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Youth Day pilgrims to rally Monday

Youth from Indiana, other states to gather at Roncalli before leaving for Denver

by Mary Ann Wyzand

Hundreds of youth and young adults from Indiana and other states will gather with Archbishop Daniel M. Buechlein at the Roncalli High School football field in Indianapolis on Aug. 9 for a rally and prayer service before they embark on their spiritual journey to Denver for World Youth Day '93 with Pope John Paul II.

(See related story on page 2.)

The public is invited to attend the free rally for World Youth Day pilgrims, which starts at 7:30 p.m. Monday at 3300 Prague Road on the Indianapolis southside.

Youth and young adults who aren't going to Denver as well as adults are encouraged to support the pilgrims by participating in the prayer rally.

Bishop William L. Higi of the Lafayette Diocese will join Archbishop Buechlein for this World Youth Day assembly.

To open the rally, Julie Szolek-Van Valkenburgh, director of the archdiocesan Office for Youth and Young Adult Ministries, will welcome the pilgrims and guests. Then Archdiocesan Youth Council members Ben Rowland, of St. Gabriel Parish in Connorsville, and Sarah Johnson, from St. Barnabas Parish in Indianapolis, will interview some of the pilgrims about this spiritual journey.

Also during the rally, St. Luke parishioner Stephen Kostas of Indianapolis, who is now a senior at Indiana University, will discuss his experiences as a World Youth Day pilgrim at Santiago de Compostela, Spain, in 1989. During that international gathering, Kostas and six youth from other countries received pilgrimage staffs from the pope and were commissioned as symbolic "new apostles."

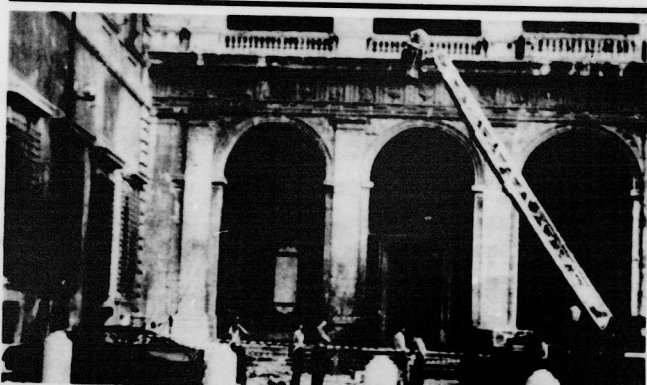
During the prayer service, Archbishop Buechlein and Bishop Higi will offer a blessing and send forth the pilgrims.

"We're trying to get the youth and young adults to see this experience not as a vacation but as a pilgrimage, a quest, a visionary experience, a faith journey," Holy Spirit youth ministry coordinator Joe Connolly of Indianapolis, co-chairperson of the prayer rally, explained.

"This is a spiritual journey and we want to keep that in focus," Val Sperka, youth ministry coordinator at St. Barnabas Parish in Indianapolis and the other rally chairperson, noted. "We've asked the archbishop to give us a witness or a reflection in light of our pilgrimage. We'll meet with the archbishop in Denver as well."

World Youth Day will enable youth and young adults to gain "a larger sense of church," Sperka said, "and a connectedness with the world church."

Connolly advised guests to plan on arriving early to allow time to locate parking and walk to the football field.



BASILICA DAMAGE—Firemen check the facade of the Basilica of St. John Lateran in Rome for damage after a car bomb exploded there late July 27. It was one of three that

blew up in Italian cities, killing at least five people, but none in Rome. Pope John Paul II condemned the terrorist bombings. (CNS photo from Reuters)

"The pilgrims are like carrier pigeons, if you will, of our prayers," he said. "They have a responsibility to represent us well in addition to having a lot of personal faith experiences there. We have some excellent representatives here to send to the Holy Father to let him know that youth ministry is alive and well in this country and in this archdiocese."

The pilgrims' responsibilities are twofold, Connolly said. "They need to go personally in their faith, and also to realize that the pilgrimage does not end when they return from Denver. That may be the highlight of the pilgrimage, but it's still a long journey ahead for them in their lives to spread the word of God to others."

Youth and young adults who want to watch World Youth Day events on Mother Angelica's Eternal World Television Network are invited to spend time with the Little Sisters of the

Poor and residents of the St. Augustine Home in Indianapolis on Aug. 14-15.

"Desiring to join spiritually in the pilgrimage to Denver, we would like to share blessings given to us with the youth of our archdiocese," Sister Josephine Campbell, superior, said. "We are happy to share our facilities with those young people of our archdiocese who may not be able to go to Denver. We plan to share periods of prayer and recreation with our guests, and provide them with opportunities for apostolic experience."

Youth aged 13 and up can join the sisters and residents at the St. Augustine Home by calling 317-872-6420 before Aug. 7. Participants are asked to bring a can of food for the poor and a sleeping bag. Events include Mass and prayer, a service project, and opportunities to watch World Youth Day events on EWTN.

Pope to emphasize defense of life during trip

by Cindy Wooden
Catholic News Service

VATICAN CITY—In public meetings with U.S. Catholics and in his private meeting with President Bill Clinton, Pope John Paul II will call in Denver for a defense of human life from the moment of concep-

tion to natural death, the Vatican spokesman said.

"The ultimate test" of the greatness of the United States is the respect it shows for life, especially the lives of "the weakest and most defenseless ones, those as yet unborn," the pope said in the farewell address of his last visit to the United States in 1987.

"The Holy Father will go with these same thoughts in his mind and in his heart," Joaquin Navarro-Valls, the papal spokesman, told Catholic News Service Aug. 2.

The spokesman read the last three paragraphs of the pope's 1987 farewell speech, which was addressed to an audience that included then-Vice President George Bush. The quotations follow papal citations of the greatness and beauty of the United States.

But, the pope said, then, everything that is good about the United States, including its care for the poor and for refugees, its advancement of women and its guarantees of the equality of all, have meaning "only to the extent that you guarantee the right to life and protect the human person."

Navarro-Valls said one sign that the pope has the same theme in mind is the fact that his main Anguish talks on the Sundays preceding the Aug. 9-10 trip to Jamaica, Mexico and World Youth Day in Denver have focused on life.

The pope has said he wants the Denver events to be a "celebration of life," a time when the young people gathered in Denver and all people of good will in the United States will unite to protect human life.

Navarro-Valls said the pope will have the same message for President Clinton, although he knows the U.S. leader favors removing many regulations on abortion.

"It is clear that if the Holy Father reminds Catholics and non-Catholics alike of universal ethical principles, he does so also in his meetings with those who have greater public authority," the spokesman said.

The pope is not afraid to call upon world leaders to respect human rights, including the most basic ones, the right to life and the right to religious freedom, Navarro-Valls said.

Stewardship column

Dan Conway, who was recently appointed secretary for planning, communications and development for the Archdiocese of Indianapolis, writes a regular column on stewardship themes. We are pleased to include "The Good Steward" as a regular feature in *The Criterion*. The first column is on page 4.

Although he did not name names, the spokesman pointed out that the pope has held meetings with many national leaders whose regimes had questionable human rights records.

With them as with others, "the Holy Father uses these meetings to remind them of the same universal ethical norms," he said.

THE CRITERION
Serving the Archdiocese of Indianapolis

Looking Inside

Seeking the Face of the Lord: Individual freedoms vs. the common good. Pg. 2.

Editorial: The comfort of having Catholic cemeteries. Pg. 2.

From the Editor: Traveling in the footsteps of St. Paul. Pg. 4.

Point of View: The church is more than an institution. Pg. 5.

Acquiring "media savvy": How parents can guide their teens' music choices. Pg. 8.

Expelling the devil: Book says pope performed an exorcism. Pg. 13.

Black Catholics: They celebrate their contributions to the church. Pg. 16.

"Huganae Vitae": It offers best guidelines on sexuality. Pg. 17.

SEEKING THE FACE OF THE LORD

Individual freedoms vs. the common good

by Archbishop Daniel M. Buechlein, OSB

Pope Paul VI was prophetic in more ways than one. He predicted that if artificial birth control became freely accepted in human society, other life-threatening procedures would follow. He also indicated in so many words that a contraceptive mentality would have a devastating effect on marriage and family life. Twenty-five years later, we worry about the tragedy of broken homes and broken hearts. And 1,600,000 plus babies are destroyed annually.



Political leaders struggle in the controversy over abortion. How abortion will be dealt with in the Clinton proposal for health-care reform is a deep concern to all of us. The word will probably not appear in the legislative language; the reality will be camouflaged as "reproductive services." Fast on the heels of the abortion crisis comes euthanasia which is packaged as "death with dignity" or "the right to die."

Abortion is camouflaged as a woman's "right to choose" to have a child. Euthanasia is camouflaged as a person's "right to die." Freedom is sacred in democratic life and it is difficult for politicians to negotiate those muddy waters publicly. Who wants to be labeled an opponent of human rights? It is untenable to be viewed as an opponent to the rightful development of the role of women in our society.

The political arena is further complicated because TV and newspaper reporters are paid to sell newspapers. Political leaders are labeled either liberal or conservative and on that basis one gets elected or not. Our political leaders face difficult choices.

But there is much more than politics at stake in the human life issues of artificial contraception, abortion and euthanasia. We are dealing with the complex issues of individual freedom versus the common good of the whole human family both today and tomorrow. The matter of the common good of society is one of the major issues that underlies the controversy over birth control.

We are dealing with the very existence of the institution of marriage and family. We are dealing with the complicated fact that there is spiritual reality and not only material reality. We are dealing with the fact that there is life in this world and there is also eternal life in the next.

Ours is an individualistic society. Our society wants to say that what happens between two married people is their private business. Yes, in a real sense it is. But it is also true that what we as individuals do in private has a definite impact on the good of the entire human family. Concern for the common good does not play well in the United States.

Our critics like to say the Catholic Church is fixed on a "single issue," namely abortion. Well, it won't be for long because we are also concerned about euthanasia. Beginning with the issue of artificial contraception, Pope Paul warned that we were on a "slippery slope" toward the outrageous examples I mention above. Indeed, it is because we tend to

consider abortion and euthanasia (and nuclear armament and even capital punishment and, yes, artificial contraception) as single and unrelated issues that we are so deeply concerned.

Preoccupation with individualistic rights and materialistic success at any cost is of a single pattern whether we want to perceive it so or not. To terminate a pregnancy because it is unwanted or unexpected may seem to be a cogent reason but it is not the only reality at stake. To terminate the life of an elderly person because he or she is suffering from cancer is not the only difficult concern one must face. How is all that so different from facing the question of using artificial means to prevent life in the first place?

We cannot second guess God's specific intentions for us individually. We cannot take his place. In the face of the common good of the human family our church teaches that we must look to other alternatives with the longer view that there will be a kingdom where every tear shall be wiped away and where there will be an end to every kind of pain.

What are the other alternatives? Adoption rather than abortion. Medication can now relieve 95 percent of physical pain if not all of it. Family and parish love can relieve 99 percent of emotional pain suffered by the advent of a lonely death. Mutual family planning based on wholistic love is an effective option to artificial birth control. It does much more for a relationship in marriage than deal with the control of birth.

More to come.

EDITORIAL COMMENTARY

The comfort of having Catholic cemeteries

by John F. Fink
Editor, The Criterion

The five-part series on funeral homes and cemeteries in last week's Indianapolis Star provides an opportunity to write about Catholic funerals and cemeteries.

Most Catholics seek to realize the importance of funeral Masses for their loved ones who have died. Through the funeral rites the church asks spiritual assistance for the departed, honors their bodies, and at the same time brings the solace of hope to the deceased's family and friends.

The church has always been extremely careful when it comes to caring for the dead. So far as we know, none of the abuses and problems discussed in the Star series have ever existed in Catholic cemeteries.

Canon 1180 of the Code of Canon Law says, "If a parish has its own cemetery, the faithful departed are to be interred in it unless another cemetery has been legitimately chosen either by the departed person or by those who are responsible to arrange for his or her interment. However, everyone, unless prohibited by law, is permitted to choose a cemetery for burial." There are a great many parish cemeteries in the archdiocese, and parishioners are assured of a grave for their loved ones that will always be maintained.

In the city of Indianapolis, the three Catholic cemeteries—Calvary, Holy Cross and St. Joseph—and Calvary Mausoleum are professionally operated and cared for. Plans are currently being made to refurbish the mausoleum and to make other improvements.

At present there is no Catholic cemetery

on the north side of Indianapolis, but the drive to the cemeteries on the south side does not take long. A northside cemetery, though, is among Catholic Cemeteries' priorities.

Perhaps Catholics, more than others, have always made long-term plans for the burial of family members. The modern term for that is "pre-need" selling of cemetery plots but Catholics usually buy enough plots when a family member dies so that his or her spouse and their children can all be buried together.

Centuries ago, pilgrims traveling throughout Europe would stop and pray in the great cathedrals during their spiritual journeys. They also would spend the night there, sleeping on the bare stone floor until time for Mass the next morning.

After Mass, they would set out again on their pilgrimage and the caretakers of the cathedral would wash the floor in preparation for the arrival of the next group of pilgrims. Camping in European cathedrals was a common practice hundreds of years ago, and the organizers of a large group of Canadian World Youth Day pilgrims thought it still sounded like a pretty good idea when they found out that St. Peter and Paul Cathedral in Indianapolis now has movable chairs.

However, coordinators of the Indianapolis Hub City hospitality arrangements for the World Youth Day pilgrimage had other ideas. The cathedral wasn't going to be turned into a campground, the Canadians were politely told, but their group and other World Youth Day pilgrims were welcome to stay without charge at Roncalli High School's gymnasium on Aug. 9 and Roncalli, Fatima Retreat House, the Beech Grove Benedictine Center, the St. Luke School gymnasium, or St. Thomas More Parish at Mooresville on Aug. 17 instead.

So hundreds of youth and young adults headed for Denver will be spending the night of Aug. 9 in Indianapolis, which is one of 10 Hub Cities selected by World Youth Day '93 organizers to provide lodging and food for the pilgrims on their journey to Denver and their return trip home.

"The idea of hospitality for pilgrims, I think, honors our archbishop because he is a Benedictine and part of their Rule of Benedict is hospitality," Dorothy Wodraska, Indianapolis Hub City coordinator, said. "I

When purchasing grave space, Catholics can feel comfortable knowing that the money will be used exclusively for the operation of the cemetery and for perpetual care of the graves, and that accurate records will be kept."

The Star series reported that cremation is quickly overtaking burial as the choice of younger people. It said that it is expected that more people will be cremated than buried sometime between 2020 and 2030. So far, according to Catholic Cemeteries Director Gene Harris, cremation has not caught on among

Catholics. He said that Catholic Cemeteries handled only about a dozen cremations within the past year.

Part of the reason for that, he ventured, is that most Catholics are unaware that Catholics may be cremated. According to Canon 1176.3, "The church earnestly recommends that the pious custom of burying the bodies of the dead be observed; it does not, however, forbid cremation unless it has been chosen for reasons which are contrary to Christian teaching," i.e., a denial of the doctrine of the resurrection of the body.

According to Catholic liturgical law, if the body is to be cremated, it must be done after the funeral Mass because the body must be present during the funeral. The church also recommends that the ashes be buried in consecrated ground.

Indianapolis to be Hub City for youth Monday

by Mary Ann Wyard

thought it was quite nice that the archdiocese agreed to do this." Pilgrims traveling from eastern states will arrive at Roncalli High School in Indianapolis between 5 p.m. and 6 p.m. on Aug. 9, Wodraska said, and will depart at 8 a.m. the next morning.

While in Indianapolis, they will receive two sleep meals and participate in a prayer rally with Archbishop Daniel M. Buechlein, Bishop William L. Higi of the Lafayette Diocese, the large group of Hoosier World Youth Day pilgrims, and archdiocesan residents at 7:30 p.m. on Monday at Roncalli's football field.

"We're going to provide a simple supper," she said. "What we were asked to do was from Washington and Rome was to keep it very simple in atmosphere in keeping with the theme of pilgrimage. So we'll offer a simple supper that night, a simple continental breakfast the next morning, and a place to sleep that would accommodate sleeping bags and keep the pilgrims all in one place so that they can share the experience of pilgrimage together. That's why we are utilizing large facilities. The idea of keeping them together is so they can share that experience with each other and with kids who hadn't had a chance to go themselves."

