

# Bishops confront clergy sex abuses

Also act on health care reform, catechism, religious life, TV, age of confirmation

by Jerry Filtzau  
Catholic News Service

NEW ORLEANS—The U.S. Catholic bishops meeting in New Orleans announced a new effort June 17 to end the scandal of priests sexually abusing minors.

The decision, which caught reporters and other

observers by surprise, was the news highlight of the June 17-19 meeting of the National Conference of Catholic Bishops and U.S. Catholic Conference.

Other issues also occupied the bishops, ranging from national health care reform to the new Catholic catechism, from U.S. religious life to World Youth Day, ranging from their national TV network to the age of confirmation in their dioceses.

Archbishop William H. Keeler of Baltimore, NCCB president, named Bishop John F. Kinney of Bismarck, N.D., to head a new Ad Hoc Committee on Sexual Abuse with a wide mandate to recommend NCCB actions and policies to stem sex abuse in the church and eventually to draw on the church's experience to help American society as a whole confront the issue.

(See BISHOPS ACT, back page)

## THE CRITERION

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### More pledges still to come for United Appeal

by John F. Fink

Although the United Catholic Appeal drive has exceeded its goal for this year, there are still pledges to come in from some of the parishes, according to Lawrence Daly, United Catholic Appeal director.

Daly urged pastors and parish drive chairpersons to complete their solicitation as quickly as possible so this year's drive can be ended.

During the meeting June 14 at which parishes made their reports, it was announced that pledges from all sources totaled \$3,105,744. The goal this year was \$3 million.

Much of the success of the drive came from major gifts and from the Family Division composed of archdiocesan employees. The number of people who contributed more than \$500 to the campaign increased from 744 last year to 1,001 this year. Of those, the number of people who contributed more than \$1,000 increased from 260 last year to 397 this year.

Pledges from those who contributed more than \$500 totaled \$882,987, an average of \$882 per contributor.

Contributions from archdiocesan employees increased from \$35,548 last year to \$51,192 this year. Seventeen employees

pledged more than \$1,000 and the average gift was \$285.

Of the 155 parishes in the archdiocese, 57 exceeded the goals set for them, topped

by St. Philip Neri Parish in Indianapolis with 172 percent of its goal. It was followed closely by St. Jude the Apostle in Spencer with 171 percent, and St. Michael of

Bradford with 167 percent. Eight parishes reported between 125 percent and 150 percent of goal, and 46 parishes between 100 percent and 125 percent of the goal.

Thirty-six parishes have so far reported pledges between 75 percent and 100 percent of their goals. Sixty-two parishes are still below 75 percent of their goals. This was the basis for Daly's assertion that more pledges should be coming from the parishes and his urging that parishes send them as quickly as possible.

Daly said he appreciated the generosity of Catholics throughout the archdiocese. Their gifts that enabled the Appeal to exceed its goal this year will to an important factor in helping the archdiocese to accomplish its mission, he said.



OVER THE GOAL—Archbishop Daniel M. Buechlein straightens a number on the board that indicates that the United Catholic Appeal exceeded its goal of \$3 million by \$105,744. It was the total reported at the Appeal's report meeting at the O'Meara Catholic Center on June 14. (Photo by Margaret Nelson)

### Archbp. Buechlein to receive pallium

Archbishop Daniel M. Buechlein will receive the pallium from Pope John Paul II during a ceremony in St. Peter's Basilica in the Vatican next Tuesday, June 29, the feast of St. Peter and Paul.

The pallium is a symbol of the fullness of the episcopal office that is worn by the pope and archbishops. It is a circular band of white wool with two hanging pieces (front and back) decorated with six black crosses. It is worn over the shoulders by all metropolitan archbishops.

All archbishops appointed by the pope gather in Rome on June 29 each year to receive the pallium. Besides Archbishop Buechlein, others from the United States who will receive it are Archbishop Eusebius J. Beltrán of Oklahoma City and Archbishop Eldon F. Curtiss of Omaha. Archbishop Curtiss was installed in Omaha today, June 25.

See Archbishop Buechlein's column on page 2 for more information about the pallium.

### Fathers Commons, Stineman, Ullrich to retire

by Margaret Nelson

Three priests of the archdiocese are officially retiring this July. Fathers Patrick M. Commons, William F. Stineman and Robert J. Ullrich.

Father Commons was ordained nearly 42 years ago, on Aug. 22, 1951, as priest of the Society of the Divine Word. After teaching in a junior college, he spent 14 years in the Diocese of San Balpur, India.

Joining the Indianapolis Archdiocese in 1967, he became assistant pastor at Holy Cross Church in Indianapolis. From

there he went to St. Lawrence, Indianapolis.

In 1971, Father Commons was named pastor of Immaculate Conception Parish in Millhouse. The next year, he added the responsibility of administrator at St. Dennis mission.

He became temporary associate pastor at St. Gabriel in Indianapolis in 1976, and the next year, he was named pastor of St. Martin, Yorkville. Two years later, in 1978, he became pastor of St. Michael in Charlestown.

In 1980, Father Commons began a seven-year pastorate at St. Rose in Knight-

stown. Since 1987, Father Commons has served as pastor at St. Charles Borromeo in Milan and St. Pius in Ripley County, while living at the Milan parish.

On June 13 at the Ripley County site, Father Commons was honored with a pitch-in dinner, hosted by parishioners of both parishes—St. Charles and St. Pius—which he served as pastor. Now 68, he plans to live in the St. Petersburg, Fla., area.

Father Stineman was ordained at St. Meinrad Archabbey on June 7, 1949. His first assignment was as assistant pastor at

(See FATHERS, page 7)

### Collection for the work of the Holy Father is this weekend

by John F. Fink

"Look to Christ and Share God's Love" is the theme of this year's Collection for the Holy Father, which will be taken up in Catholic parishes worldwide this weekend.

This annual appeal supports the pope's pastoral and evangelization efforts. In addition, the collection enables him to provide emergency relief through the Holy Father's Relief Fund to countries devastated by natural disasters, and helps the Holy See serve 700 million Catholics in more than 100 countries.

The collection also helps support the pope's pastoral visits throughout the world, visiting the faithful, enables the

pope to offer moral leadership to the community of nations through papal representatives in 142 countries, and pays salaries and pensions for 3,400 employees.

Originally known as Peter's Pence, this collection began in ninth-century England. King Alfred the Great assessed a penny tax from each landowner as a form of financial assistance for the pope. This tradition was discontinued after the Protestant Reformation but was reinstated in the 1860s by Pope Pius IX to compensate for the revenue lost from the Italian state's seizure of papal lands. Today the collection is used to cover the Vatican's operating deficit.

A letter about the collection from Archbishop Daniel M. Buechlein is on page 2.

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THE CRITERION  
Serving the Archdiocese of Indianapolis

## SEEKING THE FACE OF THE LORD

# The pallium—participation in pope's authority

by Archbishop Daniel M. Buechlein, OSB

On July 1, a lightning-speed year ago, I received the call from Archbishop Agostino Cacciavillani, the apostolic pro nuncio in the United States, informing me that Pope John Paul II was asking me to become the 11th bishop and fifth archbishop of Indianapolis.

Interestingly, I received the call at Bishop William Tiggi's residence in Lafayette. Why was I in Indiana at the time? I belong to a bishops' support group and we had just concluded one of our visits of prayer and fraternity hosted by Bishop Tiggi. I was waiting for a ride to the Indianapolis airport. In our discussions we had wondered who would take the place of Archbishop O'Meara in Indianapolis. (He had been a member of our support group.)

As you can imagine, I flew back to Memphis in a stunned condition. I remember how strange I felt sitting in the Indianapolis airport and trying to comprehend what I had just learned. Was it a coincidence to be in Indianapolis that very day? And then in Memphis, I remember driving from the airport to my residence feeling uprooted once more. What I had learned in that phone call would not be made public for two long weeks. This past year went more quickly than those two weeks!



Now, a lightning year later, I am flying to Rome to be invested with the pallium by Pope John Paul II on the feast of Sts. Peter and Paul, June 29. What is the pallium? It is a white circular band made of lamb's wool and decorated with dark crosses which the pope wears and which he grants to an archbishop to wear on the outside of his vestments when celebrating Mass. The pallium has come to symbolize the fullness of the episcopal office and participation in the authority of the pope. Since the ninth century archbishops have been required by church law to petition the Holy Father for the pallium. I did so shortly after my installation last September.

It has been a longstanding tradition that the pallium, made of lamb's wool, is blessed on St. Agnes Day (in January) just before the singing of the Lamb of God at Mass in the Roman Church of Saint Agnes. From there it is taken to St. Peter's Basilica in the Vatican and is placed in a small ornate chest near the tomb of St. Peter. On the feast of Sts. Peter and Paul all new archbishops from around the world who were appointed during the last year come to Rome to be invested in the pallium by the pope. According to the latest information available to me, 30 archbishops will be invested with the pallium this year. Three of us are from the United States. That seems to be the usual number.

I am told that only under the pontificate of John Paul II has a formal investiture ceremony presided over by the Holy Father himself been celebrated. Previously, the new archbishop or a delegate could receive the pallium at

various times during the year. As I recall, Archbishop O'Meara received his through a delegate.

In numerous visits to St. Peter's Basilica, with some indifference, I have seen the ornate chest containing the palliums for new archbishops under the huge high altar in the basilica. When I was in Rome for the *ad limina* visit last March my interest in a visit to the Tomb of St. Peter and the ornate chest took on a different character. I never dreamed I would wear a pallium and never dreamed I would, thus, become so closely associated with the pope, the Vicar of Christ and the Bishop of Rome.

Symbols like the pallium and the ritual investiture by the Holy Father have a clear meaning and purpose. It is about unity and universality. And it is about holiness and our apostolic origins. Do you remember the unique characteristics of our Catholic Church, "the marks" of the church? The church is one, holy, catholic and apostolic. In a nutshell, that is the intended meaning of the ceremony of investiture with the pallium.

The primary purpose and function of the hierarchical structure of the church instituted by Christ is the service of unity. The pallium I will wear will be a visible reminder that we as church are one body. And I will wear it as a reminder that I am a servant of unity. As I receive the pallium on Tuesday, June 29, I will remember all of you at the tomb of St. Peter as I renew my commitment to be a good archbishop who is here for everyone. I will renew my commitment to be a servant of prayer for you more than anything else. Pray for me!

## Archbishop says thank you for success of United Catholic Appeal

by Archbishop Daniel Buechlein

Congratulations to you parish and mission communities and pastors and parish life coordinators who achieved, and in many instances surpassed, your goal for the United Catholic Appeal! What a promising sign of generous charity. And a warm thanks to you parish volunteers who headed up the Appeal process! God bless you and please keep up the good work!

I am moved by the generous sacrifice of so many people who want to help make things work in carrying out the large

mission of our archdiocese. Some of you have given out of your need and not only from what you have left over. Some of you have given who have nothing left over from your paycheck. God bless you a hundredfold! That is really what the United Catholic Appeal is all about, joining together to make it possible to help people who otherwise would not receive our help, and doing so out of our need to give.

Why do we need to give? It's our way of showing our dependence on God. And by uniting in our generosity, we can do so much more than we could ever do as

individuals or even individual parishes or missions. Thanks to you parishes and missions and you leaders who continue to complete the United Catholic Appeal. God bless you and if you need further help, please contact our folks at the Catholic Center.

I must admit that I am also disappointed when folks treat the United Catholic Appeal as an unattractive "second collection." I don't really understand it. Some who can hardly afford to give at all, give when it hurts. Other folks who could easily give \$20 a week (and much more) for our

mission to the poor and the suffering, to our youth and our senior citizens, give \$20 or \$50 for the year!

I guess we still have a big job to do educating ourselves about our need to give and the priority of our values. Surely our spiritual need to return something to God is as important as cooling and heating our homes; unquestionably returning something for God generously from our blessings is more important than the monthly cost of cable TV. I need to say that we share an important responsibility to each other.

### EDITORIAL COMMENTARY

## A victory for parents of handicapped children

by John F. Fink  
Editor, The Criterion

Last week the U.S. Supreme Court, in a 5-4 decision, ruled that providing government-funded interpreters for deaf students in religious schools is constitutional and doesn't breach the wall of separation between church and state.

The case involved a student in Arizona who was provided with a taxpayer-funded interpreter while he was in a public school. It was authorized to be paid for by the Disabilities Education Act. When the student's parents decided to switch him to a Catholic school, the public school system refused to pay for the interpreter.

The parents argued in court that federal law requires school districts to fund programs for handicapped students in private schools on an equal basis with those offered by public schools. The school district agreed that the interpreter would be

paid for at a non-religious private school but not at a parochial school. The parents won the case in a ruling written by Chief Justice William Rehnquist.

During arguments in the case, the parents' attorneys likened the interpreter to a hearing aid, and apparently the majority of justices bought that argument because Justice Rehnquist's decision said, "Nothing in this record suggests that a sign-language interpreter would do more than accurately interpret whatever material is presented to the class as a whole."

Predictably, the decision has been attacked by those who oppose religious

schools receiving any help from the government. But the point is that the Catholic school involved here will receive no help whatsoever. It is the student who will receive help, the identical help he was entitled to and received while he was in a public school.

Critics of the decision said that it will now open up all kinds of aid to religious schools. One public school official I heard on the radio said, with rage in his voice, that even school vouchers for parochial schools would be permissible under the logic used by the court.

He's right, of course. They should be

permissible. If it is the students who are receiving help rather than the school, they should be entitled to the same benefits as the children of any other taxpayer. It's unfair to deny them help just because they are not attending the state school.

Last week's decision was an important one for many handicapped children who might not be attending public schools but whose parents would prefer to have them in Catholic schools. If they are receiving special help because of their handicaps, and if it's possible to have that help in a Catholic school, the decision should permit parents to make the switch.

The court had been down by Justice Rehnquist is the proper one that should govern these cases. He said in his opinion that "the sign-language interpreter they have requested will neither add to nor subtract from (the religious) environment."

The court's decision should not be looked at as a victory for Catholic schools. Rather it is a victory for handicapped children and their parents.

## Help Holy Father continue his spiritual and charitable works

My dear friends in Christ,

Throughout the year, Pope John Paul II is very much in need of your prayers for his health, safety, and steadfast faith in his service to Christ and our world.

There is also this once-a-year occasion when I ask you to be generous to the special Peter's Pence Collection for the Holy Father which enables him to continue and further his spiritual and charitable works throughout the world.

The mission of Jesus given to Peter and his successors—to carry the good news of God's love and blessings to all—is timeless. Today, this mandate of the Lord appears overwhelming, as we realize there are billions of our brothers and sisters who have not heard the basic teachings of our faith: to love God and one another.

Through his unique mission of pastoral care and evangelization, John Paul II brings the message of God's love and care to people throughout the world. He is one of the world's foremost leaders and a strong moral voice for the dignity of the individual and the blessings of freedom.

I realize how frequently I come to you, for our diocesan needs, for national programs sponsored by the church, and for the needs of the universal church as reflected in this collection for the works of the Holy Father. I am truly grateful for all you do for your parish, the archdiocese, the church in the United States and world church needs.

May God bless you and keep you in good health and especially in his peace. You are in my prayers, and I ask that you keep me in yours.

Sincerely yours in Christ,

*Daniel M. Buechlein*

Most Rev. Daniel M. Buechlein, OSB  
Archbishop of Indianapolis

06/25/93

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Most Rev. Daniel M. Buechlein

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John F. Fink, editor-in-chief

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# Fake 'Father' stopped from presiding at Mass

by Margaret Nelson

Because two archdiocesan priests discussed parish situations the Wednesday night of the annual priests' convocation, a bogus cleric did not get to "celebrate" at Mass he planned for the next day at Holy Trinity Church in Edinburgh.

On Saturday, May 29, Father Paul Shikany, administrator at Holy Trinity, was approached by someone who called himself Austin Liffeth. The man said he had recently been ordained for the Chicago Archdiocese and wanted to celebrate Mass at the parish while in Edinburgh.

Father Shikany questioned him but said, "I had no way to check. He said he went to school in Louvain (Belgium) and I saw that he had a European alb." It was later learned that the vestment belonged to Father Stephen Banet.

"The man said his family was non-Catholic and they had moved to Chicago when he was young," Father Shikany said. The stranger said that his family became Catholic converts there and that he studied for the priesthood in Chicago.

"I was suspicious, but proving fraud is very difficult. I just let him do the minimal thing—read the Gospel," he said.

On the last evening of the priests' convocation, Father Shikany told Father Banet about his suspicious visitor.

As they talked, Father Banet was reminded of a man who recently became "super-involved" in one of the Catholic Community of Columbus parishes of which he is pastor.

"Liffeth's" story was a little different in Columbus. He told people there he grew up and was baptized in the East.

He was primarily involved at St. Columba, first coming to church with the family of a teen-aged parishioner. "I only saw him on Sundays. He seemed pious, and was always with this family," said the pastor.

After the friend went away to college, Father Banet had several discussions with Liffeth. At about the same time, the man mentioned that he had thought about becoming a priest. Father Banet told him how to pursue the idea.

During Lent the new "parishioner" became extremely active. When other members asked how he got away from his job, he told them he was a paramedic and had a flexible schedule.

Through the parish personnel coordinator, the newcomer helped with Communion services. "People said he did a wonderful job," said Father Banet. "He volunteered at the school, helped with the RCIA, he was a 'gofer' for anybody."

Around the end of April, a parishioner thought she recognized the man as someone she knew as a child. People told her she was mistaken. But on confirmation night, the stranger's mother came with him and the parishioner recognized her as the mother of the child she knew. "That guy is from here," she told the priest.

The staff asked the man for baptismal records and he promised to bring them. Appointments were made, but not kept—by both parties.

"We began to see him less and less.

About then, every time I went into the sacristy something was missing. Vestments in all the liturgical colors were gone," said Father Banet. They joked that someone could start a new Sunday morning liturgy.

About three weeks ago, the Columbus pastor even asked a judge what was needed to get a search warrant.

Believing the suspect's claims that he was a paramedic, one Columbus couple asked "Liffeth" to drive them to the home of a relative in Ohio in late April. After the visit, religious articles were missing from the sister's home where they stayed, Father Banet said.

When Father Shikany was describing the "priest" in his parish during the convocation, Father Banet remembers asking him what he looked like. "Then he described his alb. Thursday morning I called Chicago to try to verify his story."

The suspect used different names. The two priests still didn't know it was the same person.

While Father Shikany was away at the convocation, "Liffeth" got a parish list and told people to tell them he would be celebrating a Mass Thursday evening.

"When I called the chancery in the archdiocese of Chicago Thursday afternoon, they read me a litany of places he'd been," said Father Shikany.

Father Raymond Schafer, associate pastor of the Columbus churches, went to Edinburgh and identified the man claiming to be a priest as the same person who had been active in their parishes. "He said, 'Either you call the police or I'll call the police,'" said Father Banet.

