, Poland—Amid singing and hand-clapping, Pope John Paul II united young people of East and West in prayer at World Youth Day.

Participants in the sixth annual Catholic-sponsored World Youth Day ceremonies Aug. 14-15 came from both sides of what used to be the Iron Curtain. They included members of the armed forces from Eastern and Western nations previously considered enemies.

Taking advantage of the crumbling of communist rule, the 1991 youth day was held at the shrine of Our Lady of Czestochowa, Poland's most important pilgrimage site. It marked the first time that World Youth Day has been held in a former Soviet bloc country.

Among the participants were about 70,000 youths from the Soviet Union. This was the first time the Soviet government allowed its citizens to attend the religious youth rally.

In an atmosphere mixing elements of a music festival, Boy Scout jamboree and pilgrimage, the pope told the more than 1 million youths to seize the moment for meaningful changes in their personal and national lives.

"Become builders of a new world: a different world founded on truth, justice, solidarity and love," he said at the Aug. 15 Mass closing the World Youth Day ceremonies.

Youths have "the mission" to safeguard, for the future, values such as religious freedom, respect for the personal dimension of social development, the right

to life, and the "ecological balance threatened by ever greater risks," he said.

"The collapse of ideologies in the countries of Eastern Europe has left in many of your companions the feeling of a great void, the impression of having been tricked, and a depressing anguish over what the future will bring," Pope John Paul said.

"In the countries of Western Europe a large portion of young people have lost their motive for living," he added, citing drug addiction.

"The sense of impotence in the fight for good translates into a disinterest in politics," the pope said.

"The time is ripe to fill these voids and the church is ready to help, the pope pledged.

"The church in Europe can now freely breathe with both its lungs," he said, referring to the end of religious restrictions in Eastern Europe.

The entire church appreciates the sacrifices that Eastern Europeans had to make for their faith, "a witnessing for which it was necessary to sometimes pay a very high price in suffering, marginalization, persecution and even prison," he added.

The fight to improve society is tied to personal "spiritual battles" between good and evil which spill over into human relations, the pope said.

At a prayer vigil service the night before the World Youth Day Mass, the pope linked these spiritual struggles to what he said is a modern tendency to strip the divine from human affairs so people live "as if God does not exist."

During the Aug. 14-15 ceremonies, the pope spoke in 23 languages, including four languages spoken in the Soviet Union.



POPE GREET'S YOUTH—Pope John Paul II greets young people attending the Aug. 14-15 World Youth Day ceremonies at the Shrine of Our Lady of Czestochowa, Poland's most important pilgrimage site. More than 1 million youths from East and West united in prayer with the pope during the event. (CNS photo from Reuters)

"The Holy Spirit accompanies you in the passage from slavery to freedom as children of God," he said in Russian.

The pope also spoke in Czech, Slovakian, Hungarian, Romanian and Bulgarian.

Other languages spoken by the pope included English, Swahili, Vietnamese, Korean, Thai and Esperanto.

Youths began arriving days before the pope, living in tent cities, youth hostels or under the stars. Many slept—wrapped in

blankets brought from home—under the trees on the grassy knolls surrounding the Shrine of Our Lady of Czestochowa.

They warmed their bodies with food packed by their mothers and warmed their spirits with songs continuing late into the night.

Many groups also made side trips to Auschwitz, the Nazi concentration camps, a two-hour bus ride away from the site of the World Youth Day Mass.

National Youth Conference offers spiritual growth

"Peace in the Puzzle," the 21st biennial National Catholic Youth Conference Nov. 7-10 in Indianapolis will be "the largest national gathering of Catholic youth from throughout the United States," according to Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry.

"We wouldn't want anybody to miss it," Sister Joan said. "They'll be able to see the church in its diversity and experience faith and values with their peers."

The four-day event at the Indianapolis Convention Center is co-sponsored by the archdiocesan Catholic Youth Organization and the National Federation of Catholic Youth Ministry.

For registration information, contact Ann Papesh at the CYO Youth Center at 317-632-9311.

Conference organizers expect 21 U.S. bishops and more than 7,000 teen-agers to attend the workshops and youth liturgies.

☆☆☆

St. Michael's parishioner Daniel Endris of Charlestown has joined the New Albany Deane Catholic Youth Ministries staff in a new position as older adolescent and young adult ministry coordinator.

