

THE CRITERION

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Crises create millions of refugees

by Bill Pritchard
Catholic News Service

WASHINGTON—A wave of crises around the globe, from war to ecological disaster, has spawned a flood of millions of refugees.

►In Eastern Europe, the breakup of Yugoslavia and the bloody civil war that followed it have created a refugee crisis that is entangling the rest of Europe and the United States.

►In the Caribbean, continuing political and economic turmoil has prompted thousands of Haitians to take risky voyages in small boats in an increasingly vain hope of finding shelter in the United States.

►In Asia, hundreds of Vietnamese boat people in Hong Kong face forced repatriation.

►In Africa, civil war and drought have sent people fleeing from their homes for relief and safety.

In the Balkans, violent tribal warfare pits the ethnic groups of the collapsing Yugoslavian federation against one another.

Pope John Paul II became publicly involved in the refugee story in the Balkan region with a pledge of Catholic aid to Muslim Slavs fleeing the fighting in Bosnia-Herzegovina, which declared its independence from the Yugoslavian federation.

"The Catholic Church is at your side through its network of assistance organizations," he told a Muslim delegation from the war-torn republic.

"We see marching across our television screens an ever increasing mass of babies, women and old people with horrified faces in search of some protection against their misfortune," the pope said.

Hundreds of thousands of refugees have left Bosnia-Herzegovina since fighting began with Serbian-led federal Yugoslav troops after the republic declared independence.

Muslim Slavs form the biggest group in the republic. Thousands of Croats had already been forced to flee their homes and villages over the past year by the war between their forces and ethnic Serbian militias and the Serbian-led Yugoslavian army.

Haitians are still trying to flee their troubled Caribbean island homeland. But their efforts are being thwarted by a new American policy of intercepting and returning them home.

"We cannot and I will not open the doors to economic refugees from all over the world," President Bush said, defending his policy.

Church and human rights advocates have condemned (See REFUGEES SEEK, page 17)



YOUNG REFUGEES—Mothers with their children wait to see a doctor in a refugee camp in Ljubljana, Slovenia, May 20. There are more than 14,000 children under 16 years of age housed in refugee camps in the former Yugoslav republic. They are victims of ethnic fighting by Serbians in Croatia and Bosnia-Herzegovina. (CNS photo from Reuters)



FACES OF DESPAIR—Haitian refugees sit on the deck of a U.S. Coast Guard vessel docked at the Guantanamo Bay Naval Base in Cuba May 22, waiting for space in the overcrowded refugee camp on the base. Church leaders have criticized President Bush's new policy of returning Haitian boat people. (CNS photo from Reuters)

Father Koetter calls six ordinations 'a bright spot'

Father Paul Koetter, director of vocations for the archdiocese, is pleased that June will bring the ordination to the priesthood of six men for the Archdiocese of Indianapolis.

On Saturday, June 6 at 11 a.m., Peter Gallagher, David Groeller, Anthony Hubler, William Marks and Roger Rudolf will be ordained at St. Peter and Paul Cathedral by Lafayette Bishop William Higi.

On June 27, Paul Etienne II will return from his study in Rome to be ordained in his home parish of St. Paul, Tell City, by Evansville Bishop Gerald Gettlefinger. (Biographies of Gallagher, Hubler and

Etienne are on page 3 of this week's *Criterion*. Those of the other three men were in last week's issue).

"This is a bright spot in our vocation picture," he said. "The six men being ordained this year will comprise the largest ordination class in 16 years."

"Over the past 10 years, we have averaged approximately three ordinations per year," Father Koetter said. "While these numbers are better than some of the other dioceses in our area, three new priests per year is not sufficient to maintain our present number of active clergy. Thus,

we really need the six men to be ordained this year."

While Father Koetter is hesitant to say that a trend is developing for larger numbers to be ordained, he said that the archdiocese hopes to ordain five or six men next year, also. After that, classes drop to between two and four per year.

In addition to the large ordination class this year, a number of men are entering the seminary for the archdiocese. Previously, there were about seven new seminarians each year.

"This year, we are hoping that we will

have 10 to 12 new candidates entering the seminary," said Father Koetter. "There is some reason to believe that the strong efforts to promote vocations that have been made in recent years by St. Meinrad, the Serra Club and the archdiocese, are finding some fruitfulness."

The archdiocese and the Serra Club have twice offered the "Called by Name" program, gathering more than 1,500 names of potential candidates for religious vocations from throughout the archdiocese.

Two years ago, St. Meinrad, through its alumni, initiated a special program to promote students to the seminary.

Father Paul Sweeney to retire

Father Paul Sweeney, pastor of St. Mary of the Knobs Parish in Floyds Knobs since 1970, will retire from the active priesthood at the end of June.

Father Sweeney, who was ordained at St. Meinrad Seminary in 1947, has spent 45 years in active ministry.

His first assignment was as assistant pastor, Holy Trinity, New Albany. In 1962, he was named pastor of St. Michael, Bradford.

In 1963, he became a chaplain at St. Vincent Hospital in Indianapolis. He became chaplain of St. Mary of the Woods Convent and College in 1968. He has been pastor of St. Mary of the Knobs Parish for 22 years.

An open house in honor of his retirement will be held from 2 to 5 p.m. on Sunday, June 28 in the St. Mary of the Knobs parish hall. His friends, relatives, present and former parishioners are invited to attend.



Father Paul Sweeney

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Catholic doctrine about who is the church

by John F. Fink

During the controversy over Father Richard McBrien's appearance in Indianapolis, it has become more and more apparent that some people have never understood, or have never accepted, the Catholic Church's teachings about the nature of the church itself. This has been evident in some of the letters to the editor, including one this week.

That letter speaks about "the day when orthodoxy is restored." But what could be more orthodox than the teachings of the pope together with all the bishops of the world? That's what happens at an ecumenical council such as the Second Vatican Council.

The letter to the editor refers to the things that Father McBrien said "concoctions of his own." They are hardly that. During his lecture at St. Matthew's Church he was quoting from documents of Vatican II, especially from *"Lumen Gentium,"* and from Pope John Paul II.

"Lumen Gentium" (the Dogmatic Constitution on the Church) was promulgated by 1964, but it doesn't seem to be understood 28 years later. Let's look at parts of that document to see what the pope and the bishops taught about the nature of the Catholic Church.

THE WRITER OF That letter to the editor criticized Father McBrien for saying that the first and most basic principle of the Second Vatican Council is that the church is a mystery or sacrament, and not only or even primarily an institution. Well, the title of the very first chapter of *"Lumen Gentium"* is "The Mystery of the Church," and a sentence in paragraph 1 says, "The church is a kind of sacrament or sign of intimate union with God, and of the unity of all mankind."

It follows that sentence by saying, "She is also an

instrument for the achievement of such union and unity. For this reason, this council wishes to set forth more precisely to the faithful and to the entire world the nature and encompassing mission of the church."

IT ALSO SEEMED TO pain the writer of that letter to the editor that "Father McBrien thinks of church, not as we have known it, but as an ecumenical consortium of Catholic, Eastern Orthodox, Anglican, Protestant and Oriental Christian alike." Let's look at what the pope and bishops said during Vatican II:

In an effort to put greater emphasis on the human and communal side of the church, rather than on the institutional and hierarchical aspects, Vatican II called the church "The People of God." *"Lumen Gentium"* devoted a complete section to "The People of God." In paragraph 13, it states that "all people are called to belong to the new People of God." And later in the same paragraph it says, "All people are called to be part of this catholic unity of the People of God, a unity which is a harbinger of the universal peace it promotes. And there belong to it or are related to it in various ways, the Catholic faithful as well as all who believe in Christ, and indeed the whole of humanity. For all people are called to salvation by the grace of God."

The document then first addresses those who "are fully incorporated into the society of the church," those who, "possessing the Spirit of Christ, accept her entire system and all the means of salvation given to her, and through union with her visible structure are joined to Christ."

But it doesn't stop there. It continues: "The church recognizes that in many ways she is linked with those who, being baptized, are honored with the name of Christian, though they do not possess the faith in its entirety or do not preserve unity of communion with the successor of Peter. . . . They lovingly believe in God the Father Almighty and in Christ, Son of God and Redeemer. They are consecrated by baptism, through which they are united with Christ. . . . We can say that in some real way

they are joined with us in the Holy Spirit, for to them also he gives his gifts and graces, and is thereby operative among them with his sanctifying power."

The document then goes even further: "Finally, those who have not yet received the gospel are related in various ways to the People of God. In the first place there is the people to whom the covenants and the promises were given and from whom Christ was born according to the flesh. . . . But the plan of salvation also includes those who acknowledge the Creator. In the first place among these there are the Muslims, who, professing to follow the faith of Abraham, along with us adore the one and merciful God who on the last day will judge humanity. Nor is God himself far distant from those who in shadows and images seek the unknown God, for it is he who gives to all people life and breath and every other gift, and who as Savior wills that all people be saved."

It is, therefore, Catholic doctrine that the church is the People of God and that includes everyone. Some of us are blessed by being "fully incorporated into the society of the church," but we must not think that others are not also included. The church is people, not an institution.

VATICAN II'S "DECREE on Ecumenism" continued the teachings of *"Lumen Gentium."* It noted the separation of large communities from the Catholic Church, but then stated: "However, one cannot impute the sin of separation to those who at present are born into these communities and are instilled therein with Christ's faith. The Catholic Church accepts them with respect and affection as brothers. For those who believe in Christ and have been properly baptized are brought into a certain, though imperfect, communion with the Catholic Church. . . . All those justified by faith through baptism are incorporated into Christ. They therefore have a right to be . . . properly regarded as brothers in the Lord by the sons and daughters of the Catholic Church."

This is orthodox Catholic doctrine taught by the church's magisterium, not "concoctions" of a "liberal" theologian.

EDITORIAL COMMENTARY

Mary's physical virginity during Jesus' birth

by John F. Fink

Most Catholics are well aware that the Catholic Church teaches that Mary was always a virgin. Many Catholics are unaware, though, that this teaching includes the belief that Jesus was born in a miraculous way. According to this teaching, he emerged from Mary's womb without breaking her hymen, the thin membrane that closes part or sometimes all of the opening of a woman's vagina.

This is part of the church's teaching about Mary's perpetual virginity. The teaching is that Mary remained physically a virgin before, during and after the birth of Jesus. She did not experience the usual pains associated with childbirth.

I mention this now because Pope John Paul II gave a 4,000-word speech May 24 in Capua, Italy, in which he emphasized the church tradition that Mary was always physically a virgin. He said that theologians distort Mary's virginity if they stress it as symbolic rather than physical.

Technically, a virgin is one who has never had sexual intercourse. Virginity does not require that the hymen not be broken, something that usually happens well before a woman's first sexual experience. Nevertheless, the church's tradition has been that Mary remained "physically intact" even during the birth. The pope put it this way: Mary remained a virgin after

Christ's birth "even in what concerns the integrity of the flesh."

The pope acknowledged that Christ's conception and birth by a virgin cannot be proved rationally, but said it is "a truth revealed by God which people accept in virtue of obedience to the faith."

It is true that this teaching of the church has never been solemnly defined by the extraordinary magisterium of a pope or ecumenical council.

Also, unlike the virginal conception of Jesus, there is no biblical passage that says Mary was a virgin during and after Jesus' birth. In fact, many Protestants have always looked at biblical passages that mention Jesus' brothers and sisters as

indicating that Mary did not remain virginal. (The Catholic Church's position is that they were cousins.)

The Catholic Church, though, has always emphasized tradition as well as Scripture. Doctors of the church taught Mary's virginity in childbirth as early as the second century. St. Irenaeus, St. Clement of Alexandria, St. Gregory of Nyssa, St. Ambrose and St. Jerome all taught it.

Pope St. Leo the Great, in 449, wrote: "She brought him forth without the loss of virginity, even as she conceived him without the loss of virginity. . . . It was a miraculous birth."

And St. Augustine, in the same century, said: "A virgin who conceives, a virgin

who gives birth: a virgin with Child, a virgin delivered of Child—a virgin ever virgin! Why do you marvel at these things, O man? When God vouchsafed to become man, it was fitting that he should be born in this way."

I mentioned that the doctrine of the physical virginity of Mary has never been defined by a pope or a council. However, the Second Vatican Council did allude to it in *"Lumen Gentium"* when it said that the association of Mary and Jesus "was shown also at the birth of Our Lord, who did not diminish his mother's virginal integrity but sanctified it" (pg. 57).

The Vatican didn't explain why the pope decided to emphasize Mary's perpetual virginity at this time. One official agreed that there is no general tendency among Catholic theologians to view Mary's perpetual virginity as symbolic or mythological rather than historical.

One danger, of course, in emphasizing Mary's virginity is that it seems to denigrate those who are not virgins. The pope seemed to acknowledge that when he said, "The affirmation of Mary's virginity should be made in a way which does not directly or indirectly appear to diminish the value or the dignity of matrimony."

First archdiocesan HIV/AIDS retreat promotes reconciliation

by Mary Ann Wyand

"The Many Faces of God," a retreat for persons living with the HIV virus and AIDS, was designed for healing and reconciliation, according to Sacred Heart Father Ed Kilianski of Milwaukee, retreat master for the first-time event in this archdiocese.

Father Kilianski and Father Larry Crawford, archdiocesan director of the Office of Pro-life Activities, discussed the May 18-21 retreat at Fatima Retreat House in Indianapolis on the closing day.

"We're all made in God's image and likeness," Father Kilianski said, "and it matters not what we've done in the past because the forgiving and loving and healing power of Christ is meant for all, not just for a few who do everything right throughout their lives, but especially for the marginal, the disenfranchised, and those who live on the fringes of our society. They are all God's children."

Ecumenical retreat activities included reflection and discussion time, a healing service, and a reconciliation service.

"So many of these people who have been living on the fringes have heard for so long that they're no good, that they're sinners, that they're guilty," Father Kilianski said. "It's time they hear the good news that they are loved and cared for and the church wants them. Folks living with HIV and AIDS need to feel the love of God and understand that they aren't abandon-

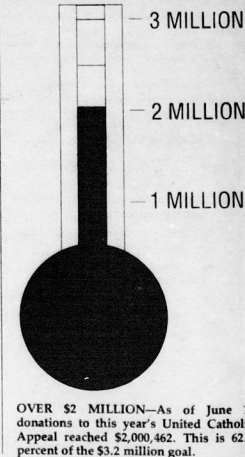
ed by the church and that there are priests and religious and lay people who care and want to help them grow in their relationship with God, especially with their life-threatening situation."

The retreat provided a "safe place, a welcoming atmosphere," he said, which they hope will continue when the 14 retreatants attend church elsewhere.

"The important aspect of this healing experience is that when they leave this retreat they find a welcoming atmosphere, a welcoming spirit, in parishes," Father Kilianski said. "People don't have to be afraid (of persons living with HIV and AIDS). But ignorance causes fear, and people in ministry need to understand this."

Programming focused on hope as well as healing, Father Crawford said. Scriptural references to "The Many Faces of God" were incorporated into the liturgies.

"We presented images of God from Scripture to remind retreatants that God understands them and is with them," he said. "We had a healing service—a communal celebration of the Sacrament of the Anointing of the Sick—to promote healing in terms of the spirit and spiritual life. We also had a reconciliation service so participants can experience reconciliation within themselves, with God, and with whomever else they are alienated from. What we hope happens through this retreat is that participants can be integral, whole, healthy persons spiritually and



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THREE OF SIX BEING ORDAINED FOR ARCHDIOCESE

Etienne, Gallagher, Hubler 'called by name'

by Margaret Nelson

PAUL D. ETIENNE, II

When Paul Etienne was on his senior high school retreat, Father David Coats, now administrator of the archdiocese, asked him if he had ever given any thought to becoming a priest.

"I told him in no uncertain terms that I had, but that I was not interested," he said.



At 11 a.m. on June 27, the 33-year-old will become Father Paul Etienne at an ordination liturgy in his home parish—St. Paul, Tell City.

Ordained a deacon in St. Peter's Basilica on April 30 this year, he will finish spirituality studies at the Gregorian University in Rome in mid-June. He received his bachelor's degree in sacred theology at North American College in 1991.

"I probably thought about the priesthood off and on as a small boy, because of my close contact with the church

through family. I had an uncle who was a priest, the late Rev. Bernard Voges; and also an aunt, Sister Jeanne Voges, of Our Lady of Grace Convent. It seems at any family celebrations when I was young, there were always a couple of priests and nuns to be found.

"I had fleeting thoughts about priesthood as a young man, working in Tell City after high school, but there were too many other things I was interested in, like getting married and becoming a successful businessman," Etienne said.

Through high school, he worked in a family shoe store in Tell City as a salesperson. After high school, he became assistant manager of a new men's clothing store. Six months after the store opened, he became manager.

"It was only after I quit my job at the age of 22, sold my house, and began studying at Bellarmine College in Louisville, that I began having serious thoughts about priesthood," he said.

"For the first year, I tried to deny these thoughts. I was not ready to give up the possibility of marriage, and I knew how much I enjoyed being in business.

"But I also knew that something 'very basic' was missing in my life. There was

an 'emptiness' that I could not explain," said Etienne.

"So, I began to give serious consideration to entering the seminary. In the fall of 1984, I entered the College of St. Thomas, St. John Vianney Seminary in St. Paul, Minnesota," he said.

After he completed two years of seminary and received his bachelor's degree in general business administration in 1986, he discontinued his studies for the priesthood.

"In June, 1986, I went to work for the National Conference of Catholic Bishops/United States Catholic Conference in Washington, DC," Etienne said. He was the assistant national coordinator for the 1987 pastoral visit of Pope John Paul II to the United States. Msgr. Robert Lynch, general secretary of the NCCB, will consecrate Father Etienne's first Mass with him.

"My numerous job experiences have prepared me to communicate and work with a variety of different groups of people. And having lived in several different parts of the U.S. and in Europe has broadened my perspectives and outlook on life," he said.

Etienne's family supported him in his vocation. "There were also a few very good and close friends that supported me," Etienne said. "The support was mostly in

terms of patiently listening to my questions about what God wanted me to do and then their assurance of prayers."

"I suppose in a nutshell, the support came in terms of prayers, correspondence and phone calls, and their being able to verbalize that they could see me in the role of a priest and that they thought I would be a good priest," he said.

The family must be good at supporting vocations. Paul's older brother Bernie is one of the five or six men scheduled to be ordained in June, 1993.

One of Paul Etienne's gifts is his smile. "A smile has a way of opening people's hearts, and ultimately, that is where a priest can do his best work—in people's hearts," said Etienne.

"Perhaps the one thing that I have learned thus far in my vocational journey is that God is totally unpredictable and that a person can only say 'Yes' or 'No'.

"I have learned that it is much easier, and certainly more peaceful, to follow God's promptings of the heart and to put total trust in him," Etienne said.