"Liffeth's" mother told the Columbus pastor that the suspect gave her plausible

explanations. The non-Catholic woman wondered about some of the things he brought home and expressed regret that she did not call the parish and ask about them. Her son told her that the church allowed him to use the articles. She did not even see some of the things he hid.

An article in *The Message*, Evansville diocesan newspaper, described a man using the name Austin Liffeth, who convinced priests in Jasper and Ferdinand to let him celebrate at three Masses there on Sunday, June 13.

On Friday, June 11—the day after the Johnson County police were called in Edinburgh, the vicar general of the Archdiocese of Louisville, called the Indianapolis vicar general, Father David Coats, to alert him that a non-ordained man had been claiming to be a priest there.

"There was no harm done. The integrity of the sacraments and the people's right to the sacraments were not violated or compromised," said Father Shikany. "He was not doing it for his own monetary gain, but for his personal affirmation."

"Yes, he stole vestments and the like, but nothing anyone would typically be able to use. It was to make him look more credible," said Father Shikany, who lost a vestment, a sacramentary and other liturgical items. He and Father Banet found their property after police were contacted.

"At least we got him to stop. Maybe we can get him some help," Father Shikany said.

"He needs help. We're praying for him. (On June 22, 19-year-old David Guthrie of Columbus was arrested by the Bartholomew County Sheriff's Department on four preliminary counts of theft.)



**EXPO PLANNERS**—Preparing for the Indiana Black Expo Catholic Church Booth—1330-1340 in Hall D are (clockwise) Ivy Menkin, principal of St. Andrew School; Candie Cox, St. Monica; Mark Hester, Office of Catholic Education intern; Diane Orr, Urban Parish Cooperative; Kathleen Peck, Marian College; Father Kenneth Taylor, St. Bridget; Sue Ann Yovanovitch, Holy Trinity; and Tom Tolbert, St. Joan of Arc Neighborhood Youth Outreach. Also involved in the booth are: Blanche Stewart, Sisters of St. Joseph; Tipton; Sister of St. Joseph of Carondelet Geraldine O'Laughlin; Holy Angels; Clara Blackburn, St. Rita and Knights and Ladies of Peter Claver; Father Cliff Vogelsang, St. Thomas Parish; Brother Howard Studiant and David Weir, Archdiocesan Black Catholics Concerned; Beverly McGovern, St. Michael, Indianapolis; Father Taylor; Orr and Hester are the committee's troubleshooters. The theme of the July 2-4 event at the Indiana Convention Center and Hoosier Dome is The African-American Family Summit. (Photo by Margaret Nelson)

## James Wells dies at age 59

James L. Wells, a popular two-term sheriff of Marion County and active in numerous Catholic organizations, died June 15 after a two-year battle against cancer. He was 59.

His funeral was June 18 at St. Barnabas Church.

Wells was the only Democrat elected to Marion County office in both the 1978 and 1982 elections and both times he drew more votes than anyone else on the ballot.

Prevented by law from serving more than two consecutive terms, Wells worked as security director for several corporations before being appointed to the chairmanship of the Indiana Alcoholic Beverage Commission.

Wells was recognized for his involvement with Catholic organizations by being named a Knight of the Holy Sepulchre in 1987. Prior to that he was named Catholic Layman of the Year by the Indiana Knights of Columbus in 1977. He also received the President's Award of the Ancient Order of Hibernians and the Msgr. Albert Busald Award for outstanding service to the Catholic Youth Organization. He was a member of the Secular Franciscan Order since 1972.

In Indianapolis, Wells was also known as the "County Mountie" for 11 years as he gave helicopter traffic reports over radio



James L. Wells

stations. In 1982, readers of *The Indianapolis Star* selected him as the Man of the Year.

Among charitable activities for which he was known while he was sheriff were Easter egg hunts for children and an annual Christmas tour by deputies during which they visited shut-ins and took toys to hospitalized and underprivileged children.

Memorial contributions may be made to the James L. Wells Scholarship Fund at Roncalli High School.

## Operation of Matt Talbot Home is described to Serra members

by John F. Fink

The operation of the Matt Talbot Home for men on the road back from treatment for alcoholism was described to members of the Indianapolis Serra Club on June 14 by Robert Alerding.

About 2,500 men have been cared for at the Talbot House since its founding in 1962, he said. The house, located at 1424 Central Ave. in Indianapolis, has accommodations for 36 men.

The home was organized at the request of Msgr. Raymond Bosler, who in 1962 was editor of *The Criterion* and moderator of the Archdiocesan Council of Catholic Men. A committee of four men, including Alerding, formed a not-for-profit corporation with a nine-man board of directors that was able to purchase the house for \$14,000.

The corporation has maintained the home for the past 31 years. Today it is governed by an 18-member board and 60 men and women have served on the board through the years. There have been about 15 managers.

The home was named for Matt Talbot, who lived in Ireland from 1856 to 1925. A reformed alcoholic who lived a life of sanctity, Talbot has been declared "venerable" by the Catholic Church, the step before beatification.

Alerding told the Serrans that the Talbot

House is not a treatment center for alcoholics, but only a place for them to live after they have been released from treatment by hospitals or other institutions. The men pay \$55 per week for a room and two meals per day while they get on their feet. The average length of residence is three months, he said.

There are no restrictions as to age, race or religion, Alerding said, but only male applicants can be accepted. The primary requirement for living there, he said, is that the men be honestly and sincerely trying to abstain from alcohol. He said that Alcoholics Anonymous meets at the home twice a week and residents are required to attend its meetings.

Alerding said that the Talbot House has never requested or received money from the Archdiocese of Indianapolis. Instead, money has been contributed by friends and through fund-raising efforts when the home first opened. It has received grants from the Indianapolis Foundation for costs of renovation. However, the operating deficit for the home is covered by the members of the board and their friends.

In 1978, a group of men who had been former residents of Talbot House formed a group called Friends of Talbot House, Alerding said. This group has taken responsibility for all maintenance of the house. They raise their own funds for the house.

## Archabbot Timothy announces intention to resign in 2 years

Benedictine Archabbot Timothy Sweeney has announced his intention to resign as archabbot of St. Meinrad Archabbey in two years, effective on June 1, 1995.

The 58-year-old native of Indianapolis has served the 140-member St. Meinrad community as archabbot for 15 years. He is the longest-serving abbot in the Swiss-American Congregation.

Archabbot Timothy said he was announcing his plans two years in advance in order to give the community ample time to plan and prepare for his succession. "Having looked at this decision from all angles," he said, "I believe making my

intentions known at this time will facilitate a smooth transition."

"After 27 years in various administrative positions here at St. Meinrad, I am looking forward to returning to the regular life of a monk and placing myself at the disposition of the newly-elected archabbot for assignment," he said.

Archabbot Timothy professed his vows as a Benedictine monk in 1956 and was ordained a priest in 1961. He was elected archabbot on June 2, 1978. Before that, he served as prior, sub-prior and novice/junior master. He also taught philosophy in St. Meinrad College from 1968 to 1978.



## FROM THE EDITOR

# Paul VI: one of this century's great popes

by John F. Fink

This past Monday, June 21, was the 30th anniversary of the election of Cardinal Giovanni Battista Montini as Pope Paul VI. This past May 11, the Italian church officially launched his sainthood cause. And this year a masterful book called "Paul VI: The First Modern Pope" was published by Paulist Press.

I met with Pope Paul VI only once, but it was a memorable meeting. While I was publisher of Our Sunday Visitor Press, we published a book called "The Pope's Family Prayer Book" with prayers selected (or at least approved) by the pope. I met with him to present by the book. I met with him to present a bound copy of the book and also to show him some of the other things Our Sunday Visitor published.

I expected to be with him for only a few minutes, but the meeting lasted for 20 minutes. He took a great interest particularly in the weekly newspaper *Our Sunday Visitor* and we discussed editing and even layouts and typesets. The pope's father, Giorgio, was editor of the Italian diocesan newspaper *Il Cittadino di Brescia* from 1881 until Mussolini's soldiers destroyed his presses in 1925, and the pope knew a lot about editing a paper. He had also been on the editorial staff of the student magazine *La Fianda* in 1918-19, during which time he wrote more than 40 articles within 12 months.

THE BOOK "PAUL VI" is a real tour de force by Peter Hebblethwaite, who earlier wrote "John XXIII: Shepherd of the Modern World." It contains 710 pages of text, three appendices, and 14 pages of bibliography and sources. It is tremendously well researched.

The book is not only a comprehensive biography of



Paul VI but also an excellent history of the papacy from 1924 to 1978. Father Montini joined the Vatican's Secretariat of State in 1924, after being ordained only four years, and didn't leave it until 1954 when he was named Archbishop of Milan. He served Pope Pius XII and rose to the position of undersecretary of state when the papal secretary of state was Cardinal Eugenio Pacelli. When Pacelli became Pope Pius XII, Montini continued as undersecretary because Pius XII was his own secretary of state. The two worked very closely together.

After Pius XII died in 1958, Montini was Pope John XXIII's first cardinal and closest collaborator in preparing for the Second Vatican Council. I've always thought that Paul VI was the best prepared person to become pope since the death of Hildebrand became Pope Gregory VII in the 11th century after deeply influencing four popes.

ALMOST HALF OF THE book concerns Montini's life before he became pope. We learn about his anti-Fascist crusade as a young priest and his diplomatic missions while in the Secretariat of State. We find documented evidence of the Vatican's actions before, during and after World War II when Montini was so close to the pope. A chapter is titled "The Silences of Pius XII."

Montini was not destined to succeed Pius XII, mainly because Pius never named him a cardinal, thus deliberately excluding him as his immediate successor. Montini had lost favor with him. Then the pope appointed him as Archbishop of Milan, the most important diocese in Italy outside Rome, but still outside Rome.

After Cardinal Angelo Roncalli, the Archbishop of Venice, succeeded Pope Pius XII and became John XXIII, he almost immediately made Montini a cardinal. They, too, had long worked together in the Secretariat of State and the new pope had a high regard for Montini. Then, when John XXIII announced the Second Vatican Council, the two worked together (along with Cardinal Leon-Joseph Suenens) to prepare the council.

During the first session, Cardinal Montini played a leading role. Then Pope John died after the first session and Montini was elected pope during a contested conclave on June 21, 1963. It fell to Paul VI to complete the council, preside over its final three sessions, formally promulgate the 16 documents it produced, and then to create structures to carry out the decisions of the council.

AS I READ THE book, I marked this paragraph because it seemed to me that it summed up the pontificate of Paul VI quite well (later I noticed that the paragraph is quoted on the flap on the book's jacket): "He managed to complete the council without dividing the church. He reformed the Roman Curia without alienating it. He introduced collegiality without ever letting it undermine his papal office. He practiced ecumenism without implying Catholic identity. He had an *Ostpolitik* that involved neither surrender nor bouncing aggressiveness. He was 'open to the world' without ever being its dupe. He pulled off the most difficult trick of all: combining openness with fidelity."

He took the lead in exploring ecumenism and inter-faith consultations. In 1965 he and Greek Orthodox Patriarch Athenagoras I nullified the mutual excommunications imposed by their respective churches in 1054.

Some people associate Paul VI mainly with his encyclical "Humanae Vitae," which rejected artificial birth control. Naturally, Hebblethwaite deals with that matter comprehensively, detailing the anguish the pope felt over this matter.

Paul VI was the first modern pope to travel outside of Rome. Although Pope John Paul II long ago surpassed Paul's travels, Paul traveled to the Holy Land and India in 1964, to the United Nations in New York in 1965, and to about eight other countries. It was at the United Nations that he made his appeal for "No more war!"

Pope Paul VI should go down in history as one of the great popes of the 20th century.

## THE HUMAN SIDE

### Every so often it is good to count our parish's blessings

by Fr. Eugene Henrick

Do you feel at home in your parish? Does it give you a sense of caring and warmth? Does it offer a number of innovative programs that respond to critical needs? Are parishioners given a sense of ownership in how the parish runs? Are liturgies inspiring, sermons informative and moving, and education of a high caliber?

Is it a place where a person looking for reconciliation can find a good confessor or spiritual counselor?

Every so often it is good to count our parish blessings. The exercise pushes our level of appreciation up a notch or two, bestowing on us yet another blessing.

Look inside your parish to see if a

true sense of community and of people working together in service of others. Such a parish is not self-serving. But what is behind the parish's success in these areas?

If the success is mainly dependent on the pastor and his associates, ask why that is true and what kind of leaders they are. Some parishes are blessed by high-energy pastors and associates, others by low-key, gentle priests who lead through kindness. There are pastors who delegate responsibilities, pastors who are business smart.

Some pastors are theologically well informed, some are spiritual leaders. Some are gifted at working with people and programs. Others work at success by continuing their formal education, doing regimented reading and attending seminars.

And some benefit from their association with mentors who share excellent ideas—charismatic, enterprising or visionary mentors. Who are these mentors? They, too, can be a parish blessing.

Again, a priest's cultural background may yield blessings for the parish.

On the other hand, a parish may well be successful because of outstanding laypersons, permanent deacons, sisters or religious brothers who serve as leaders. Sometimes they arrive in a parish through no choice of their own, other times the parish drew them to itself.

In the latter case, assessing a parish's blessings means assessing what it was that attracted these leaders. Was it a wholesome liturgy? The warmth of the priests? Welcoming parishioners? Successful programs?

Of course, maybe they were drawn to the parish because it had little of this, and they wanted to turn things around.

Perhaps the amount of time or money put into programs contributes to a parish's success. Again, the parish's very location may be a blessing.

And don't forget that parish councils can contribute to parish success. Is your parish council heavily invested in change, or does it work to bolster the status quo? Does it have gifted persons who anticipate

pitfalls and know how to guide the parish around them? Is the parish council program-oriented? Does it focus on education or on liturgy? Is it vocal or does it work behind the scenes?

No doubt the list of who or what makes a parish successful can be expanded far beyond what I'm suggesting here. One good religious educator, one caring person who reaches out to others or one holy person who inspires others may define the meaning of good church better than any theologian could. Or could it be that a parish really knows how to celebrate the liturgy—to sing and to participate?

The stories of the people who grew angry at their parish and even left it for that reason are told again and again. And these stories have influenced pastoral action for the better in many cases.

But maybe the stories of parish blessings are told too infrequently. What are your parish's blessings? What is the story of how those blessings developed?

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## THE BOTTOM LINE

### When will new jobs become part of the economic recovery?

by Antoinette Bosco

When you listen to someone like Sen. Pete Domenici (R-N.M.) talk about the shortage of jobs in America, it's scary.

Domenici addressed some 180 people from Connecticut recently, emphasizing this crucial problem and asking, "How do you turn a jobless recovery into a robust economy?"

The Connecticut contingent had been invited to Washington by Sen. Christopher Dodd for a blitz course on what politicians thought were the major issues facing Americans.

I was invited to participate and to hear the problems spelled out by 10 senators and some White House administrators.

Of all the issues discussed, I felt none was more pressing than the one raised by Domenici, White House budget director Leon Panetta and Department of Labor Secretary Robert Reich: Why is the

United States job market in such serious decline?

It is "paramount to find out why the American economy is recovering (when) the new jobs being created are so small in number," Domenici said. "This has never happened before in American history."

Panetta emphasized that for the first time in U.S. history children might not be able to enjoy the things that were available to their parents.

Panetta said his immigrant Italian parents were willing to work hard "because they believed their hard work would give a better life to their two sons." But, he lamented, that "fundamental American dream" has been fading away.

I could relate to that. My immigrant Italian father lived by that dream. He believed his hard work would allow his children to get an education that would guarantee we would never be jobless.

That's not true today. College graduates needing a job are finding the employment scene bleak. Reich cited three concerns about national unemployment.

First, he said, the country has had an unemployment rate of 7 percent or more for 17 months. There are 10 million

unemployed and another 1 million "too discouraged to look" for work, he said.

Second, there is a greater gap today between the skills that jobless people have and the new skills that are needed, Reich contended. In other recessions, "about 40 percent got their old jobs back after the recovery. In this recovery only about 14 percent are getting jobs back," he said.

Reich's third concern is that an increasing number of Americans are working for less. About 18 percent of the work force is working full time but "not earning enough to keep a family of four out of poverty," he said, adding that another 12 percent are not even earning enough to keep themselves out of poverty.

We're "creating a two-tiered economy," Reich said, evidenced by a greater gap between people at the top and low ends of the scale.

Expressing the problem of economic recovery is always easier than coming up with solutions. But the Washington movers and shakers who spoke to us expressed one common urgency: The terrifying culprit, like destroying national cancer, is the deficit, followed by a burgeoning health-care debt.

Let us pray that Washington gridlock,

which puts politics first and people somewhere much lower, is overcome for the sake of the greater good and that our elected leaders make decisions that will make us strong again. Without jobs we're a nation of enclaves. Will they act?

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THE CRITERION





# VIEWPOINTS VIEWPOINTS

## Do we render Caesar his due?

Is there too much complaining about taxes? Margaret O'Brien Steinfelds thinks many people would rather grouch about paying taxes than work for tax reform to serve the common good more equitably. Steinfelds, editor of *Communitarian* magazine, believes a "negative attitude toward taxes says more about our attitudes toward our common life than about money." Kate Walsh O'Beirne, however, thinks high taxes themselves are a big problem for families. As tax collectors reach deeper into our wallets, we are forced to work harder and harder. For parents that means investing time in the workplace that should be invested at home. It's a moral question, she believes, because raising children with the values parents cherish is a moral responsibility. O'Beirne is vice president of government relations at The Heritage Foundation in Washington, a public-policy research institute.

## High taxes are hurting family life

by Kate Walsh O'Beirne

American taxpayers are rendering Caesar his due, along with Mark Antony's and Cleopatra's. Washington insiders are bleeding taxpayers dry with the false claim of reducing the budget deficit, while ignoring the far more important deficit facing American families: the family time deficit.

The largest tax increase in American history is winding its way through Congress, despite the fact that Americans now pay \$137 billion more in federal taxes than just a few years ago—when taxes were raised to, guess what, "reduce the deficit."

An insatiable appetite for federal spending, not a lack of tax revenues, is the root cause of Washington's record deficits. Total federal spending now eats up nearly 24 percent of gross domestic product.

And our imperial Caesar in Washington want still most of the American family's hard-earned dollars?

The growing tax burden has undermined the finances of millions of families. A generation ago, federal taxes were just 2 percent of median family income. Today,

when state and local taxes are included, government takes more than one-third of the average two-parent family's income.

Modern-day Caesars cry crocodile tears about the deteriorating state of families—then raise taxes and weaken them further.

Measured by average after-tax per capita income, families with children now are America's lowest income household group. And under the president's tax package, according to the non-partisan Tax Foundation, the average family would pay \$904 more in taxes.

Misguided "soak the rich" policies penalize savings and investment, thereby strangling job creation. Again, middle class workers and their families suffer.