His appointment was announced earlier this month by Jerry Finn, deanery director of youth ministries.

Endris has served as the volunteer

youth ministry coordinator for St. Michael Parish for several years. He has also assisted Father Dave Coons with young adult retreats and religious education programs offered through the Newman Center at Indiana University Southeast.

☆☆☆

Cathedral High School graduate Steve Panstiel and senior Tom Bradshaw of Indianapolis were invited to participate in the American Invitational Math Exams based on their exceptional performances on the 1991 American High School Math Exam.

☆☆☆

St. Augustine Parish youth ministry participants will sponsor a non-competitive 5-kilometer walk Sept. 7 as part of the annual Steamboat Days festival in Jeffersonville.

The walk begins at 9 a.m. Proceeds will benefit St. Augustine's youth ministry programs and activities.

For registration information, contact Larry Lenne, St. Augustine's youth minister, at 812-283-6234.

☆☆☆

Registrations are still being accepted for "Changing Me, Changing the World," the Youth Ministry Inservice Day, Sept. 14 at the Catholic Youth Organization Youth Center in Indianapolis.

Basilian Father Gordon Judd of Detroit, a staff member of Groundwork, For a Just World, is the program presenter.

For registration information, telephone the CYO office at 317-632-9311.

☆☆☆

Cathedral High School student Nikki Henson of Indianapolis, a Megaphone staff member, received a first place award in newspaper visual design from the Indiana High School Press Association.

☆☆☆

Francine Gettelfinger will serve as

part-time youth ministry coordinator for Holy Family Parish in New Albany.

☆☆☆

Registrations are now being accepted for the National Certificate Program in Youth Ministry.

Cycle I of the professional training program for parish youth ministers, coordinators of religious education, high school chaplains, and teachers begins in October and continues in December, February and April.

The weekend courses focus on fostering faith growth through prayer and worship, pastoral care of adolescents, fostering faith growth through evangelization and catechesis, and fostering faith growth through justice, peace and service.

For registration information, contact the CYO office at 317-632-9311 before Aug. 30.

☆☆☆

Cathedral High School graduate Michael McGuire of Indianapolis will pursue his collegiate education with assistance from an Olin Corporation Charitable Trust Merit Scholarship.

☆☆☆

Eva Corsaro is the new part-time youth ministry coordinator for St. Jude Parish in Indianapolis.

☆☆☆

Cathedral High School student Maureen Kaiser of Indianapolis was the first runner-up in the state finals of the Optimist Speech Contest.

☆☆☆

Secunia Memorial High School graduate Kristine Markovich of Indianapolis will pursue a collegiate education with financial assistance from a National Merit Scholarship sponsored by the Dresser Foundation.



SUMMER CHORES—Shaw Memorial High School student Mike Meisberger of Madison mows the grounds of St. Patrick Cemetery there on Aug. 8 while his father, Charlie, completes other maintenance work nearby. This week Mike is spending his time in classrooms on the other side of State Street. (Photo by Mary Ann Wyand)

THEY MAY BE POOR BUT AREN'T MISSING ANYTHING

Teens make new friends in hills of Kentucky

by Irene Naghdi

Six teen-agers and two adults from the Archdiocese of Indianapolis traveled to Owingsville, Ky., July 22 for a week of missionary work as part of the Glenmary Sisters' Appalachia Projects.

Youth volunteers Anne Montgomery, Lori Kemper, Lisa Geabhart, Patrick Geis, Christopher Geis, and I traveled to Kentucky with Maureen Geis, mission educator for the archdiocesan Propagation of the Faith office, and adult supervisor Peggy Geis.

Father James Barton, director of the archdiocesan Propagation of the Faith office, encouraged us to plan this community service trip.

Upon our arrival, we were welcomed into the home of a local resident at Shotgun Holler, where we slept on the floor and ate home-cooked meals.

Whatever fears we had about being accepted by the local people were quickly put to rest by the residents' good humor and jokes.

Homes in that community were humble shacks and trailers in need of repair. While some of the children were dressed nicely, others wore clothes which were faded and dirty and some of the adults needed dental care and had lost teeth.

Most residents of Shotgun Holler owned pigs, chickens, ducks, and plenty of dogs and cats. They tended gardens and cooled off in a "swimming pool" located at a wide space in a nearby creek.