"From the moment people allow God into their lives, he will take them places never before dreamed possible," said the new man who will be ordained June 27. Tell City man who will be ordained June 27.

JOHN "PETER" GALLAGHER

"Indiana really has strong lay involvement in the day-to-day life of the church. This is so important. It is important that we are all working together in the same direction. In some ways Los Angeles really struggles with that," said John "Peter" Gallagher. This from a 31-year-old man who studied in California the past three years.

"I started at St. Meinrad College in 1979 as a freshman, studying for the Archdiocese of Indianapolis," he said.

"Father Ed McLaughlin, my pastor in St. Joseph, Shelbyville, got me going there," he said. "Father Bill Ernst tried to get a youth group started in high school. That sparked my interest."

"I was already accepted at IU pre-law. In the fall of 1978, my senior year in high school, I visited St. Meinrad. That spring, he applied but was not really sure."

While Gallagher attended St. Meinrad, "Father Bill felt a really good support. My family, especially my folks, felt really strong about it," he said. "In my senior year, I thought I'd try monastic life."

"I talked with good friends. When I graduated the spring of 1983, I received Archbishop O'Meara's permission to go to the monastery at St. Meinrad. I started August 7, 1983, I stayed until August, 1987."

"I finished my theological studies there. Toward the end, I really liked it. With the help of my family and spiritual director, I decided I was not ready yet. I moved to LA; I wanted to teach high school religion," Gallagher said.

"I knew I had the theology in my head, but wondered, 'Could I give it to the kids?' I started teaching right away at Daniel Murphy Catholic High School," he said.

"There were 400 inner city kids, all boys. It was fascinating to teach in such a racially-mixed school. There was no majority of anything. It was 30 percent Asian, 30 percent African-American, 30 percent Hispanic, and a very small number—about 10 percent—white."

"Primarily, I taught junior and senior religion classes," said Gallagher. "During the second year, I was a campus minister. That was a fascinating time to be in a down-and-out inner city school that had recruiters coming from Harvard and Yale. Ninety percent of our students went on to college. We had a strong academic program."

"At the time, St. Monica, Santa Monica, was my 'new home parish.' It was somewhat active in young adult group. I met two priests: Msgr. Lloyd Jorgenson, the pastor, and Joe Shea, vocation director of Los Angeles. (I went to a retreat led by Father Shea.) He thought I ought to be in the seminary. We goofed off together. He kept the interest in my mind. But I (ch) I needed to see the world, in a way, I hadn't seen the world to go back because I knew that was what I ought to do. My time in LA helped me. The people I know there confirmed what I felt."

"In the fall of '89, I continued my studies at St. John Seminary in Camarillo. I was a student for the LA Archdiocese for two years. I spent July and August of 1990 studying Spanish in Mexico. In the summer of '91, I applied to Father Koetter, for coming back to Indianapolis," Gallagher said.

"There were two reasons: Indiana is my real home. Even though my family moved a lot (he attended school in Minnesota, South Dakota and Iowa), for six years, I lived in Shelbyville. Those were the real roots of my vocation. It is one church I'm familiar with and comfortable with. In California, I never felt it was my home," he said.

"It really was my family that was a very, very important part of my vocation. They are the people who really supported my vocation. This last year at St. John, I was the sole Indiana student—in fact, the only student from east of the Mississippi."

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"In St. John, they had a lot of fun with that. The last year, I was student body president. That gave me lots of privileges, a fine room, running water, and an ocean view. It really was a good three years. I don't know a lot of good men. They say I'm in that it was the right thing to go back (to Indiana)."

Gallagher talked of meeting Vincent Price at his Santa Monica parish and Martin Sheen, at the seminary.

"I got a lot of good support from St. Monica, in Santa Monica." (People are coming from St. Monica Parish for the June 6 ordination in Indianapolis.)

"And for 13 years, I've had support from St. Joseph, Shelbyville," Gallagher said. "I never came back to that parish that people didn't say 'Hello,' and how proud they are that someone is 'answering the call.' They were all strong supports."

"(At St. John), when it came time to make the decision to come back, it was the easiest decision because, even if the people there didn't agree, they supported me," he said. Gallagher has found that he is good at, and likes to do, adult religious education programs. "You can help in people's lives. Church has got to be more than Sunday Mass; there is such an interest there."

Of special religious ed programs, he said, "Even if only three people turn up, those three people have a need. In high school, they have an important opportunity to form as Catholics. Religious education is an important thing in the church today, not just in a Catholic school."

"I have learned that I work well with people, so many different kinds of people. They are so diverse. It has taught me that so many people have so many gifts. I am pretty patient. That works to my advantage."

"I don't take myself too darned seriously," Gallagher said. "I hope to be able to do Mass in Spanish. It was fun learning Spanish." He found that his teaching experience gave him a rare opportunity to be closer, and to share experiences with other cultures."

What changed his direction? "Needless to say, I put the idea of priesthood on the back burner when I was married. For the longest time I gave it some thought."

(The late Father James Sweeney, then pastor of Our Lady of Perpetual Help said, "Why don't you go to the vocations office?" At Mt. St. Francis, they felt my calling was to the diocesan priesthood, not the Franciscans.

"But it built," he said. "When I said I was going to the seminary no one was surprised—my friends, family, or employees. I think that's a sign, too."

"Since leaving for the seminary in 1986, I never felt uncomfortable with my decision," said Hubler. He said that all his questioning was during his pastoral in Richmond.

"I consider what a very supportive, comfortable—yet challenging—experience I am having in the parish of Holy Name, with Father Voelker. I'm really enjoying it and continue to do more things in the way of ministry."

"The people have been very supportive. Father Larry and I just click in ministry. We work well together," he said. "The director of religious education, Kevin Dugan, and I work together very well too. I think I feel good about the way it's started over there."

Hubler will not be the only member of his family who has dedicated his life to the church. His sister, Margaret Ann Hubler, will take her final vows in the Daughters of St. Mary of Providence in 1994.

ANTHONY "TONY" HUBLER

"When I was in the seventh grade, I can remember going to St. Meinrad for a visit," said "Tony" Hubler, now 40. "In the eighth grade, I went there with Father Don Eward, who was assistant pastor at Holy Trinity in New Albany at the time. At the time, finances stopped me from going to St. Meinrad."

"I went to high school at Our Lady of Providence, Clarksville," he said. "After graduation from high school in 1962, I entered the Air Force. Then I worked in the furniture industry. I was assistant manager and then manager at American Furniture Leasing out of Louisville and Lexington. Then I became Schmitt's sales manager in New Albany." He received a bachelor's degree from Indiana University-Southeast in New Albany.

In 1970, Hubler married a woman in New Albany at Holy Trinity Church. The marriage ended in divorce in 1976; it was annulled in 1979.

"The thing jarred me," he said. "It brought me back to thinking and praying. I made a Cursillo weekend. That's Spanish for 'a short trip into Christianity.' I came away from the weekend feeling there was something more I should be doing that I was not doing."

"From 1979-85, I was searching for the meaning of the message of the Lord. I taught CCD (Catechism of Christian Doctrine, a religious education program), was a lector, eucharistic minister and on the

liturgy committee. I was involved in the Cursillo movement at Mount St. Francis," Hubler said. This is a retreat center at Mount St. Francis, Ind., near New Albany.

"While working with Father Paul Koetter, I decided I should try to study for the priesthood. I entered Sacred Heart, Hales Corners, Wisconsin, in the fall of 1986." He received his undergraduate degree in religious studies from nearby Cardinal Stritch College and his master's of divinity degree from the Sacred Heart School of Theology.

Hubler said that the different parishes he worked in were important to his vocation. "I served at Holy Trinity (center-city Indianapolis), Father Kenneth Taylor was invaluable in getting me started in parish ministry. He was a big influence in my life."

"Next, at St. Jude, Father Jerry Kirkhoff taught me how to operate in a bigger suburban parish. The next summer, I was a chaplain at the Clinical Pastoral Experience (CPE) at Humana University Hospital in Louisville," he said.

Hubler called his next eight months at St. Mary in Richmond very important. "I was working with Father Richard Ginter, the pastor."

"Last summer, I was in the Metropolitan Tribunal for seven weeks," he said. "Now I am serving my deacon internship at Holy Name, Beech Grove, with Father Larry Voelker."

"I must mention that Father John Fink,

pastor of Our Lady of Perpetual Help, New Albany, has opened his rectory, his parish and his heart to me, both giving valuable lessons in ministry and deeply challenging me through the whole process," he said.

What are the gifts Father Hubler brings to his ministry? "I am a good listener. I am a good listener. I'll be there for people when they need me to help them dig deep within themselves to bring out the best and recognize the working of Our Lord in their lives," he said.

"I consider myself a people person. No matter if they are school children, a married couple, single, or retired, I will relate with any of those people," Hubler said.

He sees his sales skills as helping him "make people see the bright side, the good things, what they are capable of being and becoming in their lives."

Hubler believes his sales experience will "come in very handy. I had a spiritual director who said, 'You'll just be selling a different product.'"

"I hope to work on evangelization," he said. "Plus I hope to be involved with ministry to the divorced, because I know where that person is coming from. I think I can really help that person. I am confident in saying, 'I know how you feel because I've been there.'"

Hubler will not be the only member of his family who has dedicated his life to the church. His sister, Margaret Ann Hubler, will take her final vows in the Daughters of St. Mary of Providence in 1994.

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Commentary

THE BOTTOM LINE

Children have special closeness with God

by Antoinette Bosco

I have always believed that children are close to God and for two very good reasons. First, there was what I learned from my grandmother when I was 8 and my brother Joe was a baby. He was very tiny and asleep but smiling. I asked her why a baby would smile, and she wisely told me it was because babies can see angels. I envied those babies.

Then there was that wonderful admonition in the Bible from



Jesus, telling us that unless we became like little children we could not enter the kingdom of heaven. It was clear to me that children had a special closeness with God.

Recently, I had the privilege of meeting Sam Silverstein, a man who 40 years ago became convinced that children had unique spiritual powers. He tried to get others to listen, but it was not until this past year that his research has been recognized.

Silverstein found a publisher, Bear and Company in New Mexico. Bear recognized Silverstein had something important to say about children and God and published his book, "Child Spirit."

Silverstein, a 76-year-old retired science teacher, said he discovered the spiritual abilities of children quite by accident when

he was a young teacher of 8-year-olds in the 1950s. He was in charge of a class called Creative Expressions. He would give them some techniques for relaxing to let their creative juices flow.

In time, he became convinced that the children's drawings and subsequent stories were expressing forces and visions that had come not from their imaginations, but from their experiences.

"The children talked of such things as colored vibrations coming down from the sky to pass through their bodies along regular pathways," Silverstein said. "They saw electricity coming from their fingertips. They experienced tiny explosions inside their bodies that caused them to fall asleep. They saw and heard voices moving along vibrations inside their bodies," and they drew pictures to try to express these experiences, Silverstein told me.

Bewildered by what he was seeing, Silverstein embarked upon subsequent research and probing into the spiritual abilities of children that led him to a definite conclusion.

Silverstein said his research convinced him that young children live in two worlds—"the ordinary world that we all see" and "a hidden world in which they are in contact with God's presence." He said that as they get older and "reason" starts to take over children lose contact with the hidden world.

Silverstein said that once he became convinced that "children can communicate with God" he felt compelled to write



about it, believing that their experiences should be told.

He has done this now in a charming and edifying book, nicely illustrated by the drawings of the children. And no wonder he could write this book, for this is a man who truly communicates.

Silverstein told me how one time a child put a hand on his arm, "I felt a current." He smiled in remembrance, telling me that "afterward I started crying."

THE HUMAN SIDE

Marching to protest plight of deteriorating cities

by Fr. Eugene Henrick

As I write this, I am sitting next to the granite fountain on the north side of the nation's Capitol. Today, mayors and groups from many parts of the country marched to protest the plight of their deteriorating cities.

The sun is nowhere to be seen. Loose papers and discarded posters are scattered everywhere, turning the flower-garden atmosphere into a back-alley trash hole. Garbage trucks are everywhere, with teams of men trying to corral and pick up the mess.

Teen-agers, with boom boxes blaring, paraded about the area looking for something to do.

Helicopters sputter above. Large numbers of police on motorcycles and in cars



complete with canine units contribute to the atmosphere of a city under siege.

Picking up one of the posters I read: "Save our cities from police brutality, racism and cutbacks. Justice for Rodney King. Amnesty for L.A. prisoners. Jobs not jails."

As I read this, I cannot but recall a radio news report this morning on more job layoffs, nor can I forget that many in Washington, D.C.'s neighborhoods have experienced march after march of this type, but have seen little or no change in the atmosphere of crime and filth they live in.

A sense of gloom, a sense that the country is in reverse gear, moving backward, momentarily chills me.

This experience makes it easy to identify with a line from Mahler's "Das Lied von der Erde" (The Song of the Earth): "A brimming cup of wine at nighttime is worth more than all the riches of this earth. Dark is life, dark is death." How many, I think, have tried to drown life's misery in that cup of wine.

In the midst of these depressing

thoughts I spy a chubby 2-year-old running back and forth to the fountain to watch his lions spew water from their mouths. He looks like a baby Babe Ruth in his oversized overalls, protruding tummy and short pigeon-toed gait. He exudes an air of not having a care in the world. Suddenly he becomes fixed by the gushing water; suddenly, too, my thoughts change.

'Without God's life and light, the words carry no weight'

As unsettling as today's protest march was, it had a reason: to keep that child carefree and bouncy; to make the city he grows up in a bit more uplifting, to keep it from becoming his destruction.

The marchers are trying to make the statement that life must never be allowed to plummet into darkness.

And the thought strikes me that the water that transfixes that child is the same water through which we are baptized. It is a sign that we have an obligation always to seek a better life, to seek the light.

At the conclusion of each baptism the sponsor is handed a candle in the hope that this newborn child of Christ will be a child of light.

Perhaps now my thoughts are straying from the point of the day's events, wide of the mark. I wonder. Then I spot a homeless man talking aloud to himself. A shopping cart containing all his belongings stands next to him.

No, I tell myself. What is wide of the mark is to have homeless people living only a few blocks from the Capitol where one finds an engraved message telling us, "The hope of Liberty for America is found in justice."

Without God's life and light, the words carry no more weight than the stone on which they are engraved.

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EVERYDAY FAITH

As summer approaches, it's time to raise questions

by Lou Jacquet

A few random thoughts to help us segue into summer. . . .

►I don't care what anyone says: Teen-age boys and grown men who wear earrings look silly. End of conversation.

►Things I'd like to ask God if I get to heaven: 1) When you created mosquitoes, were you thinking of the value of redemptive suffering? 2) Should I have saved more of those "proof of purchase" seals on packs of razor blades and cereals than I did? 3) Which Elvis stamp did you like best?

►"What lies behind us and what lies before us are tiny matters compared to what lies within us." People consumed by worry over the past or fear of the future ought to have that thought framed and hung on their walls.

►Here's a good story I heard a priest tell at Mass recently when only a small congregation showed up:

A priest comes into church on a snowy winter morning and sees that the only

person present is a lone farmer. But the priest has prepared a sermon and decides to give it anyway. He speaks for 30 minutes. Afterward, the farmer asks him why he gave the full sermon when there was only one person present to hear it.

"If only one cow came into the barn



for supper, wouldn't you feed it?" said the priest.

"Sure I would," the farmer replied, "but I wouldn't give it the whole darned bag."

►Wisdom in an Arab proverb: "Trust in God, but tie your camel."

►Why don't comedians who were famous decades ago learn to fade away quietly rather than embarrassing themselves in front of audiences who have no idea who they are? Red Buttons was once a genuinely funny man, but it's no longer 1952.

►It continually amazes me that so many radio advertisements fail to contain such basic information as store location or even the exact service being offered. I enjoy creative advertising, but when a restaurant fails to include an address or at least a phone number in its pitch, I start wondering what they leave out of the pasta.

►It was impossible to miss the irony in a recent "CBS Sunday Morning" broadcast. The first segment dealt with the devastating results of welfare reform on the poor in Michigan, where the auto industry is in a shambles. Immediately afterward, a slickly-produced spot touted the good life within reach for those who purchase a pricey Chevrolet Blazer.

Million of Americans don't know where the money for tonight's supper is

coming from. They have given up dreaming of buying even a used car. Yet the Big Three keep producing cars with an average sticker price of over \$16,000. And they wonder why thousands upon thousands of these vehicles sit unsold on factory and dealer lots.

Hey, Detroit, did anybody in those executive suites ever work a real job out here among real people?

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To the Editor

Murphy Brown and morality of reality

Dan Quayle's "Murphy Brown" comments and St. Mary of the Woods College have something in common and it's not only that we have looser connections! Our commonality is the need for dialogue about single mother's, life's choices and family issues.

Our differences with the vice president's recent remarks, and the context in which he made reference to Murphy's television show, pregnancy, and lifestyle choices cannot be ignored. Even "out of context," Quayle's ideas seem disconnected, his thoughts random, and his inability to discern fantasy from reality are often evident.

First, about Murphy's "morality." From a Catholic college for women, we affirm moral choices for celebrating, life, laughter and all the joys of giving birth. We are grateful that the television show "Murphy Brown" has helped to enlighten the world about the plight of single motherhood and let people know that we don't call it "labor" for nothing.

We appreciate Murphy Brown and company, for their sense of something we will call the morality of reality. It is the morality of reality that our vice president seems to need to consider. That the family unit is changing and evolving every day in American—that is reality. That single mother pick it out and use it, they can for their children—that is morality.

How can it be moral to define the family unit only in terms of mother/father/children all living in some Never/Land of white picket fences, two bedrooms, college-educated parents, high-paying jobs, and so on? Choose instead to value the family values (and Murphy's) on the realities that today's family structures can be defined through supportive relationships among genders and generations—not sexist, racist and/or agist stereotypes.

At St. Mary of the Woods College we speak frequently of family—from our students who come from two-parent homes to our student mothers residing on campus with their young children. The Woods community encourages its own sense of family yet supports each individual's belief in dignity and moral convictions.

Kate Satchwell

St. Mary of the Woods College
St. Mary of the Woods

What is taking place in Bosnia

Do you know the truth about what is taking place in Croatia and Bosnia-Herzegovina? Believe me, you do not see or hear about what is really happening on Dan Rafter, Peter Jennings, in USA Today or CNN. Under the communist Serbian Milosevic regime, innocent Croats and Bosnians are being horribly tortured. (Graphic descriptions of mutilations have been removed from this letter.—Editor.)

The "miracle" town of Medjugorje in Bosnia-Herzegovina, where the Blessed Virgin has reportedly been appearing to six children since 1981, is one of the main targets of this demonic aggression, but, thank God, so far St. James Church remains intact, but few of the villagers remain in the devastated area.