In the name of reducing the deficit, families will be made to ante up again. History tells us that these new taxes won't reduce the deficit, they will trigger a surge of new spending by our imperial Congress. According to Congress' own Joint Economic Committee, every dollar of higher taxes between 1947 and 1990 has been associated with an average of \$1.59 in new spending.

How are we who are parents supposed to meet the moral responsibility to raise children with our cherished values when the workplace has first claim on our time and energies?

Studies indicate that parents today typically spend 40 percent less time interacting with their children than did parents in earlier generations. While parents in 1965 spent 30 hours per week in direct contact with their children, by 1985 that dropped to just 17 hours.

The loss of income due to rising taxes helps explain why so many mothers have felt compelled to join the work force. A 1988 *USA Today* survey found that 73 percent of two-parent families would choose to have one parent remain home full time to care for children if "money were not an issue."

But when government takes more than one-third of an average family's income, parents must work harder and longer, and the quality of family life is eroded.

A huge federal government also violates the critical Catholic principle of subsidiarity. When Washington consumes such a large portion of our resources, critical local institutions are undermined.

The federal government has assumed functions that should be performed in communities by families, churches, civic groups and local governments. Congressional Caesars haven't a clue as to how to remedy the pressing problems American families care about: failing schools, soaring crime rates, a hostile culture and tight family budgets.

## Render ideas for the common good

by Margaret O'Brien Steinfelds

Everyone hates paying taxes, especially those who pay the least. That's most of us. But we all benefit from government activities, expenditures and subsidies in the form of cheap transportation, cheap food, college loans, national parks, the end of the Cold War, rescue from floods and tornadoes, medical care for senior citizens and the poor, and much more.

What can we do then? Rather than simply rendering the coin of the realm unto Caesar and complaining about it, we could pursue the common good by engaging more seriously and thoughtfully in the process of self-government.

Americans pay lower taxes than citizens of any other industrialized country. Those Americans who complain the loudest are often the most well off, generally paying lower taxes than the less well off.

In New York City where I live, the 8.25 percent sales tax falls equally upon those who make \$20,000 a year or \$200,000 a year. Some taxes are even more inequit-

able: Most Americans have the 7.65 percent Social Security tax taken from every paycheck, but since there is a \$57,600 cap, those who make more pay less!

Overall ours is a regressive rather than progressive tax system, made more so over the last 12 years. Most working- and middle-class people render more proportionately unto Caesar than wealthier Americans. Yet rather than inspiring a movement for tax reform, this inequity is used by everyone to grouse about paying taxes at all. Certainly it is a barrier thrown up to any increase.

As evidence for their complaint, most Americans would say they don't get their money's worth from the taxes they pay. Examples are legion.

There is the U.S. Army's infamous \$103,000 screwdriver. There are public schools. New York schools pay more than \$7,000 per year per student; Catholic schools spend \$2,000. Many deduct from these extremes that the public schools waste money; overlooked is the fact that Catholic-school teachers are woefully underpaid. (That Catholic schools succeed in graduating a greater percentage of their students tells more about their discipline and educational methods than about the waste of tax monies.)

Then there are the potholes, crime and dirty streets—all used as arguments for wasted taxes rather than more taxes.

More troubling than our whining over taxes is the chronic resentment shown toward the poor, the newcomer, the farmer (if you are a city dweller), urbanites (if you are a suburbanite or farmer) and anyone else who lays claims upon tax dollars, which, when you get right down to it, is just about everyone.

Many Americans think they are being cheated by their fellow citizens. (Your subsidy is a handout, mine part of doing business.)

Our negative attitude toward taxes says more about our attitudes toward our common life than about money. Frankly I believe many people would rather just pay taxes (while complaining) than work to create a more equitable system of taxation and government expenditures.

We could have a fairer tax system. Our national priorities could be recalculated to use our resources more wisely. We elected our representatives in Washington; we can unseat them. We can let them know what we think about pressing fiscal matters like deficit reduction or health-care reform.

Render unto the common good, not just your money but ideas, your informed opinions and an organized visit to your congressman, mayor or public schools superintendent. After all, they're spending our tax dollars with our acquiescence.

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## To the Editor

### Attending church in play attire

Regarding the letter from the reader in the June 18th "To the Editor" column ("Improper Attire in Our Churches"): You wanted to hear "the other side" from offenders who attend church in "play attire." Here it is.

Our family consists of a father, a mother and two teen-aged children who pride ourselves in doing things as a family. Going to church is one of those family activities. We have never had any problems getting our children to go to church. One reason, I feel, is that we do not inflict a "dress code" as you would like to see.

We certainly don't condone ripped, torn or inappropriate (bare shoulder, bare midriff or short-skorts) but we don't tell the girls that they cannot go to church simply because they don't look like the senior citizens of the parish.

On a few occasions we have attended parishes other than our own when we are camping in and around Indiana. We have attended Saturday evening Mass after a day of trail walking or exploring Indiana's beautiful small towns. Yes, we do look a little shabby compared to the way we usually dress to attend Sunday morning Mass at our own parish. However, I feel

God overlooks the way we are dressed because we are in his house to praise him and become spiritually closer as a family.

Also, from another perspective, some larger or less financially well-off families don't have the money to spend on today's expensive clothing. If their clothes are clean and their appearance is "acceptable" by today's standards, who are we to judge as long as they come to church?

Why does she "deplore" (in church, no less!) eucharistic ministers who are not dressed the way she feels they should be? My husband is a eucharistic minister. There are Sundays when he is not scheduled to be on the altar when someone who is scheduled doesn't show up. When he got dressed that morning, he didn't know he would be on the altar, so he didn't dress the way he would if he knew for sure he was going to minister. He feels it's more important to serve the congregation than worry if his clothing is "acceptable" to everyone around him.

I feel sorry for people who have nothing more to do in church than sit and judge others around them who are there to pray and be closer to God. If there were to be an "archdiocesan dress code" there would be a lot fewer Catholics than there are today.

Debbie Sweetman

Greenfield

## God accepts us just as we are

Elizabeth Suding asked, "Why do some of you come to church dressed in improper attire?" ("To the Editor" column, June 18 issue).

I believe that some people feel that clothing is not an important issue at Mass, but I believe a clean heart and charitable gifts are. Teaching our children that God accepts us just as we are, no matter what we wear, is important.

We do not offend God with our dress, only others. I honestly believe that God doesn't even see our clothes, but does see our hearts.

I myself wear the clothing that most suits my lifestyle, and I buy nothing special to wear to church. I could, but I don't believe it's important to God. What we should adorn ourselves with are good works.

Times have changed and people don't wear suits and dresses like they used to. In fact, I don't own a dress and my husband doesn't own a suit. Most young people don't.

Our churches should welcome all people no matter what they wear as Jesus would when he preached. Our pastors should not be concerned with the way people are dressed or turn anyone away for it. Jesus wouldn't.

Prayer and worship are not done better in unusable expensive clothing but are better done with love of God and neighbor, and a clean heart.

"You disregard God's commandment and cling to human tradition" (Mk 7:8). This verse sums up what I have written.

In fact, Chapter 7 of Mark is a very good explanation of why clothing is not an important issue at Mass.

What would Jesus say?

Paula Downs

Indianapolis

## March for Jesus called exhilarating

Praise to Jesus. It rained enough Saturday, June 12, to cancel my work and I was able to attend the March for Jesus in downtown Indianapolis.

This was the first March for Jesus in Indianapolis (although it has been held in other cities), and even with fewer members it would have been a success. It was purely and solely for the purpose of praising Jesus.

It was ecumenical and denominations were not defined or mentioned. This was a historical event because of that. We were simply Christians who truly wanted to praise Jesus. It was exhilarating. We acted as one family of all Christian religions and races and proclaimed Jesus as Lord.

We joyfully and boisterously sang, clapped hands, shouted, whistled, hugged, linked arms, held hands, prayed with each other and our leaders. These forms of Psalm 47 were beautifully displayed.

We honored Jesus by seeing him in the face of others and by giving those others our love. The good news is that if you missed it this year it will be an annual event. Don't cheat yourself, be there!

Dan Logan

Indianapolis

## CORNUCOPIA

## Same ol' original sin

by Cynthia Dewes

Dick and Jane don't live here anymore. And they took Spot and Mittens with them. It's enough to make you cry.

Here we were just a few decades ago, fat, dumb and happy, thinking that the world was becoming a safer, healthier, more civilized place. Technological advance was always progress. Human imagination knew no limits, and the results of it were inevitably good for everyone.

That's what WE thought.

But something happened to Dick and Jane and the rest of us along the way. Not to mix metaphors, but another snake wriggled into our Garden of Eden and we took a fall all over again. It seems that original sin had never left us and was, in fact, here to stay.



All of a sudden we were embroiled in a welter of unpopular and unsolicited events: an international cold war, regional hot wars, economic decline, the breakdown of the family, and a change in moral values.

In addition, there appeared a threatening underclass of people who were feared by their "betters" but nevertheless kept alive by them. It was exactly this, out of a combination of moral superiority and guilt, ignorant, often amoral, and without hope, the "deserving poor" had become downright scary.

All of this was a terrible blow to the wonderfully imaginative human creatures who had come to believe that they were in charge here. Weren't we the brilliant, caring ones who dreamed up penicillin and equality for all races and pop art and all that neat stuff. Where did we go wrong?

Some of us had even reinvented religion to suit our new status, channeling and meditating and using crystals to plug directly into godhead. Some claimed that

God was dead, and took up witchcraft and voodoo and black magic to prove it, testing and taunting the deepest mysteries of life and death. If (s)he really existed, would the real God please stand up?

Meanwhile, we empowered ourselves by performing endless self-analysis. We listened to tapes and went to lectures and discerned in wooded places and talked, talked, talked to each other in a million small groups. It was often a case of slow learners sharing their lack of wit.

This would seem all too depressing except for the good news that serious people are finally beginning to reconsider their relationship with God, including whose responsibility is whose. We're finally figuring out that it's our own pride that translates "being made in the image and likeness of God" into "being God."

Sin is God and we are not. The original sin is not, after all, very original.

vips...



Benedictine Father Donald Walpole celebrated his golden jubilee of priesthood with Benedictine Fathers Bonaventure Knaebel and Malachy Fulton on June 13. A native of Indianapolis, Father Walpole was born on May 1, 1917. He made his profession of vows on August 6, 1940, and was ordained to the priesthood on September 21, 1943. Father Walpole holds a bachelor and a master of fine arts degrees from the Art Institute of Chicago. Father Walpole has been an associate professor of art at St. Meinrad College since 1952. He has exhibited many of his murals, mosaics, and wall hangings in the archdiocese and neighboring diocese.

Project I-STAR (Indiana Students Taught Awareness and Resistance) has awarded Robert Clayborn, St. Mark teacher and Mickey Lentz, coordinator of support services for the Office of Catholic Education, Archdiocese of Indianapolis, the 1993 Project I-STAR Distinguished Service Awards. The award is given to individuals whose drug use prevention efforts exemplify the highest level of commitment to improving the quality of life for the children and for the community. Linda Kavanaugh, a parent volunteer from St. Pius X school and Rob Kratoska, St. Barnabas teacher, were

among those awarded the 1993 I-STAR Excellence in Prevention Awards. This award is presented to volunteers who have demonstrated consistent, long-term commitment and involvement in I-STAR program components.



Henry and Ann Striby celebrated their 50th Wedding Anniversary with a Mass of Thanksgiving at Sacred Heart Church in Jeffersonville. Henry and the former Ann Reilly were married on June 26, 1943 in Holy Cross Church, Indianapolis by Father Victor Gossens. They are the parents of Mary Smith, Joan Striby, Hank and Thomas. They are the grandparents of four.

check-it-out...

The Discalced Carmelite Community of Terre Haute will begin its annual summer novena July 8-16 at 7:30 p.m. each evening at the Monastery of St. Joseph, Terre Haute. Discalced Carmelite Father Jude Peters will be the homilist.

The Indianapolis Museum of Art presents three performances of "The Preacher and the Butterfly," an educational one-act play presented in conjunction with the exhibition "The Art of Seeing: John Ruskin and the Victorian Eye," on June 26 at 2:30 p.m. and June 27 at 1:30 p.m. and 7 p.m. "The Preacher and the Butterfly," is based on the lawsuit brought by 19th-century American artist James Abbott McNeill Whistler against Ruskin, following the critic's scathing review of Whistler's work. For more information, call the Indianapolis Museum of Art Educational Division at 317-923-1331, ext. 206.

The Sacred Heart/Kennedy High School Class of 1968 has located all but one member of its class for a 25-year Reunion on July 17. Anyone knowing the current address of John Garcia, please notify Bonnie (Burns) Schott at 317-783-6048.

St. Peter Church in Montgomery, Ind., will celebrate its 175th Anniversary as a parish from June 27-July 4. The parish was part of the Indianapolis diocese until 1943 when the Evansville diocese was established. The church began in 1818 by founding pastor Father Napoleon Blanc and is the second oldest parish in Indiana. On June 27, a Vesper Service will be held at 4 p.m. in the church followed by an organ concert. On June 29, Mass will be celebrated at 6 p.m. with Holy Cross Father Edward Malloy, president of the University of Notre Dame, as main celebrant. Finally, on July 4, Bishop Gettelfinger will celebrate a Mass of Thanksgiving at 10 a.m.



STANDOUT—Valerie Dillon stands with the Sacred Heart pastor, Father Anthony Vela, after receiving recognition as the outstanding graduate at Sacred Heart School in Terre Haute. The annual award for merit in the areas of scholarship, leadership, character and community service is sponsored by the Sacred Heart School Booster Club and was presented this year at the June 4 graduation ceremonies. (Photo by Gloria Artigue)

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## July &amp; August 1993 TV Mass Schedule:

Date	Celebrant	Congregation
July 4	Rev. Gerald Streeter, S.I.	Residents of St. Augustine Home, Indianapolis
July 11	Rev. Michael Kettrou	Members of Sacred Heart of Jesus Parish, Cicero
July 18	Rev. Mauro Rodas	Members of St. Mary Parish, Indianapolis
July 25	Rev. James Byrne	Members of Immaculate Heart of Mary Parish, Indpls.
August 1	Rev. John Ryan	Members of Assumption Parish, Indianapolis
August 8	Rev. Bonaventure Knaebel, OSB	Residents of St. Paul Hermitage, Beech Grove
August 15	Rev. Mark Swarczkopf	Members of St. Lawrence Parish, Indianapolis
August 22	Rev. Paul Landwerlen	Members of St. Gabriel Parish Indianapolis
August 29	Rev. Thomas Clegg	Members of Good Shepherd Parish, Indianapolis

# Rooney urges business executives to fund educational choice project

by Jay Copp  
Catholic News Service

CHICAGO—J. Patrick Rooney, chairman of Golden Rule Insurance Co. in Indianapolis, has urged other business executives to follow the lead of his company and fund an educational choice program to help needy students attend Catholic schools. He said such a program is a win-win situation.

Poor children receive a quality education and companies benefit from good public relations and by contributing to a more capable labor pool, Rooney said.

He addressed the Corporate Responsibility Group of Greater Chicago, a non-profit organization that tries to raise corporate awareness of economic and social public policy issues.

Added Rooney: "I'm a practical man. I want to get to heaven someday. What we have done 'for the least of my brothers' may look pretty good on my resume when I die."

Begun in 1991, the Golden Rule choice program was the first of its kind. The first year the company paid half the tuition of 500 poor students whose parents chose a private school.

This year 907 children in kindergarten through eighth grade participated, and next year 1,500 are expected to be involved. The program is open to children eligible for federally subsidized lunches.

Other companies besides Golden Rule now contribute to the Choice Charitable Trust.

Drawing job seekers from inner-city neighborhoods, Golden Rule found that many of the applicants could barely read and write. Schools in poor areas of

Indianapolis are plagued by gun-toting youths, and a primary concern is safety, let alone discipline and education, said Rooney.

Rooney said he and other company executives spent less than two hours deciding upon the choice program after the Indiana General Assembly voted down state funding for school choice. The decision turned out to be a good one, he said.

Educational choice does not hurt public schools, said Rooney, and instead forces them to become better.

Rooney, one of the few white members of Holy Angels Church in Indianapolis, said private schools satisfy parents' chief concern for their children.

"You might think they're interested in a better education. It's not that. They're interested in values," he said. "They want their children to grow up to be responsible people. That's the reason why they're interested in private schools. They know about the moral deterioration of the public schools."



J. Patrick Rooney

Public schools declined as school systems were consolidated over the past few decades, said Rooney. The larger school systems were able to improve facilities but at the cost of discipline.

"It's not a matter of individual people or failure," said Rooney. "It's not that bad people teach in public schools and good people in Catholic schools. It's a systemic problem. It's a matter of size."

## Fathers Commons, Stineman, Ullrich to retire next month

(Continued from page 1)

St. Mary Parish in North Vernon. The next year, he went to St. Patrick, Terre Haute.

In 1952, Father Stineman became chaplain and instructor at Marian College in Indianapolis. From 1958-60, he took time out for graduate studies in psychology at St. Louis University, returning as chaplain and instructor at St. Mary of the Woods College and Convent.

Father Stineman became pastor of St. Paul, Greencastle, in 1972. He also accepted the responsibilities as temporary administrator of Holy Rosary in Seelyville, and St. Augustine mission in Fontanet, as well as chaplain at the Newman Center at DePauw University and at Indiana State Farm, Putnamville.

In 1978, he began his present ministry as pastor of St. John Church in Indianapolis, joined by his Greencastle associate pastor, Father Jack Porter. The two had researched and written a history of the church in Putnam County. Just last year, they completed a necrology listing the burial places of all deceased archdiocesan and religious priests who have served in the archdiocese since its 1834 beginnings.

During Father Stineman's pastorate, St. John has become the site of the annual ecumenical service to honor police officers who have died in the line of duty. It also hosts the annual Red Mass for attorneys sponsored by the St. Thomas More Society. St. John has been the setting for monthly celebrations of the revised Latin Mass and the Tridentine Mass.

While living in retirement in Indianapolis, Father Stineman will continue to teach faith inquiry classes. With the help of Father Porter, who was recently appointed archivist for the archdiocese, Father Stineman will continue his research of the deceased clergy. He also hopes to teach illiterate adults to read.

The St. John parish council is planning a special brunch to honor the retiring pastor on July 25, Father Stineman's last Sunday at St. John.

Father Ullrich was ordained for the Diocese of Corpus Christi, Texas, on Oct. 11, 1953. In 1973, he joined the Archdiocese of Indianapolis as associate pastor of SS. Peter and Paul Cathedral and part-time chaplain at Winona Hospital.

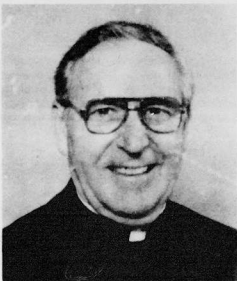
He became pastor at Assumption Parish in Indianapolis in 1978, retaining the chaplaincy at Winona, as well as two nursing homes. In 1983, he became associate pastor of St. John, Osgood, St. Magdalen, New Marion, St. Charles, Milan, and St. Pius, Ripley County.