Recently Glenmary Sister Pat Leighton had taken in guests in need of emergency shelter. Those guests also brought unwanted insect guests along, so Sister Pat's home needed the services of an exterminator. After the house was treated with insecticides, we cleaned the basement, vacuumed, swept, and washed dishes and cabinets.

While there, we also organized a talent show and a sports program for Shotgun Holler residents. Everyone was involved with the talent show, from elderly ladies who sang songs to toddlers who danced to music. We also played kickball and basketball with the older boys and entertained the younger children by painting their faces and helping them with art projects.

Most of the residents could not read or write, but Peggy Geis taught some of the adults how to knit and crochet.

On our last day, the congregation of St. Julia, which consisted of five families, gathered after Sunday Mass to say goodbye to us. Amid hugs sprinkled with tears, we made plans to return to



BREAK TIME—Volunteers (left, front to back) Anne Montgomery from St. Thomas More Parish in Mooresville, Irene Naghdi from St. Joan of Arc Parish in Indianapolis, Patrick Geis and Christopher Geis from Christ the King Parish in Indianapolis, (right, back to front) Lori Kemper from St. Thomas More Parish, Peggy Geis from Christ the King Parish, and Lisa Geabhart from St. Joan of Arc Parish take a break during their community service trip to Owingsville, Ky. (Photo by Maureen Geis)

Owingsville in October and perhaps again next summer.

During the visit, we learned that our new Kentucky friends may be poor and isolated from the sophisticated world but

they have so much love to give that they aren't missing anything.

(Irene Naghdi is a member of St. Joan of Arc Parish in Indianapolis. She attends Chatard High School, and will begin her junior year.)



BOOMER—Little "Boomer," a 5-year-old Shotgun Holler resident, shows off his painted face.

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BOOK REVIEW

Examining Iraq—victory, defeat

IRAQ: MILITARY VICTORY, MORAL DEFEAT, by Thomas C. Fox, Sheed and Ward (Kansas City, Missouri, 1991) 192 pp.

Reviewed by George Emile Irani

"This war, started by the American government in defense of economic interests, was a betrayal of the American people. . . . It is the denial of everything that is most essential to the American soul." These are the words used by Cardinal Paulo Evaristo Arns, Archbishop of Sao Paulo do Brazil, in his foreword to Thomas Fox's book.

Editor of the *National Catholic Reporter* since 1980, Fox began his journalism career in Vietnam reporting for prestigious publications such as the *New York Times*, and *Time* magazine. This book was written for those critics

who protested U.S. policies in the Arabian/Persian Gulf. According to Thomas Fox, this book was also written for "those many Americans who went along with the war while quietly harboring serious reservations about its morality."

Throughout the war against Saddam Hussein, the *National Catholic Reporter* has taken a courageous stand, critical of the Bush administration and the lack of courage of some members of the American Catholic hierarchy. Fox has believed in nonviolence since his days in the jungles of Vietnam. For him, nonviolence "represents the most hopeful long-term path for the establishment of a just and peaceful world." He believes, like many Catholics in the U.S., that the war in the Gulf was unnecessary. "Sanctions could have been given their proper chance

and would have worked had they been given the chance."

Fox also criticizes the attitude of the Catholic hierarchy and the debate in the U.S. on whether this war met the criteria of a "just war." According to St. Augustine, these criteria include: 1) that war be declared by a legitimate authority; 2) that it be a last resort; 3) that it have a good intention; 4) that it allow for the protection of innocents; and 5) that the proportion of good over evil be kept. Fox writes that the "just war" theory, "rather than providing an effective impediment to war, it more often became the gateway to battle." Both the French and German bishops, for example, invoked the theory during World War II to call their citizens to battle.

The book is a useful essay; mostly it is a cry from the heart of a frustrated Catholic. He raises fundamental issues and does not pretend to have the final answer. Catholics and Christians around the world are facing a major challenge and Fox writes about it. How can you reconcile your Christianity with your citizenship? Can one be at one time a true citizen of the U.S. and a good Catholic?

Fox's book makes us reflect on the moral dimension of being Catholic. It is clear from reading this book that American Catholics are also divided by their political allegiances. The book raises a fundamental issue which is centered on the responsibility of Catholics in a country that has become the only major global power in military terms. Catholics and Americans are themselves carrying a heavier burden. The poor of the world cannot be fought with F-16s and Patriot missiles. They need to be educated, nourished and protected. Christianity guided the first pilgrims to the North American shores. It ought to guide their descendants to the dawn of the new century.