Hoosier hospitality will be the theme on both Indianapolis Hub City days, she said. "We want them to feel warm and comfortable. We feel that this is a ministry that we can do even though we may not be traveling to Denver. We can be part of their pilgrimage by providing a place to stay and an opportunity for prayer, which is a key part of their journey."

Prayer rally organizers expect about 2,500 people from other states as well as Indiana to attend the prayer service, Wodraska said, and Hub City organizers are planning to house a combined total of 1,250 pilgrims overnight on Aug. 9 and Aug. 17. Montreal has 510 pilgrims coming, back through Indianapolis on 11 buses after World Youth

Day is over. They will stay at the Beech Grove Benedictine Center.

"We have quite a few people who are donating food," Wodraska said. "We've kept the cost to the minimum by getting donations of food and other items. The Indianapolis Convention Bureau has been wonderful by providing us with buttons that say 'Indy welcomes you.' People in the community have been very good, and the Catholic response has been wonderful. We've needed key people, and they've all responded. Hoosier hospitality is the best. Anybody who wants to get involved as a volunteer should please come and help us make sandwiches. People can call me at 317-259-7455 to volunteer. We do want to put our best foot forward, and we have a lot of people involved to do that."

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Providence Sisters have joyful reunion, retreat

by Mary Ann Wyand

St. Mary of the Woods is sacred ground. Sisters of Providence attending a national retreat at their motherhouse last month, and coming home again to spend time with friends in the religious order has been refreshment for the soul.

Members of the Sisters of Providence and alumnae from 45 of the religious order's schools throughout the United States gathered July 16-18 at St. Mary of the Woods for the first National Retreat on Providence. It was a joyous reunion, they said, as well as a spiritual retreat.

In addition to the intellectual and spiritual focus of the retreat, this first-time gathering prompted smiles and memories galore as sisters and alumnae shared story after story of days gone by.

Providence Sister Maria Kevin Tighe, former director of the archdiocesan Office for Pastoral Councils, said homecomings at The Woods 50 years ago were great cause for celebration as a train filled with nuns pulled up just outside the main gate.

"This weekend reminds me of the wonderful homecomings we always had," she said. "We almost always came home on the last Friday of June. In the early days, many of us were stationed in Chicago—about 300 sisters, working in various parishes there—in order to make the transportation simple the community hired a chartered train. There were usually about seven coaches filled with sisters."

When the train arrived, she recalled, sisters already at the Woods rang the church tower bells and played "The Bells of St. Mary's" on the chimes.

All the sisters who had come home by automobile from various places came down the avenue to meet us and carry our suitcases," she said. "The whole avenue was one mass of sisters, all in full habit. Usually we had a thousand sisters home at one time. A crew of 40 sisters would serve meals to about 700 sisters in O'Shaughnessy Hall. We each had one day to spend in the laundry and one day to serve table because all of the meals were served homestyle with tablecloths, dishes, and special servings."

Coming home is always a reminder that St. Mary of the Woods is "the heartbeat of the life together as Sisters of Providence," Sister Marie Kevin said. "It is indeed holy ground for us."

Providence Sister Agnes Arvin, area director for holistic health care services for the Sisters of Providence in Chicago, described the retreat as "a time to renew connections and come to some new sense of where we are in our faith and what it is that revitalizes us."

About her varied ministries over the years, Sister Agnes said, "Providence sisters go where they're needed. I've been a Sister of Providence for 54 exciting years, and it's been a very full life for me."

Formerly a teacher, Sister Agnes worked at an inner-city school in Chicago for a number of years and then served her religious community as an administrator. She also has assisted developmentally disabled adults and homeless families in the Windy City, ministries made possible with the support of her sisters.

"When we entered the order we were all so young," she said, "whereas the women

who come now are independent. They have made the choice within a whole range of possibilities."

Providence Sister Desiree Trainer, now retired, lives at The Woods and was the oldest nun attending the retreat.

"I'm been in the order 71 years," she said, "and I'm nudging 88. I taught for 51 years, and now I live in the old infirmary. There are birds of all kinds here at The Woods. The space between the infirmary and my room is like a little paradise, and I don't know how I've earned it. The whole experience of my life has been like saying, 'God, how can you love me so?' I've had such a happy life."

For Providence Sister Alice Louise Potts, a former teacher who is now a staff chaplain at the M. D. Anderson International Cancer Center in Houston, the retreat was an opportunity to meet Alice Louise Steppie of Indianapolis. Steppie was named after the nun at the request of her older brother, who was a first-grade student in Sister Alice Louise's class at St. Leonard School in Terre Haute.

Years ago, Sister Alice Louise said, nuns lived a "nomadic lifestyle" because they received their orders from the bishop while on retreat at The Woods.

"We lived to renew our friendships we had made in the novitiate with the people who came home in the summertime," she said. "We waited for the letters to come to where we were on mission announcing who was going to get a chance to come home to The Woods. We came home for six weeks of summer school and an eight-day retreat, and then we went back on mission. The bishop would be in the chapel, and we would be sitting down. The bishop would read the list of assignments and we would swing for our names to be called. Then when we heard our names called we got on our knees and thanked God for the obedience and accepted it. The next day we were packed and ready to go to our new assignments."

Each time sisters returned to The Woods, Sister Alice Louise explained, they would pack a "winter box" of belongings and prepare their classrooms for someone else in the event they didn't come back. "When the new sisters came to our old mission," she said, "they would pack up our belongings in the winter box and send it on to our new place."

Providence Sister Joan McCarthy traveled from Taiwan in the Republic of China to attend the national retreat and the international assembly the following week.

"Five years ago, I started a center for severely mentally handicapped children in the foothills of the mountains in Taiwan County in Yaching," Sister Joan said. "Before that time, there wasn't any daycare center for handicapped children. I started with two children. Today I have 44 children. We have a staff of 18, with 11 teachers. We should open a new room for another five or six children soon. Now parents want their children to get some type of education, even if we just teach the children to take care of themselves. And for some of these children, that's all they'll be able to do."

She said, "As a young nun I wanted to go to Taiwan. The Sisters of Providence were the first American sisters in mainland China. They went there in 1920."

After completing graduate work in special education, Sister Joan (then called

Sister Edward Joseph) worked 16 years in special education and 19 years in regular classrooms in Chicago and Richmond. A decade ago, she began her ministry abroad.

"Handicapped children teach you to love," she said, "because they are so free and they give whatever they have."

Coming home to St. Mary of the

Woods is "always very renewing," Sister Joan said. "You see all your old friends. The Woods does something to me. There's a real peace here that you don't find elsewhere. There are many things that will have to be done when I get back to Taiwan, but God is good. I am here now."



SISTER AND NAMESAKE—Providence Sister Alice Louise Potts of Houston and her namesake, Alice Louise Steppie of St. Pius X Parish in Indianapolis, got to meet each other for the first time at the National Retreat on Providence held July 16-18 at St. Mary of the Woods. (Photo by Mary Ann Wyand)

Books from St. Pius X School arrive in Homestead, Florida

On July 24, about 9,100 books arrived at Sacred Heart School in Homestead, Fla.

Fifth grade teacher Mary Pat Sharpe calls it the "final chapter" of the story of her St. Pius X School class's effort to help the hurricane-stricken parish.

The Indianapolis school collected \$2,600 to help the Homestead parish, which still serves as a food distribution center for 2,000 families.

St. Pius X also collected the books, to help rebuild Sacred Heart's school library. In the process, people also donated computers and school supplies to send

The supplies were delivered at no cost to the school by parishioner and school parent Frank Caito of Caito Transportation.

Sharpe is thankful for the response from the community, especially families and friends of St. Pius X, St. Andrew, Christ the King, Immaculate Heart of Mary and St. Matthew parishes in Indianapolis, and St. Elizabeth Ann Seton School in Richmond.

"The Indianapolis-Marion County Central Library, Borders Book Shop, Half Price Books and the Mailing Station were very helpful and supportive," she said.



REBUILDERS—Faculty and students of St. Pius X School pose with Frank Caito before his truck left to deliver 9,100 books collected for the library of Sacred Heart School in Homestead, Florida, which was destroyed during last year's hurricane. (Photo by Mary Pat Sharpe)

Catholic, Orthodox churches plan Chicago trip to view Russian art

Members of Roman Catholic and Greek Orthodox churches will share a bus trip to Chicago Aug. 28 to see the Institute of Art's exhibit of "Gates of Mystery: The Art of Holy Russia."

The show includes icons, textiles, illuminated manuscripts and liturgical vessels. The group will also tour the St. Sava Serbian Orthodox Church in Merrillville.

The trip is jointly sponsored by the archdiocesan Office of Ecumenical Affairs and the Central Indiana Council of Orthodox Churches.

A discussion Tuesday, Aug. 17 by a panel of clergy will discuss the Orthodox icon tradition and the role of religious art in Roman Catholic worship. The event will

begin at 7 p.m. at the Holy Trinity Greek Orthodox Church, 4011 N. Pennsylvania.

The bus will leave St. Monica Church, 6131 N. Michigan Road, Indianapolis, promptly at 7 a.m. on Aug. 28, arriving at the Art Institute in the late morning.

The group will leave the Art Institute at 3:30 p.m., visit St. Sava and have dinner, returning back at St. Monica between 9 and 10 p.m.

The cost of the trip is \$28, for transportation and museum admission only. Seating is limited. There is no admission cost or limitation for the panel discussion.

Those wishing to make reservations should contact Holy Trinity Greek Orthodox Church, Attn. Becky, 4011 N. Pennsylvania, Indianapolis, In 46205, 317-283-3816. Reservation deadline is Aug. 12.

Appeal director resigns position

Lawrence Daly has submitted his resignation as director of the United Catholic Appeal of the Archdiocese of Indianapolis. He has served as director of the appeal since 1991.

Daly has joined the Phoenix Association, an Indianapolis-based consulting group of corporate and government executives who help local communities plan the future use of federal properties affected by military base closure legislation. Daly is a retired Army colonel.

In announcing his resignation, Daly said: "I thoroughly enjoyed working with the clergy, volunteers and leadership who made the 1993 United Catholic Appeal so success-

ful. I leave confident that we have put the programs in place that are needed to ensure a bright future for the people of southern and central Indiana. With Archbishop Daniel's inspiring leadership and the continued generosity of our pastoral leaders and people, we can be assured of successful appeals for years to come."

The United Catholic Appeal is a major source of funding for the religious, educational and social ministries to the 36-county Archdiocese of Indianapolis. To date, 30,000 Catholics in parishes throughout central and southern Indiana have contributed more than \$3.3 million to the 1993 appeal.

FROM THE EDITOR

Traveling in the footsteps of St. Paul

by John F. Fink

July 27—I'm writing this at the airport at Amsterdam. The Netherlands, while changing planes. Our group of 18 people is on the way back to Indianapolis after traveling in the footsteps of St. Paul on the Criterion-sponsored trip to Greece. Last year's *Criterion* trip was to the Holy Land and it seemed to make sense to follow it up with this trip to Greece, because this is where Christianity first spread from the East to the West.

St. Paul is undoubtedly the most influential person in the development of Christianity in the decades after the death of Jesus. He not only founded church communities in Asia Minor and in Europe, but his letters to these communities comprise a large part of the New Testament. Thirteen documents in the New Testament claim his authorship, more than any other author. If some of them might not have been written by Paul himself (but by one of his disciples), most of them were: Paul is also the dominant figure in the Acts of the Apostles as Luke described the beginnings of Christianity.

Not only did Paul write the most documents in the New Testament, he also wrote them much earlier than the rest. His Letter to the Thessalonians was written in the year 50, less than 20 years after Jesus' death, and the other letters a few years later. The four Gospels and the Acts of the Apostles were written much later.

PAUL WAS A UNIQUE individual. God in his wisdom selected him to be the church's most active missionary and the church's first theologian because he was quite different from the original 12 apostles. He was a Jew, a Pharisee, and a Roman citizen.



His native language was Greek but he also knew Hebrew. We know, from his letters, that he met Peter only years after Paul's conversion on the road to Damascus and after he began to preach Christianity, and he met Jesus only in his visions. He was able to preach Christ's crucifixion and resurrection without formal training.

ON OUR TRIP the past two weeks, we traveled backward from the way Paul did it. From the years 49 to 58, Paul went first to Philippi, then to Thessalonica, then to Berea (modern Veria), then to Athens, then to Corinth, and finally to Ephesus (Acts, chapters 16-20). We did it Corinth, Athens, Veria, Thessalonica, Philippi, Ephesus. We also saw where Paul first stepped ashore in Europe, at Neapolis (modern Kavala), on his way to Philippi, and later, where he landed on the island of Rhodes. At each place we were to visit I read the pertinent passages from the Acts of the Apostles and tried to give the others in the group some background.

At Philippi Paul stayed with Lydia, his first convert in Europe. A small chapel now marks where Lydia was baptized. The excavated ruins of Philippi include the prison where Paul was confined (Acts 16). The church in Philippi was to remain his favorite, according to his letters to it, and he visited it three times. It was in the second chapter of his Letter to the Philippians that Paul quoted the prayer that begins, "Though he was in the form of God, Jesus did not deem equality with God something to be grasped at" (2:6), and I recited that prayer to our group.

Some years later, when Paul was imprisoned in Ephesus, the Christians in Philippi sent Epaphroditus, a member of their church, to Ephesus with gifts. Paul's Letter to the Philippians refers to these gifts (Phil 4), and thanks them. Epaphroditus returned with another letter, the first two chapters of the Letter to the Philippians.

After his imprisonment, Paul left Philippi and went to Thessalonica. Here he converted some Jews but mainly "devout Greeks and not a few of the leading women" (Acts

17:4). But he was eventually chased out of Thessalonica and went to Berea (Veria). From there he left for Athens after the Thessalonians followed him to Athens.

In Athens Paul made one of the more important speeches recorded in Acts (17:22-31). After growing exasperated over the idols of the Greeks, and after speaking in synagogues and to the Greek philosophers, he was invited to speak to the Council of the Areopagus. The Areopagus was the ancient meeting place in Athens, and its council had authority over all matters pertaining to religion in the city. It was located on the Hill of Ares at the foot of the hill leading to Athens' Acropolis on which stood the fabulous Parthenon and Temple of Athena.

The Hill of Ares had buildings on it at the time of Paul, but today it is a huge bare rock. Its steps have become worn and very slippery from people using them through the centuries. (Many in our party came down them in a sitting position to avoid falling.)

Paul, however, did not remain in Athens long. He did not establish in Christian community there, although he did win some converts. During the spring of 50 he left Athens and went to Corinth.

TODAY CORINTH HAS been excavated more than any ancient city except Ephesus. At the time of Paul it was a thriving and wealthy Roman city, rebuilt by Julius Caesar in 44 B.C. The agora (marketplace) where Paul preached is pointed out to tourists. The city was destroyed by an earthquake in the fifth century.

In Corinth Paul met Aquila and his wife Priscilla. He lived with them and the three of them worked as tentmakers for 18 months. As he did wherever he went, Paul first preached to the Jews in their synagogues. But when he met opposition there, he said, "Your blood be on your own heads. I am not to blame! From now on, I will turn to the Gentiles" (Acts 18:6).

Continued next week.

THE GOOD STEWARD

Plan commits archdiocese to leadership and caring

by Dan Conway

Since November, 1992, I have had the privilege of working closely with Archbishop Daniel and the members of his core planning team on a strategic plan for the church in central and southern Indiana. Although I have now been a part of the planning efforts of six very different Catholic dioceses in the United States and Canada, the past nine months have been a very special time in my life.

For me, the most exciting (and inspiring!) aspect of this archdiocese's planning efforts has been the way the archbishop and the members of the core planning team have genuinely tried to listen and to respond to



the heartfelt needs of a people throughout all regions of this diverse archdiocesan church.

There is a spiritual longing (a hunger of the heart) here that cries out for bold leadership, for lifelong education in faith, and for a caring response to people's most basic needs (food, shelter and assistance with all forms of personal and social problems).

As I participated in lengthy discussions, arguments and planning sessions during the past nine months, I have truly been amazed at the serious, but also sensitive, way that the archbishop and his leadership team have tried to respond to the very real spiritual and material challenges which face all of us here in the Archdiocese of Indianapolis and throughout the world.