In 1987, Father Ullrich was named pastor of St. Michael, Cannellton, and St. Pius, Troy. The next year, he became pastor of St. Michael in Indianapolis. In 1990, he was part-time associate pastor of St. Michael, while serving as administrator of St. Joseph, St. Leon. In 1991, he became associate pastor of St. Mary, Greensburg.

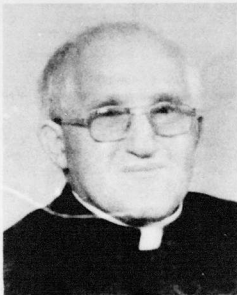
In the near future, Father Ullrich



Father Patrick Commons



Father William Stineman



Father Robert Ullrich

hopes to reside in a nursing facility where he can minister to the people. In October, the St. Mary, Greensburg community hopes to celebrate Father Ullrich's 40th anniversary of ordination with him.

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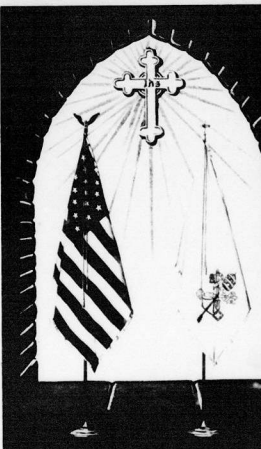
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# 14 Providence Sisters observe 50th jubilees

Fourteen Sisters of Providence are celebrating their golden jubilees this year on June 26, marking 50 years in religious life.

Among the golden jubileans is Sister Sheila FitzSimons, the former Sister Marie Sheila. Born in Indianapolis, she entered the Sisters of Providence from St. Elizabeth Parish in Van Nuys, Calif. Sister Sheila has ministered as a teacher at St. Thomas Aquinas School in Indianapolis. She is currently principal of St. Ambrose School in Hollywood, Calif.

Also born in Indianapolis, Sister Mary Helen Neff, the former Sister Marie Anthony, entered the Sisters of Providence from St. Philip Neri Parish in Indianapolis. She has ministered as a teacher at St. Francis de Sales, St. Simon, St. Joseph and St. Bridget Schools in Indianapolis; and at Our Lady of the Greenwood School in Greenwood, St. Michael School in Greenfield and St. Patrick School, Terre Haute.

Sister Mary Helen also ministered as an administrative assistant in the Sisters of Providence Office of Congregational Advancement and carried out various other duties at the motherhouse. Sister Mary Helen is currently ministering at St. Mark School in Chicago.

Sister Mary Rosita Theves is currently ministering in convent service at St. Simon Convent in Indianapolis. She ministered for many years as dietician for the late Archbishop Edward T. O'Meara. Sister Mary Rosita was also a cook at the motherhouse.

Sister Margaret Sullivan, the former Sister Joseph Andre, is living and ministering as a teacher at St. Mary of the Woods College. Previously she taught at Schulte High School in Terre Haute, Holy Cross School in Indianapolis and St. Mary School in Richmond.

Sister Louise Schroeder, the former Sister Edward Louise, is currently minister-

ing at the motherhouse by providing transportation, mail and phone services. She previously taught at St. Joan of Arc School in Indianapolis.

Sister Rosemary Mackey, the former Sister Mary Tinita, ministers by visiting and providing companionship to Sisters of Providence in health care at the motherhouse. She formerly taught at Holy Trinity School in New Albany, and St. Agnes and St. Joan of Arc Schools, in Indianapolis.

Sister Helen Mary Walsh, the former Sister Marie Xavier, previously taught at St. Bridget School in Indianapolis. Sister Helen Mary is currently a health care resident at the motherhouse.

Six golden jubileans formerly ministered in the archdiocese. Sister Margaret Louise Bernard ministered as a teacher at St. Matthew, St. Anthony, St. Philip Neri, Holy Cross, St. Joan of Arc and St. Catherine Schools, all in Indianapolis and St. Paul School in Sellersburg. Sister Margaret Louise currently teaches at St. Joseph School in Bradenton, Fla.

Sister Adrian Marie Conrad taught at Sacred Heart School in Terre Haute, Chartrand in Indianapolis and St. Mary in Richmond. She also ministered in Indianapolis as principal of St. Jude School, campus director at Ladywood-St. Agnes School and administrative secretary at Cathedral High School. Sister Adrian Marie currently ministers at San Clemente Mission in Bakersfield, Calif.

Sister Francis Edwards, the former Sister Francis Bernard, has ministered as a teacher at Ladywood-St. Agnes, St. John,

St. Anthony and St. Catherine Schools in Indianapolis. She has also ministered in the library at the motherhouse. She is currently librarian at Cantwell Sacred Heart of Mary High School in Montebello, Calif.

Sister Francine McGriffin has ministered as a licensed practical nurse in Indianapolis at Americana Nursing Home, Upjohn Homemakers Company, Methodist Hospital Childrens Pavilion and Indianapolis Public School of Nursing. She has also ministered as a teacher at United Southside Community Organization, Ladywood-St. Agnes and St. Thomas Aquinas School.

Sister Francine also taught at Schulte High School in Terre Haute and women aspiring to the religious life at St. Mary of the Woods. Currently, she is ministering as a librarian at a school in Chicago.

Sister Ann Kevin O'Connor previously ministered as a teacher at St. Matthew School in Indianapolis and St. Charles School in Bloomington. She had also ministered in the general offices of the congregation at the motherhouse. Sister Ann Kevin is currently secretary for Trinity High School in River Forest, Ill.

Sister Alice Louise Potts previously taught at Immaculate Heart and St. Joseph Schools, Indianapolis; St. Leonard School, West Terre Haute and St. Ann School, Terre Haute. She is currently staff chaplain at the University of Texas M. D. Anderson Cancer Center in Houston.

Also celebrating her golden jubilee is Sister Michaela Galvin, who currently ministers at Mother Theodore Guerin High School in River Grove, Ill.

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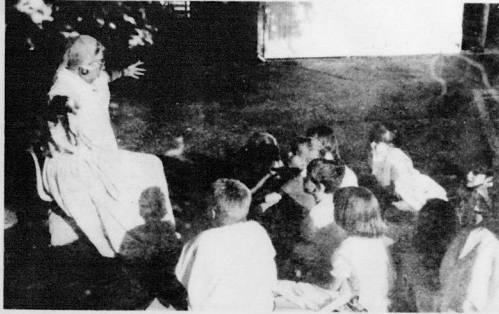


Fourteen Sisters of Providence are celebrating their golden jubilees this year on June 26. They are (from top left): Sisters Sheila FitzSimons, Mary Helen Neff, Mary Rosita Theves, Margaret Sullivan, Louise Schroeder, Rosemary Mackey, Helen Mary Walsh, Margaret Louise Bernard, Adrian Marie Conrad, Francis Edwards, Francine McGriffin, Ann Kevin O'Connor, Alice Louise Potts, and Michaela Galvin.



NEW PASTOR—Father Thomas L. Schliessmann, celebrates his June 13 installation as pastor of St. Patrick in Salem with his parents, Mary and Jack Schliessmann. Ordained in 1989, Father Schliessmann was installed as pastor of American Martyrs in Scottsburg on June 12. (Photo by Jennifer Olesch)

# Jesus' time recalled at Connersville Bible school



**STORYTELLER**—Pat Holmes tells the story of Daniel to children at St. Gabriel, Connersville, during a Marketplace vacation Bible school. The program divides the children into the "tribes of Israel." Live dramas are also featured.

by Joan Lingg

St. Gabriel, Connersville, held a Marketplace vacation Bible school on the evenings of June 14-17. About 80 children, 3-years-old through sixth-grade, participated.

The program featured storytellers, shops with homemade products, and live dramas. The market was formed in a circle in the parking lot around a "well."

Adults acting as apprentices made spice

sachets, bricks, chimes, candles, coat racks, hammers, pottery, jewelry, candy, pretzels, and woven goods.

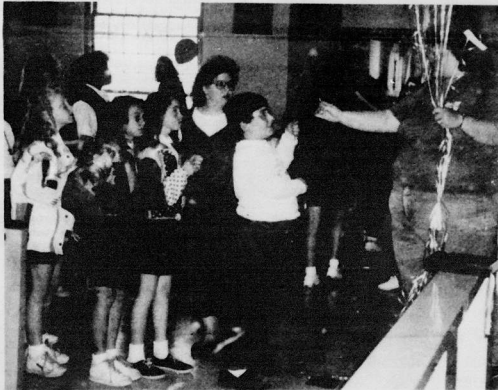
Dramas included actors who told how it was to be present at the feeding of the 4,000, at the wedding feast of Cana, the raising of Jairus' daughter and with the Roman soldier whose servant was healed.

Fifty adults and 25 older youth helped, with Tricia Steinfeld coordinating the project.



**SPICE MAKER**—Nancy Meisenhelder teaches Benjamin Herdrick how to make a spice bag at one of the craft areas of the Marketplace Bible school program held June 14-17 at St. Gabriel, Connersville. (Photos by Joan Lingg)

## Sacred Heart in Terre Haute ends school year 'flying high'



**ASCENSION**—Fourth-grader Landis Kaperak receives a helium-filled balloon after Ascension Thursday Mass at Sacred Heart School in Terre Haute.



**BALLOONS**—The students at Sacred Heart, Terre Haute, released balloons as a symbol of Christ's ascension into heaven. They learned that one tagged balloon traveled as far as Tell City. (Photos by Gloria Artique)

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The Roman Catholic Archdiocese of Indianapolis is seeking an Associate Director of Program Development for Fatima Retreat House. The Associate Director is responsible for designing and implementing spiritual development opportunities that support the mission of Fatima as the home of spiritual development for parish communities and ministries within the Archdiocese. In addition, the Associate Director will coordinate the marketing and communication of Fatima programs, services, and facilities.

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# Papal committee to study how to deal with abusive priests

by Jerry Filleau  
Catholic News Service

WASHINGTON—In a letter to the U.S. bishops, Pope John Paul II said a joint committee of Vatican and U.S. experts has been formed to study church legal procedures for dealing with sexually abusive priests.

Catholic News Service learned that the committee was formed in May, but full details of its makeup and mandate were not yet available when the papal letter was released June 21.

Church law provides penalties up to dismissal from the priesthood if a cleric sexually molests someone under 16.

But due process and other church law requirements make it difficult to apply the penalty of dismissal or laicization if a priest resists it—especially if psychological illness such as pedophilia is seen as diminishing his personal responsibility for his actions.

"The Gospel word 'woe' has a special meaning," when applied to sins with children, the pope said in the letter.

He quoted Jesus' words in Matthew's Gospel: "For him who gives scandal (to children) it would be better to have a great millstone hung around his neck and to be drowned in the depths of the sea."

"How severe are Christ's words . . . how great must be that evil," the pope wrote.

"I fully share your sorrow and your concern, especially your concern for the victims so seriously hurt by these misdeeds," he added.

Several bishops told Catholic News Service that the papal letter, which was dated June 11, was distributed privately among the bishops at their June 17-19 national meeting in New Orleans. They discussed it there June 19 in an executive session closed to the press.

The new joint committee of experts from the Holy See and the National Conference of Catholic Bishops marks another stage in Vatican-U.S. efforts to address the problem of how church law deals with abusive priests.

The pope addressed the legal issue in terms of "the question of the human means for responding to this evil."

"The canonical penalties which are provided for certain offenses and which give a social expression of disapproval for the evil are fully justified," the pope said. "These help maintain a clear distinction between good and evil and contribute to moral behavior as well as to creating a proper awareness of the gravity of the evil involved."

Canon 1395 of the church's Code of Canon Law says that any cleric who violates the Sixth Commandment with a minor under 16 years of age "is to be punished with just penalties, including dismissal from the clerical state if the case warrants it."

## Bps. urge health care reform without abortion

by Jerry Filleau  
Catholic News Service

NEW ORLEANS—The U.S. Catholic bishops June 18 urged a comprehensive national health care reform, declaring that "every person has a right to adequate health care."

They adopted their 10-page resolution at their spring meeting in New Orleans, in the midst of a major national debate over the health care crisis and Clinton administration reform plans.

The statement places the bishops squarely on the side of massive reforms but at the same time, solidly against coverage of abortion or euthanasia as "health care."

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Other restrictions in the code, however, have made it difficult or unworkable to invoke the church's penal laws to laicize a priest who molests minors.

The church's five-year statute of limitations, for example, would prevent prosecution in a church court in many U.S. cases in which an adult accuses a priest of abuse that allegedly took place 10 or 15 years ago.

And church norms for imputability in criminal offenses are understood to prevent imposing the maximum sentence if there are mitigating factors, such as psychological compulsion, which diminish the person's personal responsibility for his or her actions.

It is precisely the problem of the compulsive pedophile priest that is one of the most serious concerns of all among bishops.

Cardinal Anthony J. Bevilacqua of Philadelphia led earlier U.S. discussions with an interdepartmental group of Vatican officials seeking U.S. exceptions to general church law in order to make it easier to suspend or dismiss pedophile priests. His proposals foundered under Vatican concerns that they would violate priests' rights.

In his letter the pope told the bishops that the new committee would "study how the universal canonical norms can best be applied to the particular situation of the United States."

In a display of total unanimity on a complex public policy issue, the bishops approved the statement in a resounding voice vote with no dissent.

The hour allotted for debate of the document before the vote turned into a one-sided session of support as bishop after bishop rose to praise it and no one opposed it.

The text is titled "A Framework for Comprehensive Health Care Reform: Protecting Human Life, Promoting Human Dignity, Pursuing the Common Good."

While the country's bishops have consistently advocated major reforms such as universal health care coverage for many years, this is the first time in more than a decade that real reform is seen as politically possible.

Archbishop William J. Keeler of Baltimore, president of the National Conference of Catholic Bishops, told reporters the difference between the new resolution and previous bishops' statements on the issue "is that the entire body of bishops has reflected at this moment in history and says there is a moral dimension to this issue—and we want to lift that up and be as insistent as we can in doing so."

Auxiliary Bishop John H. Ricard of Baltimore, who shepherded the text through the meeting as head of the bishops' Domestic Policy Committee, said, "It's very clear that we are very strongly for health care reform. At the same time we will fight, and we will fight hard, to keep abortion out of it."

In the weeks preceding the bishops' meeting, members of their U.S. Catholic Conference staff were engaged in extensive negotiations with administration representatives in an effort to help shape the Clinton reform plan.

The new resolution, developed in consultation with the Catholic Health Association and Catholic Charities USA—the largest private providers of health care and health-related social services in the country—sets the stage for a possible new level of Catholic involvement in the debate in the months ahead.

The resolution begins with the declaration, "Our nation's health care system serves too few and costs too much." It says any enduring reform "must be rooted in values which reflect the essential dignity of each person, ensure that basic human rights are protected and recognize the unique needs and claims of the poor."

It goes on to outline eight criteria for reform that the bishops consider central.

- "Respect for life . . . from conception to natural death."
- "Priority concern for the poor . . . ensuring that they receive quality health services."
- "Universal access" for all U.S. residents.
- "Comprehensive benefits sufficient to maintain and promote good health, to provide preventive care, to treat disease, injury and disability appropriately, and to care for persons who are chronically ill or dying."
- "Pluralism . . . engaging public and private, voluntary, religious and other non-profit sectors in health services and ensuring 'respect for religious and ethical values' of health care givers and recipients."
- "Quality and equity in health services."
- "Effective cost containment measures" and controls that "promote 'effective and economical use of limited resources.'"
- "Equitable financing . . . based on ability to pay . . . (and) designed to avoid creating barriers to effective care for the poor and vulnerable."

As he opened the debate on the statement, Bishop Ricard described it as a reflection of "both our pro-life principles and social justice tradition. It is a strong call for genuine health care reform without abortion coverage, which the resolution makes clear is morally wrong and bad health policy."

Cardinal Roger M. Mahony of Los Angeles, chairman of the bishops' Committee for Pro-Life Activities, said he supported the resolution strongly.

"Our moral teaching combines both unwavering commitment to universal access to health care and unequivocal opposition to procedures which attack human life," he said. "These are not two different agendas in tension with each other—rather, they flow from our commitment to the sanctity of human life, which grounds our belief that human beings have a right to adequate health care."

He said the Catholic tradition spelled out in the resolution reflects "the highest ethical ideals of the healing professions: To cure, when we can; to care, always; to kill, never."



# Faith Alive!

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## Families can put media to better use at home

by Fr. Robert L. Kinast

When former Vice President Dan Quayle criticized the sitcom character Murphy Brown, saying she mocked "the importance of fathers by bearing a child alone" on the series "and calling it just another 'lifestyle choice,'" he sharpened a longstanding debate.

What impact do the entertainment media—radio, movies, television—have on the values people live by?

It is not enough to say that the media reflect values people already hold. The media also reinforce and sometimes advocate certain values.

Nor is it adequate to say that fictional characters have no bearing on real life—not when people apply soap-opera solutions to real problems or imitate television's casual violence.

The underlying question: How do those who hold specific moral values respond when something conveyed by the entertainment media conflicts with their values?

This question is urgent, especially for parents who want to give children a solid moral formation. In contrast with a time when family, church and school were the primary sources of moral training, the entertainment media have become a major influence and one parents feel they cannot control.

Does that mean the media should be seen as outright enemies of positive moral formation?

In a document published shortly after Vatican Council II, the Pontifical Council for Social Communications declared the media "gifts of God" because they share in God's power to communicate, possess a capacity for unifying people, provide needed information almost instantly, and contribute to the shaping of public opinion ("Communion and Progress," 1971).

In a recent update of that document, the pontifical council observed that "the power of the media extends to defining not only what people will think but even what they will think about" (Pastoral Instruction on Social Communications, 1992).

Thinking about the entertainment media and their products has become a responsibility for Christians in our times. Three principles can guide this thinking.

► **Awareness.** To evaluate the entertainment media, it is necessary to be aware of what the media are portraying.

For parents, this means knowing what children are viewing and, as much as possible, viewing it with them.

For adults, it means remembering that the "media, after all, cannot take the place of immediate personal contact and interac-

tion among family members and friends" (Pastoral Instruction, No. 7).

► **Attitude.** Fruitful discussion of media programs depends on an open attitude.

It won't help the discussion of an episode of "Roseanne" constantly to criticize her brazen personality. It doesn't encourage understanding to belittle the problems the characters on "90210" face.

The approach to the media that is needed, and encouraged by church documents, is one of dialogue.

Dialogue means listening—or watching—in order to learn from others. I couldn't make much sense of music videos until some teen-age friends advised me. "Don't analyze them; just experience them," an embarrassing reminder for a child of the '60s like me.

My local newspaper includes movie reviews written by high school students. I find their perceptions refreshing and instructive.

► **Artistry.** The third principle for discussing the entertainment media is their artistry.

As entertainment, they are intended as works of art, and this is a basis on which they should be analyzed.