Franciscan Father Philip Pavich, a Croatian-American priest who was stationed here in Indianapolis at Sacred Heart Parish prior to being sent to help with the pilgrims in Medjugorje, has written to President Bush pleading with him to do something to stop this genocide and modern-day holocaust. Ten thousand of us, Reverend Father Phil says, at the University of Notre Dame at the fourth National Medjugorje Conference, telling of the horrors taking place in Croatia and Bosnia-Herzegovina. He knows first hand since he has been in Medjugorje for the past five years.

I have also spoken to Ivanka Vasil, a refugee from Medjugorje who was recently in Indianapolis. She was forced to escape from Medjugorje on April 7 due to the

bombing and had to leave her husband behind. She has been able to tell us of the inhuman atrocities taking place.

We must stop the genocide being forced on the Croats and Bosnians by the Serbians. I urge everyone to call the President's Opinion Poll at the following phone number: 1-202-456-1111.

We have friends and relatives in Ljubljana, Slovenia, and speak to them frequently by phone. When we spoke to them a couple months ago they told of the bombing and not knowing if they would be bombed each time a plane flew over. What a way to live! Their war was bad, but only lasted a short time due to the neighboring countries jumping in to help.

My grandparents came from Yugoslavia (at the time it was Austria-Hungary during World War I) and I feel that I need to do what I can to help those God-fearing people who are being slaughtered every minute because help is not coming.

When I called Senator Richard Lugar's office both in Indianapolis and in Washington, I was informed that the United States is not going to do anything since there was no "public outcry" for this situation.

For anyone wanting to send money to help the refugees, please send your check made out to St. Cyril & Methodius Church to the following address: Father Slavko Soldo, OFM, St. Cyril & Methodius Church, 502 W. 41st St., New York, NY 10036. Father Soldo has been sending money to Europe and has ways of getting money for food and the vital needs of the thousands of refugees who are being displaced daily due to the ravages of this horrendous war. Please be generous in your donations for this most worthy cause. To the 11th anniversary of the Marian apparitions in Medjugorje will be June 25. Wouldn't it be miraculous if all of this horror comes to an end by that date, or better yet, before?

Mary Anne Barothy

Indianapolis

What Fr. McBrien said in his talk

I nearly mailed the accumulated bundle of newspaper reports, editorials, letters to the editor, etc., to friends of this archdiocese without, frankly, examining what *The Criterion's* editor thought should be reported to those of us not in attendance at St. Matthew Parish for the "McBrien Affair," when the church scholar spoke. What I found on careful inspection was worse than I expected.

Always prefacing remarks about quotations found in a newspaper with cautions of possible misrepresentations, I found Father McBrien seeming to say that the church is "not just an institution to which we belong or which we serve. I believe in the church," does not mean I believe in, and loyal to the magisterium, the pope, the hierarchy, or the rules of the church." Only God is a proper object of faith. Spirituality has to do with God, with Jesus and with the Gospel—not the institution, nor with loyalty to it, nor with obedience to its rules and customs.

Although he immediately plunges into his own agenda, I have a complaint to register. Does he never recite the Nicene Creed at Mass on Sundays? Or the Apostles' Creed—ever? Both contain the basic tenets of the faith and both profess firm belief in a "one, holy, catholic and apostolic church" in nearly the same breath with one's faith in the Holy Spirit. McBrien thinks of church, not as we have known it, but as an ecumenical consortium of Catholic, Eastern Orthodox, Anglican, Protestant and Oriental Christian alike.

A little distance into Father McBrien's thought, past his obvious distaste for authority, "justice in and outside the

church," as I recall, he advanced his vision of the 21st century. He includes in the name of evangelization expectations for us to accomplish the unfinished agenda of Jesus Christ in the world. "Evangelization," he said, "essentially includes the pursuit of justice and the transformation of the world."

The church in our archdiocese that favors over Father McBrien's opinions will have much to answer for one day when orthodoxy is restored. Willfully depriving people of God's truth, they feed us unappetizing concoctions of their own that do not sustain a living faith.

"Do you love me, Simon Peter, more than those others?" Jesus asked. "Yes, Lord, you know that I love you, Peter" replied. "Feed my lambs . . . feed my sheep."

Lois Jackson

Indianapolis

(Note: See "From the Editor" on page 2 for reaction to this letter.)

Understanding and practice of faith

I have read many of the recent articles in *The Criterion* stating opposing views that seem to have come openly to the surface due to the recent visit of Father Richard McBrien.

I trust that those on both sides of the controversy see themselves as sincere devout Catholics. (Perhaps God sees them both that way, too!)

My first reaction was sadness that such sincere Catholics are in such vicious "toe-to-toe" conflict and displaying their anger and dissent for all to see. My latest reaction is more thoughtful and rational.

According to *The Criterion*, Pope John Paul II, in his May 13th audience, quoted "Lumen Gentium" which refers to "the whole people of God" as one. The document says, "It (the whole people of God) adheres indelibly to the apostolic faith, and it grows in understanding and in the practice of that faith."

To me, the key words are "grows in understanding." I believe we are not only individually growing in understanding and practice of our faith, but are collectively, as the people of God, continuing to grow in understanding and practice of our faith.

On Sunday, May 24, the first reading at Mass (Acts 15:22-29) recalled the first council of the church. Controversy is not new! But the Holy Spirit, then, now, and in the future, will continue to

manifest himself through the councils, the teachings of the church, and spiritual experience. In the future, we can only hope and collectively, continue to grow.

Public demonstrations and bickering are not the answer. "Lumen Gentium" suggests that, "Guided by the Holy Spirit, the church grows in her understanding of the apostolic tradition through contemplation and study, through spiritual experience and through the preaching of the successors of the apostles, the bishops."

Father Coats' decision not to interfere with Father McBrien's speaking engagement, and John Fink's decision to publish the advertisement by "Defenders of the Faith" seem to follow this teaching. We need to listen to each other, contemplate and study. Then pray that the Holy Spirit will guide us to grow in understanding, and Christ-like behavior.

In light of this controversy, I believe all of us (the people of God) are challenged to study, through spiritual experience, by study of Scripture, Christian tradition, and the Vatican II documents. I've found participation in RCIA to be beneficial to Catholics and non-Catholics alike. We are also called to expand our spiritual experience by engaging in forms of prayer and spiritual growth that are different from our own individual customs, but reassured by others. Why not try praying the rosary or attending a Renew or "Christ Renew His Parish" program, a penance service, or a Charismatic Mass?

Perhaps out of this controversy, the Holy Spirit will find ways to help us grow in ways that are beyond our widest dreams, and that will draw us more closely together as the body of Christ.

Fran Young

Indianapolis

The injustice of the King verdict

We are outraged at the miscarriage of justice in the exoneration of those who inflicted the violent beating on Rodney King. This verdict legitimizes the violent oppression on one man and therefore on each of us.

Justice is rarely served for minority groups and cries for equality must be heard. The atrocities in the beating of Rodney King and the ultimate verdict are symbols of the greater problem of racism that exists in our country.

Eight members of St. Thomas Church Indianapolis

LIGHT ONE CANDLE

When my father died

by Fr. John Cator
Director, The Christophers

My father was called Jack by all his friends. He suffered a massive stroke a month before his 86th birthday. I flew down to Holy Cross Hospital in Ft. Lauderdale, Fla., and found him in a deep coma when I arrived. As I sat by his side for the next few days, the spectre of my own mortality became strangely real. My early life flashed before me.

At the age of 3, I would stand at my father's hand and he would slowly lift me up over his head. When I was balanced he would gently let go of my hands so I could stand up straight. We had an agreement that if I lost balance, I would fall on his other arm and swing down. With my head near the ceiling, I laughed and loved every minute of it.

I knew he would never drop me, and he never did.

Sitting by him in room 504, I thought about growing up in Jackson Heights, New York. They were good years. We lived in a five-room apartment, across the street from St. Joan of Arc grammar school. By working two jobs my dad was able to buy our apartment and I thought about the many sacrifices he must have made to be a good provider for his family.

After I graduated from Fordham in 1953, the Korean War was winding down and I was drafted into the army. By the time I was discharged two years later, I had

decided to be a priest. I'm not sure why, but I never discussed the idea of a vocation with my parents nor with my wife. The news came as something of a surprise. My mother was pleased, but I don't think my dad was too enthusiastic. His hesitation soon changed, and he quickly became my strongest supporter. The seminary years were difficult, which made my ordination even more wonderful.

I remembered the many times my Dad received Holy Communion from my hand. He was a man of faith; it was a simple faith that never wavered. Whenever I offered Mass at home, at the elevation of the Host, he would always lower his eyes and say, "My Lord and my God."

His coma lasted nearly five weeks, and he went peacefully to God on April 6th. When the news arrived, I was in Dublin, Ireland, where I had just finished doing a TV interview with Cardinal Suenens, who was launching his new book of memoirs about the Second Vatican Council. I returned immediately. The funeral was at St. Joan of Arc Church where I received my first Communion and offered my first Mass.

I think my Dad, without realizing it, prepared me for my life as a priest. When he held me high above his head, he taught me the importance of trust. I learned very early that trust eliminates fear.

As a priest, I have been lifted up by God in a balancing act that requires great trust. I never doubt God's steady support; I know he will never drop me. I've had good training.

Thank you, Dad, for so many things. (For a free copy of the *Christophers* News Note, "Dealing With Grief," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48 St., New York, N.Y., 10017.)

CORNUCOPIA

We all deserve home base

by Cynthia Dewes

"Show me the way to go home," the drunkard's song whines, "I'm tired and I wanna go to bed..."

How true. How appropriate, considering recent times, when the issue of homelessness has caused many of us to contemplate just what it means to have (or not have) a home.

Home is where the heart is, we say, if the heart is the center of our existence, what does our idea of home tell about us? What does it mean to the growing number of people who don't have one?

When we're young, home is (or should be) the safe place where we live with mommy and daddy. When we're teenagers, it's the place where we usually sleep,

sometimes eat or study, and always store our untidy possessions. Parents, and maybe some other family types, just happen to live there too.

At these various stages of life, if not all of them, home means physical or emotional security and stability. That's why we relate so well to Scarlett O'Hara's passion for her home at Tara and her nostalgia for a way of life "gone with the wind": we share her need for "roots."

As adults, parents, working people, home is the place where we may sink back and hide at the end of the day. It is the private lair where we can watch wrestling on TV, or eat peanut butter from the jar, or lick the wounds created by the outside world with any ointment we please.

Thus, home also means freedom from unwelcome restraints by society or the culture we live in. We can be ourselves "at home." The need to express our innermost feelings may not be appropriate to demonstrate in public, but, luckily, "no one knows what goes on behind closed doors."

In old age, home is the place we cling to with our last feeble efforts at independence. It represents life, and we hope it will also be the comforting setting for our death.

Sorry to say, such instinctive conceptions of home are sometimes sublimated, or even misunderstood.

To some people, home is not an emotional haven so much as a status symbol, an ego booster, a possession of pride. It is chosen because of its location or its price, rather than other considerations like comfort or affordability. Its re-sale value far surpasses its value as a nurturing place for family.

Still others think of home as the dreary ultimate place to go when no one else will put up with them. It's the last resort, where problems with alcohol or false friends or unrealistic broken dreams are still tolerated, if not accepted. It's the crutch that keeps them from recovery.

If we live long enough, we finally realize that home is not just a house, a building. It's not a possession to be used for ignoble purposes or a means of self-deception.

Rather, home is an intangible balm for renewing and comforting, usually defined within four walls of a house, an apartment, a mobile home, or even (these days) a cardboard box. Whatever the venue, it seems obvious that all people should be able to have a real home.

vips...

John Holloran, of Msgr. James M. Downey Council #3660, was recently elected by unanimous ballot as State Deputy of the 31,000-

member Indiana Jurisdiction of the Knights of Columbus. He has served more than 20 years in various K of C offices, most recently as state secretary. Holloran and his wife Alma Rose are members of St. Barnabas Parish, and the parents of six children. At present he is safety manager for Indianapolis Newspapers, Inc. and a past president of the Indiana Council of Printers and Mailers.

Other K of C state officers beginning their two-year terms on July 1 include: Eugene Hendrix, Seymour Council #1252, state secretary; Charles Maurer Jr., Richmond Council #580, state treasurer; Robert Wilcox, South Bend Council #5521, state advocate; and Father Thomas J. Zimmer, Earl Park Council #5294, state chaplain.

Precious Blood Father James Gaylor, a native of St. John the Baptist Parish in Dover, will celebrate the 25th anniversary

of his ordination to the priesthood on Sunday, June 14 at his home parish. He will celebrate Mass at 11 a.m. D.S.T., followed by a dinner attended by his 90-year-old father, Edwin, and other family members and friends. A reception in Father Gaylor's honor will also be held at the parish from 3 to 5 p.m. Father Gaylor recently returned to the U.S. from missionary work in Lima, Peru. He has served in Chile and Dayton, Ohio, and is currently director of the Mission of Peru for his order. On July 1, he will celebrate the anniversary with other members of his ordination class at St. Charles Major Seminary of the Precious Blood Order in Carthage, Ohio.

Six Benedictine Sisters of Monastery Immaculate Conception in Ferdinand will celebrate the Golden Jubilee of their first profession of religious vows at 10:30 a.m. Mass on Sunday, June 7 in the monastery chapel. The jubilees include Benedictine Sisters: Angela Sasser, Mary Alice Schurz, Stephanie Seng, Mary Kenneth Schesselle, Johnette Finis and Sylvia Gehlhausen. Sister Angela has taught at Starlight, Sister Mary Alice previously taught at Columbus and St. Meinrad; Sister Stephanie taught at

Sellersburg and Tell City; and Sister Mary Kenneth taught in Tell City.

Sister Johnette, whose brother, Father John Finis will preside at the celebration Mass, was music minister at Lanesville, and taught at Christ the King, Indianapolis, and St. Meinrad. Sister Sylvia taught at Floyds Knobs and St. Meinrad.

Cathedral High School president Julian T. Peebles has been elected president of the Indiana Association of Independent Schools (IAIS), which represents independent schools' positions throughout Indiana and the nation. Peebles will serve a two-year term in the organization, which includes 14 independent schools in the state of Indiana.

Harry and Mary Tierney of St. Lawrence Parish in Lawrenceburg celebrated their 50th Wedding Anniversary this week. Congratulations!

check-it-out...

Wabash Valley Habitat for Humanity will host its 4th Annual Chicken Barbecue Dinner on Saturday, June 20 near the building site, 1400 block South 17th Street, Terre Haute. Dinner will be served from 6 to 6:30 p.m. Tickets are \$7.50 for adults, \$3 for children under age 12. Call 812-299-2929 or 812-232-1472 for tickets and information.

The Carey, Ohio Shrine of Our Lady of Consolation will host the 5th Annual Multi-State Lebanese Day Pilgrimage on Saturday, June 13. Mass will be celebrated at 11 a.m. in various Shrine churches in all three Lebanese rites: Maronite, Melkite and Syrian Orthodox. A luncheon, peace service and Lebanese cultural celebration (mini-Hafi) will follow. Call Franciscan Brother Joseph Candel at 419-396-7107 for more details.

Cathedral High School Class of 1942 will celebrate its Golden Anniversary Reunion on the weekend of July 10-11, beginning with a reception in the pool area Friday at the Marten House motel in Indianapolis. Father James Higgins will celebrate Mass on Saturday, followed by a social hour and dinner. Holy Cross Brothers Dunstan Bowles and Paul Schworer, former teachers, plan to attend the event. Two classmates, Jim Hennessy and James Lashbrook, have not been located. Anyone having information about them may call Leo Barnhorst at 317-577-2335.

The J.S. Paluch Company and World Library Publications have announced a Composition Contest, "Veni, Creator Spiritus," to celebrate the 30th anniversary of Vatican II's Constitution on the Sacred Liturgy. Composers are invited to submit 20- to 30-measure compositions which include a \$2,500 cash prize, a premiere performance at a National Pastoral Ministers convention, and publication. For more information contact: World Library Publications/J.S. Paluch Company, 3815 North Willow Road, P.O. Box 2701, Schiller Park, IL 60176, Attn.: Alan Hornmiller, 1-800-621-5197.

The Board of Education of St. Michael Parish, 3352 West 30th Street will sponsor its 4th annual Angel's Attic Christmas Bazaar on Saturday, Dec. 5. Vendors of handmade crafts and homemade baked goods are invited to rent 5' x 10' booth space for \$25. Application deadline is July 31. Call St. Michael School at 317-926-0516 for information and applications.

The Hispanic Education Center, 936 East Prospect Street will sponsor a "Discovery Summer" Youth Program for children ages 7 to 12 years from 8:30 a.m. to 12:30 p.m. on weekdays from August 15 to August 27. Participants will work with computers and gain hands-on experience in the arts. Activities will be conducted in Spanish and English, and one field trip is scheduled each week. Tuition is \$50 per student for eight weeks or \$10 per week. Enrollment deadline is June 12. Call 317-634-5022.

Holy Cross Grade School Class of 1942 will celebrate its 50th anniversary reunion soon. The following classmates have not been located: William Altem, Mona Blankenship, Mary Barnegrove, Jack Carmen, Florence Case, Janet McCurdy and Margie Schockley. Anyone having information about them may contact Rosann (Hammerle) Fitzgerald at P.O. Box 17708, Indianapolis, IN 46217, 317-783-4932; Sally (Broderick) Hiron, 1-800-968-888; Pat (Todd) Chance, 1515 Clairmont Pl., Bloomington, IN 47401, 813-393-3007.

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Fr. O'Riley left stage for altar 25 years ago

by Cecil J. Smith
Reprinted from the Salem Leader

It's a long way from the theatrical stages of Europe and New York to the hills of southern Indiana, but for Father James O'Riley, a decision he made in the 1950s opened the door for him to make that trip.

Today he is pastor of American Martyrs Catholic Church at Scottsburg and St. Patrick Catholic Church at Salem.

On Sunday, May 17, the members of both churches joined him in celebrating his silver jubilee as a priest.

Born at Watseka, Ill., in 1924, he found himself performing for the public at an early age and embarking on a career that had him tap and character dancing on stages in London, and later in Canada, New York and throughout the eastern United States.

He decided to leave the stage in 1955 and began working in the funeral business, a profession in which both his brothers were involved.

One of his mortician brothers, Dennis, joined the priesthood, and one month after Dennis was ordained in 1959, James entered the seminary at St. Mary's, Kentucky.

In 1967, having completed his studies, he was ordained and named assistant pastor at St. Mark Church in Indianapolis.