The *Criterion* has done an excellent job of reporting all of the various facets of this important planning process—from the initial studies and pre-planning activities to the conferences, regional forums and other

consultation meetings which have involved hundreds of people from every region of southern and central Indiana. In fact, there is little by way of specifics that I or anyone else can say about this important effort which has not already been said in the archbishop's column, in *Criterion* articles or in the response forms which have now been distributed to Catholic households throughout the archdiocese.

On Sept. 8, when the archbishop officially promulgates this collaborative, direction-setting plan for the future, it will truly be an historic occasion for this archdiocesan church!

What is exciting and inspiring about this plan is its firm commitment to both visionary leadership and a very practical style of caring for the spiritual and material needs of people. In a word, this plan commits the church in central and southern Indiana to stewardship—to developing the full potential

of individuals and communities; to caring for the spiritual, intellectual, emotional and physical gifts of all God's people; and to taking care of and sharing all of the resources (human, physical and financial) entrusted to us by a generous and loving God.

I am grateful to Archbishop Daniel (and to the many good people who work closely with him every day as he strives to carry out the mission and ministries of this archdiocese) for the chance to participate in shaping this archdiocese's long-range commitment to leadership, caring and stewardship. Now it's time to "make it happen" through careful implementation and occasional adjustment of the plan's many elements.

Through this column, and many other communications opportunities, we will try to keep the people of the archdiocese informed of our progress and to "render an account" of our stewardship of this archdiocesan church.

EVERYDAY FAITH

Why I won't buy into America's lottery fever

by Lou Jacquet

I see in the news where lottery fever has become bigger than ever in the U.S. So let me begin by coming clean. I know this is heresy, but I have never bought my own lottery ticket.

The simple reason for that, also heresy in American society, is that I have no interest in being rich. I mean that.

Now I am certainly not adverse to having money. I have nothing against being well off if they desire. (That's J-A-C-Q-U-E-T, by the way. We also accept VISA here.) I have nothing against being well enough off that I will never have to worry about where retirement funds will come from. As long as the newspaper where I work chooses to keep passing along a cost of living raise now and then, I will be grateful.

But being comfortable is a far cry from being rich. And I'm telling you, I have no interest in being rich. When I see people



standing in long, check-out lines to buy lottery tickets, their experience is absolutely foreign to me. With the exception of one time at work when I went in on a lottery ticket that someone else bought, I have never seriously given it a thought.

The way I see it, being truly rich would be a miserable existence. To begin with, everyone in my acquaintance would want to borrow money; many would expect to receive it as a gift. I hardly know what to claim friendship or even kindness; every charity on the face of the earth would contact me. I would have to figure out tax shelters, worry about security, probably be forced to retreat walls around my house and hire a bodyguard. Worse, I would be tempted to move to a more fashionable neighborhood, own more expensive cars, and start worrying about whether what I wore was up to snuff in the eyes of the world. I would surely have to take drastic measures to protect the safety of my loved ones. Who knows what characters are out there preying on those unfortunate enough to win the lottery?

In short, it all sounds pretty miserable.

I remember times in my 20s when I had next to nothing to live on, I would not want to experience that kind of struggle again. It is a blessing to have a steady paycheck. My heart goes out to those out of work despite their best efforts to find employment. But I have little patience with those who take money out of their savings accounts to buy lottery tickets, when the odds are something like 55 million to one that their number will be drawn.

I harbor no holier-than-thou attitude here. If people want to spend their money on lottery tickets, fine. Many enjoy doing so. I doubt, however, that most give any thought to the ways in which their life might change for the worse if they win. The horror stories one hears of lawsuits, wrangling among relatives, and lost friendships hardly seem worth the effort.

But I do have a secret fantasy about huge sums of money. If I ever did buy a lottery ticket, I would want to share the winnings among the good people in Catholic charitable agencies who do so much good for such a small cost. The Xavier Society for the Blind, the Glen-

mary Home Missionaries, Covenant House, the Christophers, and Catholic Relief Services come to mind, among others.

For causes like these, maybe I'd wager a buck on the lottery after all. Better yet, why not pick one and send a check today?

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To the Editor

Congratulations to Lillian Hughes

Congratulations to the African-American Catholic community and to Lillian Hughes on her commissioning as the first African-American pastoral associate in the Archdiocese of Indianapolis.

What an inspiration to witness the love, enthusiasm, and zeal that Lillian brings, not only to the community of St. Bridget Church in Indianapolis, but also to the entire church of the archdiocese.

Thank you, Lillian, for accepting the call to serve. May you be the first of many in our African-American Catholic community to respond in this way to the invitation of Jesus to lead us through the final decade of this century and into the next millennium.

Sister Julia Wagner, CSJ

Indianapolis

Kudos to Catholic Cemetery staffers

This letter is being sent to publicly thank the staff of Catholic Cemeteries.

During a severe spring storm, a tree fell to the ground in Holy Cross Cemetery, knocking over the large tombstone of my great-grandfather, Andrew Bordenkecher, who died in 1882.

I called the cemetery office to see what could be done about placing the stone back on its foundation. An appointment was set for me to show a staff member just where this stone lay.

Director Gene Harris took time from his schedule to go with me to the site. He examined the stone and also looked at others in the area. He said that he would talk with Tom Ahaus about lifting the stone into place. About a week later, Mr. Ahaus called to say that the work had been done and that they also had corrected several others in the area.

I know that the cemetery staff has

many duties—especially this time of the year—with keeping the lawns cut and trimmed. But they were patient and considerate and seemed happy to help. It's good to know that this marvelous staff goes out of its way to preserve and respect the grounds where so many of our loved ones are buried.

The archdiocese is indeed blessed to have this beautiful cemetery with its staff who truly seem to want to serve.

Margaret E. Kennedy

Indianapolis

Pro-life 'Santas' cover all life issues

In reply to Virginia Francisco's ("Pro-life covers number of issues") letter in the July 9 Criterion:

Yes, Virginia, there is a pro-life "Santa"—a lot of them, in fact—with bagsful of efforts covering all pro-life issues. As an "active pro-lifer," I can honestly say we do care about, and actively address, all the pro-life concerns you mention.

For 10 years I worked as a counselor at a Pregnancy Problem Center. We not only provided our clients with alternatives to abortion, we became "actively involved" in ensuring good prenatal care, seeking adoption options for those moms who chose that very viable alternative. (I am an adoptive mom myself.) We also sought to help our newborns receive "proper health and medical care" and whatever other personal help our new mothers required.

Just ask Andy Jacobs if anyone writes more letters to him on all pro-life issues than I. I have already begun to write to my congressman about a national health care program. I do favor federal gun control, support government-aided day care and oppose spending cuts for Head Start.

I might add that, given my status on all pro-life issues, I've come in contact with a lot of pro-lifers. Most of them do not just march or picket or just do a single pro-life effort. We all realize "pro-life" is an inter-connected

network of never-ending endeavors to help foster respect for God's great gift of life, from womb to tomb.

May I now ask you, Virginia: how many pro-lifers do you really know? And what all have you done personally to deserve to stand and be counted for life? I hope "pray" is at the top of your list.

Now, try to understand where active pro-lifers are coming from. We're all concerned citizens just like yourself—not afraid to come to the defense of a friend, born or unborn.

You've got the Spirit, Virginia! Act on it. Peace.

Alice Price

Indianapolis

Develop a passion for spiritual things

In your July 9 column about the sad state of knowledge of their faith by most Catholics, you seem to be relating this as news. It is not news to any Catholic who has ever been in a discussion with one of the Protestant faiths, especially "fundamentalist."

There appears, in my humble opinion, to be several reasons for this. The Catholic faith is one of Scripture and tradition. Many of the rituals of celebration of sacraments relate to New Testament ceremonies, but others are based on Old Testament rites. When dealing with a denomination that is based almost entirely on the New Testament, readings, hymns and praising, it becomes very difficult to know as much about the background of our faith as they do.

Additionally, Sunday School in a Protestant church offers an opportunity to teach, instruct and learn to a degree not available in a more passive church attendance. To teach Sunday School in a denominational Protestant church is an honor whereas, although appreciation is shown, it does not carry the same weight in most Catholic churches.

As Catholics, we spend less time in church in a week than any other denomination, and many begin checking the time on their watches as soon as they arrive. Protestant churches usually spend two hours on Sunday morning, have a Sunday evening hour of Scripture, and another service on Wednesday evening. The Church of Latter Day Saints (Mor-



TOTAL IMMERSION

mons) will spend approximately four hours in church on Sunday morning.

Now that many of our Catholic schools in smaller communities have closed, we must find a way to instruct those adults who really would like to learn, and we must make it more convenient. It is true that many churches and pastors of Catholic parishes have embarked on adult education, but most of these sessions have been placed on weekday nights or Sunday evening. And while a case might be made that, if a Catholic really wanted to learn the Catholic faith, he or she would make that extra effort to attend these adult education classes, I believe it would serve the long-term goals of better religious education Catholics if we could adopt a similar program of Sunday School in Catholic parishes. It works for the Protestants, so why wouldn't it work for us?

Many, I believe, need to develop a desire, a passion, of whatever you want to call it, for the spiritual things of our faith. I believe that as parishes, as people of God, we should do all that is possible to make it convenient for our parishioners to become involved and to take an active part in their Catholic faith. We need to begin people on this faith journey, with a departure time that will involve the most people. If we don't address this problem soon, we will have more and more young adults drawn to other denominations where they can participate and grow spiritually.

Ben Kellner

Greenwood

Point of View

Church is more than an institution

by Fr. Robert K. Green
Pastor, St. Andrew, Indianapolis

In the July 23 Criterion, Jerome W. Schneider (in "Point of View") addressed the question, "Why does the church lose its members?" I felt moved to respond to his point of view because, although Mr. Schneider quoted Vatican II documents, as well as Cardinal Ratzinger, I believe that a misunderstanding exists.

The church is a "social church" in the sense that it is the People of God which is called to be the visible sign of Christ's presence in the world. Though we may fail at this, that is what we are called to become. The church is hierarchical, apostolic and institutional. But it is also called to be servant and sacrament and herald.

With regard to the church being sacrament, we are called to become the body and blood of Jesus Christ. There is not one body and that is Christ's body—Augustine, in the fifth century, said, "Gaze upon the bread broken and the cup poured out and see yourselves." Augustine, part of the hierarchical and institutional church, recognized the church as sacrament. Augustine believed that the bread broken and the cup poured is sacrament, that is, the real presence of Christ. But he also knew that these actions are sacramental signs of what we are to become.

"Gaze upon the bread broken and the cup poured out and see yourselves." Augustine's theology (dare we call him a liberal?) held that we are called to become the real presence of Christ in the world. The social church is called to be the body and blood of Christ.

Therefore, who Catholics approach the altar and receive the body and blood of Christ, their acclamation, their "Amen," is a profession of their faith and belief that they see themselves as the body and blood of Christ; they see themselves as part of the great unity which is the social church; they see themselves as broken and poured out for others; they see themselves as members of Christ's body.

The Eucharist is not the bread and wine [things], but rather the bread broken and the cup poured out [actions]. The Vatican II documents teach that the Eucharist is the body and blood of Christ. It calls the people of the church the body and blood of Christ. Are there two bodies, separate and distinct, one the real presence and the other not? Of course not! There is not one body and that is Christ's body of which we are called to be members.

We may fail at being the body and blood of Christ (sacrament); however, this is what we are called to strive towards. As long as there is hunger and misery in this world, we have failed to some degree. Where we attempt to alleviate hunger and misery, we have succeeded in becoming Christ's body and blood. These, then, are the social implications of the Eucharist and of being church.

Mr. Schneider stated that "the danger of

socializing the church is that individuals are thereby encouraged to project their sins onto the community." I would agree that we need to take responsibility for our own actions (or lack thereof) and hold ourselves accountable. But our individual sinfulness has devastating consequences in society because none of us live as islands unto ourselves. We are social creatures and our actions have impact on society.

Mr. Schneider is convinced that the "liberals" are the "misinterpreters of the council (and) convey the impression that the church now holds that one religion is as good as another." In citing the Dogmatic Constitution on the Church ("Lumen Gentium"), No. 14, Mr. Schneider seems to have ignored much of the content of that same document. No. 15 states, "The church recognizes that in many ways she is linked with those who, being baptized, are honored with the name of Christians, though they do not profess faith in its entirety or do not preserve unity of communion with the successor of Peter. For there are many who honor Scripture... They lovingly believe in God... and in Christ... They also recognize and receive other sacraments." Likewise, we can say that in some real way they are joined with us in the Holy Spirit, for to them also he gives his gifts and graces, and is thereby operative among them with his sanctifying power."

And Mr. Schneider fails to recognize No. 16, which speaks of those who are not Christian. "But the plan of salvation also includes those who acknowledge the Creator. In the first place among these there are the Muslims." Also cited are the Jews, those who love God but may not be part of "institutional" religion as well as those who do not even know God but who lead good lives.

Mr. Schneider has problems with what he calls "free thinkers." He states that "Roman Catholics, to remain in good standing, are bound to submit their

mind and will to its authority." He then creates a dangerous dichotomy which seems to separate the people from their pastors and other church leaders when he says, "The safeguard we in the pews have against the 'progressive' contradictions of Vatican II by dissident theologians, priests and nuns is the magisterium."

There is an inherent danger to this type of thinking. Bishop De Smelt held that emphasis on this institutional model tends to reduce the laity to a condition of passivity, and to make their apostolate a mere appendage of the apostolate of the hierarchy. Does not the Spirit speak to all the faithful? Jesus based his own authority, not on any institutional appointment or office, but on the Spirit by which he spoke. St. Paul gives great credence to the charisms of the faithful (non-official as they might be). Can one conclude, then, that it is not healthy unless there is room for prophetic protest against abuses of authority?

I believe that the loss of members in the church is because many are emphasizing a model of church which is out of touch with the lives of people today. The church is, indeed, institutional. But to emphasize and exaggerate the institutional model of the church over other models (i.e., servant, sacrament, etc.) is precisely what is driving people away.

We live in an age when all large institutions are regarded with suspicion and aversion. When the church presents itself as primarily institutional, it attracts few and, in fact, drives many away.

People today will dedicate themselves to a cause. However, most do not wish to bind themselves totally to an exaggerated institutional model. The institution is vital but it must be tempered with more spiritual and organic conceptions, such as those of the communion of grace or the body of Christ (i.e., the church as the Mystical Body of Christ and as sacrament).

CORNUCOPIA

Wild in the country

by Cynthia Deves

Having discussed wildlife in previous rustic columns, let us now continue our observations of what's "wild" in the country by turning our wavering attention to wildflowers.

They are definitely wilder in every way than we might expect in numbers, variety, colors, beauty. Until we had lived all day, every day in a place where weather gets to us before they can even tell you about it on TV, we thought wildflowers were as they are in the burbs. That is, a few clover blossoms sprinkled here and there on the lawn, and possibly dandelions, if we dared count them. Maybe a few errant lilies or trisels, too, planted by pioneer owners and left behind to go wild before the housing developers came on the scene.

But surprise! A constant sweep of

wildflowers has bloomed before us since Spring, and they show no signs of abating.

The display began with bloodroots, the one wildflower recognizable and actually nameable from my youth (Minnesota has a short Spring, and I a short attention span). There were also mayapple and wild strawberry blossoms, wood violets and ladyslippers and trout lilies and various kinds of anemones.

This may sound like I know what I am talking about, but in truth we have the Nature Conservancy to thank for this information. The Conservancy is an organization dedicated to the preservation of nature, and to acquainting ignoramuses like me with the wilderness. Long-suffering Conservancy staffers take us on nature hikes, during which we are directed to examine every leaf, every bug, every obscure blade of grass extant in the area. By name.

Since we are usually burdened by the common city-person notion of walking, i.e. covering the most distance in the least amount of time while attending to nothing but traffic hazards, these nature hikes take

some getting used to. I mean, covering about two feet of ground every 15 minutes is extraordinarily exhausting.

Not only that, we are told more about the flora and fauna than anyone outside the Museum of Natural History needs to know. We get to take knowledgeably about worth and endemic species and stuff like that over our sack lunches. But sadly, just as Chinese food disappears quickly from our stomachs, most of the new facts go right out of our heads by the time we get home.