If a work is immoral, you can be sure it is bad art. But when the work is good art, the Vatican document "Communion and Progress" offered this succinct point: "Even though they are quite distinct, genuine artistic values do not clash with moral standards" (No. 58).

We know, of course, that it is notoriously difficult to reach agreement on what constitutes good art, but some principles remain constant.

Good art investigates alternative courses of action. If a story considers no alternative to resolving conflict except violence—and lots of it—I call it bad art and say it therefore has low moral value.

Good art portrays characters and their relationships in some depth. If a man and a woman feel attracted to each other and immediately declare they are in love or have sexual relations, it is bad art. It presents a distorted image of how a relationship of love develops, and it overlooks, or omits, major values questions the couple would face.

A special case in the entertainment field is advertising. Its succinct visual messages depict human situations and values, and should be judged on artistic merits. Advertising should be realistic and truthful.

Does a certain brand of coffee or underwear make you more successful? Does drinking beer attract women to men? Do a brand of blue jeans help male bonding?

Advertisements should enhance human life even while selling a product. It is



**CONFLICTING VALUES**—How do those who hold specific moral values respond when something conveyed by the entertainment media conflicts with their values? Parents can give their children solid moral formation through dialogue centered around radio programs, TV shows, or films. (CNS photo by Mimi Forsyth)

valuable to watch a woman executive find a solution to a problem that her male peers overlooked; to observe aged people and teen-agers enjoying each other while serving hamburgers.

The pontifical council's 1971 document said, "The modern media of social communication offer people today a great

roundtable" for discussion and solidarity (No. 19).

It would be tragic if no one were to sit at that table and even more tragic if people sat there in silence.

(Father Robert Kinast is director of the Center for Theological Reflection at Madeira Beach, Fla.)

### DISCUSSION POINT

## Discuss programming with others

### This Week's Question

How did your family or a group you were in gain insight by discussing a TV program or film?

"You learn more about each other. Even though you think you know your child, a TV program can bring out something new that you've never talked about before." (Donna Blake, Wheeling, W. Va.)

"We are very strict about what shows we let our children watch. Even when you watch a Disney show, words come up like 'idiot.' You can interject, 'That wasn't very kind.' Or they will make comments like, 'That wasn't very nice.' So it's an opportunity to discuss different values and how we feel about things people say." (Janet Lees, Cincinnati, Ohio)

"When you talk about what you watch—or don't watch—it's a good way to talk about values. In the past if something violent came along, I might have just gone along. But now I say, 'We have two daughters and this isn't good.' Discussing programs you like brings you closer together. It's a way of passing on your values to your children." (Mary Roth, Cato, N.Y.)

"We watch a lot of news programs. Discussing as a family what we see helps us learn more about issues facing our country. A lot of times it will also spark a memory of something my girls have experienced in their lives, so we not only learn more about the issues but also about ourselves." (Becky Marshall, Wheeling, W. Va.)

"When we were watching the first part of 'King of Kings,' my 5-year-old son asked who are the good and the bad guys. So we talked about that. We'll ask him if he understands what's going on. It's caused him to look more critically at what he watches. Now he closes his eyes when violent scenes come on because we've talked about this. When a violent scene comes on he'll tell his mother to close her eyes." (Marcus Gradi, Steubenville, Ohio)

### Lead Us Your Voice

An upcoming edition asks: What parish small group do you participate in and why?

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



# Parents and children should discuss ideas and opinions together

by Linda Allison-Lewis

I feel luckier than most parents. My kids respect most of my ideas and values.

They're intrigued that Mom grew up in the '60s and that I care deeply about people and issues.

I've never been one to preach. That's worked in my favor.

When there's something in the media that I want my children to see or read, I say simply, "Can we consider this together? It means a great deal to me."

It works.

And while sometimes the event provokes a discussion, often it doesn't.

That works too.

One of my favorite books is "The Chosen," by Chaim Potok. In it, the rabbi's son was dismayed because his father spoke so little to him.

As the boy grew up he realized his father, in speaking so little, taught him to think on his own and to care about others. His father would lead him to a situation or a place where people suffered, leaving the young man to search for his own answers.

Something similar happened in our home last year.

As my sons and I viewed the tape of Rodney King being beaten in Los Angeles, one son remarked, "His track record isn't good, Mom. He's been in trouble before."

I looked at him and said quietly, "Do you honestly believe anything justifies this?"

No more words were spoken as we finished viewing the tape.

I looked at each of my children as they silently began to form their own opinions—opinions that reinforce Mom's belief in their honesty, fairness and integrity, which are important values that I'm anxious to see them carry into adulthood.

Several days later my son Scott turned the tables on me. He knows I am fearful of

much of the music today. I hear so much that is negative and disrespectful in lyrics. And while I don't preach to Scott, I do try hard to keep dialogue open about my concerns and his feelings.

I was working at my word processor one afternoon. Finally it dawned on me that Scott was watching the same music video over and over. When I stopped typing and looked at him, it was as if he was waiting for me to ask about it.

"Can we listen to this together, Mom?" he asked.

That was supposed to be my line.

"Come on, Mom. I know you don't like this group, but I want you to listen to this song."

I joined him. I'm certain he saw my nose scrunched up as I realized we were going to watch the Ammunition and Floral group, as I call them.

"What they've done in the past isn't the issue, Mom. Just see what you think of this song," he said, inviting me to consider only the issue before me.

Fair enough.

I wonder if he saw my clenched fists begin to relax as I absorbed the beautiful lyrics about the death of a young man's bride and his deep pain.

In the silence of my teen-ager's smile I thought I heard him say, "This means a great deal to me, Mom. Can we consider it together?"

If parents need to preach less, they also need a lot of conviction about what they want kids to take to heart.

As for my kid, I like his style. He reminds me of a young girl in the '60s who felt so strongly. She was just itching to turn the tables.

(Linda Allison-Lewis is a freelance writer and the author of several books including "Keeping Up Your Spirits Therapy," an Elf Help book by Abbey Press.)



**FAMILY DISCUSSIONS**—When parents want to engage their children in dialogue regarding the influence of what they watch on television, listen to, or read, they should try a tactful approach to the topic. "Can we consider this together?" a parent might say. "It means a great deal to me." (CNS photo by Frank Methel)

## Movies can help parents communicate with teens

by David Gibson

It often pays if parents find an indirect way to communicate about an important value with teen-agers.

The direct manner—preaching and lecturing—sometimes won't work.

Why not draw the entertainment media into service?

Perhaps a parent feels that his teen-ager hasn't grasped an important fact: that our actions (and choices) have consequences.

The parent has explained the point numerous times, as in: "If you follow the crowd, you're going to get hurt!"

But the parent still feels highly frustrated with the situation.

Viewing a TV program or movie

together may be just the ticket needed here, for the consequences of human choices frequently are the stuff of drama, vividly played out before our eyes.

Thus talking a film over with a teen-ager—especially if the parent is not overbearing and allows the teen to do much of the talking and gradually to arrive at conclusions about choices made by the film's characters—can become an effective, indirect way to communicate about something of importance.

Does this mean seeing is believing? It means a film's visual images make an impact—that many films offer parents and teens a base for communicating in a different and constructive way.

(David Gibson edits Faith Alive!)

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## THIRTEENTH SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, June 27, 1993

◄ Kings 4:8-11, 14-16 — Romans 6:3-4, 8-11 — Matthew 10:37-42

by Fr. Owen F. Campion

The Second Book of Kings provides this weekend's Liturgy of the Word with its first reading.

There are two Books of Kings in the Bible. In fact, however, the two books actually comprise one work, and for some reason translators long ago divided the work into two. As the name implies, these books present the early kings of God's Chosen People. The emphasis is upon the fidelity of those kings to God and to his law. The kings of Israel had their accomplishments in waging war, in keeping the peace, and in building prosperous and cultured societies. However, all these achievements were judged by the holy writers and prophets solely on whether or not the kings were faithful to God.

For the devout, it was incidental that the king was a remarkable ruler or superb military strategist. If he was less than devoted to the maintenance of God's law and God's supreme place in the minds of the people and in society, then he was a bad king and his reign was sure ultimately to bring bad fortune upon the land.

Prophets were holy persons dedicated to the proclamation of God's law. They moved among the people, but confronted the kings if there was a departure from faithfulness on the king's part. They also extolled the king for good deeds. The prophets were highly respected as a class, although individual prophets often attracted the ire of the powerful or the masses.

Prophets were well-regarded, and the movements of the prophet Elisha would have been important.

In this weekend's first reading, a woman receives the prophet as a representative of God. She has no child. It was a culture that prized children, and the descent of a family from one generation to another. As a result of her hospitality, she is promised that soon she will bear a child. The message is that God's genuine representatives speak in God's name and with God's power, and that God rewards those who well receive his representatives.

This liturgy's second reading comes from the Epistle of St. Paul to the Romans.

It helps in reading the New Testament to remember the atmosphere that prevailed when these words were put on paper. Communities of Christians existed in many centers across the empire. There was a

Christian community in Rome itself, the imperial capital. As time passed, Christianity came to be politically unacceptable. As a result, Christians in many cases were arrested, tried for the "crime" of their beliefs, and executed. In the style of the times, execution was under the most terrifying of circumstances. Even without the threat of sudden arrest, the times demanded much fortitude from those who followed Jesus and embraced ideals that the general population thought foolish or dangerous.

The epistles again and again encouraged Christians to be of strong heart. This week's reading expresses such encouragement. It forcefully reminds Christians that in their baptism they united themselves with Jesus. It insists that Jesus lives in them, and in that union God lives in them. They are the images of Jesus on earth, or should be if they are authentic Christians.

St. Matthew's Gospel provides the Gospel reading. The reading is stark and direct. Its opening verses have a bluntness that at first glance can leave anyone somewhat uncomfortable. The first verses say that if a person does not love the Lord more than father or mother, son or daughter, that person cannot be a disciple. The lesson is that a Christian must love the Lord above all things and all persons. Then the Gospel says anyone who receives a Christian with attentiveness and regard receives Jesus. This underscores the second reading from the Epistle to the Romans.

## Reflections

This weekend, the church continues its advice to us as to how we must live life as Christians. We live surrounded by the indifference or scorn of our culture as it perceives our Christianity. The church calls us to faithfulness in the midst of this culture, but paints no unrealistic picture. We must face hardship and confrontation from the world, ourselves, or the devil.

However, the church tells us we are not alone. Prophetic persons still come to the thresholds of our hearts in the official representatives of the church who speak for the church and therefore for the Lord. They come in those who call us to be what we say we are, in those who love and support us. They come in the needy and forgotten. Through all these, the Lord comes to us. The Lord is with us, and we are with the Lord. Through us, the Lord still forgives, encourages, reassures, and invites others to union with him, and in him to eternal union with God. We continue the work of redemption, giving the Lord to others even as the Lord comes to us.

## MY JOURNEY TO GOD

## Beatlemania Revisited

There was a time not so many years ago (rhetorically speaking) when I thought God created the Beatles for teenage girls to swoon over.

"What would you do if you met the Beatles? I would ask my 13-year-old friends. 'I mean really met the Beatles?'"

This was a frequent topic of conversation among the seventh-grade girls at my junior high school in Plymouth.

"Oh God, I'd die and go straight to heaven!" was the general consensus. (At least we were talking about religion.)

Since I was planning to become a journalist, I figured I had a slight edge over my friends because I was determined to somehow get an interview with the Fabulous Four during one of their American tours.

"God," I would pray nightly, "please don't let George get married until I grow up and have a chance to meet him!"

Decades passed. I had all but forgotten the Beatles—and even given away (ouch!) my collection of record albums during a post-college spring cleaning session—when a nostalgic

(Wyana is a member of St. Thomas Aquinas Parish in Indianapolis.)

reminder of Beatlemania hit the television waves last week. The Fox Television Network aired a Paul McCartney concert special called "Live in the New World," and the years melted away with the lyrics of a favorite song memorized long ago.

There was Paul (with wife Linda and a back-up band) singing his heart out again. He had a slightly hoarse voice, but that old sparkle was still in his eyes.

"This is great," I was thinking as my 13-year-old son wandered in and out of the room. "When I was your age," I told him, "I absolutely loved the Beatles!"

"Paul's hair looks pretty bad," was my son's response, "but at least it's better than that old haircut."

At the end of the concert, McCartney thanked the enthusiastic crowd and no doubt millions of adoring TV viewers. "This has been a bit of fun," he said. "Have you enjoyed yourself?"

"Yeah," I thought. "Yeah, yeah, yeah."

by Mary Ann Wyand

## Daily Readings

Monday, June 28  
Irenaeus, bishop and martyr  
Genesis 18:16-33  
Psalms 103:1-4, 8-11  
Matthew 8:18-22  
Vigil Mass for Peter and Paul, apostles  
Acts 3:1-10  
Psalms 19:2-5  
Galatians 1:11-20  
John 21:15-19

Tuesday, June 29  
Peter and Paul, apostles  
Acts 12:1-11  
Psalms 34:2-9  
2 Timothy 4:6-8, 17-18  
Matthew 16:13-19

Wednesday, June 30  
First martyrs of the Church of Rome

Genesis 21:5, 8-20  
Psalms 34:7-8, 10-13  
Matthew 8:28-34

Thursday, July 1  
Blessed Junipero Serra, priest  
Genesis 22:1-19  
Psalms 115:1-6, 8-9  
Matthew 9:1-8

Friday, July 2  
Genesis 23:1-4, 19; 24:1-8, 62-67  
Psalms 106:1-5  
Matthew 9:9-13

Saturday, July 3  
Thomas, apostle  
Ephesians 1:22-29  
Psalms 117:1-2  
John 20:24-29

## THE POPE TEACHES

## Priests live in union with Christ

by Pope John Paul II

Remarks at audience June 9

In continuing our catechesis on the life of priests, today our attention is directed to the priest's spiritual life and how it ought to be completely imbued with a firm faith in the Eucharist and a strong love for this sacrament.

To be worthy ministers of the Eucharist, priests must live in profound union with Christ. They ought to offer themselves together with him, accepting all the sacrifices demanded of them.

As the fathers of the Second Vatican Council put it, they should "imitate what they handle, so that as they celebrate the mystery of the Lord's death, they may take

care to put to death evil habits and desires in themselves" (*Presbyterorum Ordinis*, 13).

The fathers of the council strongly recommended that the priest celebrate Mass every day, even when it is not possible for the faithful to be present, for the sacrifice is always efficacious in obtaining God's grace for the church.

Likewise, the council recommends daily visits to the Blessed Sacrament as an important element of the priest's spiritual life.

In the Eucharist, priests are united with the Lord in his thanksgiving to the Father. They thus grow in pastoral charity and learn to praise God for his blessings, recognizing in him and in the world the signs of God's infinite love.

## SAINT OF THE WEEK

## Serra started California missions

by John F. Fink

Anyone who has looked at the map of California, or who has visited there, has to notice the great number of cities named for Catholics and saints. The word San is Spanish for a male saint (*Santa* is a female saint), and from San Diego to San Francisco there are many cities that begin with "San." And, of course, Los Angeles is Spanish for "the angels."

Many of these places were named by the saint whose feast was observed by the church next Thursday, July 1. He is Father Junipero Serra, the Franciscan priest who established nine missions in what is now California. Actually, Serra has not yet been canonized, and was only beatified in 1988, but a feast day has been assigned to him.

Junipero Serra is one of the two people selected by the legislature of the state of California to have his statue included in the U.S. Capitol's Statuary Hall. He is considered important to the history of the United States as well as the history of the Catholic Church.

Serra was born in 1713 on Spain's island of Majorca. At age 17 he entered the Franciscan Order and was given the name Junipero, after St. Francis' companion. For 18 years he studied and preached and was beginning to get a good reputation.

Then, at age 35, he gave all that up when word started coming back to Spain about the missionary work being done among the Indians of the New World. He wanted to be part of that effort. He arrived in the New World at Vera Cruz, Mexico, and he and a companion walked the 250 miles to Mexico City. Along the way he contracted a disease in his left leg from an insect bite that was to make him partially lame the rest of his life.

Serra's work was in Mexico's Lower Peninsula, Baja California, until he was 53. By that time he was president of the missions there. Then the threat of a Russian invasion from Alaska of what is now California prompted Charles III of Spain to order an expedition north to beat

Russia to the territory. Father Serra joined Jose de Galvez.

After traveling 900 miles north, Serra's first mission was at San Diego in 1769. This mission was followed by Monterey/Carmel in 1770, San Antonio and San Gabriel in 1771, San Luis Obispo in 1772, San Francisco and San Juan Capistrano in 1776, Santa Clara in 1777, and San Buenaventura in 1782. (Twelve more missions were founded after Serra's death.)

Until his death in 1784, Serra toiled constantly to convert and care for the Indians. He baptized more than 6,000 and confirmed 5,000. After their conversion, the Indians stayed at the missions Serra founded. Living in these missions was a vast improvement over the living standards generally of the California Indians, but some of today's Indians have claimed that Serra and the Franciscan friars kept the Indians in virtual slavery. It was because of opposition to his beatification by some modern Native Americans that Pope John Paul II elected not to beatify Serra during his visit to California in 1987.

Junipero Serra is buried at the mission he founded at Monterey/Carmel. Pilgrims continue to visit this mission as well as some of the others that have been preserved.

Serra International, an organization of lay men and women that promotes vocations to the priesthood and religious life, is named for this Franciscan missionary whose zeal brought Catholicism to both California and Baja California.

At the unveiling of his statue in the Capitol's Statuary Hall, this was said of him: "This man, whose memory is indissolubly one with the epic of California, was great in his humility. He triumphed by his courage, when everything would have appeared to discourage him and beat him down. He is one who is worthy of first place among the immortal heroes who created our nation. So his memory will never die, and his name will be blessed from generation to generation."



# Entertainment

VIEWING WITH ARNOLD

## 'Made in America' is a wild romantic comedy

by James W. Arnold

"Made in America" is a comedy with a wild mixture of appeals. It starts with what it obviously hopes are hilarious jokes about sperm banks. It ends with a mushy but winningly warm-hearted affirmation of interracial integration, tolerance and romance.

That's no small thing to be for, since the voices of separation and intolerance are loud in the land.

In between, "Made" is often painful, but occasionally bend-over-and-scream (well, gasp) funny. Let's face it, this movie deserves a mixed review, and that's what it's getting.

The female-oriented story, set in Berkeley and scripted by Holly Goldberg Sloan, centers on Zora, a soon-to-graduate black teen-ager (attractive Nia Long). A bright potential science major—this cheerfully Cosbyized movie never hits a downbeat note—she learns while doing lab blood tests that her "father" (now conveniently deceased) couldn't have been her real father.

Mom (Whoopi Goldberg) is a free spirit who runs a shop specializing in items of African culture and pride. She confesses that Zora was a sperm bank pregnancy and doesn't know the name of the donor. She just asked for "black, smart, and not too tall."