Over the next 19 years he served in various pastoral and administrative capaci-



JUBILEE—Father James O'Riley, who celebrated his 25th anniversary in the priesthood, visits with guests at a reception held in his honor at St. Patrick Church in Salem. (Photo courtesy of The Salem Leader)

ties at Brookville, Cedar Grove and Dover before being assigned as pastor of American Martyrs and St. Patrick in 1986. His residence is at Scottsburg.

Joining Father O'Riley for his jubilee

celebration were his two brothers and two sisters.

A silver jubilee mass was celebrated at American Martyrs Sunday afternoon. Concelebrating with Father O'Riley were Father Dennis O'Riley, who is pastor of St. Patrick Church in Tolono, Illinois; and a mission parish at Homer, Illinois;

Father James Arneson, a seminary classmate of Father O'Riley's who is pastor of St. Joseph Church, Four Corners, and St. Ann, Jennings County; and Father John Hall, former pastor at Salem and Scottsburg, who is now pastor at Our Lady of the Springs, French Lick, and Christ the King, Paoli.

Dr. Jesus C. Bacala presented a special poem during Communion at Mass. Organists Mary Diaz and Mark Olesh provided music. Father O'Riley's brother, Daniel, a mortician from Indianapolis, and Mary Ann Lassus, Father O'Riley's sister, served as lectors. His other sister, Colleen "Pat" Beaver, also attended the Mass.

While the jubilee Mass was at Scottsburg, a reception for both parishes was held at St. Patrick's in Salem, with many members of both churches attending.

Also attending were many of Father O'Riley's relatives, including an uncle from Florida and a niece from Aspen, Col. Visiting priests included Father William Engbers, who was pastor at Salem and Scottsburg from 1947 until 1966, and Father Bernard Schmitz from St. Anthony Church in Morris, Indiana. Father Engbers, 80 and retired, lives in St. Nicholas rectory in Sunman.

A special exhibit of photos and memorabilia from Father O'Riley's life was prepared by his sister and placed on display at the reception.

"It couldn't have been more perfect. Everything was just letter perfect," Father O'Riley said in commenting on his day. "I couldn't have been happier or more pleased—or prouder."

Parish religious ed. leaders have their annual meeting in Nashville

by Sarah Graf

The annual gathering of the Association of Parish Administrators of Religious Education (APARE) was held May 20 at St. Agnes Parish in Nashville.

The keynote speaker was Dr. Jerry Holfield, Superintendent of Plainfield Community School Corporation. He focused on the Values Awareness Program which was developed by the Plainfield community in order to emphasize values that the community finds important.

These important values were identified by surveys that were distributed to the Hendricks County community in February. Holfield and the 36-member committee he heads, determined the 12 most important values of the community based on the surveys.

A different value is focused on each month by groups and individuals in the community, including churches, business groups, athletic organizations and parents. Some of the important values determined by the surveys were honesty, respect for

other's rights, respect for law and rules and responsibility.

According to Sherie Berg, parish administrator of religious education at Sacred Heart Parish in Indianapolis, Holfield explained to the APARE members how the program was initiated by the community-wide coalition of business, church and school leaders and how it is now being implemented. Berg said that the methods used to emphasize the values are up to individuals or groups. Some examples of methods that can be used are school bulletin boards stressing the value of the month to students and emphasizing the value in church sermons.

Berg said that Holfield encouraged the APARE members to help their communities start a values program but not to spearhead it. Although churches can take part in emphasizing the values, Holfield doesn't want the community to mistake the project as a church-run program.

Also at the APARE meeting, APARE members who will be leaving their present jobs were honored, including Benedictine Sister Antoinette Purcell and Frank Savage.

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Rev. James D. Barton, Archdiocesan Director

Vacation Bible Schools planned

by Sarah Graf

Many churches are sponsoring Vacation Bible School this summer. Many different themes and activities are planned for the sessions, according to bulletins received from parishes.

St. Agnes in Nashville held its Vacation Bible School from June 1-5 with the theme "Jesus Saves the World." Participants learned about a variety of different cultures.

St. Benedict Parish, Terre Haute, is using the theme "Together in Jesus' Name" for its Vacation Bible School which will be held June 15-19. Volunteers are needed to help with teaching and crafts. For more information, call Rene Poths at 812-234-1779, Bonnie Hicks at 812-877-2801 or Sister Barbara Kober at 812-232-8421.

St. Mary's Parish in Mitchell is also holding its Vacation Bible School June 15-19. The sessions will be held from 9:30 to 11:30 a.m. and will focus on the Old Testament. Music, prayer and crafts will be a part of the week. For more information, call Nancy Clair at 812-849-2721.

St. Lawrence in Lawrenceburg will hold its Vacation Bible School for children from four years of age through sixth grade. The sessions will be held June 22-26 from 9 to

11:30 a.m. Sisters from Philadelphia will help conduct the sessions. Students from grades seven and eight and teen-agers are welcome to help with the Bible School. Those wanting further information should call 612-537-3992.

St. Lawrence in Indianapolis is offering music, crafts, games and refreshments at its Vacation Bible School to be held June 22-26 for children from 4 years of age through sixth grade. The sessions, which will be held from 9 to 11:30 a.m., will center around the theme "Celebrate God's Love." Students will participate in activities, service projects, recreation and worship centered on five themes: "Belonging in God's Family," "Growing in Faith," "Forgiving One Another," "Thanking the Lord" and "Telling the News." Those interested in attending or volunteering should call Mary Lynn Cavanaugh at 317-543-4925.

St. Joan of Arc Parish is joining two neighborhood churches for its Vacation Bible School to be held July 13-17 from 9:30 a.m. to noon at Northwood Christian Church. Volunteers are needed. Call 317-283-5538 for more information.

Sacred Heart Parish in Indianapolis is holding its Vacation Bible School the week of August 3-7 from 9 a.m. to noon. For more information, call Sherie Berg at 317-637-9741.

Diaz, Tapia 'equipped' by degrees

by Margaret Nelson

May 10 was a special day for Delia Diaz and Maria Tapia of St. Mary Parish in Indianapolis.

That's because the two women received their master's degrees in religious studies from Mundelein College in Illinois. It is a course designed for those working in Hispanic ministries.

Diaz is the assistant director of the Hispanic apostolate of the Archdiocese of Indianapolis and on the board of directors of the Spanish-speaking commission for the Western area. Tapia, a dedicated volunteer since 1979, has worked in diocesan planning for the apostolate here.

"This is really Sister's main objective—to have Hispanics reach higher education in theology, so we will be able to have leadership in the church," said Diaz.

She was referring to Blessed Virgin Mary Sister Carol Francis, who started the Hispanic Institute as part of the pastoral program of Loyola.

Tapia said, "As a lay woman and volunteer in the church, this has helped me to be very equipped. As a person, I can't

measure the impact it will have on my life, spiritually and personally."

As a gift to the archdiocese, these women are writing their thesis as a historical document on the development of the Hispanic apostolate in the archdiocese. "This will be a historic contribution to our church," said Tapia. "We're excited about that."

Diaz and Tapia attended the Mundelein school last summer (mid-June through mid-August) and spent one weekend a month there the rest of the year. "We came home and did homework," said Diaz. "We did a lot of reading and writing. We decided to do it as fast as we could."

They are proud of some of their classmates, too. Olga Villa-Parra, former director of the Catholic Spanish-speaking commission for the midwest region, is now working with the Lilly Endowment. And one woman is the niece of the late Archbishop Oscar Romero of El Salvador.

Most of the Hispanics in the Indianapolis area attend St. Mary, since the pastor there, Father Mauro Rodas, celebrates a Spanish Mass every Sunday afternoon.

"It is important for us in our church ministry and our own personal development," Diaz said of the program. "Mund-

elein is a very special place. They gave us their spirituality and their thinking. Sister Carol Francis is a most dedicated person. The ministries of worship and evangelization have developed a lot through Mundelein."

"The course is already helping in my ministry," including ideas for liturgy, Diaz said. "Everything I learned, I'm already applying." It has affected her spirituality. "I can see that I have grown."

The religious education program at St. Mary's is geared to working with the family, she said. It features a family support group for parents.

Through the midwest region, Hispanics here have been meeting with Hispanic Catholics from Michigan, Ohio, Indiana, Illinois and Wisconsin. Hispanics from the Indiana dioceses gathered for a conference last August, she said.

On the last Sunday in June this year, there will be a Catholic Hispanic picnic/conference in Indianapolis with a focus on the family. The St. Mary Spanish Mass will be celebrated at 8:30 a.m. so everyone can go to the picnic.



'MASTERS'—Delia Diaz (from left), Blessed Virgin Mary Sister Carol Francis, and Maria Tapia pose in front of Mundelein College after receiving their master's degrees. (Photo by Leticia Leggett)

EWTN to come to Columbus

The Eternal Word Television Network (EWTN) has announced that Cardinal Communications of Columbus will carry the cable network from 6 a.m. to 6 p.m. on channel 25.

EWTN features family-oriented, spiritual-growth programming from a Catholic point of view. Its program lineup includes talk shows, documentaries, live church events and devotional programs, including the rosary.

Mother Angelica, a Franciscan nun, founded EWTN in 1981 and serves as the network's chairman of the board. She hosts a live talk show two evenings each week

during which viewers are encouraged to call a toll-free number to ask questions of her and her guests.

Correction

In the story on page 1 of the May 29 *Criterion*, an incorrect order was attributed to the priests who will celebrate at newly-ordained Father Anthony Hubler's first Mass on Sunday June 7. Fathers Rick Dileo and Paul Kelly are Sacred Heart priests.

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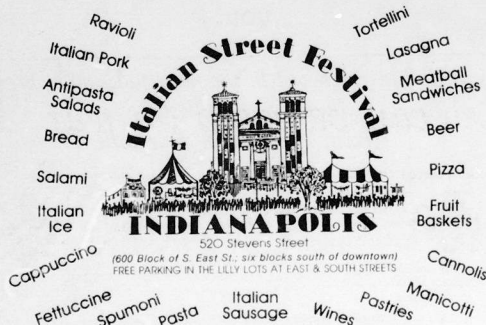
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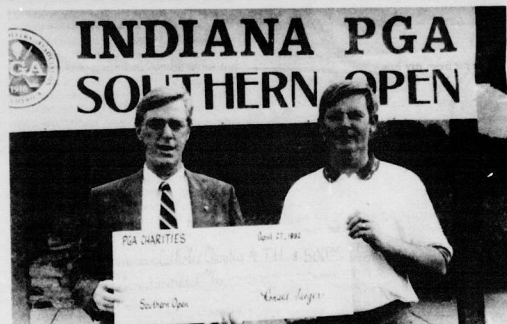
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GOLF FOR DOLLARS—Ray Brosnar, treasurer for the board of Catholic Charities of Terre Haute, accepts a \$500 check from Jim Pao, the golf pro at Hulman Links Golf Course, after a recent meet during which almost 200 professional and amateur golfers played to raise money for charity.



SILVER JUBILARIANS—Five Benedictine Sisters of Monastery Immaculate Conception in Ferdinand prepare to celebrate their 25th anniversary of religious profession, which they will observe at 10:30 EST Mass, followed by a reception from 2 to 4 p.m., on Sunday, June 14. From left, they are: Benedictine Sisters Jane Will; Betty Drewes, a native of Batesville whose brother, Father Robert Drewes, will be celebrant of the anniversary Mass; Linda Bittner, a third-grade teacher at St. Joseph School, Corydon, and formerly a teacher at St. Luke Parish, Indianapolis; Sharon Bittner; and Judy Dewig.

Faith Alive!

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Prejudice possesses evil and seductive power

by Br. Cyprian L. Rowe, FMS

"No!" He shook his head emphatically. "You'll never be equal to me!"

His vehemence was neither angry nor belligerent. It was as if, in a spirit of care, he wanted me to believe that race was paramount. And he was at the top of the mountain.

The year was 1970. The ship was the LaFrance, and I was sailing back to Africa by way of England.

There were four of us in the stateroom: two white Americans, one Yugoslavian and me, a black American.

The Yugoslavian was quite nice, but despite several years in Canada his English was not fluent. One of the other Americans was a tall young man who spent the whole trip "working" the female passengers. The defender of his own superiority was a Navy man who worked in a naval-base food pantry.

The sailor tried to engage me in conversation whenever he caught me in the stateroom. I bore with him with some bemused difficulty, always wanting to escape. My efforts to get away escalated with every conversation.

On this particular day I thought I could get some rest after lunch. He came into the room and started: "You say you're going back to Africa? Is it really that hot there? Aren't you sort of scared?"

At the time, Martin Luther King Jr. had not been dead long; the pain and the euphoria of "the movement" swirled around and through my head; the feelings surrounding what I had been learning at Howard University in Washington were never far from my lips.

I wanted to flay him verbally. Instead I answered calmly.

"Yes, I am going back to Africa, and I have been much hotter in New York City and, no, I am not scared." But I was angry.

"Scared of what?" I demanded.

He didn't answer right away. I pretended to go back to my book.

"Well, Africa . . ." His voice trailed off into a protective shrug. He had felt it would be dangerous to say more, but he couldn't let it go.

"You know, there's a lot of blacks who work with me on my base," he said.

"Oh?"

"And we all get along fine."

"Oh," I grunted again. My message was being ignored. He had something to say and was going to say it.

"See, I'm in charge of the supplies and they have to work for me. But I treat them fine. Some are good friends."

I looked up, pretended momentary interest and went back to my book.

"Are you into all of this stuff that's

going on?" His voice betrayed him. He was scared, but he was angrier than he was scared.

I knew his direction. "What stuff are you talking about?"

"You know, all of this African stuff."

"Yes, my major is African studies, and I am into it and I can hardly wait to get back," I responded.

"You know it's not going to do you any good," he said.

"What do you mean?"

"Well, you're not white."

I gave him my full attention now. In some way I despised him for being what I considered so pitiable a target.

"You mean to tell me . . ." (incredulity and contempt played out in notes properly controlled) "that despite the fact that I have achieved so much, I'm not as good as you? I'm a college teacher . . ." My academic pedigree was laid out along with other achievements, and he cast it aside with one word:

"Never."

It was only years later that I came to understand that his "never" was as much a form of self-protection as was my contempt.

I was prejudiced against him in a sense: At some level I felt that because I had so much schooling I was better than he who lacked even a high school diploma. I guess he knew that but had no other way of saying it.

Prejudice is such an easy way out. It gives power when no power is deserved. We take it in with our earliest nurturing. The culture teaches us from our beginnings that some things, including persons, are in and of themselves better than others.

Prejudice confers power that one would not otherwise have. It does so by way of a state or condition that in and of itself lifts one above those who do not have it.

White over black; male over female; Christian over non-Christian; rich over poor; head-workers over hand-workers—and so on.

As long as people possess this or that characteristic, there is little challenge to the excellence of their humanity.

Let's not stop with race. Let's apply this to all the prejudices that bedevil our world.

The message of unearned privilege is seductive. Only the Washer of Feet can help. Only the one who gave up all in order to start with nothing can teach us how not to be seduced.

(Dr. Cyprian Rowe, a Marist brother, is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine in Baltimore and is on the faculty of the Graduate School of Social Work, University of Maryland at Baltimore.)



SEDUCTIVE—Prejudice confers power that one would not otherwise have. It does so by way of a state or condition that in and of itself lifts one above those who do not have it. The message of unearned privilege is seductive. Only the Washer of Feet can help. (CNS illustration by Beth Loring)

DISCUSSION POINT

Prejudices can be based on fear

This Week's Question

Why do you think prejudices are so difficult to surmount?

"Because most prejudice is taught to us as young children. We grow up surrounded by that prejudice. So it takes many more learned experiences as adults to overcome that early experience." (Ruth Ellis, Steubenville, Ohio)

"Because people usually structure or interpret situations so that they will come out on top. It's basically due to insecurity." (Paul Lynch, Winchester, Massachusetts)

"One reason prejudices are so difficult to surmount is that a prejudiced person's normal . . . thinking is blocked by the intensity of his feelings. He cannot analyze his prejudices, he can only personify them. . . . Defeated intellectually, prejudice lingers emotionally." (Aubert Lemrise, Peru, Illinois)

"A lot of prejudices are based on fear of the other person. . . . Fear puts up the fences which make it harder to make the contact that overcomes prejudice." (Dick Kough, Syracuse, New York)

"To change a prejudice means a real change of something that is learned over a long time. It means reversing something you have held as a tenet of your life." (Tony Bezza, Rochester, New York)

"Prejudice is rooted in the past. A lot of times people don't consider the history behind their prejudices. . . . For example, in our Oneida (Native American) community, the people even in our own area don't know about the development and maturity of our community. Once people come and see us, it helps them go beyond the history and overcome their prejudices." (Art Skandmore, DePere, Wisconsin)

Send Us Your Voice

An upcoming edition asks: You are in a second marriage in the church. What advice would you give a couple preparing for such a marriage?

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



Prejudice can spread through community

by Fr. Eugene LaVerdiere

The Greek-speaking Jews had a problem.

The widows of Hebrew-speaking Jews were well-provided for in the daily distribution for the poor in Jerusalem's early Christian community. But those who spoke Greek were neglected.

I long have wondered if prejudice was involved in what could be the oldest case of discrimination in Christian history.

From the story in Acts 6:1-7, there is no way of telling, but the fact that we might think of that possibility today is significant.

Prejudice comes in many forms. It can be directed at anyone, and anyone can be infected with it.

It is possible to study prejudice as a social ill, and much light can come from that, but it will not necessarily cure the ill. It is just as important to reflect on prejudice as we have observed it or been its object.

Prejudice is rooted in fear that comes from meeting people who are different from us. Prejudice may be born of only one experience involving one member of a group. But its power to generalize is tremendous, and it soon spreads to all who belong to the same body of people.

I was in Jerusalem in the fall of 1988 doing some research at the French Biblical and Archeological School in East Jerusalem. One December evening I visited a number of American missionaries, doctors and nurses working among the poor Palestinian population of the Bethlehem area.

The person who was to drive me back to Jerusalem was not able to come to our gathering. We had Mass and a simple dinner. The time came for me to return to Jerusalem. There seemed no way to return. It was 9 p.m. Then one of the sisters volunteered to

help. The plan was that she would come to the highway with me and we would hitchhike, but when someone stopped to take us on she would step back and the party would have to take me on alone. But she would stay around and explain.

And that is exactly what happened.

A younger Israeli couple stopped to pick us up. They were very nervous. But when sister explained the situation to them, they relaxed, took me on, and we sped off.

When I explained that I was going to the French Biblical and Archeological School outside the Damascus Gate in East Jerusalem, however, they nearly panicked.

"That is a dangerous place," they said.

I always thought it was a safe place. There were people there who could tell me if there was to be trouble that day. If there was a place to avoid, they knew it.

But the Israeli couple did not know my friends. From their point of view, I was going to a dangerous place.

So the couple lost their nerve. "No," they told me, "they could not take me where I was going because it was dangerous there."