But I digress.

Along the country roads of Summer we see another crop of glory unfolding now in wild tiger lilies and blue flax and Queen Anne's Lace, a.k.a. wild carrots. There are yellow wild mustard and goldenrod and purple thistle blossoms, white daisies and pink wild primroses, not to mention ornamental grasses and mis-sown grains, brown-eyed Susans and sunflowers. There is no apparent scientific reason for this continuous explosion of splendor and variety, no proof that there is any practical need for it.

Some say that country people are more spiritual, more apt to be close to God and his presence in the church. They seem to be faithful at an early age, and remain that way. Now we know one of the reasons why.

vips...



On July 25, Benedictine Brothers Vincent Brunette and Stephen Shidler and Benedictine Father Richard Hindel will celebrate their golden jubilees of monastic profession. Brother Vincent, a native of Brazil, Ind., is especially skilled as a stone mason, helping in the construction of several buildings on the St. Meinrad grounds. Currently, he is assigned to the physical facilities office at St. Meinrad. Brother Stephen is a native of Elkhardt, Ind. As a skilled carpenter, Brother Stephen also helped build the abbey at Blue Cloud. In 1978, he wrote a chronicle of the building process and the growth of Blue Cloud. Currently, he works at the Abbey Press on the maintenance staff. Father Richard is a native of Indianapolis. He received a masters' degree in biology from Catholic University of America in 1961. Currently, he is administrator of St. Isidore Parish in Bristol, Ind.

Lite rock 97 WENS (97.1) Music Director **Bernie Eagan** has been nominated for Billboard Magazine's Radio Music Director of the Year Award. He is one of five nominees nationwide. The nomination was based on accessibility, music knowledge, street awareness, research ability, integrity, people skills and influence within the radio station. Eagan is a member of St. Pius X Parish.

Abbey Press has been awarded a \$25,000 grant from an Indiana Department of Commerce program designed to help companies upgrade the skills of their work forces. The two-year Training 2000 grant will allow for all 350 co-workers to be trained in Total Quality Management (TQM) by next spring. The IDCC program awards several funds to upgrade or retrain their employees' skills. When awarding grants, IDCC looks for companies that invest in their own success—

through capital investment and a stable work force.

Father Patrick Kelly, Michael Schaefer and Dr. Edward Stennetz will be honored during the annual all-class reunion of Cathedral High School on August 6. Father Patrick Kelly, who has been principal since 1984, will receive the distinguished service to Cathedral award. Kelly has ministered the high school for 21 years. Michael Schaefer, a 1943 graduate and chairman of the Cathedral board, will be presented the award for service to the community. He is the president of Mitchum-Schaefer. Dr. Edward Stennetz, also a graduate of Edward and a cardiologist at St. Vincent Hospital, will receive the award for professional accomplishment. The reunion is sponsored by the alumni association.

The Catholic Press Association has awarded a first place journalism award to Dr. Richard C. Stern, assistant professor of homiletics at St. Meinrad School of Theology. Stern received the award for best article originating with a magazine, group IV, for his article, "Psalms in the '90s," which appeared in the Winter '92 edition of Church magazine. The article discussed the various ways in which psalms could be interpreted and then presented in the homily. According to Dr. Stern, there are several methods of preaching about psalms—some methods centuries old.

check-it-out...

In celebration of "The Year of the American Craft," Brown County will hold its first annual **Festival of Fine Arts and Crafts** on August 6-8. The festival will focus on a variety of artists and crafts people working in a wide range of media. Artists from all over the country will display their original works on the Village Green from 10 a.m. to 7 p.m. on Sat. and from 12 p.m. to 5 p.m. on Sun. For more information, call the Brown County Visitors Bureau at 1-800-753-3255.

FIESTA Indianapolis, a not-for-profit organization established to promote Hispanic culture, will host Gala '93 on Aug. 14 at the Westin Hotel, 50 S. Capitol St. The event begins at 7 p.m. with a cocktail reception. Dinner begins at 8 p.m. with a pageant presenting 22 young ladies, each wearing the native dress of a country in Latin America or Spain. The event is semi-formal and open to the public. Advance tickets are \$45 per person. Tickets can be purchased at The Hispanic Center/El Centro Hispano by calling 317-636-6551.

The Catholic Youth Organization (CYO) is sponsoring an adult **Coe Volleyball Tournament** on Aug. 14-15 at Castleton Park Fitness Center, 8035 Craig St. The tournament which is designed to benefit the CYO Summer Camping Program, is open to all adult groups from the Catholic parishes in the Indianapolis metropolitan area. Teams must be comprised of six members each with three men and three women age 21 or older per team on the court at all times. The entry fee for the single elimination tournament is \$35 and parish adult groups may enter more than one team in the tournament. For more information, call the CYO office at 317-632-9311.

The Christian Appalachian Project is searching for all former CAP temporary or permanent volunteers. If you are a former volunteer or know of someone who is, please write or call Christian Appalachian Project, 235 Lexington St., Lancaster, KY, 40444. Send attention to Peter Cullen-Conway or call 606-792-3970.

The Notre Dame Club will present a **Hesburgh Lecture** entitled, "The Ethics of Decision Making," on Aug. 19 by Dr. Tom Morris. Morris is a professor of philosophy at Notre Dame and was recently recognized as "Professor of the Year" for the state of Indiana. The lecture will explore the challenges people face in their attempts to live morally. The series is named for Holy Cross Father Theodore Hesburgh, Notre Dame's president emeritus. The lecture is at 7 p.m. at the University Conference Place, 1100 W. Michigan on the IUPUI campus. For more information, call 317-236-2141.



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Father Evard missionary in Ecuador 25 years

by Maureen Geis Karaba

Father Paul A. Evard is a priest of the Archdiocese of Indianapolis. But for the past 25 years, he has worked as a missionary in Latin America.

In part, Father Evard's work is financed by his fellow priests in the archdiocese. Many say more than one Mass a day, but keep just one stipend. Their other stipends are sent to Father James Barton, director of the Mission Office, to forward them to Father Evard.

In the earlier years in Ecuador, Father Evard worked in the rural areas. But he has spent the last 12 years in the city of Guayaquil. There, the poor live in bamboo houses with wooden floors and tin roofs. The fact that most houses have no sewage systems present many health problems, especially during the rainy season.

Over a period of 25 years, the population has grown from one-half million to two million. The reason is that the city has become industrialized and the poor have unrealistic hopes of finding work there.

Many start their own "businesses," such as stands with food and crafts made by the people. The people rarely profit, but make enough to exist.

During the past 12 years, Father Evard has built three parishes. The first has a school and rectory, which has been completed and turned over to the native pastor. The other two parishes Father

Evard serves will also have schools and rectories when they are completed.

Father Evard believes the buildings are nothing without the people. Prior to the building of these two parishes, only 60 attended Mass each Sunday. That number has gone up to about 2,000 people for the two parishes.

First Communion instructions are now given to 350 children, compared to 30 when Father Evard first arrived. There are 900 students receiving religious instructions yearly, as well as 250 adults.

Father Evard believes that witnessing to the poor through kindness and generosity is of the greatest importance. He created a meal hall for all the children in the area. The hall is for children whose mothers were abandoned and who earn about \$1.50 a day by washing clothes. This is barely enough to buy enough rice to keep their children alive.

Father Evard remarked that he has seen many children who are 6 years old, but who are so malnourished that they look like they're 3. All in all, the meal hall provides 50,000 meals a year and daily meals for approximately 200 children who would otherwise go hungry.

When asked what was most pleasing about his work in Ecuador, Father Evard replied, "Most enjoyable to me is the opportunity to teach the people the deeper knowledge of living their faith for the welfare of their souls."



WELCOME—Father James Barton, director of missions, and Maureen Geis Karaba, member of the mission staff, talk with Father Paul Evard, archdiocesan priest who serves as a missionary in Guayaquil, Ecuador. (Photo by Charles Schisla)



PARTY TIME—Marge Fauber (left), wishes long-time friend Leona Hefly a happy 90th birthday at a special celebration at Simeon House I in Terre Haute. Hefly, blind for more than 50 years has been a resident since the 1978 founding of the congregate living home for the elderly that is sponsored by Catholic Charities.



CHARTER—Members of St. Jude Church in Spencer at its founding in 1951. Catherine Steele, Quincy; Azelle Stuckey, Cloverdale; and Anna Fulk, Freedom; present the gifts during the July 15 Mass of installation for Pastor Father Paul M. Dede. (Photo by Meme Gillaspay)



DEDE DAY—Providence Sisters (from left) Eileen and Mary Margaret Dede celebrate the installation of their brother, Father Paul Dede, as pastor of St. Jude the Apostle Church in Spencer. They are joined by another sister of the new pastor, Benedictine Sister Patricia Dede, and his brother, Father John Dede, pastor of St. Margaret Mary Parish in Terre Haute. Father Paul Dede had served as administrator for more than six years. (Photo by Meme Gillaspay)

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Mgr. Bosler with Archbishop Paul C. Schulte during Vatican Council II.

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ACQUIRING MEDIA SAVVY

How can parents guide teens' music choices?

by Charlie Martin
Catholic News Service

"Turn down that racket!"

"But, mom, it's Paula Abdul's new smash hit."

Does this conversation from your home? If you live with teens, the above scenario may ring familiar and illustrates one truism of pop music—what one person's ears experience as extra-decibel noise another experiences as a No. 1 hit.

Parents of teens are well aware of how music fills their children's lives; the television seems locked onto MTV or VH1, the stereo is stuck on the rock station, and posters of pop-music stars adorn teens' rooms.

Music and adolescence seem bonded together by some unknown epoxy of the modern teen psyche. Parents are concerned and ask themselves such questions as, "How should I respond to my teen's music?" "What is the effect of pop music on my teen's thinking and behavior?" and "Is rock a threat to Christian values?"

Here are a few suggestions to help parents evaluate the moral qualities of today's music and measure how music may be affecting their child or children:

>Talk with your teen about today's music. Such dialogue can enhance communication about topics that all families need to consider.

However, first you need to find out what music your son or daughter enjoys. If you are not sure who is "hot" on the rock scene, inquire at a local music store or just ask your teen.

Imagine your teen's surprise if he or she would discover the car radio switched off the public radio station or

the "golden oldies" network and turned into your local rock frequency. Perhaps Marky Mark, Van Halen or RITZ isn't your first choice in music. But if this decision, at least for a while, would help you talk with your teen, wouldn't it be worth it?

>Ask your teen what he or she thinks about the song's message, remembering that rock is much more than the words. Some songs are just for dancing and may not make sense beyond this. You might find that lyrics offensive to your sense of values are not even noticed by your son or daughter.

>Remember that the artist's image and the artist's music are two different things. Every rock group or individual has an "act," designed to be distinctive, and sell more records. You may not like Madonna's dangling crosses or provocative outfits, but don't evaluate her music by her act and don't expect your teen to do so.

>Take the time to listen to the entire album with your teen. Don't judge a recording artist by one song alone. While a group or individual may release a single clearly in conflict with Christian values, other songs may provide an opportunity to talk with teens about AIDS, world hunger, child abuse, relationships or other issues.

>As difficult as it might be to understand what is being said in a particular recording, try to listen to the words. Many tapes and discs include an insert with printed lyrics. Newsstands also carry monthly magazines that print song words. If these are unavailable, ask your teen, who likely possesses rock-attuned ears, to "translate" the music for you.

>Don't be afraid to set limits. If you do discover that a song clearly violates your view of Christian values. One or two acceptable songs does not exonerate a disc

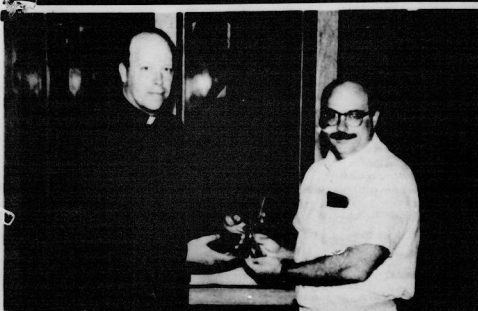
populated by music promoting violence, dangerous or explosive sex or full of foul language. While outlawing a certain disc won't keep your teen from listening to it at a friend's home or elsewhere, it does make a statement on what values are important in your home and sets clear boundaries for their behavior.

As you consider these suggestions, remember that the primary goal is to enhance communication. Keep an open, nonjudgmental attitude. Your goal should be to promote dialogue about value questions and issues, not preach your own views. Like

all effective communication, this begins with listening, both to the music itself and to what your teen thinks about it.

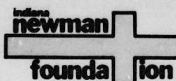
You may not always reach consensus with your teens on appropriate values, but you can practice fairness and respect toward their things. If discussing today's music can advance respect and fairness in your family, then you are building the understanding needed for lifelong, loving relationships with your children.

(Charlie Martin is a counselor at Catholic News Service columnist who writes about popular music.)



SPECIAL CHALICE—Father Peter Gallagher, associate pastor of Holy Spirit Church in Indianapolis, accepts a chalice from parishioner Preston Hobbie that will be given to a parish seminarian. The gift resulted from the tradition of presenting a chalice to the family of a deceased 4th degree knight of the Santa Ana (Calif.) El Camino Real chapter of the Knights of Columbus. The chalice is inscribed with a Knights of Columbus medallion and the name and date of death of Carmine F. Hobbie, Preston Hobbie's father. Father Gallagher, who was a seminarian and teacher in California before his 1992 ordination, was aware of the custom.

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Hall — 9:30 p.m.

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1-219-259-5754

MASS Check local parish schedule

BUTLER UNIVERSITY

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Rev. Don Quinn
1-317-283-7651

MASS Sun. 1:30 p.m. Atherton Center
Room #208

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Office of Campus Ministry
Rev. Ernest Krantz
1-219-473-4350

MASS Mon. Fri. 8:30 a.m.
Campus Chapel

DEPAUL UNIVERSITY

St. Paul the Apostle Parish
Rev. John B. Schweitzer/John
1-317-633-3678

MASS Sat. 5:15 p.m., Sun. 8:30 a.m.,
11:00 a.m., 3:00 p.m.

EARLHAM COLLEGE

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Rev. Robert Mazzola
1-317-962-3902

MASS Sat. 6:00 p.m., Sun. 10:00 a.m.,
3:00 p.m.

FRANKLIN COLLEGE

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Rev. Dan Mahan
1-317-283-3929
MASS Sat. 5:00 p.m., Sun. 8:00 a.m.,
10:45 a.m., 1st & 3rd Sundays,
College Chapel, 6:00 p.m.

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St. Margaret Michael King
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11:00 a.m.

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Rev. Jeff Charlton/John Meyer
1-812-263-4566

MASS Sun. 7:00 p.m. Brown Chapel

HUNTINGTON COLLEGE

St. Mary Parish/SS Peter & Paul Parish
Carol Merkel
1-219-483-3661

MASS Sat. 5:15 p.m., Sun. 8:30 a.m.,
10:30 a.m., St. Mary's
8:00 a.m., 10:30 a.m.
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St. Mary's Parish, PHJC
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MASS Sun. 8:15 p.m., St. Anne's Home

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Rev. Terrence Rasmussen, OFM Conv.
1-812-232-7011

MASS Sat. 5:00 p.m., Rose Hulman
7:00 p.m., Sun. 9:00 a.m.,
11:00 a.m., 7:00 p.m.

INDIANA UNIVERSITY

St. Paul Catholic Center
Rev. Robert Sims/ Kimball Wolf
St. Mary Montgomery, S.P.

Pastoral Associate

1-812-339-5561
MASS Sat. 6:30 p.m., Sun. 8:00 a.m.,
9:30 a.m., 11:15 a.m., 3:30 p.m.

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St. Mary's Parish, PHJC
1-219-481-6993

MASS Sun. 8:15 p.m., St. Anne's Home

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Rev. Don Quinn
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INDIANA UNIVERSITY/NORTHWEST

Cardinal Newman Catholic Center
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1-219-864-1211

MASS Call for schedule

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1-219-259-5754

MASS Check local parish for schedule

INDIANA UNIVERSITY/SOUTHEAST

St. Joseph's Hill Catholic Church
Dad Endres, Newman Center
Ministry Coordinator
1-812-945-0354

MASS Sat. 5:30 p.m., Sun. 8:00 a.m.,
11:00 a.m.