Obviously, Zora won't let it rest and is going to investigate, then discover that her dad is "a white guy" (Ted Danson). This would be a surprise only to viewers who couldn't read newspaper ads or lobby



posters. It's one of those simply explained plot concepts that appeal to the show biz mind and bankers who finance movies.

While the sperm bank idea may seem distasteful, it's probably less so than other options for setting up this race-mismatched comic situation. It's interesting that changing social relations now dictate that the joke is reversed. In fact, only possible if the racial bit is reversed. Thus, it is the blacks who are distressed to find a white sheep in the family.

Danson's Hal Jackson is, in fact, no bargain. He's one of those wacko car dealers given to loud talk and costumes, who does hard-sell TV ads featuring wild animals. That's the good part. He's also a drunk, a womanizer and a lousy driver. "You mean that schmuck on TV?" Whoopi asks. "That's my dad," says Zora.

What happens is nice but predictable and sentimental. Once the shock wears off, it's clear that Zora really wants and needs a dad of her own—even this one. As for Hal, he's suddenly touched by the wonder of being a father for the first time. "Funny thing about sperm," he muses in a quiet moment. "This will change his life."

The emotions may seem silly, since, after all, Hal and Zora are apparently related only via the most antique method known to modern science, without benefit of even an instant of any kind of human love. But it's more profound than silly. Generous to a fault, Hal gives grace to all, and blesses with filial devotion even this most tenuous of human connections.

Also, as every tabloid reader in America knows, Ted and Whoopi fall in love, improbably but happily (after a few routine obstacles are overcome). These are likeable characters (as opposed to real people), and we're not talking great art here, just good



**'MADE IN AMERICA'**—Actor Ted Danson and actress Whoopi Goldberg argue over parenting methods in "Made in America." The U.S. Catholic Conference says there "are a few chuckles" in the film but overall calls it a "lackluster romantic comedy" and rates it A-III for adults. (CNS photo from Warner Bros.)

vibes. Everybody in the theater wants the happy ending, and the whole cast dances to a lively rap beat on the graduation stage as Zora earns her diploma and Westinghouse scholarship.

Director and one-time actor Richard Benjamin has had much better scripts to bring to market, including "My Favorite Year" and "Racing With the Moon." There are plenty of moments that would seem labored even on a TV sitcom, and the level of invention is not high. E.g., when Danson and Goldberg go to a Japanese restaurant, he recklessly eats something too hot. Then it's the adults who have to straighten up the living room when the kids come home unexpectedly early.

Much of the comedy in "Made" is provided by Danson, who is mostly the butt of the jokes. He makes capital use of many ancient sight gags, including riding a berserk elephant through San Francisco traffic and a scene in which Hal must over watching an old Shirley Temple movie on TV in which Shirley finds her long-lost daddy.

Whoopi, a big-box-office draw in the wake of "Sister Act," is mostly straight, except for a tipsy bike-riding scene. Important support comes from Will Smith (TV's "Fresh Prince") as Zora's insecure

boyfriend, and Jennifer Tilly, who mines gold from a stereotyped blonde role as a ditsy physical fitness addict.

You can quibble about its imperfections, but "Made," with its sex technology plot, multi-cultural characters and optimistic race relations, sure "looks like America." It's a prototype for the pop comedies of the 21st century.

(Racial mixup farce has its ups and downs; except for sperm bank jokes, minimal taste problems; okay for mature youth and adults.)

USCC classification: A-III, adults.

### Recent USCC Film classifications

Happily Ever After ..... A-I  
Last Action Hero ..... O  
The Music of Chance ..... A-III  
Once Upon a Forest ..... A-I

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

## Bobby Garwood story raises questions about POWs

by Henry Herx and Gerri Pare  
Catholic News Service

The controversial story of a young Marine convicted of "communicating with the Vietnamese enemy" while a prisoner of war is detailed in "The Last POW? The Bobby Garwood Story," airing Monday, June 28, from 9 p.m. until 11 p.m. on ABC. (Check local listings to verify the program date and time.)

Ralph Macchio stars as Pfc. Garwood and the movie is told entirely from his point of view, opening with his September 1965 capture, just 10 days before he was to return home to be married.

Early on he is joined in captivity by Capt. Eisenbaum (Martin Sheen) who insists that Garwood learn the language and "appear cooperative to their captors in order to stay alive."

After the captain's "accidental" death, Garwood is put between a rock and a hard place when he is separated from incoming POWs by enemy leader Mr. Ho (Le Tuan)—who has promised him an early release—and used as a "cooperative" captive who publicly denounces American imperialism. Garwood tries to convince his fellow prisoners that his seeming deception is just a facade, but he is distressed and shunned.

Years pass and the war ends. Transferred to work camps outside Hanoi, six-and-a-half years after the last POWs are thought to be held from Vietnam, Garwood manages to sneak word out of his existence and he is sent home. However, his welcome after nearly 14 years in captivity is a court-martial and dishonorable discharge.

The saga ends with Garwood's questioning if there are others like him still being held there against their will.

Key to the movie's credibility is Macchio's performance, and he delivers surprisingly well in a slippery, quick-to-the-joke conveys a range of behaviors that run the gamut of interpretations.

While most will sympathize with all Garwood went through, Macchio's cunning performance still leaves room for questions about Garwood's actions.

John Pielmeier's script is less skillful in its presentation of the story—they are all shown as one-dimensional cardboard characters.

Under George Stanford Brown's direction, the jungle

setting and wartime tensions are well-realized although the dramatization's pace is overly methodical and plodding.

It is another story from a war that leaves continuing scars and, in this case, a provocative question about possible remaining POWs.

Parents may find a few scenes of execution and torture too disturbing for children.

### TV Programs of Note

Sunday, June 27, 8-9 p.m. (PBS) "Ladakh: Kingdom in the Clouds." This rebroadcast of a "Nature" episode profiles one of the most remote and inaccessible places on Earth, where rare and elusive wildlife such as snow leopards roam India's rugged Himalayas and where an ancient culture lives in a world lost in time.

Sunday, June 27, 10-11 p.m. (PBS) "The Statue of Liberty." The rebroadcast of Ken Burns' 1985 Oscar-nominated film explores the creation and history of the landmark statue and what it represents to Americans, tracing the development of the monument from its conception, through its fascinating and often controversial construction, to its final dedication.

Monday, June 28, 8-9 p.m. (A&E cable) "Men in Crisis: De Gaulle vs. Petain; Mussolini vs. Selassie." A "David L. Wolper Presents" program first chronicles how France's Charles de Gaulle and former mentor Marshall Petain became mortal enemies when Petain surrendered France into the hands of Hitler. The second part provides an historical overview of how King Haile Selassie appealed to the League of Nations in 1935 for protection against Italy's Benito Mussolini for waging an unprovoked war against Ethiopia, sowing the seeds of World War II.

Tuesday, June 29, 8-9 p.m. (PBS) "Earthquake!" The rebroadcast of a "Nova" program looks at progress made by geologists in the high-stakes quest to recognize the clues that precede the onset of deadly earthquakes.

Tuesday, June 29, 10-11 p.m. (PBS) "When Your Head's Not a Head It's a Nut." A "P.O.V." documentary filmed by Garth Stein captures family drama and unexpected humor as his quirky yet determined older sister prepares to undergo brain surgery to cure her epilepsy.

Wednesday, June 30, 8-30-9 p.m. (CBS) "Bugs Bunny: All-American Hero." This rebroadcast of an animated comedy special about Bugs' version of U.S. history co-stars pals Yosemite Sam, Tweety Pie and Sylvester.

Wednesday, June 30, 8-9 p.m. (PBS) "The Death of the Dinosaur." The rebroadcast of the last episode of "The Dinosaurs" series examines why the species disappeared 65 million years ago, including the hypothesis that a giant asteroid struck the Earth at that time and wiped out nature's giants.

Wednesday, June 30, 9-10 p.m. (PBS) "Washington National Cathedral." This special focusing on the sixth-largest shrine in the world takes viewers on a journey spanning eight decades of its rich history, using archival footage, sacred hymns and secular music, plus varied interviews with those involved with building the magnificent 20th-century structure.

Wednesday, June 30, 10-11 p.m. (CBS) "Schwarzkopf in Vietnam: A Soldier Returns." In this "CBS Reports" documentary, former war correspondent Dan Rather and former soldier Gen. Norman Schwarzkopf return to Vietnam to report on the country of yesterday and of today, recalling the memories and scars the war left upon all Americans.

Wednesday, June 30, 10-11:30 p.m. (PBS) "Mrs. Cage." A police lieutenant (Hector Elizondo) tries to understand why the prim middle-aged woman (Anne Bancroft) before him who witnessed a murder at the supermarket hours earlier then picked up the gun and killed a man who developed AIDS in 1990 and over two years shared the experience from the unique perspective of both doctor and patient.

Thursday, July 1, 8-9 p.m. (HBO cable) "The Broadcast Taboo of Dr. Peter." Excerpts of video diaries broadcast on CBS' "Evening News" in Vancouver by Dr. Peter Jeon-Yong-Jung, a 33-year-old physician who developed AIDS in 1990 and over two years shared the experience from the unique perspective of both doctor and patient.

Friday, July 2, 9-10:30 p.m. (PBS) "If You Knew Sousa." The rebroadcast of "The American Experience" program about composer-bandleader John Philip Sousa documents the rise of a great American institution, the small-town marching band—and shows how the man and his music embodied the optimism of a country confidently high-stepping its way into a new century.

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

## QUESTION CORNER

# Church tradition governs priesthood

by Fr. John Dietzen

**Q** Would you please answer my question. Why can't women be priests?

I am only 11 years old, but I also want to be a priest. Men and women are equal, and since a priest talked to us about vocations I think this is the way I want to serve the church.

Can you tell me what to do? (New Jersey)

**A** Thank you for your letter and for the serious way you are thinking about how you want to live your faith.

The direct and straight answer to your question is simply that, in accord with its practice and tradition, the Catholic Church teaches that women cannot be ordained priests.

I cannot honestly respond more fully to your question without making the answer far more complicated and lengthy than is possible here.

I mainly want to congratulate you for your obviously sincere desire to serve God and all the people God loves.



That, of course, is always the main thing to think about and plan for: How to live a life giving praise and honor to God, and how to help people know God's love for them and respond to that love in their lives.

This is the main vocation for all of us who are followers of Jesus Christ.

In case anyone is wondering, I'm not answering you this way just because you are a girl. For boys as well as girls your age, I believe the important thing at this point is not to decide on a specific vocation, but to learn to say yes to God in every way possible, wherever and whenever his call is heard.

Of course, that "call" from God comes to us almost always from other people, who need the love and service and kindness we can give them.

Practice doing that and I promise everything will fall into place when the time comes.

Dear Readers,

Several times in the past 20 years I have responded to the hundreds of letters I receive from mothers who have had miscarried children. All of them ask not only about our church's teachings but about where they can obtain help.

I want to call attention to two sources of support and information. The first is a group called Compassionate Friends, which has chapters throughout the United States.

Compassionate Friends is for parents (or caring

grandparents, brothers and sisters or other relatives) who have lost a child, either before or after birth.

From personal experience, I know they have much to offer psychologically, personally and spiritually to parents who share their meetings and activities.

You can contact their national headquarters in Oak Park, Ill., by calling 708-990-0010.

The other group I will mention is newer than Compassionate Friends and is centered in England. But it already has proven its worth to many mothers and fathers whose children died before birth.

Write to Althea Hayton, 89 Harpenden Rd., St. Albans, Herts, AL 3 6BY, England. A leaflet setting out suggestions, Scriptures and prayers is available.

Hayton hopes to establish, with the approval of her bishop, a national place of pilgrimage and prayer for families who have lost their children in this tragic way.

A woman may feel she has failed her husband, or failed her child, or failed as a woman. "The loss is misunderstood by everyone," she says, "even by the woman herself."

I obviously cannot return to this subject very often, but I welcome whatever further information people who are involved in this valuable service and ministry might send.

(Send questions for this column to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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## FAMILY TALK

## Adoption possibilities include many options

by Dr. James and Mary Kenny

**Dear Mary:** My husband and I are interested in adoption. One agency told us there is a six-year waiting list for healthy white infants. Another agency dealt with foreign adoption. We were told that through their agency, an adoption would probably entail a trip to the adopted child's country, and costs would range around \$10,000.

We are in our 30s and have been blessed with a son, 9, and a daughter, 10. We have a lot of room in our hearts and home and can offer a stable, loving environment with a Catholic upbringing. My husband has a good job and I have been a homemaker throughout our 11-year marriage. We want a large family and I am unable to have any more children. (Indiana)

**Answer:** You have pinpointed some of the hard facts about adoption today. Healthy white infants are extremely scarce and competition for them is intense, and the adoption process for them is lengthy and expensive.

Adoption requires far more than a brief look. If you still seek a healthy white infant, follow all leads: Research and read current books at the library and call all agencies you might reasonably deal with. Consult lawyers (the majority of healthy, white infants are adopted privately through lawyers) and follow-up information from family and friends.

Open yourself to other possibilities. Look for children where they are available.

Becoming a foster parent is one option. You can define the ages and sex of the children you would like to foster. In some cases foster children become eligible for adoption and foster parents become permanent parents.

Since these cases are in the minority, however, you need to be willing to accept foster children as such.

Another alternative is to consider some of the children more commonly available for adoption: older children, sibling groups, minority children and children with disabilities.

Since you have already enjoyed the experience of birthing and raising babies, you might be willing to take older children. You need to involve not only yourself and your husband but your children as well to determine the ages and sex which would fit in your family.

A sibling group might be the choice for you. Sometimes a family of children becomes available and unless someone is willing to take them as a group the children suffer not only the loss of their biological parents but also of their brothers and sisters. Adding several children is a challenge, but with lots of room and lots of love you may be that rare family that can do it.

Suggesting a child with disabilities strikes fear into many prospective parents. However, disability covers a wide range. Some children have a chronic illness which can be controlled with medication. With intelligent, alert, concerned parents, these children can lead normal lives. When medical bills will be high, subsidy is often available through state programs.

No good adoption worker wants to foist children upon you or saddle you with a task beyond your desires. A good adoption worker wants good placements where the family and the child(ren) being placed fit together well. A good worker will work with you to help you find that fit.

In some cases, as in Indiana's SNAP (Special Needs Adoption Placement program), experienced social workers will work with you after placement, as well.

Reaching out to others is risky, but few things in life bring greater rewards.

(Address questions on family living or child care to the Kennys, 219 W. Harrison St., Suite 4, Bensenville, Ind. 47078.)

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### Community's 2nd Annual House Raffle

Your chances of winning a great prize are better than ever in Community Hospitals Foundation 2nd Annual House Raffle. For just \$125, you could win our Grand Prize - a \$130,000 custom home by Shamrock Builders in Hamilton Proper or \$200,000 in cash. Win second prize and you'll drive away in a red 1993 Z28 Camaro from Dan Young Chevrolet. Or win one of 25 big cash prizes one for \$2500, and eight each for \$1000, \$500 and \$250! Only 3800 tickets will be sold, and proceeds will benefit Emergency Department services at Community Hospitals. To get your ticket, visit Community Hospital East, North or South from 11 am to 7 pm Monday through Friday, or from 11 am to 2 pm Saturday. Listen to WENS LiteRock 97 FM for other ticket sale locations. Or phone 355-5261 for details. But don't wait! Last year, tickets sold out fast, so get yours today.



Community Hospitals Foundation

# The Active List

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

## June 25

Secena High School's Alumni Association will sponsor "Monte Carlo Night" at 7:30 p.m. at the school. \$3 admission includes beer and snacks. Proceeds will benefit the Alumni Scholarship Fund.

## June 25-26

Holy Name of Jesus, 89 N. 17th Ave., Beech Grove, will hold Summerfest '93 from 5-11 p.m. Rides, booths, beer garden, musical entertainment and monte carlo. No admission. Tim Griffin, 317-881-7642.

St. Mark, 535 E. Edgewood Ave., will sponsor "FunFest" from 4 p.m. to 12 a.m. Food, beer garden, bingo, crafts and music. For more information, call 317-787-8236.

Nativity Parish, 7300 Southeastern Ave., will hold a rummage sale from 9 a.m. to 3:30 p.m. Call 317-356-8735 for more information.

An estate sale to benefit St. Vincent de Paul Society will be held at St. Joan of Arc Social Hall,

42nd and Ruckle Sts. Friday from 8 a.m. to 6 p.m. and Saturday from 8 a.m. to 3 p.m.

## June 26

St. Philip Neri, 550 N. Rural, Indianapolis will hold a monte carlo with early bird drawing from 7-12 a.m. \$3. Bill Myers, 317-631-8746.

Family Service "Bike Around the World Fundraiser," at the Indianapolis Zoo, Indianapolis. 10 a.m. to 6 p.m. Admission charge. Mary Kate McGrath, 317-638-2676.

Midsummer Fest on Monument Circle, Indianapolis. 5 p.m. to 12 a.m. Mindy Miller, 317-637-4574.

The Northside In-Betweeners will gather for Duck-Pin Bowling at 7 p.m. at Action Bowl, 325 S. College. For more information, call Jim at 317-726-0865.

A Pro-life rosary will be prayed at 9:30 a.m. in front of the Clinic for Women, 2951 East 38th St. Everyone is welcome.

Assumption Church, 1117 South Blaine Ave., will hold a garage/yard sale from 8 a.m. to 4 p.m. in the parish hall. All furniture and donated items will be picked up by Mr. and Mrs. Rex Sweet by calling 317-632-4951. Proceeds will be used for the centennial celebration in 1994.

St. Mary Academy, class of 1968, will be celebrating their 25 year class reunion at the Marriott Inn. For more information, please call Ann Cargony Bosley at 317-357-6257.

## June 26-27

St. Michael June Fest, 354 High St., Brookville. Park chop supper, arts and craft booth. 4 p.m. to 10 p.m. on Sat.; 10 a.m. to 9 p.m. on Sun. No admission. Thomas J. O'Connor, 317-647-4156.

Sacred Heart Festival of Friends '93, 1940 E. Eighth St., Jeffersonville. Chicken dinner on Sunday. 2-11 p.m. on Saturday; 11 a.m. to 6 p.m. on Sunday. No admission. Mary Alice Lockard, 812-282-3208 or Rodney Bramer, 812-288-8433.

## June 27

St. Nicholas Festival, 6461 E. St. Nicholas Dr., Sunman. Country style chicken dinner, games, raffles, genuine turtle soup. 10:30 a.m. to 7 p.m. No admission. Kenneth Hountz, 812-623-2894.

The prayer group of St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more

information, call the parish office at 812-246-3522.

The Catholic Alumni Club of Indianapolis will spend an afternoon at Turkey Run State Park. Meet at 11:30 a.m. at Crutty Cockney on Rockville Rd. and 1465. For more information, call Dan at 317-842-0855.

Holy Angels Choir will be in concert today at 4 p.m. at Holy Angels Church, 740 W. 28th St. No admission. For more information, call 317-926-3324.