They left me off on the side of the highway between Bethlehem and Jerusalem, about a mile from the intersection. I would have to walk. They would take a new highway, skirting all Palestinian dwellings and neighborhoods, to West Jerusalem.

I felt sad. Really, these people—Israelis and Palestinians—could be friends, just as their parents, if they were born here, used to be. For most of them, one bad experience had soured everything. And they had gotten stuck there. And is that not the way it is with most of us?

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and serves as the senior editor of Emmanuel magazine.)



FEAR—Prejudice is rooted in the fear that comes from meeting people who are different from us. (CNS illustration by Beth Loring)

Prejudgment harms relationships

by David Gibson

I hate to be prejudged. As the editor of Faith Alive! and a weekly documentary publication, I felt prejudged by the friendly soul who once said to me:

"Oh, your job is so wonderful. All you have to do is sit here all day and read interesting speeches."

Little did he know what I did all day. But he imagined he knew just what editors do: They read, and that's it!

On a scale of 1 to 10, his prejudgment of me ranks extremely low in importance. But it is illustrative:

Two parties meet; they could get to know each other better; but a third party—the prejudgment—stands in the way.

Quietly, that prejudgment suggests there is no need to get to know each other better; no need to listen to one another; no need to comprehend the other's struggles; no need to discover what gifts the other has to offer. Under the banner of prejudice, the other person is a member of some category; you know all about him by "knowing" about his category.

The truth is, however, that playing by the rules of prejudice, you never will know that other person at all. (David Gibson edits Faith Alive!)

Indianapolis Campaign for Healthy Babies

ASK THE DOCTOR

by Dr. Pat Keener



Q Can it really hurt my baby if I smoke?

A Yes! Smoking can hurt your baby before, during, and after birth. Smoking is a habit that is bad for you and bad for those around you. While adults who don't want to be around cigarette smoke can protect themselves by moving away from a smoker, babies depend on their parents to keep them in a "No Smoking Zone."

Q What are the risks to my baby if I smoke while I am pregnant?

A The risks are very serious. Smoking during pregnancy increases the risks of:
—miscarriage or stillbirth
—a low birthweight baby (less than 5½ pounds)
—crib death (Sudden Infant Death Syndrome)
—learning and behavior problems later in childhood

Q Is smoking a common problem for Indianapolis women?

A Yes! I am sorry to report that a survey done by the Indianapolis Campaign for Healthy Babies last spring revealed that in some areas of this city almost 80% of pregnant women are smoking. Although too many pregnant women of both races smoke, smoking is more frequent among white mothers than black.

Q What part does smoking play in our city's infant mortality problem?

A The most common problem associated with smoking is the increased risk of having a baby

SMOKING is a major preventable cause of fetal death and injury. The more you smoke, the greater the risk to your baby.

born too small and too soon. Low birthweight babies account for almost 65% of infant deaths. At least 30% of all low birthweight babies result from smoking during pregnancy.

In Indianapolis we had almost 1,200 low birthweight babies born in 1991. If we could improve the birthweight for 30% of these babies, we would spare 360 families a great deal of heartache, expense and potential tragedy.

Q How much good will it do for my baby if I stop smoking?

A Every cigarette you don't smoke helps! The best thing you can do is stop smoking completely today. Do it for yourself and your baby. The earlier in your pregnancy that you kick the habit, the better. If you can't stop but you can cut down, do that. Fewer cigarettes mean less risk. If you are successful for a few days and then fall off the wagon, don't give up. It's hard to quit, but it's worth the effort.

Q Can I use nicotine gum or the nicotine patch to help me stop?

A Neither of these two methods of feeding your body's hunger for nicotine have been proven safe for pregnant women. Even though there are no chemical aids to ease you down the path to cleaner lungs, there are many low cost or free smoking cessation programs that you can take advantage of. Be sure to ask your doctor or nurse at your next prenatal visit.

Q Can secondhand smoke hurt my baby?

A Yes! Tobacco smoke contains poisons such as carbon monoxide and formaldehyde. The smoke that comes from the end of a cigarette where

the tobacco is burning, and that goes directly into the air has higher concentrations of carbon monoxide than the smoke inhaled by the smoker! Non-smokers breathe in this smoke and become involuntary smokers. You can protect yourself and the baby by staying away from rooms where people are smoking.

Q What is the risk to my baby if I start smoking after the baby is born?

A Babies around smokers have more colds, ear infections, and serious respiratory diseases than babies in a smoke-free environment. Also remember that children whose parents smoke are more likely to become smokers.

Q Where can I find out more about how to stop smoking?

A Your doctor is a good resource for information and for support. The Indianapolis Campaign for Healthy Babies has several pamphlets that may also be of help. For information on how you can stop smoking, you can write to Patricia Keener, M.D., Department of Pediatrics, Wishard Memorial Hospital, 1001 W. 10th St., Indianapolis, IN 46202.

— NOTE TO DADS —

If you or your baby's mother smoke, you can make a big difference in the health of the family by making a commitment to quit smoking. Make the decision. Stick to it. Get help if you need it. **DO IT TODAY!**

"Ask the Doctor" is supported by a community education grant to the Indianapolis Campaign for Healthy Babies, Inc. from the Lilly Endowment, Inc.

Pentecost

The Sunday Readings

Sunday, June 7, 1992

Acts of the Apostles 2:1-11 — 1 Corinthians 12:3-7, 12-13 — John 20:19-23

by Fr. Owen F. Campion

For this major Christian feast of Pentecost, the church presents a reading from the Acts of the Apostles as its first lesson from Scripture. It is a reading filled with drama and import. The Holy Spirit majestically appears in the midst of the apostles. He fills them with divine power. They suddenly can speak in any of a multitude of languages. With that ability, and with the firmness of faith the Spirit also bestowed, they willingly and eagerly go into the streets of Jerusalem to proclaim the salvation of Jesus.



The divine presence, and the power within that presence, appeared as tongues of flame. The apostles, all Jews with a knowledge of Moses and the prophets, would have seen divinity in a spectacular, sudden appearance of fire not ignited by any natural cause. God came to Moses on Sinai in the form of fire, the burning bush. So also the image of God in the wind.

They were gathered together, surely in observance of the Jewish feast of Shavuot.Awaiting God's word, in their own community bound to the Lord, they were true to their religion. In that, they were true to God.

Fortified with the Holy Spirit's power, they spoke every human language. The message of Jesus was not confined to any one place, era, or circumstance. It is universal.

St. Paul's Second Epistle to the Corinthians furnishes the second reading for this

feast. The great apostle makes the point that genuine commitment to the Lord is neither casually produced nor imposed. It is a gift from the Holy Spirit, God himself. Those possessing this gift are not individuals to the extent that each is separated from the others, and each moves across the sea of life according to a chart strictly of individual interests, needs, and goals. Rather, all together, the followers of Jesus compose a body. Similar to the human body in which each part has a special function, but all work for the good of the whole, so is the community, the church, the People of God, the Body of Christ.

Finally, St. John's Gospel provides this feast with its Gospel reading. It is a Resurrection narrative. The apostles are gathered together, and the Lord appears in their midst. His message is peace, and he confers upon them the power to forgive sins. Again, for the apostles as faithful Jews, that was a breathtaking announcement. Only God could forgive sins. Sin was the most destructive human act possible. It totally isolated a person from God. It disorders life and even creation. It voided God's earthly world of its perfection and destiny. To forgive sin in itself was the greatest act of mercy. Then the Lord's power himself to forgive sin identified him as divine. And, then, to pass that power on to mortals!

Important in this Gospel are the facts that the Apostles are presented in community and Jesus—risen from the dead—stood with them, guided them, and empowered them to act in God's name.

Reflection

As Christian history has unfolded, almost all the Jewish roots of Christianity have either been overlooked or dismissed. Christians no longer mark the passage of

Daily Readings

Monday, June 8
Seasonal weekday
1 Kings 17:1-6
Psalms 121:1-8
Matthew 5:1-12

Tuesday, June 9
Ephrem, deacon and doctor
Seasonal weekday
1 Kings 17:7-16
Psalms 4:2-5, 7-8
Matthew 5:13-16

Wednesday, June 10
Seasonal weekday
1 Kings 18:20-39
Psalms 16:1-2, 4-5, 8, 11
Matthew 5:17-19

Thursday, June 11
Barnabas, apostle
Seasonal weekday
Acts 11:21-26; 13:1-3
Psalms 98:1-6
Matthew 10:7-13 or
Matthew 5:20-26

Friday, June 12
Seasonal weekday
1 Kings 19:9, 11-16
Psalms 27:7-9, 13-14
Matthew 5:27-32

Saturday, June 13
Anthony of Padua, priest
and doctor
1 Kings 19:19-21
Psalms 16:1-2, 5, 7-10
Matthew 5:33-37

time by years beginning each with Rosh Hashanah. The mood of Yom Kippur survives in the Christian observance of Lent, but the event of Yom Kippur has been lost in Christian circles. Easter often corresponds with Passover, and certainly the emphasis upon Passover is heavy in the Gospels, but few Christians allude to that fact as yearly they commemorate Holy Week.

Pentecost, however, is in origin a Jewish feast, that of Shavuot, the Feast of Weeks, of the Unleavened Bread, of the first harvest. In this is a message for us Christians as today we celebrate Pentecost.

The message is in the ancient feast's obvious stress upon community, and upon human cooperation in the work of God, and human reliance upon God for any success in any work.

The community we Christians celebrate today is the church. Too long the victim of unhealthy dissection, introspection, and reduction to mere human categories, the church magnificently comes before the eyes

of faith at Pentecost as it truly is in the world, the living Body of Christ. The Gospel too long has been used narrowly, although not erroneously, to assert the power of priests to forgive sins. A better reading in this feast's understanding would be to see such divine power as the possession of the church, activated by the church through the Sacrament of Holy Orders and church jurisdiction.

The apostles did not lose their communion with the Ascension of the Lord into heaven, nor did they forsake their communication with him. Their knowledge of Jesus, and through Jesus of God, perseveres today in the episcopacy still gathered as one with Peter.

On Pentecost, we Christians rejoice in our communication with God, through the Lord, through the apostles. Word and Sacrament nourish our hearts and souls. We are not alone. We are each an essential member of one body, the Body of Christ. Our calling is to testify to God.

THE POPE TEACHES

The church is a witness to hope

Pope John Paul II
Remarks at audience May 27

Continuing our catechesis on the church's prophetic office, we now consider the church as a witness to hope.

The hope which the Gospel offers to all mankind has its source in Jesus Christ, the incarnate word, who represents the focal point of the longings of history and of civilization, the joy of all hearts and the fulfillment of all desires' (*Gaudium et Spes*, 45).

By rising from the dead, Christ gave mankind the hope of new and eternal life and of ultimate happiness in God.

Faithful to his promise, the Lord has returned to the Father in order to prepare a place for his disciples, so that where he is they also may be (cf. John 14:3).

The new life bestowed by Christ is already lived on earth, especially in the church's celebration of the Eucharist (cf. John 6:54), but it will reach its fullness in our bodily resurrection at the end of time.

Through Christ, the church grows constantly in the new life of grace and is sustained in the hope that she will one day share eternal life with the Lord and all his saints.

Although looking beyond this earthly life, the church's hope pervades every aspect of her life in the world. This hope is itself a gift of the Holy Spirit. As St. Paul insists, "hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit" (Romans 5:5).

In spite of difficulties and human failures, hope remains the source of the optimism which should distinguish the followers of Christ. Impelled by her firm belief in Christ's victory, the church puts her hope into action as she strives to bring the redemptive power of the Gospel to all mankind. In every age, she asks "the God of hope" (Romans 15:13) to fill her members with a Christian optimism marked by trust, courage and far-sighted perseverance.

MY JOURNEY TO GOD

God Has Touched Me

Growing up is not easy. My faith in God helped me believe in myself. I always knew that what I couldn't handle alone, God and I could handle together. He was always there—holding my hand when I lost my grandfather, touching my heart when I searched for love, putting his arms around me when I needed to feel special, putting a light in my soul when I needed to feel safe. He was always there to help me with a decision. And I always knew that he wanted what was best for me.

As I worked hard for five years at Indiana University studying to become a teacher, I felt God's presence guiding me through all the challenges that faced me. He was calling me to be a teacher, and I was answering his call.

This is my second year teaching second

grade at St. Mary School in Rushville. God has guided me through my days, helping me teach these wonderful children. I couldn't imagine teaching a day without teaching the children about faith, about prayer, and about their very special friend, God.

God has touched me in so many ways through the students of St. Mary School. I thank him every day for sending me here to teach his word.

My prayer is that people will find faith in God to believe in themselves, in their families, in their friends and, most importantly, in God.

—by Lisa Marie Taylor

(Lisa Taylor is a member of Immaculate Conception Parish in Rushville.)

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Entertainment

VIEWING WITH ARNOLD

'The Playboys' studies women's independence

by James W. Arnold

The issue of women's independence, which many men have accepted but fewer fully understand, is at the emotional center of "The Playboys," the latest in a run of major Irish-set movies to reach North American theaters.

This is a story, essentially, about a young woman in a small provincial town who battles her priest, conventional morals, community pressure and several men who love her ardently, to make her own decisions and arrange a future for herself and her infant son.

Otherwise, the film is a kind of memoir by screenwriter Shane Connaughton, the writer-adaptor of "My Left Foot." It's about his hometown—Redhills, a tiny village near the northern border in County Cavan—in the late 1950s, when it was as yet untouched by the century's social and moral tides. Since it's shot on location, in this timeless country town with a sprinkling of old stone buildings and a grassy central square with a town pump, as well as scores of citizens for extras, there is plenty of local color.

"Playboys" also has a classic plot, a love story triangle involving character types who are familiar but manage to come through strongly as fresh and unpredictable. At the center is Tara (Robin Wright of "Princess Bride"), the independent woman, stubborn and beautiful and a focus of gossip and attention. ("If she ever leaves, this place will be deadlier than a



doornail.") She's also liberated well before her time and in this most unlikely place.

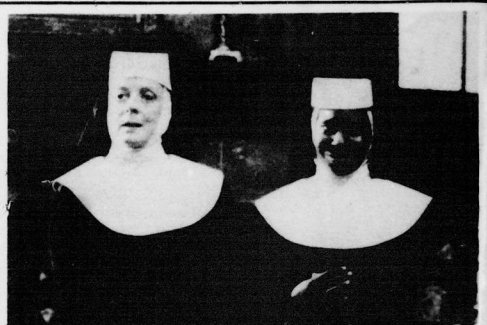
Tara runs a shop with her sister that she supplies with occasional smuggling runs to the border. She's also a resolute single mother, determined neither to marry or to send the child "to the nuns in Dublin" for a proper upbringing. Nor will she tell the name of the father. All this exactly opposes the urgings of the village pastor, who fears change and the invading spirit of "these times."

The men involved with her are also perennial types. Tom (Aidan Quinn) is the outsider, the handsome charmer who breezes into town with a gritty troupe of traveling actors (the "Playboys" of the title). He falls for Tara instantly, and personifies romance and escape. Trouble is, like Tara, we don't know if he's sincere or a womanizer making the best of a week's local stay.

Then there is the protective constable, Sgt. Brendan Hegarty (Albert Finney), a dour recovering alcoholic who despises and distrusts Tom. An older man, he's tragically smitten with the beauty who does not love him. (Another disappointed suitor has already killed himself.) Longtime brilliant star Finney, just turned 56, burrows into this part so deeply that Hegarty, inspiring both fear and sympathy, all but takes over the film.

But there isn't much more. The feisty, aging priest (Alan Devlin) is also intriguing, a defender of the town's rigid sexual morality and traditional ways. (It's Tara's duty to marry, to redeem the father, to save her poor child's soul. Tara's fiery response: "We can only redeem ourselves.")

Father Malone is unable to see that repression has caused his flock's typical narrow obsession with sexual transgres-



SISTER ACT—Actress Maggie Smith (left) stars as a tough Mother Superior and Whoopi Goldberg is her new charge, a second-rate nightclub singer masquerading as a cloistered Carmelite nun to outwit the mob, in "Sister Act." The U.S. Catholic Conference says though the movie is not "heaven-sent... its appeal is Catholic with a big and little 'c'." Its classification is A-III for adults. (CNS photo from Touchstone Pictures)

sion. He's also a living example of the inequity of old-fashioned moral counseling to deal with real pain and passion. (One of writer Connaughton's many good lines: "If the passion of people could be bottled, we could all sail to the moon.")

Yet Malone's surely human, amusing as he objects to too much display of feminine leg during a musical part of the show, but moved by "Othello." He also obviously is smitten with Tara, and understands her need for self-determination no better than the other guys.

Another fascinating character, the leader of the "Playboys," varied male and female troupe, is Freddie (Milo O'Shea). A flamboyant Shakespearean type, he claims he stayed in Ireland as a sacrifice "to preserve the genius of Irish theater." He's also inclined to keep a few bucks extra from the box-office for himself.

Among some of the sly humor here (staged at a fast but comfortable pace by first-time director Gillies MacKinnon, a Scot): an impromptu "Playboys" version of "Gone With the Wind" and a scene where Freddie's emoting is so powerful a blind woman in the audience regains her sight and the crowd takes him for a miracle worker.

All the acting is true and affecting, and a humane ending is salvaged from what

seems inevitable disaster. Tara remains in firm control of her destiny, but begins to move out to the world beyond Redhills. Connaughton clearly wants to say that the traveling troupes of actors brought needed magic and freedom of the spirit to his childhood town, and perhaps to him personally, yet there is nostalgia and affection as well here for the inhibited, innocent past.

(An Irish woman's spirit thrives in adversity; humane drama with comic moments; sexual situation; satisfactory for mature viewers.)

No USCC classification.

Recent USCC Film Classifications

Highway 61	A-III
Housesitter	A-III
Patriot Games	A-IV
A Woman's Tale	A-III
Legend: A-I—general pattern; 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.	

'Sr. Thea: Her Own Story' profiles remarkable nun

The life of Sister Thea Bowman, a member of the Congregation of the Sisters of the Third Order of St. Francis of Perpetual Adoration, will be the focus of a one-hour documentary to air on Sunday, June 14, at 2 p.m. on WTHR Channel 13. WTWO-TV Channel 2 in Terre Haute will carry it on a tape delay from 6 a.m. until 7 a.m. on June 21. (Check local listings to verify the date and time for the NBC network program.)

"Sr. Thea: Her Own Story" relates how the only child of



REMARKABLE—Sister Thea Bowman's remarkable life and teaching ministry is profiled in "Sr. Thea: Her Own Story," a one-hour documentary airing June 14. Check local listings to verify program date and time. (CNS photo by Michael Hoyt)

a physician and a teacher from Mississippi grew up to become an inspirational, renowned spokeswoman for African-American Catholics and the power of the individual.