MANCHESTER COLLEGE

St. Robert Bellarmine Parish
Carol Merkel
1-219-462-5057

MASS Sat. 6:00 p.m., Sun. 8:00 a.m.,
10:30 a.m., 2nd Sun. of month,
7:00 p.m. College Chapel

MARION COLLEGE

Office of Campus Ministry
Rev. Henry Beck, OFM
1-317-929-0355

MASS Sun. 11:00 a.m., 9:30 p.m.

OAKLAND CITY COLLEGE

Broad Sacrament Church
Rev. Felix Proke
1-812-749-4474

MASS Sat. 6:00 p.m., Sun. 9:00 a.m.

PURDUE UNIVERSITY

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Catholic Center
Rev. Patrick Click
1-317-743-4652

MASS Sat. 7:00 p.m., Sun. 9:00 a.m.,
11:00 a.m., 4:00 p.m., 9:30 a.m.

SAINT FRANCIS COLLEGE

Office of Catholic Campus Ministry
Rev. Jeremiah J. Cullinane
1-219-474-3290

MASS Mon. Fri. 7:00 a.m., Thurs. 12:10 p.m.,
Sat. 8:00 a.m., Sun. 9:30 a.m.

SAINT JOSEPH'S COLLEGE

Campus Ministry Office
Rev. Thomas Brenberger, CPPS
1-219-866-5822

MASS Sat. 4:30 p.m., Sun. 6:30 a.m.,
11:00 a.m., 4:30 p.m.

SAINT MARY'S COLLEGE

Office of Campus Ministry
St. Mary, Brandy CSC
1-219-284-5590

MASS Sun. 10:45 a.m., 4:30 p.m., 7:00 p.m.,
and 9:00 p.m.

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MASS Sun. 1:00 p.m., Stu Chapel

Fall & Spring Semesters Only

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Rev. Donald Quinn
1-317-632-4378

MASS Sun. 9:00 p.m., Weds. 12:15 p.m.,
University Chapel

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Stadium Housing Res. Room Fall &
Spring Semesters Only

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Office of Campus Ministry
Mr. Terrell Harville
1-812-885-5394

MASS TBA & check local parish schedule

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St. Teresa of Avila Catholic
Student Center
Rev. Douglas Mayer, Chaplain/
Mrs. Betty Ford, Campus Ministry
1-219-464-4042

MASS Tues. Sat. 5:15 p.m.,
Sun. 10:30 a.m.

WARSAW COLLEGE

Newman Center
Rev. Paul Graf
1-317-362-8105

MASS Sun. 5:00 p.m., Sparks Center

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NINETEENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, August 8, 1993

1 Kings 19:9, 11-13 — Romans 9:1-5 — Matthew 14:22-33

by Fr. Owen F. Campion

The first reading this weekend is from the First Book of Kings. At one time, the two Books of Kings present in modern translations of the Scriptures was presented as one, undivided work. However, over the centuries, in the many processes of translation and publication, the one work was divided, so that it now is published in the Bible as First and Second Kings.

As the name implies, the books of Kings concentrate upon the early kings of Israel. For the devout at the time, the king was more than merely a national symbol, as kings and queens are today in Europe, or more than a political ruler, as is the present King of Saudi Arabia. Rather, the king was the national symbol and the political authority, but more importantly, he was the representative of God.

In the course of events, the paths of the kings of Israel often intersected with the movements of the prophets. At times, it caused a happy meeting. Usually, however, it resulted in a confrontation, since the prophets were apt to judge the kings in most cases as being sluggish in the task of leading the nation to God.

This weekend's reading makes no mention of a king. It is a brief reading. But it mentions Elijah, one of the prophets who dealt with kings. Troubled by sinfulness in the land, Elijah seeks God. There is a mighty wind, but God is not in it. There is an earthquake, but God is not there. Finally, in the sound of a whisper, the prophet finds God.

St. Paul's Epistle to the Romans is the source of this weekend's second reading. The Church has presented this epistle often during the weeks of this summer.

In Christian history, St. Paul ranks among the very greatest of missionaries. In his lifetime, he moved across the Roman Empire, and in his wake the Church was born and grew to an extent possibly unimaginable for the time and scope involved by the apostles as they considered their own task after the Ascension of Jesus.

Paul's great missionary effort, far and wide, was so spectacular that he has fittingly been called the "Apostle to the Gentiles," a title recalling the fact that he took the name and word of Jesus far beyond its original Jewish surroundings.

Nevertheless, Paul was a Jew, by ancestry, by upbringing, education, and dedication. Certainly a man born into advantage, and privileged with the treasured distinction of Roman citizenship, he was thoroughly educated in his Jewish religion. As a youth, he had been sent to Jerusalem to train under the most learned of scholars.

Even amid all this, even despite his powerful sense of identity with Jews, in this reading Paul insists that he would even divest himself of his Jewishness if it were necessary to keep his touch with the Lord.



This is not a repudiation of things Jewish, but a testimony from Paul that not even the most precious aspects of his personality or heritage would be more important to him than his unity with Jesus.

St. Matthew's Gospel again supplies the liturgy with its reading from the Gospel. Last week, the reading presented us with the image of Jesus moved to pity at the sight of the sick, of his healing love, and of his multiplication of bread and fish so the crowds would not be hungry.

This weekend the reading brings us the moment in the Gospel immediately following last week's reading. In this reading, the Apostles are in a boat on the Sea of Galilee, today's Lake of Tiberias. The sea is in a valley, and it is not deep, nor is it wide in any sense of the American Great Lakes. It is easy for winds to sweep downward, and when they do, the waters can become rough. This is precisely what happened to the apostles boat.

Into this anxious situation came Jesus, walking on the water. In his enthusiasm, Peter left the boat and attempted to meet Jesus, but Peter could not walk on water. He called out to Jesus, and Jesus rescued him. The apostles in the boat exclaimed that indeed Jesus was the Son of God.

Several elements are important: The apostles, who always represented the Church in the early Christian mind, were at sea, helpless on angry waters, Jesus was all-powerful, even the approach to Jesus, as in the case of Peter, was impossible without the Lord's help; the apostles proclaimed that Jesus was indeed the Son of God, God's own possessing the very name of God.

Reflection

In this reading, the first image to consider is that of the apostles in the boat on a tumbling sea. They are at the sea's mercy. They represent the Church living in the world. They represent each of us. We are adrift on a sea sometimes quite heavy and rolling.

The next image, of course, is that of Jesus. He is supreme over all things, even the forces of nature. He is the lifeline. He saves anyone from eternal death, if approached to do so, just as he saved Peter.

We ourselves declare "Lord, save me!" when we turn ourselves over to faith as strong as that which moved Paul to say that nothing, not even his own beloved heritage, would separate him from Jesus. He knew both his needs and the Lord's power to satisfy those needs. Even if adrift on a heavy sea, we are saved when we approach Jesus in faith and determination. But even our ability to approach the Lord needs his grace and help.

Finally, God does not overwhelm us. We are free. He does not thunder into our lives with the tyranny of a high wind or earthquake. Rather, he whispers to us, as would a friend, as would someone who loves and honors us. We must listen for him. Our very selves may be the high winds and the earthquakes in our lives.

Daily Readings

Monday, August 9
Seasonal weekday
Deuteronomy 10:12-22
Psalms 147:12-15, 19-20
Matthew 17:22-27

Tuesday, August 10
Lawrence, deacon and martyr
2 Corinthians 9:6-10
Psalms 112:1-2, 5-9
John 12:24-26

Wednesday, August 11
Clare, virgin
Deuteronomy 34:1-12
Psalms 66:1-3, 5, 8, 16-17
Matthew 18:15-20

Thursday, August 12
Seasonal weekday
Joshua 3:7-10, 11, 13-17

Psalms 114:1-6
Matthew 18:21-31

Friday, August 13
Pontian, pope and martyr
Hippolytus, priest and martyr
Joshua 24:1-13
Psalms 136:1-3, 16-18
Matthew 19:3-12

Saturday, August 14
Maximilian Mary Kolbe, priest and martyr
Joshua 24:14-29
Psalms 16:1-2, 5, 7-8, 11
Matthew 19:13-15

Vigil Mass of the Assumption
1 Chronicles 15:3-4, 15-16, 16:1-2
Psalms 132:6-7, 9-10, 13-14
1 Corinthians 15:54-57
Luke 11:27-28

THE POPE TEACHES

Priest must cultivate generous openness to needs of others

by Pope John Paul II
Remarks at audience July 21

Continuing our catechesis on the priesthood, we now turn to the evangelical poverty which must mark the life of the priest. Like all Christ's followers, priests must cultivate an intense detachment from earthly goods and a generous openness to the needs of others.

As part of the priest's consecration to Christ, the spirit of poverty fosters inner freedom and a correct attitude toward material goods understood as generous gifts from God the Creator.

As part of the responsible stewardship

of temporal goods, the church's income must be administered in conformity with canon law, for the celebration of divine worship, the support of the clergy and the promotion of works of the apostolate.

The Second Vatican Council also encouraged individual priests to devote their income to the needs of the church and works of charity (cf. *Presbyterorum Ordinis*, 17).

Jesus Christ is the model of all priestly poverty. The example of the Lord's own detachment from earthly goods and his love for the poor should be increasingly reflected in the lives of all his followers, and first and foremost in the lives of priests.

SAINT OF THE WEEK

Poor Clares founder lived simply

by John F. Fink

This year the church celebrates the 800th anniversary of the birth of St. Clare, whose feast day is next Wednesday, Aug. 11. Clare might be considered the feminine counterpart of St. Francis of Assisi. They were good friends and both were determined to live the life of poverty preached by Jesus.

Little is known about Clare's childhood or adolescence. But when she was 18 she was inspired by the Lenten sermons St. Francis preached in the church of San Giorgio in Assisi. She became determined to follow him.

On the night of Palm Sunday in 1212, Clare ran away from her father's home to the Portiuncula, where Francis lived with his little community about a mile outside of town. Francis and his friars met her at the door of the chapel of Our Lady of the Angels with lighted tapers. There Clare exchanged her fine clothes for a rough woolen habit, a tunic of sackcloth tied with a cord. Francis cut off her long hair.

Since Francis did not have a place for a woman at the Portiuncula, he placed her in a Benedictine convent nearby. When her father heard about this, he and other relatives stormed the convent to try to get her to return home. Clare clung to the altar and threw aside her veil to reveal her cropped hair. She refused to leave with her relatives.

Eventually, Francis moved Clare to another convent and soon other women began to join her. One was Clare's younger sister Agnes, to whom Francis also gave a habit. Eventually, Clare's mother also joined the new group.

When she was 21, Francis moved the women to a poor house next to the church of San Damiano, on the outskirts of Assisi, and named Clare the superior of his Second Order, known as the Poor Clares. They lived a simple life of great poverty, wore nothing on their feet, slept on the ground, abstained permanently

from meat, and didn't speak except when they were obliged by necessity or charity. They owned no property and subsisted only on daily contributions.

Clare governed her order for 40 years, until her death at age 60 in 1253. Other monasteries of the order were founded in Italy, France and Germany, but Clare herself never left San Damiano. Popes, cardinals and bishops came to visit her.

At one time Pope Gregory IX tried to soften the requirement that the nuns were to own no property, even in common, but Clare firmly declined. "I need to be absolved from my sins," she told the pope, "but I do not wish to be absolved from the obligation of following Jesus Christ."

Some monasteries of the order, though, did eventually accept a rule published by Pope Innocent IV in 1247 that made it permissible for the sisters to hold property in common. Still Clare held out for her rule that any community that wanted could continue to possess no property, either as individuals or in common. Finally, two days before Clare's death, this rule was approved for the convent of San Damiano by Pope Innocent IV.

Clare suffered serious illness for the last 27 years of her life, but it never prevented her from continuing to wait on tables, serving the sick, and washing the feet of the nuns who had been out begging for the day's food.

At one point, Italy was invaded by the Saracens who appeared to be ready to attack Assisi and San Damiano. Clare had the Blessed Sacrament placed on the walls of the convent and assured her sisters that they would be protected. The Saracens fled without doing any harm.

After Clare's death on Aug. 10, 1253, she was buried the following day, the day on which the church memorializes her. She was canonized by Pope Alexander IV only two years later.

JOURNEY TO GOD
Evensong

O Shepherd tending the night shades
Your lantern hangs high tonight
Casting an aura around me
Casting my thoughts to take flight.

Your pasture, vast beyond knowledge,
Overwhelms my finite mind
Leaving me searching for answers
I know I will never find.

This awe is part of an earthly,
A part that time should not claim
For the heart that holds no wonder
Is a heart without a flame.

by Dorothy Colgan
(Dorothy Colgan is a member of
St. Meinrad Parish.)



Entertainment

VIEWING WITH ARNOLD

'The Firm' escalates into a complex thriller

by James W. Arnold

I'm one of the few innocents who hasn't read John Grisham's bestseller, "The Firm." They say it's ideal reading for cross-country flights, for which (just kidding) I prefer medieval theology texts. Anyhow, in the movie it's disappointing to discover the evil secret at the heart of the story. The setup, of course, is that a superstar young Harvard law graduate is recruited by an affluent law firm that gives him everything he could possibly want—this state of paradise, anyway—an obscene salary, a leafy white suburban house, a Mercedes convertible, pay-off money for his student loans, etc. He already has a sensitive, intelligent, beautiful wife and a loyal, huggable shaggy dog. Since the character, Mitch McDeere, is played by Tom Cruise, he's about as well-off—give or take a few inches in height—as any fairy godmother could make him.

But just seeing the previews, you know there's a catch, a big catch, that all this largesse is intended to lure our gifted hero into some nefarious enterprise that will bring disaster and ruin.

The implication is simple, and rather Catholic when they're passing out really large quantities of worldly goods, look out. They're usually going to ask for your soul in exchange.

Fairly early—it's no major suspense deal—we and Mitch learn that this bunch of quietly elegant legal eagles in Memphis works for the Chicago Mob. Well, yeah, OK. But you expect something more creative,

even darker—perhaps ex-Nazis, Perotists, aliens, or Satan-worshippers, in roughly that order.

As a thriller, "The Firm" suffers from villain deficiency. None of the lawyers is, in any movie sense, seriously sinister. The Mob guys who show up (eventually) turn out to be clowns, gangsters out of "Guys and Dolls." The only rotten-belted heavies, capable of working up our fear and loathing, are an albino hitman (left over from *Rutger Hauer* parts) and the firm's obsessive security chief, played by cereal-salesman Wilford Brimley. Give us a break.

"The Firm" works best in its first half-hour, i.e., before the nature of the company is revealed but while Mitch and disbeliever Abby (Joanne Whalley-Kilmer) are in disbelief at their good fortune. The environment is too perfect. All needs and comforts are accounted for. Nobody leaves the firm, nobody is divorced or even single. Everyone is happily married with happy children. There's an eerie "Stepford Wives" aura about it.

Although the McDeeres are neither idealists or underdogs, they're not crooks. Once Mitch finds out what he's gotten into, his problem is pragmatic, almost a computer-game puzzle: How does he escape both the firm and the FBI, which insists he cooperate by turning over files, thus getting himself disbarred and marked as a snitch by the mafiosi? While it's of some interest, this challenge is a test more of brains, and shifty maneuvering, than of character.

The moral: the Yuppie, ensnared by materialism, just barely escapes losing everything. A sympathetic but corrupt older mentor, played with most of the right nuances by Gene Hackman, is a model of what Mitch, if he had surrendered, could have become. It's a melodrama plot, but



'THE FIRM'—Actors Gene Hackman (left) and Tom Cruise star in "The Firm," a suspense film adapted from John Grisham's best-selling novel. The U.S. Catholic Conference calls the movie "nifty summer escapism" and classifies it A-III for adults. (CNS photo from Paramount)

effective as an uneasy metaphor for the corporate life and what it can do to the soul.

The only sour note: this is a good old American movie. The ending suggests Mitch's virtue brings a solid payoff. He and Abby will go back to their charmed life in Boston, so their courage has cost them nothing but a few hair-raising experiences.

Director Sydney Pollack (last film, "Havana") uses his wealth of experience to diminish serious credibility problems, and a trio of top writers distracts us from the loose details with snappy, near-literate dialogue. The rule seems to be, when things slow down, get Cruise running. He puts in more high speed mileage than Secretariat, most potentionally in a chasm that begins over the Mud Island monorail.