(George Emile Irani teaches political science at Franklin College. His book *"The Papacy and the Middle East"* was recently published in France and Portugal.)

† Rest in Peace

(The Criterion requests death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication. Advertisers state the date of death. 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.)

† BLEDSE, Bonnie Maude, 68, St. Michael the Archangel, Indianapolis, Aug. 13. Wife of Charles G.

† CHATMON, Deloris, 85, St. Bridget, Indianapolis, Aug. 9. Mother of Vernon, Andrew, Ethel Hodges and Myrtle Satterfield; grandmother of 30; great-grandmother of 56; great-grandfather of 22.

† DOERFLINGER, John J., 56, St. Mary, Greensburg, Aug. 16. Son of Louise; brother of Paul, Phyllis, Patricia Luken, Dottie Feeney and Jackie Sizemore.

† HAGEDORN, Dennis R., 63, St. Paul, Tell City, July 17. Husband of Barbara (Howland); father of Brett, Vickie Buchanan, Rosa Roberson, Julie Fischer and Holly; brother of Lee, Walter, George C., Louis and James.

† HINES, D. Edward Jr., 87, Holy Family, New Albany, Aug. 7. Father of David E., Carolyn Lumbermont and Rosemary Bir; brother of Louis; grandfather of six; great-grandfather of seven.

† KUBRASCH, Chester Eugene, 63, St. Gabriel, Indianapolis, Aug. 1. Husband of Ruth A. (Pich); father of Karen M. Wagner, Michele A. Shambaug, Brian L., J. Scott and J. Todd; son of Thelma E. Walters Kernodle; brother of Steven, Ruth Bergman, Joan Potet and Donna Leht, grandfather of three.

† MAADDEN, John L., 87, St. Philip Neri, Indianapolis, Aug. 8. Father of Dr. Robert, Richard, and Lois Wellhammer.

† O'BRIEN, James Patrick, 71, St. Mary, Aurora, Aug. 7. Husband of Wanda; father of Kevin and Anne Libbert; grandfather of three.

† PARKER, Ray D., 84, Holy Family, Oldenburg, Aug. 2. Brother-in-law of Franciscan Father Owen, Myron and Dennis Gehring, and Alfreda Thalbert; uncle of nine; grandfather of 13.

† POORE, Mary Catherine, 69, St. Philip Neri, Indianapolis, Aug. 7. Mother of Charles P., Michael J., Daniel L., Laureen

A., Dotson and Kathleen M. Banach.

† SPRONG, Dorothy L., 81, St. Roch, Indianapolis, Aug. 10. Mother of Barbara Woehler and Dorothy Gutzwiler; sister of Raymond Brooks, Helen Munan, Doris Davies and Jean Swift; grandmother of 10; great-grandmother of 15.

† STEPHENS, Rachel M., infant, Holy Spirit, Indianapolis, Aug. 4. Daughter of Mark A. and Amy M. (Rietman); granddaughter of Inez.

† TOLER, Willard "Boots," 76, St. Bridget, Indianapolis, Aug. 4. Father of Rosena Morrow and Marlene Moody; brother of Thelma Tracy; grandfather of seven; great-grandfather of 12.

† WALTER, Margaret Irma, 77, St. Augustine, Jeffersonville, Aug. 6. Mother of Mary Ann Bennie; sister of John "Skeeter" Munchoff, Catherine Calkoway, Betty Wallbaum and Rita Shearer; grandmother of three.

† WATERS, Lucy, 93, St. Mary, Richmond, Aug. 10. Mother of John Aldridge, Ace L. and William O.; grandmother of 11; great-grandmother of five.

† ZELINSKY, Sigmund F., 85, St. Vincent de Paul, Bedford, Aug. 9. Father of Marilyn A. Nolph; grandfather of four; great-grandfather of seven.

Prov. Sister Marie Patrice Cleary, 88, was Ireland native

ST. MARY OF THE WOODS—Providence Sister Marie Patrice (Celia) Cleary died Aug. 9 in Karcher Hall. The Mass of Christian Burial was celebrated for her on Aug. 12 in the Church of the Immaculate Conception.

Sister Marie Patrice was 88. She was born in Newport, County Mayo, Ireland. In 1928 she entered the Congregation of the Sisters of Providence, making her final vows in 1926.