"You have a gift," Sister Thea urges her audience in the documentary filmed before her death from cancer. "You have a talent. Find your gift. Find your talent. And use it. You can make life better in this world, just by letting your light shine and by doing your part."

Her words reach teen-agers searching for self-esteem, middle-aged adults wondering about the purpose of life, and retirees considering what to do with extra time.

A teacher, lecturer, and singer of traditional gospel songs and spirituals, Sister Thea brought the joy of life to schools, seminars, and congregations across the country.

Her message was clear: Become fully who you are as a child of God.

And it was a message well-received, regardless of the ethnic, racial or cultural background of the audience.

The hour-long documentary reviews the life of this captivating, much-loved nun whose death from cancer in 1990 left many in sorrow.

Through her own stories and words, Sister Thea reminisces about her childhood in Canton, Miss., the role models who influenced her, and her exhilarating philosophy of living fully even in the face of adversity.

She was treated for breast cancer in 1984, but by then the disease had spread to her bones.

The tall, commanding nun continued to teach and give workshops with vibrancy and energy, drawing capacity crowds. She was also a liturgist, writer on spirituality, and an artist.

During the last two years of her life, she was confined to a wheelchair. It was during this time that she "electrified" the bishops of the United States," according to Cardinal Bernard Law, Archbishop of Boston, at their 1989 meeting at Seton Hall University.

The final minutes of the program show her rousing the bishops to clasp arms and sing "We Shall Overcome." Cardinal Law described her as "the authentic face of reconciling love."

Through interviews with Sister Thea as well as the wide range of people who knew her, "Sr. Thea: Her Own Story" celebrates the richness of cultural heritage as well as the gift of individuality. She describes her own

ministry as "a bridge over troubled waters," a link between cultures and communities.

"From those who knew her," Ramon Rodriguez, director of the Catholic Communication Campaign, explained, "viewers learn how Sister Thea touched and inspired thousands of people with her stirring message that celebrated her African-American heritage, respected diversity, and cherished the individual as a child of God."

Produced by Oblate Media and Communication Corporation of St. Louis, "Sr. Thea: Her Own Story" was funded by the Catholic Communication Campaign.

The Catholic Communication Campaign, an office of the United States Catholic Conference, was founded by the U.S. bishops in 1978 to spread the Gospel through the media and to support values-oriented projects in television, radio and print. Projects are funded by an annual collection taken up in Catholic parishes across the country.

"Sr. Thea: Her Own Story" is part of an interfaith series, "Horizons of the Spirit," sponsored by the Interfaith Broadcasting Commission, Inc. Members of the IBC are the Jewish Theological Seminary of America, the National Council of Churches, the Southern Baptist Convention, and the United States Catholic Conference. The IBC has produced documentaries for NBC-TV since 1988.

TV Programs of Note

Sunday, June 7, 10-11 p.m. (PBS) "Despot." The second program in a rebroadcast of the three-part "Stalin" series examines how the Soviet dictator forced rapid industrialization and collectivization by eliminating opposition through mass executions, labor camps and induced famines.

Thursday, June 11, 8-8:30 p.m. (PBS) "Pension Tension." The business series "Adam Smith" looks at "Pension Tension," a topic of concern for older Americans. Pension funds in the United States amount to well over \$6 trillion, a mighty economic force in the investment world. The heart of the program looks at what happens when pension plans go bust through fraud or mismanagement. Some 85,000 pension plans are currently covered by the Pension Benefit Guarantee Corporation, but that corporation is now facing a \$2.5 billion deficit after picking up payments on some 650 failed pension plans.

(Check local listings to verify program dates and times.)

QUESTION CORNER

CCD stands for public policy agency

by Fr. John Dietzen

Q Can you tell me what the initials CCD stand for? In all three parishes where I have lived, religion classes were referred to as CCD classes.

A However, no one I asked could tell me what these initials mean. (Texas)

The initials stand for the Confraternity of Christian Doctrine, a public policy agency of the U.S. Catholic Conference.

For a long time the confraternity, in addition to other responsibilities, published religious education programs for Catholic parishes, including printed materials for each grade, teacher instruction books and so on.

Today the religious education arm of this confraternity has been assumed by the USCC department of education.

Most parish and diocesan offices are officially now called offices of Catholic education or a similar title.

In spite of this, many Catholics, familiar with the old titles, still refer to any religious education classes for students not in Catholic schools as "CCD programs."

The confraternity still exists and is an important agency



of our country in preparing English Bibles and some liturgical books.

If you look at the front of the New American Bible, for example, you will see the Confraternity of Christian Doctrine as the sponsoring agency.

Q Recently our grandson was married in the Lutheran Church by the bride's father, who is a Lutheran minister. Our grandson said the minister did not want a Catholic priest present. A priest told our grandson the marriage was recognized by the Catholic Church.

A On advice from four different priests, we were advised not to attend the wedding. Needless to say, all involved were terribly hurt.

My question is what are the regulations pertaining to this? Must the couple have Catholic instructions and the banns of marriage published?

A What about baptism of any children from this marriage? (Ohio)

If a Catholic receives a dispensation from the bishop to be married before someone other than a Catholic priest or deacon (called a dispensation from the form), a marriage before a minister, judge or other legally competent official would be recognized in the Catholic Church.

The priest who told your grandson the marriage was

valid according to Catholic Church law may have known such a dispensation was granted and perhaps even helped the couple prepare for the marriage.

Whether or not such a dispensation was granted by the bishop, why the other priests advised you not to attend the wedding I could not guess.

They may have had good reasons, but you would need to ask them.

Banns of marriage, as most older Catholics remember them, were required by the former canon law. Announcement of the wedding was meant to prompt reporting of any circumstance that could be an obstacle to the marriage.

Today many if not most engaged people live in many communities before they are ready for marriage. Thus banns are not required in the United States or most other countries.

Many parishes announce forthcoming marriages in the bulletin, but this is not necessary.

Whatever the circumstances of the marriage, baptism of any children would depend on several factors. They would need to be discussed with a priest at that time.

(A free brochure answering questions Catholics ask about baptism requirements and sponsors is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

FAMILY TALK

Toddler shouldn't be judged when corrected

by Dr. James and Mary Kenny

Dear Mary: We have a problem with my 2-year-old son. He has a habit of trying to hurt other children when he is in a group situation. The children are usually not related to him, and he seems to try to push or hurt them on impulse. One minute he'll be nice, and the next minute he turns around and will hit or push or throw something. This makes me extremely nervous. (New Jersey)

Answer: What an accurate description of a 2-year-old. You have captured well the immediacy of toddler behavior as well as the reaction of the parent: nervousness.

You have described your son's behavior. Let us describe this puzzling behavior from the perspective of a 2-year-old's social development:

►Two-year-olds do not play together. They play alone alongside one another.

►He is unable to put himself in the place of another, so he cannot understand that his behavior can hurt another. He defends his space or his possessions by hitting, pushing or throwing things.

►The child is not malicious in this behavior and should not be blamed.

►The behavior must be stopped.

Keep this in mind as you try to change your toddler's behavior: Your main role is not that of judge or sheriff. Instead, you are to be your toddler's ally and best friend during his first attempts to deal with and understand a complicated and demanding world.

Given these facts, a parent needs to be most watchful. Position yourself close to the play area. Sitting on the floor is ideal. If you are visiting with other adults, keep one eye on the children at all times.

Learn to anticipate situations that lead to conflict, such as two children wanting the same toy, a child picking up a wooden hammer or stick, and looks of anger or wariness.

When problems occur, move quickly without apology. You might pick up your child up and hold him on your lap, murmuring, "Oh-h-h, no, that hurts Susie."

Your child will not understand the full concept. However, he will begin to associate your tone and removal from the play area with the behavior. Most important, without judging or scolding your child, you have stopped the behavior.

If your child is upset by the interruption and the behavior deteriorates into kicking, hitting or a tantrum, simply remove yourself and the child from the scene. Seek a quiet place where you can calm him down. If all else fails, excuse yourself and leave.

Try to approach this situation without apology or judgment. Leaving the scene because of a toddler's anti-social behavior carries no more stigma than leaving because you have another appointment.

The more you can absorb this attitude, the more easily you can handle the situation. The more skillful you get at intercepting your child's hitting behavior and the more confident you become at stopping him in a soothing way, the less problem you will have with him during future group-play times.

When it comes to social behavior, 2-year-olds are utter beginners. Totally without experience, they have everything to learn. It is your challenge and privilege to teach your son and to be his best friend and ally in the process.

(Address questions on family living and child care to be answered in print to the Kennys, 219 West Harrison St., Bensenville, Ind. 47015.)

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MONDAY & WEDNESDAY 8:00 - 9:45 PM	TUESDAY & THURSDAY 8:00 - 9:45 PM
ENGLISH DEPT. English 1, 3, 5, 7 MATHEMATICS DEPT. Algebra 1, 2, 3, 4 SOCIAL STUDIES DEPT. Economics U.S. History 1, 2 SCIENCE DEPT. Physical Science 1, 2 BUSINESS ED. DEPT. Typing 1 PHYSICAL ED. DEPT. Driver Education 6-8 p.m. (non-credit) INDUSTRIAL ARTS DEPT. Industrial Co-Op Training (I.C.T. on the job) Wood Shop 1, 2, 3, 4 HOME ECO/OMICS DEPT. Clothing 1-Adv.	ENGLISH DEPT. English 2, 4, 6, 8 MATHEMATICS DEPT. Intro to Computer Math 1-Adv. General Math 1, 2 SOCIAL STUDIES DEPT. Government Sociology SCIENCE DEPT. Biology 1, 2 BUSINESS ED. DEPT. Typing 2, 3, 4 C.O.E. Related \$20.00 (C.O.E. on the job) PHYSICAL ED. DEPT. Aerobics / P.E. (1/2 credit) INDUSTRIAL ARTS DEPT. Drafting 1, 2, 3, 4 ART DEPT. Art 1, 2, 3, 4 Ceramics 1-Adv. HOME ECONOMICS DEPT. Family Relations (ABE — GEO — ESL) 6-9 p.m.

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STARTS MONDAY, JUNE 8, 7 Weeks 6-9 p.m. \$70.00
WORD PERFECT (Word Processing) (free to qualify applicants) This 21-hour course will teach you the basic skills of word processing using WordPerfect—the program used in many of today's businesses. Typing skills needed. Class size limited. Certificate upon completion.

STARTS THURSDAY, JUNE 8, 7 Weeks 6-9 p.m. \$70.00
COMPUTER LITERACY Each student will be using the IBM Microcomputer. This class will introduce you to the following: Keyboarding, DOS, Graphics, Word Processing, Database, Spreadsheets, and mail merge. You will learn to type business letters and reports on the computer. Advance features included: Mail Merge, Spell Check, Cut and Paste, Headers and Footers. No prior computer experience needed. Certificate upon completion.

STARTS WEDNESDAY, JUNE 10, 7 Weeks 6-9 p.m. \$70.00
DOS (Disk Operating System) Learn to use the disk operating system for the IBM Microcomputer and compatibles. Introduces concepts, terms and operation skills. You will learn to: delete, format, erase, copy, rename, etc. and advance to setting up batch files, sub-directories, and organizing hard disk drives. No prior computer experience needed. Certificate upon completion.

STARTS THURSDAY, JUNE 11, 7 Weeks 6-9 p.m. \$70.00
WORD PROCESSING WITH CHARTS Use IBM Personal Computers to learn Word Processing skills and applications. Word Processing is using the computer as a typewriter but having the ability to save, retrieve, edit, format, and print. We will learn to type business letters and reports on the computer. Advance features included: Mail Merge, Spell Check, Cut and Paste, Headers and Footers. No prior computer experience needed. Certificate upon completion.

STARTS THURSDAY, JUNE 11, 7 Weeks 6-9 p.m. \$70.00
LOTUS 123 (free to qualify applicants) This 21-hour course will teach the basic skills of spreadsheet using Lotus 123—the program used in many of today's businesses. Class size limited. Certificate upon completion.

All of the above computer classes will be taught by Janet Mithrath. She will teach only one of the Thursday night classes.

ENGLISH AS A SECOND LANGUAGE 8 Weeks 6-9 p.m. \$10.00
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The Active List

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

June 5

Catholic Alumni Club (CAC) will play Miniature Golf at 7:30 p.m. at Rustic Gardens, 1500 S. Arlington. Call Mary 317-255-3841 late evenings.

☆☆

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

☆☆

The Carmel Ministerial Association will hold a Taizé Worship Experience at 7:30 p.m. at St. Elizabeth Seton Church (Lafayette Diocese), 10655 Haversick Rd., Carmel, Refreshments afterward. For details call Mary Martha Johnston 317-846-3850.

June 5-6

An Irish Street Fair will be held from 5 p.m.-12 midnight Fri. and from 3 p.m.-12 midnight Sat. at St. Patrick Parish, 950

Prospect St. Home Style dinners, prize drawings.

June 5-7

Little Flower Parish, 1401 N. Bosart will hold a Summer Festival from 5 p.m.-12 midnight Sat. and from 12 noon-11 p.m. Sun. Basketball tournament June 4-7.

☆☆

A Summer Festival will be held at Our Lady of the Greenwood Parish, Greenwood from 5 p.m.-12 midnight Fri., 3 p.m.-12 midnight Sat. and from 11:30 a.m.-10 p.m. Sun. Family dinners, rides, flea market.

☆☆

An Enneagram retreat on "Intimacy" will be held at Beech Grove Benedictine Center. Enneagram Basics required. Call 317-788-7581.

June 6

The Divorce and Beyond recovery program continues at 10

a.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

St. Paul Parish, Sellersburg will sponsor a Picnic from 4 p.m.-12 midnight. All - you - can - eat Chicken Dinners, kiddie booths, craft booths.

☆☆

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

☆☆

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

☆☆

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

☆☆

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

☆☆

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

☆☆

A "Prayer for the Earth" service in conjunction with the Earth Summit in Brazil will be held at 1 p.m. EST at the Sisters of St. Francis' Farm at the Oldenburg, motherhouse.

☆☆
St. Simon Parish, 8400 Roy Rd. concludes its 10th Annual Garage Sale from 8 a.m.-5 p.m. Proceeds benefit student financial assistance.

June 6-7

Holy Angels Parish, 740 W. 28th St. will hold its annual Summer Food Fest from 12 noon-10 p.m. daily. African-American cuisine, Las Vegas, bingo, kiddie games.

☆☆

St. Louis School, Batesville continues its Runnagge Sale from 9 a.m.-4 p.m. Sat. and from 8:30 a.m.-12 noon Sun.

June 7

St. Agnes Academy Annual Association will hold its Annual All-School Reunion at 10:30 a.m. Mass in SS. Peter and Paul Cathedral followed by Brunch at the Marrot.

☆☆

A Pentecost Celebration on the "Spirit of Renewal" will be held at 10 a.m. preceding Mass in St. Paul Church, Sellersburg.

☆☆

A support group for central city families which have a member with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. St. Call Doris Peck 317-545-9907.

☆☆

Catholic Alumni Club (CAC) will attend Nashville Log Cabin Tour. Meet at Southern Plaza Pizza Hut at 10:30 a.m. \$6 cost. Call Dan 317-842-0855 for details.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8:00 Rahle Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

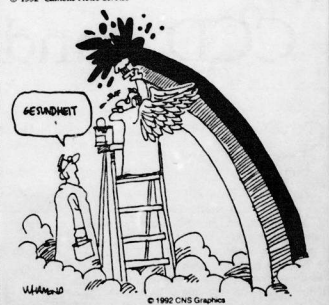
Marian Devotions are held each Sat. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St.

☆☆

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

☆☆

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

☆☆

St. Mark Parish Youth Groups will sponsor a Strawberry Festival from 10:30 a.m.-3:30 p.m. at 535 Edgewood Ave., corner U.S. 31. Admission: \$2 pre-sale, \$2.50 at the door; creams extra.

June 8

Catholic Widowed Organization (CWO) will hold an Executive Committee Meeting in Room 212 of the Catholic Center, 1400 N. Meridian St.

☆☆

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

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. at the Catholic Center, 1400 N. Meridian St. for a program on "Story Telling, Inc."

June 9

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St.

Mary Church, 317 N. New Jersey St. Call 317-786-7517.

☆☆

The Ave Maria Guild Picnic will begin at 12 noon at St. Hermitage, Beech Grove. Guests welcome. Bring covered dish.

June 10

St. Augustine Guild will celebrate its 25th anniversary and the coinciding dedication of St. Augustine Home for the Aged at 2345 W. 86th St. at Luncheon at Highland Country Club, 1050 W. 52nd St. Call 317-872-6420.

June 11

St. Vincent Hospital Guild will hold its annual meeting and election of officers at 10 a.m.

June 11-13

St. Anthony Parish, 379 N. Warman Ave. will hold a Summer Festival featuring food service 5 p.m. daily. Hog Roast Sat.

June 12

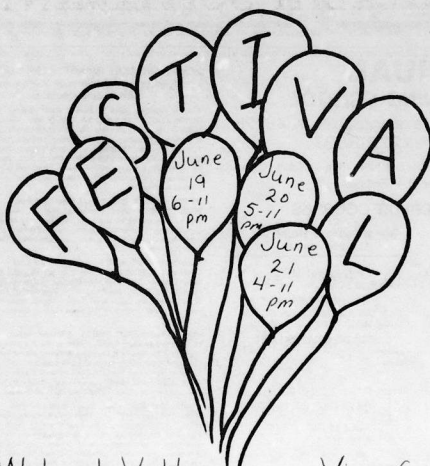
Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

(continued on page 15)

★ CORRECTION ★
Little Flower Festival — June 5, 6, 7th
Hourly Drawings For
60 Hoosier Lottery Tickets

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Pope canonizes promoter of devotion to the Sacred Heart

by Cindy Wooden
Catholic News Service

VATICAN CITY—Pope John Paul II canonized a 17th-century French Jesuit who was instrumental in promoting devotion to the Sacred Heart of Jesus.

"In history there are particular moments, places and chosen people who discover and reveal again that perennial and eternal truth about the love" of Christ, the pope said May 31.

The new saint, Jesuit Father Claude La Colombe, "is without a doubt one of these people," Pope John Paul said at the canonization ceremony in St. Peter's Basilica.

Father La Colombe was the spiritual guide and confessor of St. Margaret Mary Alacoque, a French nun canonized in 1920.

The nun believed she was receiving messages from the Lord calling her to make known to the world "the

unfathomable riches of his love," said a biography of the saint released by the Vatican.

When Father La Colombe was named rector of the Jesuit college at Paray-le-Monial, France, in 1675, he became a friend and supporter of the nun, who lived in a nearby monastery.

"When, after prayer and discernment, Claude became convinced that Christ wanted devotion to his heart to be spread, he pledged himself without reserve to this cause," the biography said.