One of the strained plot threads has model husband Mitch being seduced by a beating victim on a Cayman Islands beach, and Abby is relentlessly unforgiving when she learns of it. It's good to make an issue of infidelity; it's not a casual matter. But women in movies recently have tended to value self-assertive anger over compassion. Then it's strictly cliché when Abby puts her own virtue in danger to gain important info in the crisis.

Lots of good work in minor roles here, especially by Ed Harris as a frustrated but hard-driving fed, Holly Hunter, as a victim of the bad guys who fights back, and David Strathairn (again), who gives character in just a few lines to Mitch's wayward but likeable convict brother.

(Complex thriller starts brightly but slips into generic routines; not really much violence; but language and adult situations; satisfactory for mature viewers.)

USCC Classification: A-III, adults.

Recent USCC Film Classifications

Another Stakeout	A-III
Conan	A-I
Public Justice	A-IV
Rising Sun	O
Guerrilla	A-III
Robin Hood: Men in Tights	A-III
So I Married an Axe Murderer	A-III
Tom and Jerry—The Movie	A-I

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

Show explains how people do extraordinary things

by Gerri Pare
Catholic News Service

Actively getting the most out of life is the theme of "How Ordinary People Do Extraordinary Things," with Dr. Robert Kriegl, airing Saturday, Aug. 14, from 6 p.m. until 6:48 p.m. on PBS. (Check local listings to verify the program date and time.)

The program is director Wayne Doland's straightforward taping of one of Kriegl's seminars before a live audience.

Kriegl, a former All-American athlete and sports psychologist to Olympians and pro athletes, is a best-selling author, National Public Radio commentator, and authority in the field of human performance.

He explains that, with his three C's—commitment, courage and confidence—the average individual can have peak days nearly every day.

Using examples from his own life, and constantly moving around his audience to keep everyone alert, Kriegl stresses the importance of having a dream and not letting anyone deter you from pursuing it—in other words, committing to it with passion.

All kinds of fears often get in the way of accomplishment, but he assures his audience that starting with a small, positive step toward your goal will build that necessary momentum, so just summon the courage to begin with something you can in fact do, which will then build your confidence.

His concrete suggestion along these lines is to keep a "victory log" of what you did well during the day so your focus will be on your successes, not the difficulties you still face or the unimportant mishaps of the day.

He also feels strongly that you should build on what you already do well, that by concentrating on what you are good at you can excel, instead of forcing yourself into something you have no interest in or ability for, which only breeds insecurity.

While much of what Kriegl says boils down to common sense born of experience, his dynamic style of delivery does make an impression and encourage self-analysis.

Also, by sharing his own life stories, his self-improvement tips become more inviting. One, in particular, is his theory that

parents should not "firehose" their children's dreams—better to stoke, not soak, the fires of their dreams.

His own mother's vividly negative reaction to his intention to become an actor resulted in his unhappy pursuit of engineering for several bored years. Then he almost made the same mistake with his own son, but thought better of it and the boy eventually felt closer to his dad for supporting him as he chose what was best for himself.

Some may find Kriegl's talk a little long-winded (especially if the audio and video are distracting) but generally he knows how to inject enough humor into his points to keep his message interesting. And there may be nuggets of wisdom within his suggestions, especially for motivating the discouraged or offering helpful reminders on relating more positively to others.

Teens as well as adults may find this program worthwhile viewing as Kriegl suggests how to excel under pressure, reduce stress, and turn simple potential into peak performance by using practical guidelines.

TV Programs of Note

Sunday, Aug. 8, 8-9 p.m. (PBS) "Marathon Bird." The repeat of a "Nature" program chronicles the habits and varied habitats of the mysterious albinoos, known for its ability to migrate extremely long distances.

Monday, Aug. 9, 8-9 p.m. (PBS) "Lean by Lane." A "Great Performances" program features composer Maurice Jarre conducting the Royal Philharmonic Orchestra. The show includes performances of his music scores from David Lean movies, along with clips from "Dr. Zhivago," "A Passage to India," and "Lawrence of Arabia."

Monday, Aug. 9, 9-10 p.m. (CBS) "Big Wave Dave." The premiere of a comedy series about three buddies (Adam Arkin, David Morse, Patrick Breen) explains how they abandon their urban professional lifestyles in Chicago for the shared dream of owning a surf shop in Hawaii.

Tuesday, Aug. 10, 8-9 p.m. (PBS) "Fastest Planes in the Sky." The repeat of a "NOVA" program looks at the lure of flying ever faster—considerably faster than the world's first airborne speed record of 47 mph—in 1908.

Tuesday, Aug. 10, 10-11 p.m. (PBS) "Building Bombs. The Legacy." A "P.O.V." program deals with radioactive waste

leakage from 40 years of weapons manufacture and focuses on the social, moral and environmental dilemmas surrounding South Carolina's Savannah River Plant, the country's largest nuclear bomb factory.

Wednesday, Aug. 11, 10:30-11 p.m. (PBS) "Breast Cancer: Speaking Out." In this special, women fighting breast cancer speak candidly about their fears, angers, hopes, and efforts to force a reluctant political system to confront a disease that some have called an epidemic.

Thursday, Aug. 12, 10:30-11 p.m. (PBS) "History & Memory." In this "Alive TV" program, filmmaker Ken Tajiri uses written text, narrative, family photos, newsreels, Hollywood films, and video to tell the story of her Japanese-American family's relocation to internment camps during World War II.

Friday, Aug. 13, 9-10 p.m. (PBS) "Marvin Hamlisch and Friends with Showstoppers." This "Evening at Pops" showcases flag-waving music, with selections from "Phantom of the Opera" and "Les Miserables" sung by Colm Wilkinson. Hamlisch conducts a medley of songs by Gershwin, Bernstein and Sondheim, a segment he calls "Songs I Wish I Had Written."

Saturday, Aug. 14, 8-10 p.m. (ABC) "Rio Shannon." In this drama, a feisty widow (Blair Brown) relocates her reluctant ex-anglers to a rundown guest ranch in New Mexico where she becomes the beleaguered new owner.

TV Film Fare

Wednesday, Aug. 11, 9-10:30 p.m. (PBS) "The Famine Within." This thought-provoking 1992 documentary about female obsession with body shape examines how, increasingly, young girls and women are suffering serious eating disorders as they define their worth by their weight.

Writer-producer-director Katherine Gilday perceptively questions society's adulation of ultra-thin models and actresses in disturbing interviews with young female bulimics and anorexics.

The documentary features brief shower room nudity. The U.S. Catholic Conference classification of the theatrical version was A-II for adults and adolescents.

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

QUESTION CORNER

The sign of the cross is traditional

by Fr. John Dietzen

Q We need to ask a question that one of our group remembers you writing about several years ago. It has to do with a new sign of the cross.

A young priest in our parish, who generally is quite traditional, likes to say, "In the name of the Creator, Redeemer and Sanctifier."

I should make clear he doesn't do this at Mass. But he claims these are the traditional names for God, and it's all right to use them instead of the usual sign of the cross.

We have serious doubts about it, but is he right? (Florida)

A This formula, along with a few others I've heard of, can be legitimate prayers. There's nothing wrong with it as it stands. Christian tradition considers all of those titles quite proper ones for God.

As your good Catholic instincts seem to be telling you, however, big-time problems arise when this prayer is presented as a substitute for the traditional sign of the cross.

Most Catholics and other Christians know that the mystery of the Holy Trinity, three persons in one God, is the fundamental doctrine of our faith.

The fact that there is "within" God an eternal community of existence, a mutual exchange of life and love that we call three persons, is something we would know absolutely nothing about unless Jesus himself had told us. Theologians refer to this inner divine life as God's action *ad intra*, on the inside.

This inner life of God—Father, Son and Holy Spirit, to use the Gospel's own words—is the core of all Christian beliefs. Without it all other crucial elements of our spirituality—the incarnation, Eucharist, sacraments, the church as we know it—would be unthinkable.

Since the beginning, Christians have approached this mystery with the utmost reverence and care. It was in the name of the persons of the Trinity that Christians were, and still are, baptized into the faith of Jesus Christ.

It is in their name, as in the sign of the cross, that all Christian prayer and important action take place.

In light of the centrality of this great mystery it is highly significant that this "new" sign of the cross is not an explicit invocation of the Trinity at all.

True, our creeds sometimes attribute creation to the Father, redemption to the Son and sanctification to the Holy Spirit. (See the Nicene Creed, for example, which nevertheless still stresses the inner Trinitarian life of the Father, Son and Holy Spirit.)

FAMILY TALK

Separated, divorced persons need friends

by Dr. James and Mary Kenny

Dear Mary: How do you answer this question for young adults? I have tried and they find my answer inadequate. Why is the church not forgiving to divorced people? Why are they made to feel as outcasts? The church forgives people who kill and who steal. (Pennsylvania)

Answer: We need to remember that we are the church. All members of the church form the Catholic community. All of us belong to the community of believers, and all of us can imitate the compassion of Jesus toward those who suffer pain and sorrow in their man/woman relationships.

In our day both men and women can initiate divorce, and both men and women suffer from its effects.

When a family is split through divorce, there is great need for healing. Do not blame or judge or give advice. Instead look for ways to promote healing.

Offer to help with child care, particularly in the early weeks after a divorce. Do not say, "Call me when you need me." Most people in need will not call.

Instead say what you can do to help. "I'd like to take your children on an outing once a month. How about it?"

Gifts of food might be appropriate for a divorced person trying to re-enter the job market while raising a family.

Include divorced persons in social gatherings. Frequently divorced persons are dropped from social events which include mostly married couples. When you have a party or gathering, when you plan a group outing, include divorced friends.

Do not assume that your divorced friends are too busy for community activities. If you are taking part in a church or club event, invite a divorced friend to join you.

We can best reflect the attitude of Jesus by showing personal kindness and compassion toward those who divorce.

Relevant questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison St., Bensenville, Ill. 60015.

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But these attributes or titles all involve actions that theology calls *ad extra*, outside of God. As such, they are each and all actions of all three persons, not only of one.

In other words, they are not Trinitarian personal actions but "God" actions.

In fact, one need not even believe in three divine persons to use this prayer. Jehovah's Witnesses, for example, reject belief in the Trinity but staunchly believe that God is their Creator, savior and Sanctifier.

These differences may not appear significant to many of us, but to equate Creator, Redeemer and Sanctifier with Father, Son and Holy Spirit is theologically and spiritually dangerous and contrary to Christian and Catholic tradition. It ignores the relational interior activity of God which is central to our faith in the Trinity.

As our bishops recently repeated, we urgently need to study our liturgical texts to eliminate certain expressions

which have lost a more general human connotation they once had.

Why should we say things like "Christ died for all men," as we often do, when we mean all people—men and women? Even newer dictionaries recognize this shift of meaning in the word "men."

Speaking directly of God, however, is something else entirely. The pitfalls in this substitute sign of the cross, if it is indeed presented as such, indicate again the extreme care and accuracy we must exercise when we begin tampering with traditional terminology about God.

(For a free brochure outlining Catholic prayers, beliefs and practice, send a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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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: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

August 6

St. Thomas the Apostle Summer Festival, 523 S. Merrill St., Fortville. Games of chance 7 p.m. to 11 p.m. Contact Paul Nobbie for more information at 317-326-3722.

August 7

St. Thomas the Apostle Summer Festival, 523 S. Merrill St., Fortville. Chicken and noodle dinner, auction, lip-synch contest, carnival, 11 a.m. to 10 p.m. No admission. Contact Paul Nobbie for more information at 317-326-3722.

August 8

Fatima Rosary. Praise and worship will begin at 7:30 a.m.

August 8

St. Paul Parish Festival and Picnic, 9969 North Dearborn Rd., New Alsace. Chicken dinner, hand-made quilt raffle, music, home-made bread and jellies 9:30 a.m. to 7 p.m. No admission on Joseph Engel, 812-623-4111

August 12

Mary, Queen of Peace Parish, Danville, will sponsor and All-You-Can-Eat-Breakfast Buffet from 9 a.m. to 12 p.m. in the lower level of the church. Adults, \$4.50; kids 6-12, \$2.50; kids 5 and under eat free. For additional information, call 317-539-6367.

August 13

St. John Church, 126 W. Georgia St., will celebrate a revised Latin liturgy at 11 a.m. For more information, call St. John's at 317-635-2021.

August 14

The Young Widowed Group will dine at the San Reno Grille at 7 p.m. in the Holiday Inn North at 3850 DePauw Blvd.

August 15

St. Nicholas Church, Sunman, will hold a SACRED meeting after the 8 a.m. charismatic Mass and

August 6

The Northside In-Betweeners have reserved table C-15 for the Symphony on the Prairie. If you want to car pool, meet at St. Pius X parking lot at 5:30 p.m. Tickets at Marsh for \$12 or at the concert for \$15. Bring a picnic dinner and a blanket. For more information, call Beth in the evenings at 317-924-3861.

August 7

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.

August 12

The Celebrant Singers will perform at St. Lawrence Church, 4950 N. Shadeland Ave. at 7:30 p.m. For more information, call Mary Lynn Cavanaugh at 317-543-5925.

August 13

St. Jude Singles will play volleyball tonight at 6:30 p.m. All Catholic, adult singles (21 years-old+) are invited. Contact Dan for information and location at 317-888-2979.

August 13

A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, 2215 Distributors Drive in Park Fletcher. Everyone is welcome.

August 13

The first annual Greenfield Council Knights of Columbus Golf Tournament will be held at Arrowhead Golf Course in Greenfield at 8 a.m. \$40 per player admission includes 18 holes; cart, steak lunch and drinks. For reservation information or questions, call George Josten at 317-861-5764, Bill Arm-

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A devotion to Jesus and the Blessed Mother will take place at St. Mary Chapel, 317 N. New Jersey St. For more information, call 317-358-4531.

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The Ave Maria Guild will meet at 12:30 p.m. at St. Paul Hermitage, Beech Grove. After dessert and coffee, a business meeting will be held.

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The Catholic Widowed Organization will hold a winter roast at 4 p.m. hosted by Angie Barr and Rosemary Robertson. Call Angie for more information.

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Holy Cross Church, Indianapolis, will host the first season of its adult religious education series on human sexuality. Pastor Father Richard Sparks will speak on an overview of the U.S. Bishops' 1990 document on the subject from 7:45 p.m. Call the parish office for more information.

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strong at 317-462-3910. Bob Coffman at 317-326-2355, Fred Schramm at 317-326-2593 or Paul Legan at 317-861-0806.

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The Catholic Alumni Club of Indianapolis will meet at the Gazebo of the State Fair at 5:30 p.m. For more information, call Mary at 317-255-3841 or Dan at 317-842-0855.

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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.

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St. Augustine Parish, Jeffersonville, will hold its annual festival featuring a chicken dinner, a Monte Carlo and The Martin's 12 p.m. to 6 p.m. For more information, call 317-251-1451.

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Book by Vatican cardinal says pope performed an exorcism

by John Thavis
Catholic News Service

VATICAN CITY—It reads like a scene right out of "The Exorcist." A young woman named Francesca F., flailing and cursing, is bundled into a car in a small Italian town by a bishop and her parish priest, who drive to the Vatican. Her screams pierce the silence of curial offices, as papal advisers scurry down the halls.

Into the dimly lit room walks Pope John Paul II, who solemnly approaches Francesca and pronounces the formulas of exorcism. He prays with increasing intensity, but the woman still appears possessed—until the pontiff utters the words, "Tomorrow I will say a Mass for you."

She calms down, returns to normal. The demon has left.

Embarrassed, Francesca apologizes to the pope. Later, the Polish-born pope confides to an aide that his duel with Satan felt like a "biblical" experience.

A good story . . . and, it seems, one that actually happened on a spring morning in 1982. So says a recent book published by the longtime head of the Pontifical Household, the late Cardinal Jacques Martin. It was there when the woman arrived and had his ear close to the door during the dramatic encounter.

The Vatican had no comment on the revelations, but Cardinal Martin's account was corroborated by Father Baldassare Ferroni, the parish priest who brought Francesca to see the man he called "the most powerful exorcist on earth."