Serving as a teacher, Sister Marie Patrice was assigned to schools in Illinois, North Carolina and California. Her assignments in the Archdiocese of Indianapolis included the following parish schools: St. Leonard, Terre Haute; St. Anthony and St. Ann, Indianapolis; Annunciation, Brazil; and Holy Family, New Albany.

Sister Marie Patrice is survived by a sister, Ella Caulfield of St. Paul, Minn., and a brother, John, of England.

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Vatican loses key ally in Gorbachev's ouster

by John Thavis and Agostino Bono
Catholic News Service

VATICAN CITY—With the removal of Mikhail Gorbachev as president of the Soviet Union, the Vatican lost a key ally in the struggle to bring full religious freedom to Soviet Catholics.

In Budapest, Hungary, Pope John Paul II praised Gorbachev for his reform policies and prayed that "the process initiated by him not fall into decline."

"I particularly appreciated the sincere desire that guided him and the lofty inspiration that animated him in the promotion of human rights," the pope said Aug. 20, the day after the Soviet leader was overthrown.

The Catholic Church is a major beneficiary of Gorbachev's reforms which loosened religious restrictions and had set the stage for a possible papal visit to the Soviet Union as early as next year.

The pope's plea for a continuation of Gorbachev's policies came at the end of an outdoor morning Mass on the final day of the papal visit to Hungary, one of the countries which benefited from Gorbachev's relaxed control over Eastern Europe to peacefully end communist rule.

Hungarians "are aware of the great fortune that freedom represents for your country, freedom that you acquired in an irreversible manner," he said.

"Know how to appreciate and live your freedom," said the pope.

"Faced with the news from the Soviet Union our prayers become even more intense to ask God that that great country may be spared further tragedy," he said.

The pope expressed hope that "the efforts made in recent years to restore voice and dignity to a whole society will not now be endangered."

Gorbachev's abrupt departure from power Aug. 19 and his replacement by a KGB- and army-managed committee was a nightmare scenario for top church officials.

The developments threatened to close a six-year chapter

of religious reform in the Soviet Union. Those reforms came in under the wing of Gorbachev's *perestroika* program of social restructuring, and reflected his view that religion was no longer an enemy.

Gorbachev's ouster also placed a cloud over religious affairs in Eastern Europe, where the fall of communism has given local churches a new lease on life.

Pope John Paul II met with Gorbachev twice at the Vatican and both times greeted him as a man who could be trusted and who deserved public support.

The pope could point to a number of concrete gains for the church under Gorbachev's leadership:

►A freedom of religion law in 1990 which rolled back decades of communist restrictions on churches, including those against religious instruction and freedom of association.

►The legalization of the 5-million-member Ukrainian Catholic Church, along with the restitution of some of its churches and other properties.

►The exchange of diplomatic representatives, which allowed the Vatican to undertake a much-needed census of the church in Soviet lands and begin reorganizing its hierarchy there.

►The naming of several bishops in Soviet republics with no interference from the government.

►An invitation for the pope to visit the country, a trip which had been foreseen for next year.

►Growing recognition, in policy statements by Soviet officials, that religion represents a cultural strength.

For these and other reasons, the pope and the Vatican were some of Gorbachev's loudest cheerleaders.

In 1985, reacting to Gorbachev's election as head of the Communist Party, the Vatican newspaper said the move opened "a new era for the Soviet Union." This optimism was borne out as Gorbachev introduced dramatic social changes, especially in the area of human rights.

A breakthrough occurred in 1988, when Gorbachev welcomed a top-level church delegation to Moscow for ceremonies commemorating the millennium of Christianity in what is now the Soviet Union. Early 1989 saw the restoration of the Lithuanian hierarchy, the return of the Vilnius cathedral and the freeing of a Lithuanian archbishop.

Yet throughout Gorbachev's term in office, Vatican officials were aware that his hold on power was tenuous; they would sometimes privately express apprehensions that so much progress seemed to depend on one man.

That helps explain why the Vatican acted with relative speed in exploiting the Soviet reforms—in naming a number of bishops, in pressing for the religious liberty legislation, and in helping to re-establish the Ukrainian church.