Only a year and a half after arriving in Paray, he was sent to London as preacher to the Duchess of York, "a very difficult and delicate assignment because of the conditions prevailing in England at that time"—tension between the official Church of England and the Catholic Church.

In late 1678, Father La Colombe was arrested after being accused of involvement in a fictitious Jesuit plot to murder King Charles II, head of the Church of England, so that he would be succeeded by his brother James, who had converted to Catholicism.

THE NAMING OF SAINTS IN THE MODERN DAY



Pope John Paul II has beatified and canonized more individuals than any other pope of the 20th century.

POPE		BEATIFICATIONS	CANONIZATIONS
JOHN PAUL II	1978-present	503	263
John Paul I	1978 (34 days)	0	0
Paul VI	1963-1978	31	81
John XXIII	1958-1963	4	10
Pius XII	1939-1958	149	33
Pius XI	1922-1939	380	34
Benedict XV	1914-1922	17	3
Pius X	1903-1914	65	4

Figures as of June 1, 1992.

Source: Congregation for Sacramental Causes

© 1992 CNS Graphics

After three weeks in prison, Father La Colombe was expelled from England.

He died in Paray in 1682 at the age of 41.

the active list

(continued from page 14)

☆☆☆

The Cursillo community will hold an Ultreya at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St.

June 12-13

An Italian Street Festival will be held at Holy Rosary Parish, 520 Stevens St. from 5-11 p.m. daily. Religious procession Sat. preceding 8 p.m. Mass. Italian food fair.

June 13

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

☆☆☆

The Divorce and Beyond recovery program continues at 10 a.m. at the Catholic Center, 1400 N. Meridian St.

☆☆☆

A retreat for women 18 and older on "Gentle Women • Gentle Hearts" will be held for St. Bridget and St. Bernadette women and their guests from 8:15 a.m.-3 p.m. at St. Luke Church, 7575 Holiday Dr.

☆☆☆

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2851 E. 38th St.

☆☆☆

Catholic Alumni Club (CAC) will play volleyball at 7:30 p.m. at St. Lawrence Parish, 46th and Shadeland.

June 13-14

A Mount St. Francis Alumni Reunion Weekend will be held at the Mount St. Francis Retreat Center. Call Franciscan Father Tom Smith 812-923-8817 for details.

June 14

Catholic Alumni Club (CAC) will attend 11 a.m. Mass at St. John Church, 126 W. Georgia St. followed by Brunch at Rick's Cafe American, Union Station. Call Mary 317-255-3941 late evenings.

☆☆☆

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

☆☆☆

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

Pope says rich nations must make sacrifices

by John Thavis
Catholic News Service

VATICAN CITY—Richer nations will have to make some sacrifices in order for the "scourge of poverty" to be reduced, Pope John Paul II told a group of labor experts.

The pope, addressing officials of the International Labor Organization May 30, said institutions must go beyond budgetary and financial considerations when making their decisions on development policy.

Entire populations today live in "catastrophic situations" of poverty, and solutions require imaginative and courageous decisions, the pope said.

"These cannot help but involve some sacrifice for the richer nations," he said.

He said the battle against poverty requires collaboration

by major development institutions like the World Bank and the International Monetary Fund, as well as greater openness in political and economic decisions.

The church holds that economic policies must have a basic human dimension, he said.

"The inalienable dignity of the human person and the protection of workers, which are primary values in any management of a community, cannot be ridiculed with impunity," the pope said.

The pope noted the trend today toward economic, social and political restructuring through the liberalization of markets and rise of democratic institutions. This change-over must keep in mind human being at its center, he said.

ILO officials presented the pope with two of its recent publications on the church's social teachings. The pope said he appreciated the organization's efforts to humanize the workplace and promote social justice.

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Youth News/Views

Youth express desire for trust, reconciliation

by Catholic News Service

DAYTON, Ohio—Cincinnati Archbishop Daniel E. Pilarczyk, the head of the U.S. bishops' conference, praised 2,000 young people from 46 states and 20 countries for finding "something to trust, something worthy of spending your life on, ... something that will not fail. And that something is the love of the Lord Jesus for his human creatures."

Archbishop Pilarczyk's keynote address at the University of Dayton on May 21 opened the international Taizé "Pilgrimage of Trust on Earth."

Many of the participants in the five-day meeting had made pilgrimages to the Taizé ecumenical community in France. Others knew little of Taizé, but came because they knew something different was happening.

The community of 90 monks from a tiny village in France brought its style of prayer and message of trust and reconciliation to the first full-scale meeting in North America. Up to 80,000 young people have attended similar meetings in Prague, Czechoslovakia, and Budapest, Hungary, in the last three years.

The community began the pilgrimage meetings in 1982 to encourage young people to become "bearers of trust, reconciliation, peace and justice" in their local communities.

In a gymnasium on the University of Dayton campus, the bright orange banners of Taizé set the backdrop for a simple altar lined with candles and icons.

Sixteen white-robed monks sat on the floor and gentle strains from a pair of harps led the young people in the first common prayer of the meeting.

Archbishop Pilarczyk, president of the National Conference of Catholic Bishops, said he was impressed by the gathering's theme of trust.

"There is plenty of reason for diffidence in our world, plenty of reason for withholding trust, plenty of reason for building walls around ourselves within which to take a posture of solitary defiance," he said. "In the last few years, political systems which promised paradise on earth have crumbled, leaving confusion or misery. Other systems which are still working seem to have lost every vestige of hope and idealism and offer instead superficial comfort or mere survival."

The Taizé brothers, who worked for the last two years preparing the Dayton meeting, use their gentle, simple style of prayer and warm hospitality to encourage young people to fill the voids in their life with faith.

"The credibility of faith," said Brother Roger Schutz, the founder of Taizé, "is to a great extent linked to the simplicity of the means we use."

In Dayton, the ethnically and racially diverse group of young people spent their days in simplicity: prayer, meditation, Bible study and small group encounters. They lived with local families and prayed with local congregations on May 24.

Anne Ruedisili, a 20-year-old student at American University in Washington, has visited the Taizé community and brought



PRAYERFUL—A worshiper kneels in prayer during the five-day international "Pilgrimage of Trust on Earth" May 21-25 at the University of Dayton in Dayton, Ohio. Organized by the Taizé community of Taizé, France, the gathering drew more than 2,000 young people from 46 states and 20 countries. (CNS photo by Larry Burgess)

her parents with her to the Dayton meeting. She spent the first day explaining Taizé to participants.

"We're all taking a step of trust by coming together, and the community is taking a step of trust by opening their homes to us," Ruedisili told a group of Canadian high school students. "We're all making a commitment to each other."

Ruedisili said she was struck with the powerful message of Taizé in her visit to France, and believes the unifying messages of trust and reconciliation can make young people more effective messengers of the Gospel.

Founded in 1940, the community is made up of brothers from some 20 different countries and from Catholic and various Protestant backgrounds. Pope John Paul II visited Taizé in 1986.

"Taizé was full of people who were searching, just like I was," Ruedisili said. "We've begun to expect these extravagant lifestyles. We forget how positive it is to live a simple life of faith."

Ivica Susac of Bosnia-Herzegovina, an area formerly part of Yugoslavia, spent 18 months with the Taizé community and

came to Dayton while the conflict in his country rages on.

Susac, who is 27, said Taizé continues to be a source of hope for him, even as his family lives in a shelter.

"I came to Taizé searching," he said, "and I found myself ... in God's love."

Many U.S. participants came with thoughts of healing the racial divisions in their own country, dramatized recently in Los Angeles.

The Taizé message of healing and unity seems especially needed now to Kimberly Futrell, an African-American woman from Detroit.

"If our country could ever come together in the spirit and ways of Jesus," Futrell said, "we could all live together much more productively."

Brother Emile, a Canadian member of Taizé, said Taizé wants young adults to leave Dayton with hearts that are open to changing the troubling things in their world, from hunger and poverty to racial injustice.

"If they have trust and hope to build on," Brother Emile said, "they will feel it's worth going out there."

Taizé participants offer collective thanks to God

by Mary Ann Wyand

"Thank you, Lord. Thank you, Lord. I just want to thank you, Lord."

Chanting words of praise to God, more than 2,000 young people gathered for the international Taizé "Pilgrimage of Trust on Earth" May 21-25 at the University of Dayton in Ohio found peace, trust and reconciliation in songs, group prayer and faith discussions.

"Bless the Lord, my soul, and bless God's holy name," they sang in unison. "Bless the Lord, my soul, who leads me into life."

Holy Spirit parishioner Linda Slinger of Indianapolis, a registered nurse who often works with young people, said she journeyed to Dayton May 24-25 to participate in the international ecumenical and intercultural faith pilgrimage

because she wanted to experience quiet time in this unique atmosphere of prayer and spiritual renewal.

The reason Brother Roger (Schutz, the founder of Taizé) gave for the pilgrimage was to search for the wellspring of faith, to deepen an inner life with Jesus the Christ, and to prepare ourselves to love toward a human family that is peaceful, free and reconciled," Slinger explained. "The main emphasis that the Brothers of Taizé presented was to find that stillness and to take time for quiet prayer where we not only talk to God but are quiet so we can hear God speak personally to us."

Slinger said she met young people who were experiencing the Taizé form of repetitive prayer for the first time and who were discovering the healing value of quiet and stillness in prayer.

"They said they became more aware of God's presence in themselves," she said, "and felt like they

wanted to be reconciled with other people and at peace with themselves and with others."

As part of the weekend of prayer and faith sharing, Slinger attended an international group discussion session as well as a prayer meeting for Hoosier pilgrims.

"The prayer sessions used quiet chants with repetitive phrases," she said. "Just being with 2,000 other people who were singing (the prayer chants) resonates deep inside of you. It brings you to a quiet, calm place where you can feel God's presence."

During the pilgrimage, Slinger said she met a young man from Holy Angels Parish in Indianapolis and youth ministry staff members from the Newman Centers at Ball State University and Indiana University. She also met Native American, Filipino, African, Hispanic and Eastern European youth, who said they were searching for "reconciliation between themselves and people of other nations."

Oldenburg Academy graduate finds freedom in art

by Mary Ann Wyand

With a panoramic view of the treetops and sky for inspiration, Oldenburg Academy senior Christy Hartman enjoyed sketching and painting in the lofty third-floor art room of the historic girls' school.

During her years at the academy founded by the Sisters of St. Francis of Oldenburg, the talented student artist from St. Louis Parish in Batesville spent many hours creating lovely pictures of flowers and people and scenes that reflect her sense of awe and wonder of the world.

"A lot of artists put themselves within their paintings," Christy explained as she displayed her self-portrait inspired by David's "The Death of Marat."

"As an artist," she said, "you're part of your art no matter what you do."

The recent Oldenburg Academy graduate said she views art as opportunity, but since it's difficult to make a living from selling paintings she plans to study commercial and technical art at Ohio State University and pursue a career in medical illustration.

"I've always loved painting," Christy

said. "My art teacher, Pam Burroughs, realized my talent early on and helped me realize it too."

Burroughs also encouraged Christy to enter the Ninth Congressional District Art Contest, which resulted in two honorable mention awards.

Formerly called the Academy of the Immaculate Conception, the 140-year-old Franciscan girls' school has emphasized art and art history curricula for generations. Years ago, academy art students created more traditional paintings and sculptures. Some are still on display in the art room. But for Christy and other Oldenburg students of the '90s, art means freedom of expression.

Christy said her favorite painters are Spanish surrealist artist Salvador Dali, because of his unique and dramatic approaches to art and to life, and American artist Georgia O'Keeffe, whose haunting still-life paintings stir the imagination.

With a career in medical illustration, Christy said she will be able to combine her loves of anatomy, biology and art.

"Medical illustration is a combination of the subjects I love," she said. "It's the perfect thing for me."



ARTISTIC—Oldenburg Academy graduate Christy Hartman from St. Louis Parish in Batesville plans to pursue a career in medical illustration. She has earned state awards for her artwork. (Photo by Mary Ann Wyand)

Refugees seek help worldwide

(continued from page 1)

the new policy, saying it violates international law, which requires nations to accept as refugees individuals facing persecution in their homeland.

Administration officials have said they had no choice but to return the boat people, given the high number of them.

The Coast Guard has intercepted more than 34,000 boat people since a coup toppled Haiti's first democratically elected president, Father Jean-Bertrand Aristide, on Sept. 30.

The U.S. bishops' office of Migration and Refugee Services said the new policy is "unacceptable in light of internationally approved humanitarian principles and the availability of alternative solutions."

A similar policy has been operating in Asia where the British government has begun repatriating refugees from Vietnam who made the risky passage by sea to the colony of Hong Kong.

Migration and Refugee Services executive director Father

Richard Ryscavage last December said he was distressed that Britain continued to "forcibly return Vietnamese asylum-seekers" despite the fact an increasing number of refugees were agreed to leave voluntarily and the number of new boat people arriving in Hong Kong had decreased dramatically.

Northeast Africa's hostile climate and the clash of hostile factions continue to trouble Ethiopia.

Christian Brother Vincent Pelletier, a representative of the Catholic Near East Welfare Association based in the Ethiopian capital, Addis Ababa, said the troubles make food distribution difficult.

Ethiopians have been pushed into becoming refugees in their own country many times in the past decades.

Brother Pelletier, at a May 21 press briefing in the New York offices of Catholic Near East, said the current government considers itself transitional and thus has not launched a long-range national reconstruction program.

Tribal fighting in Kenya, Ethiopia's neighbor to the south, has created internal refugees and has damaged the economy.

At least 130 people have been killed since last March in fighting between groups of President Daniel arap Moi's small Kalenjin tribe against the populous Kikuyu, Luhya, Luo and others.

Moi's opponents charge that the president has encouraged the Kalenjins to attack rival tribes.

At the same time thousands of Sudanese refugees streamed into Kenya May 30 to escape fighting between government forces and rebels in southern Sudan.

U.N. officials said more than 22,500 Sudanese, more than half of them children, crossed the border on May 29 alone. They had trekked for hundreds of miles across hostile terrain.

Thousands more were reported on the way.

The latest arrivals swelled the ranks of up to 400,000 refugees already in Kenya—mostly from Ethiopia and Somalia, where a particularly vicious civil war is raging.



ETHIOPIAN REFUGEE—A starving woman sits quietly at the Dolo camp in Ethiopia near the Somalia border May 24. About 20 people die of hunger each day at the squalid camp that is home for more than 300,000 Somali and Ethiopian refugees. (CNS photo from Reuters)

Franciscan priest tells of escape from Bosnia

by Paul L. Miller

Catholic News Service

ARLINGTON, Va.—The war in Bosnia-Herzegovina is "a hide-type genocide of Catholics and Muslims," according to a Croatian-American priest who ministered in Medjugorje in the republic for the last five years.

"It's not a war," said Franciscan Father Philip Pavich, who was once at Sacred Heart parish in Indianapolis. "It's a unilaterally imposed land-grab and genocide against everything not Serbian."

Father Pavich escaped Bosnia May 3 by getting around border stations between Bosnia and Croatia without the Serbian guards controlling the border realizing he was getting out. The only other way to escape, he said, is to disguise oneself as anything but a religious refugee.

The war between Bosnians and Serbian irregulars backed by the Serb-dominated Yugoslav federal army has religious overtones. Serbs are mostly Orthodox. Bosnia is 44 percent Muslim, 17 percent Catholic—mostly of Croatian descent—and 31 percent Serbian.

Father Pavich said the war can be traced to the schism of 1054 which resulted in the split between Catholic and Orthodox. "Ecumenism is a farce" to Serbian Orthodox, he said. The region's Catholics "all knew this could happen," he added. "They prayed it wouldn't happen, but for centuries they've known what the unconverted enemy was capable of."

Serbia was the dominant republic in the old Yugoslavia. After independence declarations by Slovenia, Croatia, Bosnia and Macedonia, all that is left of Yugoslavia is Serbia and its tiny ally, Montenegro.

Father Pavich had asked his superiors to serve in Bosnia after continued reports about alleged apparitions in Medjugorje. He was assigned to the very parish where the alleged apparitions started.

He told the *Arlington Catholic Herald*, diocesan newspaper, that he recently helped American pilgrims flee Bosnia and head to Germany, where they could return on a flight to the United States.

Now in the United States, Father Pavich said his superiors told him to lobby for sanctions against Yugoslavia, which waged a futile campaign against breakup Slovenia last June, but grabbed one-third of secessionist Croatia's territory in a massive war campaign last autumn and winter.

Father Pavich described Serbian aggression: "They single out religious targets, they attack Red Cross workers, they kill (European Community) observers, they fire on (United Nations) trucks, they attack hospitals—"

(the Serbians) have done everything the international community would forbid, even in a war."

No mosques remain in Mostar, Bosnia, he said. The Franciscan monastery is unlivable after being hit by rocket fire. The Franciscan sisters' convent was destroyed.

According to Father Pavich, firefighters tried to save Mostar Bishop Pavao Zanic's residence after it suffered a rocket attack, but the firefighters themselves were subject to a second rocket attack.

The priest attributes Western indifference to the war to the fact that Serbs staff Yugoslavian embassies around the world. "Every embassy in the world heard Serbian propaganda when the fighting started," he said. "They hoodwinked the world to think that they (the Serbs) are the victims of aggression."

Father Pavich compared the Yugoslavia situation to the U.S. civil rights movement, saying that white Americans paid little mind as long as blacks "stayed in their place, sat in the back of the bus." The situation changed when blacks began to rightfully demand equality.

"As long as Croatia and Slovenia accepted their status as underlings (in Yugoslavia), there was peace," he said. "When they didn't there was war."

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Vatican blasts Serbia; pledges additional aid

VATICAN CITY (CNS)—On the same day the United Nations voted sanctions against Serbia, the Vatican criticized the war in what was once Yugoslavia as violating international law and humanitarian standards.

The Vatican also pledged to step up Catholic aid to the victims.

The "barbarous destruction of so many human lives" and the "atrocities committed against defenseless populations" leave one "dumbfounded," said a letter written by Cardinal Angelo Sodano, Vatican secretary of state.

The destruction has not spared Catholics, Muslims and Orthodox, the letter said.

The letter was sent May 30 to Archbishop Vinko Puljic of Sarajevo and was released at the Vatican hours before the U.N. voted sanctions against Serbia.

Cardinal Sodano's letter came after Pope John Paul II met May 25 with a Muslim delegation from Bosnia and pledged increased aid to people fleeing from the fighting.

On May 27, the Pontifical Council "Cor Unum," the Vatican's emergency aid agency, held a meeting of representatives of international Catholic relief agencies to better coordinate programs.

"The number of refugees and displaced persons surpasses 1 million and grows every day," said a "Cor Unum" statement issued after the meeting.