The pope has made it clear over the years that he considers the devil—the "father of lies"—a real and potent force in the world. In 1986, he said the devil can assume such extreme forms as "diabolical possession" and in some cases might require exorcism. He also noted that Christ "gave to his disciples the power to cast out demons."

Rumors about a papal exorcism in the Vatican had circulated for years, but Vatican sources privately downplayed the reports. They were understandably apprehensive about explaining the religious rite to a public that has learned about exorcism through best sellers and horror movies.

For the church, exorcism is the driving out of evil spirits through invocation of God's authority. The rite, to be used only with a bishop's permission, includes prayers such as the Litany of Saints, the creeds, the Our Father and the Sign of the Cross, as well as specific formulas for exorcism.

The church once had a special ministerial order of exorcists, until Pope Paul VI abolished it in 1972. Today, exorcisms are generally performed by specially delegated priests. In many places there are none, but in Italy the demand for exorcists is still high; the Diocese of Rome, for example, has five priest-exorcists.

Francesca F. came from a small town in Umbria in what

is called the "cursed triangle" of Spoleto-Todi-Terni, reputed for centuries as a region of black magic and devil worship. The local exorcist there is still said to be busy.

Italian exorcists agree that the tricky part of their job is recognizing Satan, because most of the people they deal with are not possessed.

The new "Catechism of the Catholic Church" stresses that it is "important to make sure, before celebrating an exorcism, that one is dealing with the presence of the Evil One and not a sickness." Physical or psychic illnesses require medical help, it says.

According to Pauline Father Gabriele Amorth, a Rome expert in exorcism, symptoms of true possession can include refusal of religious images, foaming at the mouth and a strange voice "especially if the possessed is sprinkled with holy water."

Other classic symptoms, according to the Roman ritual used for centuries by exorcists, are the speaking of several foreign languages, unexplained knowledge of the past or the future, and abnormal strength or powers. One sign to watch out for is the spontaneous formation of inscriptions on the skin.

The news of the reported papal exorcism prompted a series of articles in Italian newspapers, which cited studies claiming that 50 percent of Roman youths have participated in "spiritualistic" seances and 4 percent were attracted to devil-worshipping sects.

But apparently it is a kinder, gentler Satan. Erem Del Gatto, a Roman who heads what he calls a "Luciferian congregation," claims to have met the devil during a seance in 1972 and found him to be an affable, good-looking young man who believed in universal brotherhood and environmental protection.

If that doesn't sound like the typical Prince of Darkness, another portrait was furnished by Father Giuseppe Ruata, who practiced exorcism in the Turin Archdiocese for 20 years. "He is a very intelligent spirit. Whoever expects to meet someone with horns and a tail is making a mistake," he said.

The priest added that real cases of possession are extremely rare. "The devil's no idiot," he said. "He doesn't need theatrical scenes. He can accomplish more through temptation."

—The Active List—

(continued from page 12)
tion, call the parish office at 812-282-2677.

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St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

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The Women's Club of St. Patrick, 656 Prospect St., will hold a card party at 2 p.m. in the parish hall. Euchre and Bunco will be played. \$1.25 admission.

Bingos:

MONDAY: Our Lady of

Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY, St. Malachy, Brownsburg, 6:30 p.m.; McGr. Sheridan K of C Council 6138, Johnson Co., 7 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY, St. Anthony, 6:30 p.m.; K of C Council 427, 1305 N. Delaware, 5 p.m. THURSDAY, St. Catherine, 5:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m. FRIDAY, St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY, K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY, St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.



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Youth News/Views

World Youth Day '91 drew 1.5 million youth

by Carol Zimmermann
Catholic News Service

WASHINGTON—For five days in mid-August of 1991, the small industrial center of Czestochowa in southern Poland was taken by storm by thousands of singing and praying youths from all around the world.

Many of them walked to the Aug. 11-15 event from bordering countries.

When tens of thousands of Russian walkers were seen marching triumphantly over the horizon, an onlooker shouted, "The Russians are coming! The Russians are coming!" The huge group was identified by their then-traditional flag with a hammer and sickle.

"You could hear them getting louder and happier" as they approached, said youth delegate Tina Purcell from Milford, Del. It was the first time the Soviet government allowed its citizens to attend a religious youth rally and at least 70,000 youths took advantage of the opportunity.

The Russian walkers didn't have much food with them, but they did have stories of faith.

Allison Boyle of Gaithersburg, Md., said the young people from former communist countries spoke of how their "faith triumphed" and how their "faith was the only thing they had to hold onto."

World Youth Day '91 was held during a turning point in history. The 1.5 million participants from 80 countries celebrated their faith with the pope in his native land. It

was the first time such an event had taken place in a former communist country and it ended three days before an attempted coup in the former Soviet Union that ultimately led to the fall of communism there.

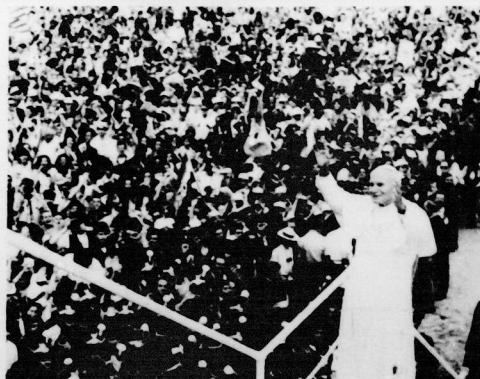
The World Youth Day participants gathered atop a hill of white rock named Jasna Gora, meaning "bright mountain," where the shrine of Our Lady of Czestochowa is located. The shrine, visited each year by 2 million to 3 million people, is Poland's most important pilgrimage site. It contains the icon of the Black Madonna, which is believed to be painted by St. Luke the Evangelist.

During their stay, the young people slept in hostels and dorms. They camped in school classrooms and auditoriums and under the stars in what was described by many as a summer camp. Their singing, praying, talking, and dancing lasted well into the night. Throughout the day, sound system speakers on the main road continuously broadcast music or prayers.

To attend the Aug. 14 prayer vigil, the youths had to squeeze through the narrow mile and a half road leading to the shrine, holding hands in order to keep together with members of their group.

As part of a World Youth Day tradition, most of the young people reserved their places for the next day's Mass by staying there overnight despite a limited number of restrooms and a short supply of food and sleep.

During the Mass, Pope John Paul II, who spoke in 23 languages, encouraged the



PILGRIMS IN POLAND—Pope John Paul II waves to the crowd of young people gathered at Czestochowa, Poland, for the most recent World Youth Day held Aug. 11-15 in 1991. An estimated 1.5 million participants from 80 countries celebrated their faith with the pope in his native land. (CNS photo by Arturo Mari)

young people to "offer the world a public demonstration" of belonging to Christ and the church.

Pope John Paul II assured the young people that the church had not forgotten about them during their time of suffering and that it was counting on them now to spread the good news.

Calling Jasna Gora the upper room in a "new Pentecost," he told the youth to receive the Holy Spirit and to be renewed in their commission to build a new world.

As the pope talked, the young people clad in shorts and T-shirts listened to instant translations through headphones or hand-held radios.

Although the teens and young adults were enamored by the pope's compassion and sense of humor, they were equally awed by the number of people their age expressing a love for God and the Catholic faith.

Many said they realized for the first time that they were not alone in their beliefs. "It let us know there are other people out there just like us with the same hopes and fears even if they speak different languages," said Hersey.

Kimberly Hunter, who came with the group from Connecticut, said the impact of the event changed her, so much so that she planned to enter the religious life to be a Franciscan sister. She said she heard that 1,000 young people went into some type of religious life after that World Youth Day.

Clearly, the pope intended to challenge the youth to live their faith. In his closing words, he said, "Be demanding of the world around you; be demanding first of all with yourselves. . . . Christ is calling you to do great things. Do not disappoint him. You would be disappointing yourselves."

For 15 years, Pope John Paul II has empowered youth

by Julie Asher
Catholic News Service

WASHINGTON—Pope John Paul II's 15-year reign has been notable for his numerous encounters with young people. The pontiff has sung with them, prayed with them, talked to them—whether at previous World Youth Days or during stops on his many pastoral trips.

He has met with youth at a racecourse in Ireland, a stadium in Paris, an arena in Tokyo, the Superdome in New Orleans, and elsewhere.

Even as a young parish priest, he devoted much of his time to youths—teaching religion, playing soccer, and leading philosophical discussions.

"Awesome," is how many youths describe the experience of being with the pope. "It was neat." "It was so moving." "A real spiritual high."

In the first hours of his pontificate, the pope highlighted the importance of youth to the church.

At his inauguration as pope on Oct. 22, 1978, he closed with a special greeting to them: "You are the future of the world, you are the hope of the church, you are my hope."



DANCING POPE—Pope John Paul II joins hands with young people during a pop song at a youth celebration held in Sydney, Australia, in 1986. The vigor of the world's young

people has seemed so often to energize the pope, and he often talks fondly about World Youth Day events. (CNS photo from Reuters)

When he meets with young people, observers say, he seems energized by those encounters.

"He looks younger and younger every day you are here," Cardinal Agostino Casaroli, then Vatican secretary of state, told a group of English youths at a Holy Year event in 1984. "If you stay here much longer, we'll have a pope who looks like a young Christian."

In Sydney, Australia, he was dubbed "The Dancing Pope" when he kicked up his heels to pop music. During one visit to a Rome parish he gave basketball tips to some youngsters gathered in a nearby schoolyard.

He always has a message for young people, but he listens, too. Question-and-answer periods often have been included in his meetings with youths. During his Los Angeles stop in 1987, the pontiff fielded questions from 6,200 teen-agers. Pope John Paul II took questions about why he travels, about his own youth, and pressures he faced.

World Youth Day itself is the pope's own creation. Its roots go back to 1985 when the pope issued a 15,000-word apostolic letter specifically addressed to the world's youths. Later that year the pope announced his desire for a youth day observance to celebrate the faith of young Catholics worldwide. His announcement came in an address at the end of 1985, the United Nations' International Youth Year.

In January 1986, the Pontifical Council for the Laity, charged with overseeing the celebrations, released details on the annual event, to be marked every Palm Sunday. Bishops throughout the world were urged to plan youth events in their dioceses.

The pope challenged the world's youths in his Palm Sunday homily that year to work and pray for world peace.

That first Vatican observance set in motion an international youth event, now held every other year, in which the pope himself participates.

For the 1987 World Youth Day in Buenos Aires, Argentina—the first youth day held outside the Vatican—the pope called on the world's youth to build a "civilization of love."

In 1989 the pope went to Santiago de Compostela in the northwest corner of Spain. There he encouraged youths to build a better world and fortify their spiritual lives.

The next international youth day was in 1991 in Czestochowa, Poland, at the Shrine of Our Lady of Czestochowa, Poland's most important pilgrimage center.

Because of democratic reforms sweeping through many of the former communist-controlled countries, it marked the first time youths from East European nations were allowed to attend a church-sponsored international meeting.

Two years later, the pope announced that he would again celebrate with the world's youth, this time in Denver.

Campus Corner

Youths took gospel message to the streets

by Carol Zimmermann
Catholic News Service

WASHINGTON—Hundreds of thousands of young people from around the world literally took the Gospel message to the streets when they met in Buenos Aires, Argentina, for World Youth Day 1987.

The exuberant crowd, reported to be between 400,000 and one million youths, filled at least 20 blocks of the world's widest street on April 11-12 to pray, sing, and listen to Pope John Paul II.

The pope urged the youths, who had gathered for the Palm Sunday celebration of World Youth Day, to be "witnesses to the love of Christ, sowers of hope and builders of peace."

His message had particular meaning in light of Argentina's recent history. In the 1970s and '80s, 9,000 people disappeared in the country's war between security forces and guerrillas. A war with Britain in 1982 over the Falkland Islands, called Malvinas Islands by Argentines, also took hundreds of young lives.

"I know you are determined to overcome the recent painful experiences of your country," the pope said during an evening prayer vigil. "May you never again have kidnapped or displaced persons. May you no longer have a place for hate and violence, and may the dignity of the person always be respected."

Some of the World Youth Day participants sensed the country's political instability as soon as they arrived in the Buenos Aires airport.

"There was an underlying volatile situ-

ation that was very much a part of the environment," said Ellen Dermody, who traveled with a group from the Washington Archdiocese.

The feeling was more than intuition; only days after the youth festivities were over, there was an attempted military coup against the president of Argentina.

While talking to the youths, the pope condemned injustices within the country, but he also spoke against the evils of today's world. He urged the teens and young adults to be "free from so many slaveries such as sexual disorders, drugs, violence and the desire for power" and he implored them to make personal commitments to build "a nation of brothers."

The crowd seemed to appreciate the pope's straightforwardness, illustrated by their frequent shouts of "El Papa, El Papa!" as he began to speak.

They gave the pontiff their full attention while he spoke.

"You could just see the respect and love between young people and the pope. He was very complimentary to the young people and also challenging," said Alice Redding, who chaperoned a group from the Diocese of Hainsburg, Pa.

The teens seemed to be equally awed by the presence of so many people their age praying, singing, and expressing their faith.

Maureen Matthews, who was 16 when she attended the rally with the Washington group, called the World Youth Day activities "rejuvenating, especially for teen-agers who have a lot of doubts."

The image of hundreds of thousands of teens and young adults praying and singing also showed those who watched the events



ARGENTINA'S YOUTH DAY—Two World Youth Day delegates carry crosses during the Palm Sunday Mass procession in Buenos Aires, Argentina, for World Youth Day in April 1987. (CNS photo by Arturo Mari)

on local television. "A fresh, different face of the church," said Nieves Tapia, an Argentinean organizer of World Youth Day '87.

The youth set some traditions for future World Youth Day celebrations by their lack of dress code and sleep. Most of them came to the evening prayer vigil in T-shirts and shorts and they reserved their spots for the following day's Mass by camping out on the blocked-off street.

Into the early morning hours, amid a few rain showers, the air was filled with sounds of young people singing, praying, talking, and dancing.

"Right there, one thing was clear; we had one common faith and that's why we were there," said Buenavento Martinez, also from Washington.

In the days prior to the meeting with the pope, churches and sanctuaries were open

all day and night for special programs and times for prayer.

Many participants also took part in what is now a World Youth Day tradition—a several-hour pilgrimage.

The pope praised the youth for their enthusiasm, but he also cautioned against focusing on the excitement alone, saying, "It does not last long. It can come to an end in a matter of a day."

He urged them to commit their "youthful energies to the construction of the civilization of love" and to come to know Christ more fully.

"Listen to (Christ's) words. Learn them deeply. Build your lives with the words and the life of Christ ever before you," were the pope's closing words. "Even more, learn to be Christ himself, by being identified with him in everything."

World Youth Day Schedule

Here is the World Youth Day schedule, including youth events with Pope John Paul II. Times listed are local, with Eastern Daylight Time in parentheses.

Wednesday, Aug. 11:

Noon (2 p.m.)—Programming begins at Civic Center Park.

5 p.m. (10 p.m.)—Opening Mass at Civic Center Park, Archbishop J. Francis Stafford of Denver as main celebrant.

11:30 p.m. (1:30 a.m.)—Prayer.

Thursday, Aug. 12:

Early morning—Breakfast service.

8 a.m. (10 a.m.)—Time for confession.

8:30 a.m. (10:30 a.m.)—Moment of prayer at Civic Center Park lodgings.

10 a.m. (Noon)—Catechesis in language groups at various sites.

Noon (2 p.m.)—Mass, catechetical sites.

1 p.m. (3 p.m.)—Lunch service.

2 p.m. (4 p.m.)—Community service projects, cleaned food drive, Habitat for Humanity, clean-up in Denver parks, visits to nursing homes, other institutions.

2:30 p.m. (4:30 p.m.)—Welcoming ceremony for Pope John Paul II at Stapleton International Airport in Denver. Talk by the pope.

3:45 p.m. (5:45 p.m.)—Youth meetings with bishops.

3:45 p.m. (5:45 p.m.)—Pope John Paul's courtesy visit with President Clinton at Regis University in Denver.

5 p.m. (7 p.m.)—Dinner service.

5:30 p.m. (7:30 p.m.)—Welcoming ceremony for Pope John Paul by youths at Mile High Stadium. Talk by the pope.

7 p.m. (9 p.m.)—Cultural events.