The Catholic Golden Age Club will meet at 2 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. New members are always welcome. For more information, call 317-872-6047.

St. Paul's Choir, Indianapolis Pro Musica and the Indianapolis Chamber Orchestra will perform at 8 p.m. at St. Paul's Episcopal Church, 61st and Meridian Sts. Admission is free. For more information, call 317-253-1277.

## June 28

Little Flower Church, 4720 East 13th St., invites all separated and divorced Catholics to an "Evening of Hospitality," at 7 p.m. For more information, call the Family Life Office at 317-236-1596.

The Simeane Club will sponsor an Ice Cream Social from 1-4 p.m. at Simeane House I, Terre Haute. A handmade quilt will be raffled off, tickets are \$1 or 6 for \$5. Tickets are on sale at the Simeane Houses.

## June 28-July 4

Indiana Black Expo's National African-American Family Summit at the Indiana Convention Center and Hoosier Dome. 10 a.m. to 10 p.m. Tonya Woodard, 317-925-2702.

## June 29

St. Mary Chapel, 317 N. New Jersey St., will hold a devotion to

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Jesus and Mary from 7-8 p.m. For more information, call 317-356-4531.

The prayer groups of St. Lawrence, 46th and Shadeland, invite anyone interested to join them at 7:30 p.m. in the chapel.

## July 3

The Young Widowed Group will go to Symphony on the Prairie, 13400 Allisonville Road, at 7:30 p.m. Two tables by the stage are reserved. For more information, call 317-862-3433.

## July 4

St. Maurice Parish Festival, 1963 N. St. John St., Greensburg. Chicken and roast beef dinner, raffle and games. 10 a.m. to 7 p.m. No admission. Sister Yvonne Conrad, 812-663-4754.

## S.A.C.R.E.D. MEETING

FIRST SATURDAY  
JULY 3, 1993  
ST NICHOLAS CHURCH  
SUNMAN, IN

8:00 AM Charismatic Mass, followed by the Fatima Rosary and a S.A.C.R.E.D. meeting. Come at 7:30 for praise and worship music.

Come for prayer, fellowship and sharing  
Come for a teaching of Catholic doctrine (video)  
Come for practical wisdom to help live our Christian life  
THIS MONTH'S VIDEO

"JESUS THE SON, RESPONDING TO HIS CALL FOR REPENTANCE AND CONVERSION"  
FR. JOHN BERTOLUCCI

FROM THE "RELEASED IN POWER" CONFERENCE AT THE FRANCISCAN UNIVERSITY OF STEUBENVILLE

Every Sunday, S.A.C.R.E.D. also brings to you the following on WRBI - 103.9 FM in Batesville: 10:30 AM "ONE BREAD, ONE BODY" WITH FR. AL LAUER 11:30 AM "THE CHOICES WE FACE" WITH RALPH MARTIN

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# Pope tells Spain to confront moral deficiencies

by John Thavis  
Catholic News Service

MADRID, Spain—During a six-day trip to Spain, Pope John Paul II challenged the country to confront its moral shortcomings and encouraged the church to wield more social influence.

He paid tribute to Spain's Catholic past but said he was worried about the present-day "eclipse of moral values" and the relegation of the church to a private, personal sphere.

In many ways, the visit illustrated the pope's chief pastoral concern for Europe and the West: Cultures that focus on pleasure, material consumption and self-interest leave little room for religion. It is expected to be one of his themes when he visits Denver in August to celebrate World Youth Day.

"This challenge regarding ethical and moral values is not just for Spain—it's for any country where an older Christian

culture is facing new non-Christian elements," said Vatican spokesman Joaquin Navarro-Valls.

The pontiff asked Spaniards to "stop and think for a moment" about their spiritual lives. He combined pastoral encouragement with blunt criticism of social trends such as the growing incidences of abortion, divorce and drug abuse.

He warned against the influence of a "pseudoculture based on unchecked consumerism, a desire to possess and enjoy, offering no ideals except that of fighting for one's own interests and narcissistic pleasure."

His reception was cordial and at times enthusiastic in a country where 90 percent of the people are baptized Catholics. Most of the papal activities were broadcast live by Spanish TV.

The pope began his trip in Seville, where he closed the 45th International Eucharistic Congress. He stressed that love for the Eucharist inevitably leads to acts of charity and justice.

"One cannot receive the body and blood of Christ and feel distant from the hungry and the thirsty, from the exploited, the outsiders, the imprisoned or the sick," he said at a Mass June 13. To illustrate his point, he blessed a new church-run home for the aged in Dos Hermanas, south of Seville.

He spent June 14 retracing the steps of Christopher Columbus in the southern port area of Huelva. The Italian explorer sailed from there on his voyage to the Americas in 1492, and the first missionaries joined him on his second trip a year later.

The pope praised Spain's rich missionary heritage but said the church "cannot limit itself to evoking this glorious past." The country now needs a "new evangelization" to restore its own Christian bearings, he said.

The pope was particularly concerned about new threats to the family in Spain. He cited an increase in divorce and separations, abandonment of the elderly and Spain's very low birth rate, caused in part by the "abominable crime of abortion," he said.

In visits to several Marian shrines in southern Spain, he said popular devotional practices were a good basis for religious revival, but cautioned that they should never be reduced to "folklore."

Meeting with the country's bishops in Madrid June 15, the pope encouraged a firm line on church doctrine—even when it is unpopular.

"Do not be afraid in front of the powers of this world, and do not retreat when faced with criticism or misunderstanding," he said. He urged pastors to dedicate their "best time and efforts" to young Spaniards, many of whom who have difficulty accepting church teaching.

He dedicated a cathedral for Madrid, which was finished after more than 100 years of on-again, off-again construction.

Before departing Spain, the pope gave a short talk that summed up the aim of the pastoral visit. A nation like Spain "cannot allow the dilution of its spiritual richness, which inspired the greatest efforts in its history," he said.

"Revive your Christian roots!" he said.

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Celebrant: Fr. Stan Herber

Praise & Worship: 7:30 PM

Teaching: 6:30 PM

Fr. Al Ajame

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# Youth News/Views

## Scecina students work to improve their school

by Mary Ann Wyand

School's out for the summer, but 15 Scecina Memorial High School students have been hard at work at the Indianapolis East Deanery interparochial high school this month.

They're participating in the school's summer work-study program to pay for their tuition expenses.

"We have what we call godparent students, work-study students, and a couple of students who work for a wage who are not on any financial aid program," Joe Therber, Scecina's maintenance supervisor and a faculty member, explained. "They're doing lawn care, inside maintenance, and preparing some areas for contractors who are doing professional maintenance jobs."

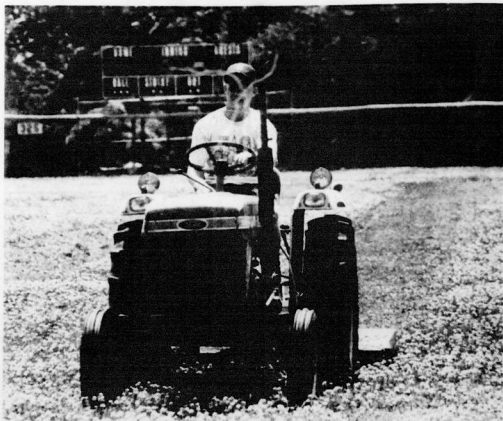
More facilities improvements are done during the summer than during the school year, he said. "We've got a lot of capital

improvements going on. We're having the lockers painted and prepared, new bathrooms put in, outside canopies replaced, and updates to the fire alarm system."

Last year, Therber said, Scecina students helped construction workers with renovation of the school cafeteria as well as a variety of classroom improvements.

Scecina's godparents program provides financial aid for students in exchange for a variety of chores, he said. "It might be clerical work or helping at athletic contests by cleaning up or working in the concession stand. It's a little bit different type of work than the basic work-study program, but it's also for financial aid. If students have hours left over for their commitment after the school year, they work those hours off during the summer."

By assisting with facilities improvements during the summer, Therber said, students gain a sense of ownership in their school while earning money to help their parents pay for their Catholic education.



**WORKING OUT**—Scecina Memorial High School junior Joe Heidelberger (above) cuts grass in the outfield of the Crusader baseball field as part of his summer work assignment at the Indianapolis East Deanery high school. Faculty member Joe Therber (bottom, left) talks with sophomore Sean Gray (from left), junior Kenny Sanders, sophomore Rick Bailey, and sophomore Rick Burns (top) about landscaping chores.



## Is summer getting boring?

by Christopher Carstens  
Catholic News Service

How can this be true? You waited all year for the last day of school. All your daydreams were filled with long, warm days spent having fun, fun, fun.

So how come you're sitting in the living room watching cartoons in the afternoon and feeling so bored you can hardly stand it?

The problem is that summer days are long. Even if you sleep till noon, the sun won't be going down for at least nine hours. If you haven't been lucky enough to find a job, there isn't much happening.

In most families, Mom and Dad are at work, so they aren't around for distraction. Lots of life's fun things cost money—and the typical teen-ager's Saturday allowance hardly lasts through Sunday afternoon. By Wednesday, the bank is almost always empty. It seems like the only choices left are MTV and eating all the food you can find.

However, the key to a happy summer is getting out of the house and getting involved. The not-yet-working teen-ager who's looking for escape from boredom-related brain death can:

►Take a class. That sounds weird at first, but there are lots of different things you can learn during the summer, things that are fun to study and not at all like algebra.

Lots of teens find they enjoy the experience more if they take a class at their local library or at a nearby community college instead of their regular school.

Maybe you could learn how to create stained glass artistry or take a course on modeling. Summer gives you the chance to take those courses without having the burdens of "real school."

►Volunteer. The world can be a better place, and the energy and enthusiasm of teens can go a long way toward making important changes. Volunteering is especially smart if you're thinking about college.

College admissions offices look for applicants with a variety of interests, and sometimes students with a history of volunteer experience get in ahead of applicants with better grades. If you can find volunteer work in a field related to your future career, it will help you even more.

One problem is that teen would-be volunteers hope for more direct involvement in their chosen work than the typical volunteer situation makes possible. Look for something that comes close.

If you're interested in teaching, it's unlikely you'll be able to get a job teaching

a class but it's relatively simple to be a volunteer tutor or classroom aide.

One teen who is interested in being an artist worked one summer as a volunteer in a children's museum and regards it as one of the most fun things he ever did.

Another summer he volunteered as a counselor in a two-week camp for kids who were learning English. Neither job paid him any money, but he still feels the satisfaction of helping those kids.

The interesting thing is that now he's thinking about teaching. The volunteer experience not only filled up his summer, it gave him some clearer ideas about what he'd like to do with the rest of his life.

For a list of volunteer options, call your local United Way agency or ask your pastor. You may find an open door to a whole new career path.

## CYO plans 10th King's Island Day

Catholic Youth Organization officials invite archdiocesan families to participate in the 10th annual **CYO King's Island Day** on July 28.

Now called Paramount's King's Island, the amusement park near Cincinnati, Ohio, offers a variety of new activities for people of all ages.

"All families are invited to attend an enjoyable day at one of the finest theme parks in the Midwest at a considerable savings," CYO executive director Edward J. Tinder said. "By purchasing tickets through the CYO office, families can take advantage of a 30 percent savings on each ticket."

Adult tickets which regularly sell for \$23.95 can be purchased at the CYO Youth Center office for \$16.25, he said, and children's tickets for youngsters who are 3 through 6 years of age as well as senior citizen's tickets are priced at \$11.50 for the July 28 event. There is no admission charge for children 2 and younger.

Tickets to CYO King's Island Day on July 28 may be purchased by sending a check for the number of tickets needed to the Catholic Youth Organization Youth Center at 580 E. Stevens St., Indianapolis, Ind., 46203. Tickets will be issued directly to purchasers and must be obtained by July 23 to ensure their arrival by mail.

For additional information, telephone the CYO office at 317-632-9511.

"Tickets are good for July 28 only," Tinder explained, "and all groups must provide their own transportation to the park."

Last year over 2,000 youth and adults participated in CYO King's Island Day,

which has grown in popularity over the last 10 years.

"CYO King's Island Day has really become the highlight of our summer calendar," Tinder said. "This event has become a real family affair, and it's great to see so many parents and their children having fun together."

World Youth Day pilgrims, their parents, and friends from the Terre Haute Deanery are invited to gather at St. Patrick's Church, 1807 Poplar St. in Terre Haute, at 6:30 p.m. on June 29 for a **Pilgrimage and Social Evening**.

"We will walk to St. Benedict Church for a prayer service and return to St. Patrick Parish for a movie and party," Janet Roth, youth ministry coordinator for St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute, explained. "Our pilgrimage and prayer will continue to prepare us for World Youth Day in Denver in August."

The party at St. Patrick Parish will serve as a farewell gathering for Joe Connelly, youth ministry coordinator for the Terre Haute Deanery, who will begin a new position as coordinator of youth ministry at Holy Spirit Parish in Indianapolis.

"We wish him well," Roth said, "and thank him for his commitment and dedication to the youth of our deanery."

For more information, contact her at 812-535-3391.

Roncalli High School graduate Missy Abbott of Indianapolis was recently

honored as the **City Female Metro High School Athlete of the Year**.

Outstanding student speakers from Brebeuf Preparatory School and Cathedral High School in Indianapolis recently earned national recognition in the **National Catholic Forensic League Grand National Tournament**.

Cathedral graduate Claudia Choi competed in original oratory and received a medal after placing in the octa-finals. She was among 48 students out of 200 entrants to excel in that event.

Claudia also competed in the National Forensic League National Tournament at Ben Davis High School in Indianapolis.

Brebeuf students Dawn Duncan, Bill Martin and Jim Balvich competed in the National Catholic Forensic League Grand National Congress with 185 students from throughout the United States. After three four-hour sessions, Jim Balvich was elected the presiding officer for the second session. Bill Martin earned a trophy as an outstanding senator and competed in the finals with 23 other students.

Based on points for the year, Brebeuf students finished sixth in the Student Congress competition and third for cumulative points toward the Dr. Paul E. Ward Traveling Trophy.

Brebeuf's speech team has earned a second place ranking for next year's national tournament at Oshkosh, Wis.

# Campus Corner

## Marian faculty helps Habitat for Humanity

by Elizabeth Bruns

Jack Hill, Ed Kelly, William Doherty, Prudence Twigg, and Shari Robinson are taking their summer break from Marian College a bit more seriously than others. These five faculty members are among 100 volunteers who are assisting in renovating a home for Mary Watson and five of her six children through a Habitat for Humanity Project.

Three years ago, Watson received a serious spinal cord injury due to a car accident. The injury has left her paralyzed from the neck down.

Watson approached Catholic Social Services when the health department filed a complaint for needed repairs to her house. An outreach counselor from Catholic Social Services then met with personnel from Habitat for Humanity.

Representatives from Habitat for Humanity went to see the house, saw the conditions that the Watson's were living in and decided that they could do much more for the Watson's than was normally possible.

Under normal circumstances, a family has to qualify to receive assistance from Habitat for Humanity. Watson and her family probably would not have passed the application process. There is a sponsor group, like the Catholic community, which raises funds for an individual case, like the Watsons. Habitat for Humanity created blueprints, made deals with contractors

and basically acted as construction manager for a project.

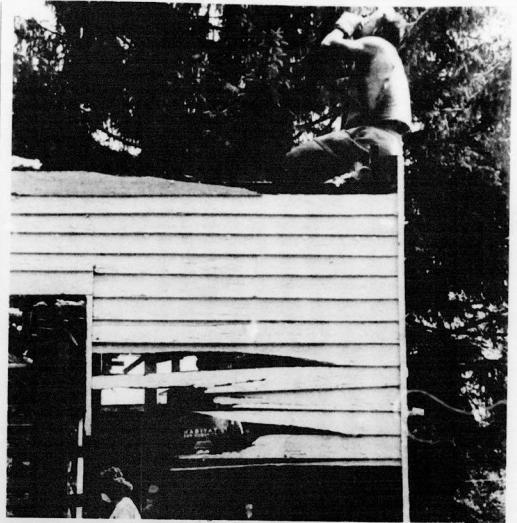
Upon assessing the family's situation, the construction manager laid out the blueprints for a remodeling job that would add a second floor for bedrooms and bath for the children, create handicapped accessible bedroom, bathroom and kitchen downstairs and add a new, safe roof.

Habitat for Humanity, Catholic Social Services, the state department for vocational rehabilitation, the Central Indiana Council on Aging, and representatives from seven different parishes in the city have been meeting since the fall of 1992 to pull together the \$35,000 in cash and grants for building materials, and the volunteers to keep the labor costs at a minimum.

William Doherty, professor of history and political science at Marian, said that he saw the newspaper coverage on the Watson's situation and wanted to help. "I read about the project in the paper and saw an opportunity to be of use to someone else. I figured that I had the time, so I volunteered."

Shari Robinson, a former instructor of early childhood classes at Marian, speaks enthusiastically about the program. "It is my second time to be involved in a Habitat for Humanity project. Last year I scrubbed aluminum siding on a house and the project consisted more of teaching the residents about upkeep of a house," said Robinson. "This year, I am making sandwiches for the volunteer workers for lunch and having been a worker before, I know how nice that is."

Robinson expressed that volunteering



**LENDING A HELPING HAND**—Volunteers worked through the heat and humidity while rebuilding the Watson's home. One worker stops his reconstruction of the roof to quench his thirst. (Photo by Elizabeth Bruns)

for the project is, "a very rich experience to be able to help these people who are trying to maintain a house."

"It is a very positive factor to get the future homeowners involved in putting work in on their own houses. Working side by side with volunteers," said Robinson. "I think it gives them a real sense of accomplishment and they take pride in their work and their new residences."

Marianne Downey, director of development for Catholic Social Services,

applauds the dedication of Jack Hill throughout the project. "There were many times when we weren't sure if we could get the funding or the support, but Jack always had another source to try," says Downey. "He never missed a meeting. He's really been a key supporter of this project for the past ten months."

Anyone interested in volunteering or making donations for the project can call Marianne Downey at Catholic Social Services at 317-236-1516. Volunteers will be working on the house until July 3.

## Poet and teacher Alice Friman leaves U of I

Alice Friman, award-winning poet and two-time winner of Teacher of the Year honors, will be honored by the University of Indianapolis in a free public reading of her original poetry. Friman retires this summer after 19 years on the University of Indianapolis English faculty.

The accomplished poet and Brooklyn College graduate was voted Teacher of the Year this spring at the University of Indianapolis by faculty and students. In 1989, Friman was named a "state treasure" by *Arts Indiana* magazine. That same year, *City* magazine named her one of "50 faces to watch," and Poetry Society of America honored her at its 79th annual awards ceremony in New York. Friman has five published collections of original poetry to her credit. She has also performed her works at colleges and universities nationwide, conducted workshops on creative writing, and been interviewed extensively.