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Commonweal critiques proposal for euthanasia in Washington

by Catholic News Service

NEW YORK—The euthanasia initiative to be voted on by the people of Washington state Nov. 5 is a proposal for social and moral disaster, according to a special issue of *Commonweal*.

The New York-based lay Catholic magazine published its 16-page critique of Washington's Initiative 119 as a separately bound "special supplement" to its Aug. 9 issue.

The four authors featured in the supplement analyzed Initiative 119 from a variety of perspectives but agreed that its basic aim—to let doctors kill terminally ill patients who request it—would introduce radical changes in the ethical and social structures on which standards of law, medicine and doctor-patient relationships are based.

The initiative calls "aid-in-dying" a "medical service" to be performed by a physician on request from patients suffering a terminal illness that will result in death within six months.

Albert R. Jonsen, chairman of the University of

Washington's department of medical history and ethics, wrote that if the initiative succeeds it will bring a "moral cataclysm."

He said the proposed law "sweeps away the old order of things" in hospital and insurance standards, professional medical training and standards, family relationships with the dying, and "above all" the moral perspective from which individuals approach their own death.

He said recent polls indicate that unless there is a change in public opinion before Nov. 5, Initiative 119 will pass. But the polls indicate that many people are confused about the nature of the initiative, he said, and one unpublished survey indicated a drop in support "when terms such as lethal injection are used rather than aid-in-dying."

Dr. Carlos F. Gomez of the University of Virginia Health Services Center, author of a forthcoming book on the practice of euthanasia in the Netherlands, said the Dutch practices have been hailed by euthanasia proponents as a model for humane treatment of the dying. But his research there in 1989 raises serious questions about how euthanasia can be regulated to assure that it is practiced only on patients who freely and competently request it, he said.

In four of the 26 Dutch cases he studied in depth, he said, "it was clear that the patient was incapable of giving consent, or... it was doubtful that consent could have been obtained properly."

He said Dutch euthanasia proponents estimate that euthanasia accounts for 2 percent to 3 percent of their nation's 120,000 deaths a year.

In the United States, where there are about 2 million deaths a year, a comparable rate "would represent 40,000 to 60,000 people killed each year by their physicians," he said.

The dangers of financial pressure for euthanasia and other abuses are considerably greater in the United States "with a medical system groaning under the strain of too many demands on too few resources" than in the Netherlands, which has a system of "generous social services and universal health-care coverage," he said.

Dr. Leon R. Kass of the University of Chicago's College and Committee on Social Thought said Initiative 119 violates the "first and most abiding" prohibition which doctors accept in the Hippocratic Oath: "I will neither give a deadly drug to anybody if asked for it, nor will I make a suggestion to this effect."

"This venerable taboo," he said, is based on the fundamental recognition that "the power to cure is also the power to kill" and that the doctor-patient relationship depends on that power being used only to cure.

He predicted that if the initiative passes, legal challenges would soon erode the law's requirement of a free, competent request. Once the principle is accepted that

doctors can end suffering by killing, Kass said, it changes the psychology and morality of a doctor's relationship with his or her patients.

"Physicians," he said, "get tired of treating patients who are hard to cure, who resist their best efforts, who are on their way down... Won't it be tempting to think that death is the best 'treatment' for the little old lady 'dumped' again on the emergency room by the nearby nursing home?"

Ethicist Daniel J. Callahan, director of The Hastings Center in Briarcliff Manor, N.Y., said Initiative 119's proponents argue for it in the name of personal autonomy and self-determination.

But in fact it is a fundamental denial of autonomy to give someone else power over one's very life, he said. "To allow another person to kill us is the most radical relinquishment of sovereignty imaginable, not just one more way of exercising it."

He said initiative would "add a new category of acceptable killing" to the three limited exceptions acknowledged in civilized societies—defense of oneself or another, defense of country in a just war, and capital punishment.

"Civilized societies have slowly come to understand how virtually impossible it is to control even legally sanctioned killing. It seems of its nature to invite abuse," he said.

The Washington initiative is not "just a slight extension of the already-established right to control our bodies and to have medical treatment terminated," he said. "It is a radical move into an entirely different realm of morality: that of the killing of one person by another."

Copies of the *Commonweal* special supplement on euthanasia can be purchased from: *Commonweal*, 15 Dutch Street, New York, N.Y. 10038. Telephone: (212) 732-0800. For single copies, send \$1 and a self-addressed stamped envelope. Bulk rates are available.

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