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BOOK REVIEW

'Alley in Chicago' on justice

AN ALLEY IN CHICAGO, by Margery Frisbie. Sheed and Ward (Kansas City, Mo., 1991). 298 pp., \$13.95.

Reviewed by Fred Rotondaro

Jesus Christ was a social revolutionary. The Catholic Church he founded has sometimes been in the vanguard of social change, but it has also been hostile to those within its ranks who would use its institutional power and network to forcefully deal with matters of the here and now instead of an exclusive concentration on the problem of saving souls.

Nevertheless, numerous church leaders, as well as lesser known priests, nuns, and active lay people, remain strongly committed to using the church as an instrument to bring

about needed reform in areas of social justice and civil rights.

Throughout much of this country, one of the most active centers for church involvement in social reform has been the city of Chicago. And one of the leaders for the last four decades in that movement has been Msgr. John Egan.

Margery Frisbie has written a solid account of Msgr. Egan and his city. The book's title refers to a story told by another priest who said he would rather be in an alley in Chicago than in any of the great boulevards of the world. Msgr. Egan feels the same.

His brand of Catholicism was not always welcome in Chicago. One of his first major efforts was to try to prevent a University of Chicago land renovation plan that would displace several hundred low-income families. He

found himself virtually alone and in combat with the Jewish and Protestant establishments at the university as well as Mayor Richard Daley. He and his intellectual mentor, Father Reynold Hillenbrand, also had a falling out which lasted for decades because of what Father Hillenbrand felt was Msgr. Egan's foolish approach to stopping the University of Chicago plan.

Though Msgr. Egan lost that battle, he learned the necessity of forging alliances and the art of using institutional and people strength. These were valuable lessons and he was in future years to work closely with two masters of coalition-building, the legendary organizer Saul Alinsky and Father Theodore Hesburgh, then president of the University of Notre Dame.

Frisbie portrays Msgr. Egan as a man who never thought of himself as an intellectual—but who had the ability to pick mentors and people strength. These were valuable lessons and he was in future years to work closely with two masters of coalition-building, the legendary organizer Saul Alinsky and Father Theodore Hesburgh, then president of the University of Notre Dame.

"An Alley in Chicago" is a good reminder of the various roles of the church and of the men and women who make up the church.

(Fred Rotondaro is executive director of the National African American Foundation in Washington.)

(At your bookstore or order prepaid from Sheed & Ward, Box 414992, 115 E. Armour Blvd., Kansas City, MO 64141-4292. Add \$2 for shipping and handling.)

Short book reviews

by Richard Philbrick

WASHINGTON (CNS)—Here is a list of books of particular interest to Catholic readers:

"Touching the Face of God," by Donna Tiernan Mahoney, Jeremiah Press, \$12.95, 220 pp. Addresses the personal implications, pastoral concerns, and possible alternative which are being raised by the issues of intimacy and celibacy among priests.

"The Shepherd," by Father Joseph F. Grizone, Collier, Ignatius Press, no price given, 671 pp. Introduction to the Old Testament prepared with discussion groups in mind.

"Conversations With Graham Greene," edited by Henry J. Donaghy, University Press of Mississippi, \$32.50 cloth, \$14.95 paper, 185 pp. Interviews over the years with the

distinguished author written under varied circumstances by a diverse group of writers.

"Take Your Diploma & Run," by Jesuit Father William J. Byron, Paulist Press, \$9.95, 158 pp. Commencement addresses presented by a wise, witty and experienced educator together with brief remarks about the circumstances under which they were delivered.

"The Keys of This Blood," by Malachi Martin, Simon & Schuster, \$15.00, 734 pp. Paperback edition of what is said to be the inside story of the Vatican's and the pope's role in the collapse of the Iron Curtain. Reviewers of the original hardcover were not impressed.

"Pilgrims' Guide to America," by J. Anthony Moran, Our Sunday Visitor, \$7.95, 269 pp. Information for the traveler about more than 360 shrines and centers of devotion in the United States. Listing is by states.

"Quotable Saints," compiled by Ronda De Sola Chervin, Servant Publications, no price given, 227 pp. Hundreds of quotes of the saints organized under topical headings.

†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. Always state 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.)

† CRABTREE, Beula A., 74, St. Columba, Columbus, May 18. Mother of Rudy, Mary E. Banister, Joe, Mae Miller and Eloise Skinner; sister of Dixon Taggart; grandmother of Robert Banister, Michelle Marsh, Amy and Lisa.

† CROUCH, Marshall Lee, 47, St. Bartholomew, Columbus, May 23. Father of Shane, Nathan and Desiree; son of Charles and Pearl; brother of Charles L.

† DUARTE, William Ironheart "Chief," 87, St. Patrick, Indianapolis, May 25. Husband of Hazel; father of William Weathers, Nancy and Julia Povinelli; Patricia Jensen and Josephine "Toni" Buchanan; grandfather of 12, great-grandfather of 14.

† ERSKINE, Robert, 76, St. Pius X, Indianapolis, May 21. Husband of Aletha (Hayden); brother of John, Mary M. Carr, Ann Larson and Nora Wilmes.

† FISCHER, Raymond C., 77, C. J. Lady of the Greenwood, Greenwood, May 19. Brother of Ann Stegman and Mrs. Louis Baldwin.

† GOEDEKER, David Francis, 53, Holy Spirit, Indianapolis, May 18. Husband of Mona D. Fisher of Christine Thatcher, Amanda and David F. II; stepfather of Michael and John Livingston; son of Mary; brother of Robert Brown and Ann Atkinson; grandfather of four.

† GOUGH, William A. Jr., 65, St. Gabriel, Connersville, May 25. Husband of Alice (Mullen); stepfather of Carol Dye and Donald L. Howell; brother of Harold, James E., Robert L., Shuley Gibson and Carol Joy Richer; step-grandfather of six; step-great-grandfather of 10.

† GOURLEY, Robert M., 75, St. Mary, Madison, May 19. Father of Barbara Peddie, Mariellen Shes and Paul R.; brother of Wilhelmina Richards and Gladys Schmidt; grandfather of Mary-Caroline and Rob Peddie.

† GROTE, Raymond George, 70, Holy Spirit, Indianapolis, May 19. Husband of Rita Catherine (Holt); father of Barbara Ellen Kemp, Janet Clare Embler, Rachael Ann Reddick, Kathryn Therese La-

wrence, Mark Raymond, Dennis Alan, Albert Leo and David Lawrence; brother of Joan Moeller and Mary Diekhoff; grandfather of 16.

† GROTEGUT, Jewel, 90, Our Lady of Lourdes, Indianapolis, May 18. Aunt of five.

† HEIDENREICH, Edward, 86, St. Jude, Indianapolis, May 5. Husband of Clare.

† HOFFMAN, Leona M., 81, St. Meinrad, St. Meinrad, May 17. Sister of Lorina Vogl and Irene Mooley.

† HUTT, David Paul, 67, St. Anthony of Padua, Clayville, May 24. Husband of Patricia A.; son of Mr. and Mrs. Frank Sr.; brother of Frank Jr., James Sr., Albert, Donald, Sharon Roehm and Regina Hicks.

† KIPPENBROCK, Jessica Rachael, 3, St. Monica, Indianapolis, May 5. Daughter of John R. and Angela M. (Bishop); sister of Neil Adam; granddaughter of Hubert F. and Mary Ann (Wessel); and Virginia Rose (Berry) Bishop; great-granddaughter of Raymond and Lorraine (Denning) Wessel.

† KNUDSON, Joseph Norman, 19, St. John the Baptist, Osgood, May 17. Son of Norman and Pina (Levi); brother of Jordan, Krishna, and Carrie Vawter; grandfather of Mary, and Mr. and Mrs. Joseph Levi.

† MCPHILLIPS, Mary M. (Rice), 75, Holy Name of Jesus, Beech Grove (buried at St. Joseph, Corydon), May 13. Mother of Patricia Ludwig, Jane Shireman, Audrey Smith and Lynn; sister of Ora and Carlton Rice; Edna LaDuke, Anne Osborne, Barbara Schaefer, Jewel, Elbert and Bessie Alban; grandmother of six; great-grandmother of five.

† NAPPER, John William Sr., 73, St. Anthony of Padua, May 16. Grandmother of Edith; father of Cary J., John W. Jr., Patricia Marr, Mary Meeks and Linda Waters; brother of Paul; grandfather of five; great-grandfather of one.

† MURCHIE, John T. "Andrew," Jr., 68, St. Meinrad, St. Meinrad, May 17.

† RAY, Jessie Mae (Ellis), 72, St. Bridget, Indianapolis, May 16. Grandmother of Phyllis and Debra Horsley; great-grandmother of one.

† SENEFFED, Patricia Marie, 94, St. Gabriel, Connersville, May 17. Aunt of Ruth Plum, Ree Merrell, and Thomas.

† SIRACUSA, Rosina, 99, St. Jude, Indianapolis, May 2. Mother of Jerry.

† STARKEY, Lorenza Cleary, 76, St. Malachy, Brownsburg, May 25. Mother of Eugene Sparks; sister of Rosemary Cowick and James Lohman.

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Both sides of abortion warn GOP committee of lost voters

by Pauline "Tom" Austin
Catholic News Service

SALT LAKE CITY—The warning that the issue of abortion will lose voters for the Republican Party was the one area of common ground for opposing panelists at a platform committee hearing.

But while supporters of abortion rights predicted an exodus from the party if the GOP continues to oppose their positions, abortion foes said changing the plank would alienate many Republican voters.

GOP platform debate spawns pro-life rally

by Barbara Stinson Lee
Catholic News Service

SALT LAKE CITY—While Republican leaders heard testimony about the party's platform May 26, anti-abortion demonstrators took to the streets to get their message to the public.

A coalition of Republican supporters of abortion rights is leading a campaign to revise the party's platform opposing abortion. At a daylong hearing, in Salt Lake City, eight representatives of pro- and anti-abortion groups split an hour in debate on the subject. Party leaders also considered a variety of social and family issues at the session.

Outside, opponents of abortion began showing up hours before a noon rally to blow up balloons and display signs. Before long, signs reading "Honk if you're pro-life" greeted motorists passing the hotel a block away from the rally site.

One sign, carried by two young women, read: "The time to choose is before bedtime," and a green banner emphasizing the right to choose life was prominent in a procession to the rally.

In some cases signs that originally read "Pro-life, pro-family and pro-sh" were altered to tear off or fold under the "pro-Bush" sentiment.

Four women who testified before the committee later that afternoon addressed the rally crowd of nearly 500. Helen Alvare, spokeswoman for the NCCB's Secretariat for Pro-Life Activities, said abortion opponents should not hesitate to let their voices be heard at all levels of government. She called the demonstrators, who stood in the rain, the "real heroes" of the anti-abortion effort.

Phyllis Schaffly, of the Republican National Coalition for Life, Carol Everett, who once ran abortion clinics and now works for Life Network; and Carol Long, director of public policy for the National Right to Life Committee, also spoke. Msgr. M. Francis Mannion, rector of Salt Lake City's Cathedral of the Madeleine and theologian for the diocese, cautioned listeners not to be caught up in rhetoric about the issue. "Let no one tell you that the pro-life movement is reactionary or retrogressive," he said. "The pro-life movement is the most progressive and the most prophetic movement in this nation today. We stand in the best civil rights tradition of our country."

A block away from the rally site, a large billboard cited a recent CBS-Lou Harris poll showing 68 percent of Republican support abortion rights, a claim criticized as "meaningless and false" by Long.

"I just don't think pro-choice Republicans can substantiate their findings," Alvare said in an interview with the *Intermountain Catholic*, the Salt Lake City diocesan newspaper. "We have statistics that prove otherwise."

Abortion demonstrators from both ends of the spectrum outnumbered party guests, panelists, committee members and media at the Republican Platform Hearing in Salt Lake City May 26.

Although there were several other issues on the agenda, the hourlong segment on whether the GOP should continue to formally oppose abortion drew the most attention.

While outside the building police kept supporters and opponents of abortion protesting on opposite sides of the street, eight panelists faced off in a debate about what the Republican platform should say about abortion.

"Republicans who have abandoned their commitment to unborn children go down in defeat," warned Carol Long on behalf of the National Right to Life Committee. She said the pro-abortion platform of the Democratic Party has "caused millions of Democrats and independents to vote Republican in the last three presidential elections."

Panelists who want the party to change the abortion plank argued that the GOP will lose affiliates over the issue. The belief that opposing abortion helps candidates "is a lie, pure and simple," said Ann Stone, head of Republicans for Choice.

"My opponents say to women who can't afford to have children or afford to care for them that adoption, not abortion is the answer," said Stone. "But adoption alone is not the answer. There are thousands of babies no one wants to adopt. Babies who are not perfect, babies with AIDS, babies born addicted to crack and non-white babies."

"Who will adopt these unwanted children?" Stone continued. "Are you ready to commit yourself again to a platform that would mandate more unwanted children come into the world? Who will be there to take care of them? Will you? I have adoption papers here for each one of you," she concluded, waving a stack of papers.

She said abortion should be discouraged through other methods than legislation.

Helen Alvare, spokeswoman for the National Conference of Catholic Bishops Secretariat for Pro-Life Activities, said the central question in abortion debates is "what is the moral value of each human life?"

"Abortion contradicts the principle that human beings possess inherent and inalienable rights that government exists to protect, not destroy," said Ms. Alvare.

She said abortion is part of a cultural trend toward institutionalizing violence—"Abortion was purported to be a solution to social problems—out-of-wedlock births, child abuse and the feminization of poverty," she said. "But in the last 20 years these all have worsened, and abortion on demand has introduced a new level of irresponsibility into matters relating to sex, marriage and children."

Alvare, who also spoke at a Democratic Party platform hearing, noted that the Catholic Church's interest in political planks was non-partisan, seeking a consistent approach to life issues from both parties.

Carol Everett, an obstetrician-gynecologist and spokeswoman for Life Network, an anti-abortion group, gave an emotional account of her change in perspective from supporter to opponent of abortion rights. She spoke of her own abortion two decades ago and her experiences while the director of an abortion clinic.

"Abortion is about money," Everett said. "It is the largest unregulated legal industry in the United States. Only seven states require licensing and six states require regulation."

The platform hearing also heard speakers on education, welfare, crime, health care, legal reform and family.

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Vatican criticizes birth control as answer to environment woe

by John Thavis
Catholic News Service

VATICAN CITY—The Vatican has released a position paper strongly criticizing the use of birth control policies as a solution to environmental problems.

The Vatican said population control programs promoted by richer nations can easily become "a substitute for justice and development" in poorer countries.

As the paper was released, Pope John Paul II urged experts at the Earth Summit in Brazil to be "farsighted" and remember the ethical dimension of environmental and development issues.

The pope, speaking at the end of a Sunday blessing May 31, asked for prayers for the June 3-14 U.N. Conference on Environment and Development in Rio de Janeiro. The issues on the agenda, he said, have "a deep ethical dimension that involves the human person, the center of creation."

Human beings have basic rights arising from their dignity as creatures of God, as well as duties regarding future generations, he said. He urged the experts to direct humanity toward cooperation and protection of the earth.

The Vatican's position paper, made public May 30, stressed that "the ecological crisis is essentially a moral crisis" and that the international community cannot overlook this ethical dimension.

In its most specific comments, the paper reiterated the Holy See's concern that population control may be seen as an easy answer to Third World poverty and worldwide environmental damage.

The Vatican maintained that "population growth, of and by itself, is seldom the primary cause of environmental problems."

"In most cases, there are no causal links between the numbers of people and the degradation of environment. In

fact, the less-populated nations of the North are directly and indirectly responsible for most of the abuse of the global environment," it said.

Therefore, population control programs do little to help solve the problems and avoid the issue of just distribution of resources, it said.

The Vatican noted that in most parts of the world population growth rates are declining, although they remain high in some of the least-developed countries. It expressed opposition to policies that set quantitative population targets, saying this involves "the violation of human dignity and human rights."

Systematic campaigns against birth, directed toward the poorest populations, may promote racist tendencies, it said.

The statement said couples must be free to decide the size of their families. At the international level, it added, aid programs should not be conditioned on acceptance of programs of contraception, sterilization or abortion.

In the weeks leading up to the Rio de Janeiro conference, some experts alleged that the Vatican blocked the inclusion of family planning and access to contraception in the "action programs" to be taken up at the meeting.

The Vatican, in a sharply worded statement May 22, denied it had tried to remove population questions from the agenda, but said it wanted them discussed in an ethical framework.

In addition to the birth control comments, the Vatican position paper made the following main points:

►On biotechnology, "appropriate legal instruments" must be found to make sure that human dignity is protected. The Vatican said the human being must not be made the subject of biological or chemical experiments and that all interventions on the genetic structure or heritage of the person that are not therapeutic constitute "a violation of the right to bodily integrity."

►War is an increasingly serious cause of environmental damage.

►States have an obligation to ensure an equitable transfer of appropriate technology to developing nations.

►The goods of the earth are for the benefit of all, and all peoples have a right to fundamental access to those goods.

►Spiritual as well as material well-being must be taken into account in development, because "spiritual values give meaning to material progress."

Vatican asked to think again on birth control

by Catholic News Service

BRUSSELS, Belgium—European Environment Commissioner Carlo Ripa di Meana, citing a new report painting a bleak picture of a continuing population explosion, urged the Catholic Church to reconsider its opposition to artificial birth control.

Ripa told a news conference May 27 he had sent the Vatican a copy of the report, commissioned from an expert in environment and development issues, Norman Myers of Oxford University.

"It is true that the Holy See has so far expressed itself against family planning. The thrust of this report goes the other way," he said.

Diplomats say the Vatican has refused to allow the population issue to be addressed in a blueprint for environmentally sound world development due to be finalized at the Earth Summit in Rio de Janeiro in early June.

The Vatican, in a sharply worded statement, has denied previous charges that it is trying to censor the conference agenda. On the contrary, said Vatican spokesman Joaquin Navarro-Valls, the Vatican has an interest in discussing the topic, in part because of concern about coercive birth control programs.

Navarro-Valls issued the statement May 22 after newspapers reported that the Vatican wanted to curb the debate.

The population report warns of a downward spiral of poverty, environmental destruction and political upheaval in developing countries unless current population growth is checked, with the European Community likely to face hordes of environmental refugees.

The Vatican has consistently argued that economic justice and fair sharing of the world's resources, rather than population control, are the keys to alleviating the plight of the poor.

The current world population of 5.5 billion people is projected to more than double before stabilizing, with over 90 percent of the growth taking place in the Third World, the European report said.

With greatly expanded family planning efforts the global population could be held below 8 billion, but even this is more than the world could sustain properly, it added.

Ripa said he had ordered the study because he felt the crucial issue of population growth had not received enough attention in preparations for the Earth Summit.

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