☆☆☆

Dr. Drew C. Appleby, professor and chairman of the Marian College Psychology Department, was named the 1993 recipient of the Marian College Teaching Excellence and Campus Leadership Award. This award recognizes Appleby for his quality and effectiveness of teaching, personal and professional development, scholarly achievements, contributions to college and department efforts, and community service. This award was presented at the college faculty/staff recognition luncheon.

Appleby's research, writing, and presentations at the regional and national level have brought distinguished recognition to Marian. His other honors include election to fellow status of the American Psychological Association, inclusion in *Who's Who in American Education*, and selection as the Outstanding Academic Advisor of the Great Lakes Region of the National Association of Academic Advisors.

☆☆☆

Applications are being accepted for the All-State Basketball Camp which will be held at Marian College. These camps are open to both boys and girls who will be in grades 10, 11 or 12 next year. The girls' session will be in grades 10-12 on July 3 and the boys' session will be July 7-10. The June 30-July 3 and the boys' session will be July 7-10. The camps are directed by Skip Collins of Valparaiso High School and John Grimes, the Marian College basketball coach. For more details, call 317-929-0370.

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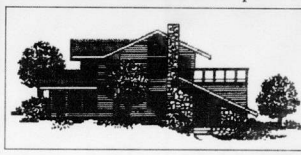


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# Bishops urge Rome: End catechism delays

by Jerry Filleau  
Catholic News Service

NEW ORLEANS—Clearly upset at repeated Vatican delays in approving the English edition of the "Catechism of the Catholic Church," the U.S. bishops urged Rome to have the final text ready "as soon as possible, preferably by Aug. 1."

They issued a near-unanimous resolution to that effect June 18, the day after they were read a letter in which Cardinal Joseph Ratzinger, Vatican head of the catechism project, offered only a "sincere hope" that an approved English translation would be done by the end of the year.

In their response they declared, "the bishops have a serious concern about the pastoral implications of the continued delay of the catechism's publication."

Cardinal Joseph L. Bernardin of Chicago introduced the one-day resolution on the catechism the second day of the bishops' three-day spring meeting in New Orleans.

Growing concern about Roman delays has been heard frequently in recent months in private conversations among U.S. church officials involved in efforts to implement the catechism. But it erupted into public complaints on the floor of the bishops' meeting June 17 after Bishop Edward T. Hughes of Metuchen, N.J., read the Ratzinger letter to the bishops.

Bishop Hughes, head of the ad hoc committee formed to help the bishops implement the catechism, said his committee has "made clear to the Holy See that further delay hinders the plans of dioceses for implementation."

On the pastoral level, he said, each new delay "chills the enthusiasm or at least diminishes the enthusiasm" with which people will receive the catechism.

In a rare public display of frustration, Cardinal Bernard F. Law of Boston said Cardinal Ratzinger's "not so satisfying" promise presents "what I fear is a very great pastoral problem for us." "It was the Boston cardinal who in 1985 gave the speech in Rome that sparked development of the catechism and who has been a key supporter and leader in its development throughout."

"There is an incredible interest now" in the catechism, he said, and that interest will not be recaptured if dioceses and Catholic colleges and universities have to cancel or postpone courses, workshops and seminars scheduled this fall to study the document.

"It's exceedingly more difficult to understand why we don't have that English edition yet. I find it very difficult to understand how there could be such a time lag," Cardinal Law added.

It has been four months since a Vatican meeting with English-speaking bishops at

which final Vatican difficulties with the English translation were supposed to have been resolved.

At one point in the New Orleans discussion, by a show of hands at least 90 bishops—representing about half the dioceses in the country—said they have planned workshops or other programs in the catechism in their dioceses this fall which would be hurt or ruined if the catechism is not ready.

Archbishop William J. Levada of Portland, Ore., presented the strongest case for accepting whatever delays are needed to ensure complete accuracy and integrity in the English edition, even at the sacrifice of some immediate pastoral values.

But even Archbishop Levada said that he spoke with some embarrassment because he has already been forced to postpone a symposium on the catechism twice because of the delays. "I've done my best to ferret out from these well-meaning but slow-moving people" the reasons for the delay, he said.

In response to a suggestion from Cardinal Law that perhaps lack of staff in the Vatican was contributing to the delay and could be remedied by an offer of extra help if needed, Cardinal Bernard concluded the bishops' resolution with the statement: "We are ready to offer any assistance possible to expedite the preparation of the approved text."

The original French edition of the "Catechism of the Catholic Church" was approved last year and published in Paris last December—in what many observers thought was unseemly haste prompted by the pressures from French bishops and publishers to get it out in time for high pre-Christmas sales.

The move to publish the French first angered those who advocated following the usual church practice of publishing major documents simultaneously in at least five major modern European languages.

The Italian and Spanish editions followed the French in short order, and early this spring the German edition came out.

Of the five traditional major modern languages, only the English remains unpublished.

Highlighting the problems that delays in the English edition have caused Americans and other English-speaking Catholics was the fact that after the June 17-19 bishops' meeting, most of the bishops in New Orleans were staying on an extra day to join hundreds of other catechetical leaders from around the country in a day-long workshop on implementing the catechism.

The June 20 gathering was originally planned with an assumption that by then the new catechism would be out in English and available to everyone participating.

## Ginsburg is criticized on abortion but some claim she is moderate

by Patricia Zapor  
Catholic News Service

WASHINGTON—Some observers criticized Supreme Court nominee Judge Ruth Bader Ginsburg for her "radical" beliefs about abortion, but she also was described as a thoughtful jurist and a more moderate choice than expected.

Ginsburg, who has served on the U.S. Circuit Court of Appeals for the District of Columbia since 1980, was nominated June 14 by President Clinton to fill the vacancy that will be created when Justice Byron White retires at the end of this term.

Abortion opponents criticized her as having more radical beliefs about abortion rights than what the Roe vs. Wade ruling held, and Concerned Women for America called her a radical feminist.

But Ginsburg quickly won the support of several prominent members of Congress—Republicans and Democrats—who oppose abortion. Among them were Sen. Orrin Hatch, R-Utah, who called her "an excellent choice" and said he would do everything he could to see her confirmed in time for the opening of the Supreme Court term in October.

Sen. Dennis DeConcini, D-Ariz., a fellow opponent of abortion and like Hatch a member of the Judiciary Committee, said he thinks Ginsburg is a wise choice for the court. He described her as neither liberal nor conservative and as too thoughtful to be labeled as one or the other. The Judiciary Committee will hold hearings on the nomination this summer.

Some who oppose her confirmation concede that Ginsburg seems much less likely to take extreme positions on the court than they would have expected of the first nominee from a Democratic president in 25 years.

Paige Cunningham, president of Americans United for Life, said although Ginsburg has criticized Roe vs. Wade, her critique is based on the legal rationale used by the court rather than opposition to results of the ruling.

"The outcome she would support is probably the same as that of someone who sounds more extreme," said Cunningham.

While her beliefs about abortion are still out of the mainstream of American opinion, Ginsburg is "not out there on the vanguard of abortion rights," she said.

Cunningham said she would have preferred federal Judge Stephen Breyer of Boston because he strikes her as being more moderate. Breyer and Interior Secretary Bruce Babbitt were the two other finalists considered by Clinton for the nomination.

But Cunningham also said that given Clinton's support for keeping abortion legal and his interests in other issues, the nominee could have been someone much more extreme.

"We have some deep reservations," said Cunningham. "But I don't think it's fair to unilaterally blast her."

Kathleen McCreary, executive vice president of the Catholic League for Religious and Civil Rights, said Ginsburg strikes her as a careful jurist, a quality strongly in her favor.

Ginsburg's record as a judge shows she has stepped beyond her advocacy role as an attorney for the Women's Rights Project of the American Civil Liberties Union, she said.

Whatever she was previously, she is not now an ideologue," said McCreary. "She's not someone with a huge sweeping agenda she intends to press on the court."

Based on early information about Ginsburg's judicial style, the nominee reminds McCreary of Justice Sandra Day O'Connor, the only woman to serve on the Supreme Court.

Her judicial opinions seem to be detailed and technical like Justice O'Connor's, as opposed to the more flamboyant advocacy of Justice Antonin Scalia, said McCreary.

"And that's not bad," she added.

McCreary said based on Clinton's actions since he took office—particularly those related to taxes, homosexuals and abortion—she would not have expected as moderate a nominee as Ginsburg.

"When you look at where I think Clinton's heart is, his choice is fairly conservative," she said.

Ginsburg's nomination should be approved fairly easily by the Senate, McCreary predicted. "There isn't anything so extreme about her on one side or the other," she said.

"And she certainly is bright, which is reassuring," McCreary added. "Irrespective of her political views I'd rather have a bright person on the court than one who necessarily always agrees with me."

The National Right to Life Committee said the nomination fit all the requirements of a "pro-abortion litmus test" by the Clinton administration and said Ginsburg's beliefs would invalidate any limits on abortions.

Laws limiting tax-funded abortions, third-trimester abortions, and even parental consent laws would all be invalidated on grounds that they supposedly discriminate against females," said a statement from Douglas Johnson, the organization's legislative director.

Beverly LaHate, president of Concerned Women for America, said Ginsburg's writings and legal opinions show her to be far from the moderate the administration depicts her as.

Ruth Bader Ginsburg is a radical feminist who believes that traditionally celebrated differences between the genders are ancient or outmoded positions which the American people need to rethink," said LaHate. Concerned Women for America is a nonpartisan group that emphasizes traditional family roles for women.

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# Israel asked to lift ban on access to Jerusalem

by Catholic News Service

WASHINGTON—The president of the U.S. bishops' conference has asked Israel to lift the ban on access to Jerusalem by Palestinian residents of the Occupied Territories.

Archbishop William H. Keeler of Baltimore, president of the U.S. Catholic Conference, said in a letter to Israeli Foreign Minister Shimon Peres that the closure of Jerusalem, imposed April 1, is an "unjustified burden on a large population for the offense of a few."

The letter, dated June 10 and released on the following week, said the U.S. church has "great concern" over the economic and spiritual effects of the closing.

"The effect of these measures on the pastoral and

charitable work of the local church and church agencies, as well as the impediments it creates for worship for Christians and Muslims who have been accustomed to visit the Holy City for prayer, constitute a special concern for us," Archbishop Keeler said.

While the U.S. bishops recognize Israel's need for security and "mourn the violent death of her citizens," he said, "we are very troubled by the imposition of collective sanctions" on the Palestinians and "the rise in death and wounding... particularly among young people" in confrontations with Israeli troops.

Archbishop Keeler said the conference urges Israel to "implement alternative measures to prevent violence without imposing such unjust burdens on all the people of the territories."

In a letter to Latin-rite Patriarch Michel Sabbah of Jerusalem, the head of the bishops' International Policy Committee, Archbishop John R. Roach of St. Paul-Minneapolis, said the lifting of the ban "is a matter of grave importance to us" and that the bishops would work toward that goal.

He said that ultimately "the resolution will depend on the success of peace talks" between Israel and the Palestinians in Washington.

In a statement issued May 13, the Assembly of Catholic Ordinaries of the Holy Land said that closing Jerusalem "does violence to the proper nature of Jerusalem as a holy city."

The statement continued, "Believers should have the possibility of access to it, without being forced to suffer humiliations in order to obtain a permit from the military governor."

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A Memorial Mass will be celebrated for Monsignor Ritchie on June 29 at Holy Spirit Church in Indianapolis, at 5:30 p.m.

Monsignor Ritchie is survived by Mark, Jack and Bates Ritchie; son, Carla Schilling, Sherry Schilling and Mildred Swisher.

Sister Mary Huberta h  
immediate survivors.



# Bishops to create parish-based TV network

by Jerry Filteau  
Catholic News Service

NEW ORLEANS—The U.S. bishops agreed June 17 to a plan to turn their national television network into a major educational resource feeding directly to the nation's Catholic parishes.

By a voice vote with some scattered opposition, the bishops endorsed a three-pronged plan that would dramatically alter the shape of their 12-year-old satellite communications system, Catholic Telecommunications Network of America.

Up to now pastors or parish leaders have had to travel to a diocesan center to view CTNA programs unless their diocese had its own TV network to retransmit those programs to parishes.

Bishop James W. Malone of Youngstown, Ohio, chairman of the CTNA board of directors, predicted that the new approach would finally let CTNA "put together something that has been lacking in the past, namely how CTNA can be of service to our parishes."

CTNA's new president, Peter J. Durr, who was named last November and took over in February, is architect of the new plan. He told the bishops that according to the plan, by next January CTNA will:

- Change its programming emphasis, giving primary focus to parish resource services such as training and support for parish-level liturgical, social, spiritual and religious education ministries.

- Change its engineering format from C-band to Ku-band transmission, which requires a much smaller capture dish, making it much cheaper and easier to install the receiving equipment in a parish.

- Revamp its pricing structure completely, charging all customers the same base rate of \$750 a year and aiming at thousands of subscribers.

In the current structure fewer than 100 diocesan subscribers provide CTNA's primary economic base. Each pays considerably higher rates, ranging up to about \$25,000 a year for a large diocese that gets all programs.

"The real life in the church is at the parish level," Durr said in an interview about the new plan with Catholic News Service before the bishops' meeting.

Durr took over CTNA in February after 16 years with the Annenberg Project of the Corporation for Public Broadcasting, where as deputy director he oversaw the development of a series of award-winning TV education courses. He has lectured extensively on the use of telecommunications technology for educational purposes for nearly 30 years.

He told the bishops that the program priorities for the new parish-oriented CTNA system were developed through a series of three-hour sessions with focus groups of six to eight people at a time.

High in priority were:

- Training programs for various parish ministries, from catechist to music minister, from youth minister to bereavement counselor.

- Study resources in areas such as Scripture, family life, business ethics and prayer and spirituality.

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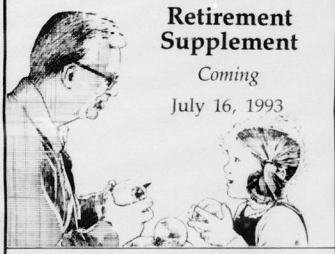
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# Bishops act on clergy sex abuse, other issues

(Continued from page 1)

In an impassioned speech Bishop Kinney said the bishops may have to do a lot of "uncomfortable listening... if we are to 'lance the boil' for the health and credibility of the church in our country."

He launched the listening process with an invitation to representatives of abuse survivor groups to meet with him in Washington as soon as possible after the bishops' meeting.

One of the first tasks of his committee—which includes six other bishops and plans to engage a number of experts as consultants—will be to study the detailed recommendations for local and national church action produced by a think tank of experts that met in St. Louis last February to discuss all aspects of child sexual abuse by priests.

The bishops received additional impetus for decisive action on the sex abuse problem from Pope John Paul II.

A papal letter to the bishops, discussed by them during a June 19 session closed to the press and released June 21 at their national headquarters in Washington, expressed deep pain that priests could abuse children and quoted Jesus' words condemning those who scandalize children.

"I fully share your sorrow and your concern, especially your concern for the victims so seriously hurt by these misdeeds," he wrote.

The pope took note of Vatican-NCCB efforts to find an appropriate way to deal with such priests under church law and said the use of canonical penalties against priests who molest children "are fully justified."

Pope John Paul also sharply criticized U.S. media for what he described as "treating moral evil as an occasion for sensationalism."

He said the trivialization of evil and loss of moral bearings in America calls on the nation to return to prayer "lest it lose its soul." (See full story on page 10.)

Other major actions by the bishops included:

► Unanimous adoption of a resolution endorsing comprehensive health care reform in the United States. The 10-page statement spells out principles for reform, including an insistence on universal access to adequate health care and rejection of abortion coverage. (See story on page 10.)

► Near-unanimous approval of a resolution urging Rome to end the delays in approving the English translation of the "Catechism of the Catholic Church." Submitted by Cardinal Joseph L. Bernardin of Chicago, the resolution asks for a final English text by Aug. 1 if possible. (See separate story on page 20.)

► A decision to make the ordinary age for confirmation in the United States range between the age of discretion, about 7, and 18. If it is approved by Rome, the rule would allow virtually all dioceses to continue current policies or to experiment within the age range in an effort to improve on current practice.

► Approval of a plan to revamp the Catholic Telecommunications Network of America, making it directly accessible by parishes for the first time. Founded 12 years ago, CTNA until now has had diocesan centers as its sole or main customers. The new plan involves a major shift in programming as well, with an emphasis on providing direct resources for parish ministries. (See story on page 23.)

The bishops spent about three hours June 17 discussing the International Commission on English Liturgy and how it relates to bishops' conferences in translating and improving English liturgical texts. The commission, founded by English-speaking bishops' conferences during the Second Vatican Council, will be 30 years old this fall. Its major current project is improving the English translation of the Sacramentary, the book of Mass prayers.

The next day they spent more than five hours in discussions and workshops on U.S. religious life today, with men and women religious leading sessions on a variety of issues that affect religious and the relations between religious and bishops. The discussion was part of preparations by the bishops for the 1994 World Synod of Bishops, which has religious life as its theme.

The two lengthy discussions were designed primarily to deepen the bishops' own understanding of the issues. The bishops overwhelmingly approved a request for an additional \$2 million line of credit from conference reserves to assure adequate funding for World Youth Day in Denver this August. The budget for the event, which will feature a papal visit, was increased from \$4.5 million to \$6.5 million

because organizers now expect about 150,000 people, more than double what was originally anticipated.

They voted on asking Rome's permission to write two new eucharistic prayers for U.S. use, but the 172-27 tally at the meeting was inconclusive because Vatican rules require a two-thirds majority of all bishops eligible to vote on the matter, currently 262. Only three votes short of passage, the proposal is almost certain to pass when more than 60 bishops not there for the vote are polled by mail.

The bishops approved "Shepherding a Future of Hope" as the theme of their June 1994 retreat-style assembly in San Diego.

They met in executive session June 19, with reporters excluded, and ended their meeting with a concelebrated Mass that afternoon in St. Louis Cathedral, marking the 200th anniversary of the naming of New Orleans as a diocese.

Archbishop Francis B. Schulte of New Orleans preached at the Mass. He praised the rich diversity of local cultures held together by a common faith in his archdiocese.

Some 120 bishops—more than half those who attended the meeting—stayed on June 20 for a daylong seminar on the new "Catechism of the Catholic Church." Diocesan religious education officials from all over the country joined them, bringing the total attendance to about 500.

The first half was devoted to discussions of the nature and purpose of the catechism and the role it should have in religious education in parishes and dioceses. Leading that discussion were Auxiliary Bishop Christoph Schonborn of Vienna, Austria, who coordinated the writing and editing of the catechism, and Conventual Franciscan Father Berard Marthaler of The Catholic University of America, a leading U.S. figure in catechetics and religious education for decades.

The afternoon portion of the seminar was devoted mainly to strategies for implementation of the catechism at the diocesan and parish level. After current implementation plans in three dioceses were presented as possible models, Bishop Schonborn told the group that Americans are clearly ahead of Europeans in their efforts to implement the catechism.

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