11:30 p.m. (1:30 a.m.)—Prayer.

Friday, Aug. 13:

Early morning—Breakfast service.

7:30 a.m. (9:30 a.m.)—Concelebration of Mass with U.S. bishops at Denver cathedral. Greeting by Pope John Paul II.

8 a.m. (10 a.m.)—Time for confession.

8:30 a.m. (10:30 a.m.)—Prayer.

10 a.m. (Noon)—Catechesis.

Noon (2 p.m.)—Mass, catechetical sites.

2 p.m. (4 p.m.)—Community service.

3:55 p.m. (5:57 p.m.)—Thematic events, cultural events, music festival.

3:55 p.m. (5:57 p.m.)—Youth meetings with bishops.

5 p.m. (7 p.m.)—Dinner service.

8 p.m. (10 p.m.)—Way of the Cross, Colfax Avenue and Civic Center Park.

11:30 p.m. (1:30 a.m.)—Sacrament of Reconciliation followed by silence.

Saturday, Aug. 14:

Early morning—Breakfast service.

8 a.m. (10 a.m.)—Mass with catechesis.

9 a.m. (11 a.m.)—Mass for delegates of International Youth Forum at Denver cathedral. Sermon by the pope.

9:30 a.m. (11:30 a.m.)—Pilgrimage to Cherry Creek State Park, site of the vigil and Mass with the pope.

10 a.m. (Noon)—Catechetical Masses at catechetical sites.

3:30 p.m. (5:30 p.m.)—Arrival and allocation of places, Cherry Creek State Park.

3:45 p.m. (5:45 p.m.)—Liturgy of the Word for delegation of faithful from Denver Archdiocese at McNichols Arena in Denver. Talk by the pope.

7:15 p.m. (9:15 p.m.)—Prayer vigil at Cherry Creek State Park. Talk by the pope.

Sunday, Aug. 15:

5 a.m. (7 a.m.)—General public begins to arrive for Mass.

6 a.m. (8 a.m.)—Morning prayer.

9:30 a.m. (11:30 a.m.)—Close of World Youth Day with celebration of Mass for the solemnity of the Assumption of the Blessed Virgin Mary by the pope at Cherry Creek State Park.

4:45 p.m. (6:45 p.m.)—Papal meeting with representatives of U.S. Vietnamese Catholics in McNichols Arena.

6:05 p.m. (8:05 p.m.)—Visit with children at Mount St. Vincent Home in Denver. Greeting by the pope.

7:15 p.m. (9:15 p.m.)—Departure ceremony at Stapleton International Airport. Talk by the pope.

7:45 p.m. (9:45 p.m.)—Pope John Paul's departure from Denver for Rome.

Youth and young adults followed ancient pilgrimage trail in Spain

by Carol Zimmermann
Catholic News Service

WASHINGTON—Spain's Santiago trail—known as a religious pilgrimage route for centuries—was turned over to young people from all over the world on August 16-20, 1989.

Tens of thousands of youth and young adults jammed the ancient path not only to retrace the steps of early Christians, but to receive a commission from the pope to be the world's "new apostles."

"The hour has come for re-evangelization. And you cannot be found wanting in this urgent call," Pope John Paul II told the 500,000 youths at World Youth Day '89. He urged them to accept the Gospel mandate to be Christ's witnesses to the "ends of the earth."

They arrived by plane, boat, bus, bicycle, and horse to take part in the ancient pilgrimage to the Cathedral of Santiago de Compostela, where the tomb of St. James the Apostle is said to be located.

The modern-day pilgrims walked two hours to reach Monte del Gozo, a dusty mountain that became a natural amphitheater for a vigil prayer service and Mass at World Youth Day '89. During the hike, they talked, sang and prayed the rosary. They were greeted by waves and cheers from residents along the route dotted with churches, abbeys and hospices.

"There was a real sense of anticipation, knowing we would all be together soon," said Maureen Kelly from Pauling, N.Y. "Of course there was a cost involved; there were no bathrooms along the way, and people got hungry or tired."

Stephen Kostas, a youth delegate from Indianapolis, said the pilgrimage was one of the best parts of World Youth Day because "it was unbelievable to walk with about 20 people abreast with everyone singing songs in their own language."

Once they arrived on Monte del Gozo, which means Hill of Joy, most of the young people were there to stay, reserving their spots for the next day's Mass.

"As I saw the crowds fill up the mountain, I got the sense that this must be what it was like when crowds of people came to Galilee to hear Jesus," said Ms. Kelly, who attended the rally with members of Youth for a United World, a branch of the Focolare Movement.

The pope continued to emphasize the idea of pilgrimage by addressing the young people as pilgrims, and telling them they were at a crossroad. He urged them to follow Christ by protecting human life in all stages, respecting the call of marriage and family, and becoming "messengers of truth" in the world.

When the young people were not listening to the pope or other talks, they were praying, singing and dancing in the streets until late into the night. Like a festival, the city was alive with concerts, rallies, and crowds everywhere.

In the days before the pope arrived in Santiago, participants spent time getting to know others and learning more about their faith through talks given by bishops and cardinals from around the world.

The pontiff told the young people they were called to be apostles just like St. James, a man who was brash and determined and also willing to follow Christ to his own death. "Do not be afraid to be saints," he told them.

Kostas, one of 10 young people from different continents who received a pilgrim's staff from the pope during the Mass, said he gained a sense of mission from World Youth Day.

The pope told the group of delegates that the staffs should remind them that they are the "missionary Church" whose must "lean on Christ in order to proclaim his message of salvation for every person, every family, every people."

Black Catholics meet, celebrate blackness, contributions to church

by Roy J. Horner
Catholic News Service

LOUISVILLE, Ky.—Some 250 African-American church people gathered in Louisville July 25-31 to celebrate their blackness, Catholicity and contributions to the church on the 25th anniversary of the founding of two black Catholic organizations.

Several bishops and scores of priests, nuns, seminarians, permanent deacons and deacons' wives attended the joint conference of the National Black Catholic Clergy Caucus, the National Black Sisters' Conference and the National Black Catholic Seminarians Association. The clergy caucus and sisters' conference both were founded 25 years ago.

Conference delegates represented education, parish work, youth ministry, inner-city outreach and various other church ministries.

"This is almost for us like a homecoming," said Father Don Sterling, clergy caucus president, who is from the Archdiocese of Baltimore. "This is the one opportunity when nationally we come together on an annual basis, which makes it less work and more of a celebration for us."

"It's a time of growth and trying to renew our faith and togetherness that we teach," said Blessed Sacrament Sister Amedee Maxwell, a Louisville native who has been at Xavier University in New Orleans but is leaving to work with Haitian refugees in Florida.

"It's a time to share the gifts that we have and also to hear the needs of the people, make sure we are tuned to the needs of the people in various ministries," she added.

Many of the black priests, nuns, seminarians and deacon couples in the United States have the feeling that they are alone in their respective dioceses, said Msgr. Wallace Harris, pastor of a parish in central Harlem in the Archdiocese of New York.

The joint conference gives them an opportunity to share stories, swap resources and pray together, he said. More importantly, it gives them a bigger picture of the extent of African-American vocations in the church.

"It gives us that support on a national level," he said. "You get that feeling that you're not alone."

Each organization was to handle its own initial business items and issues separately, with a joint agenda and possible joint resolutions expected later in the meeting.

"Visioning the future" was one item of business that all three groups were to consider, said Blessed Sacrament Sister Beatrice Jeffries, also from Xavier University in New Orleans.

She said issues for the sisters' conference include formation, the black family, education of the black child and financial needs of Catholic schools.

One business item completed early in the conference was creation of a new National Association of African-American Catholic Deacons. Frederick Mason of the Archdiocese of Chicago was elected president of the association.



JOYFUL MOMENT—Sister Mary Louise Jenkins breaks into song during the opening Mass for the joint conference of the National Black Catholic Clergy Caucus, the National Black Sisters' Conference and the National Black Catholic Seminarians Association in Louisville, Ky., July 25-31. It was the 25th anniversary of two of the organizations. (CNS photo by Roy Horner, The Record)

Previously, the approximately 400 African-American deacons were included in the National Black Catholic Clergy Caucus, said Mason, who was already serving as the diocesan representative on the caucus board.

Mason said the association's goals are to "collaborate with the leadership" of the church and the African-American Catholic community.

"Our particular charism is to promote the African-American family and particularly the African-American male" as a role model, he added.

The joint conference began July 25 with a spirited liturgy, at which Father William S. Odom-Green urged African-American

Catholics to follow King Solomon's example in the Old Testament.

"He only wanted one thing—an understanding heart," said Father Odom-Green, director of African-American Catholic Ministries in the Diocese of Owensboro, Ky. "He didn't want fine clothing, he didn't want jewelry. . . . He wanted an understanding heart."

He also urged conference participants to turn to God for help. "So each day when we wake up we want to say, 'Lord, give me an understanding heart.' That's the treasure, that's the treasure that we need to be looking for."

"It's not out in the fields, it's not hidden in some pearl," he added. "We can spend a whole life long looking for it, but it's right in yourself."

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The Roman Catholic Archdiocese of Indianapolis is seeking a part-time Production Artist for its newspaper, The Criterion. Responsibilities include shooting half-tones and PMT's, paste-up, and some desktop publishing. Previous training and/or experience as a production artist is required.

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'Humanae Vitae' said to offer best guidelines on sexuality

by Catholic News Service

OMAHA, Neb.—Despite indifference and dissent since it was issued 25 years ago, the encyclical "Humanae Vitae" ("Of Human Life") still offers the best guidelines on human sexuality available today, speakers at an international conference in Omaha agreed.

"Humanae Vitae" is "the most comprehensive, compelling understanding of human sexuality that is to be found anywhere in the world today, but it has been largely treated with indifference," said Father Richard John Neuhaus, president of the Institute on Religion and Public Life and editor of First Things.

Father Neuhaus was keynote speaker at the International Humanae Vitae Conference held July 25-30 in Omaha. The conference, attended by some 1,500 persons, was sponsored by the Pope Paul VI Institute for the Study of Human Reproduction in Omaha to celebrate the 25th anniversary of Pope Paul VI's encyclical.

"Humanae Vitae" could have become a prophetic teaching tool distinguishing Catholics as a people ahead of their time, but instead is a missed opportunity because dissent obscured its basic principles, according to Father Neuhaus.

The arguments and debates over the past 25 years concerning "Humanae Vitae" "can be characterized as arrested adolescence," he said.

Many conference speakers were sharply critical of the widespread dissent against "Humanae Vitae," which reaffirmed church teaching against artificial contraception.

Calling dissent within the church in reference to the encyclical "destructive and indefensible," Msgr. William Smith, a professor of theology at St. Joseph Seminary in Yonkers, N.Y., said the clergy, especially those who teach moral theology, should be "the first to expound the church's teaching on marriage without ambiguity."

Archbishop J. Francis Stafford of Denver recalled the pressures put on him and other priests to dissent from "Humanae Vitae." At an Aug. 4, 1968, meeting of more than 50

Baltimore priests, he was the only one to refuse to publicly dissent from the encyclical, he told the conference.

He said his refusal led to increased isolation and abuse from other priests, not only in Baltimore, but in subsequent assignments as bishop of Memphis, Tenn., and archbishop of Denver.

Bishop James T. McHugh of Camden, N.J., said timid religious leaders are partially to blame for the breakdown of family life in the United States and the "sexual chaos" that has resulted.

"One of the results of secularization is the removal of marriage and family life and sexuality from their religious roots and relationships," said Bishop McHugh, a member of the U.S. Bishops' Committee on Pro-Life Activities.

"It is certainly explained by the lessening moral authority or reluctance of religious leaders to assert religious teaching, the failure of churches to fulfill their prophetic role in a rapidly changing society," he said.

But, Bishop McHugh said, a "reasonable sexual ethic" could be established based on many of the principles within Catholic Church teaching on marriage and family life.

Capuchin Franciscan Father Ronald D. Lawler urged the church to "teach chastity with gracious force," saying that "too much of our moral education is legalistic."

"Many Catholics are alienated from the church's teachings on sexuality because of our institutional failure to teach what we know about chastity," said Father Lawler, theological consultant to the Diocese of Pittsburgh and director of education at the Pope John XXIII Medical-Moral Research and Education Center in Braintree, Mass.

The message of chastity is a difficult one to get across, he added, because it is too commonly understood as a negative prohibition rather than a positive virtue.

Mother Teresa of Calcutta had been scheduled to address the conference but was unable to travel to Omaha. In a seven-minute message played at the conference, she said the same selfishness that seeks to prevent conception of a child will eventually lead to the destruction of the child once it is conceived.

"To destroy the child is to destroy the presence of God in the world," she said.

Other speakers at the conference included Cardinal Alfonso Lopez Trujillo, president of the Pontifical Council for the Family, and Jesuit Father John Powell, professor of theology at Loyola University of Chicago.

At the Vatican, the 25th anniversary of "Humanae Vitae" was marked with a dozen articles in *L'Osservatore Romano*, ranging from the document's historical precedents to its fueling extensive research into natural family planning methods.

The first article in the newspaper series included confirmation that the majority of members on a Vatican commission established to advise the pope voted in favor of allowing some exceptions to the church's traditional ban on using artificial means to prevent conception.

Pope Paul VI reaffirmed traditional church teaching about artificial means of birth control, knowing many people disagreed with him, because he felt the truth about the human person and about married love was best protected in the traditional teaching, according to the newspaper.

In the Czech Republic, the anniversary was commemorated by a pastoral letter from the bishops and the first publication of the encyclical's full text in the Czech language. Publishing the text was the National Association of Catholic Doctors.

The bishops' pastoral letter, read at Aug. 1 Sunday Masses, encouraged doctors to advise couples about natural family planning methods. The letter reiterated the encyclical's teaching that couples cannot do anything, before, during or after the conjugal act, to impede procreation.

In the United States, Archbishop Edward A. McCarthy of Miami was among the many bishops issuing pastoral letters or other commentary on the anniversary.

"The prophetic encyclical, which among some has been maligned and ignored, was a call to celebrate and reverence God's vision of human sexuality," Archbishop McCarthy wrote in his letter.

Contemporary society separates sexuality from married love, he said. Cohabitation, out-of-wedlock pregnancy, abortion, divorce and single parenting reflect confusion about the meaning of human sexuality and indicate a rejection of morality and a trivialization of sex, he said.

(Contributing to this roundup were Stephen Kent, Michael Flach and Charlie Wasser in Omaha; Jeanne Jacob in Florida and Cindy Wooden in Vatican City.)



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BOOK REVIEWS

'Song' is memoir of Merton

SONG FOR NOBODY, by Ron Seitz. Triumph Books (Liguon, Mo., 1993). 188 pp., \$19.95.

Reviewed by Msgr. Charles Dollen
Catholic News Service

Subtitled "A Memory Vision of Thomas Merton," Ron Seitz offers his belief of Thomas Merton, one of the most influential Catholic authors of the mid-20th century.

Seitz belonged to "the inner circle" of poets and writers who had immediate access to Merton. They read and criticized each

other's works, and, in fact, often wrote many published and unpublished items for each other.

In this worthwhile volume, Seitz shares many of these works and shows us what went into some of the more popular works published in the 1950s and 1960s. The author, a prolific poet himself, was privileged to be close to Father Dan Walsh and Robert Lax, the two men who nourished the spiritual and literary pilgrimage of Thomas Merton.

The vocation of a Cistercian monk would seem to take away any opportunity of interacting with the world.

Merton was Father Louis Merton, a monk of the Order of Cistercians of the Strict Observance, known as Trappists, of Gethsemane Abbey in Trappist, Ky. Indeed, for many years, Merton was subject to a discipline that kept him "hidden with Christ in God."

Later, as his reputation grew and a new abbot was elected who appreciated the good that could come from a visiting apostolate, the guest rooms and grounds of Gethsemane became a haven for influential people from the United States and abroad.

Seitz's careful chronicle of the last 10 years of Merton's life will be treasured by all his faithful followers. It has been 25 years since the untimely death of Merton and those followers seem to be growing in numbers. That's a very hopeful sign.

(Msgr. Dollen is book review editor of *The Priest* magazine and a pastor in Southern California.)

†Rest in Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication, be sure to state date of death, Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

ANDRES, James R., 74, St. Mary of the Knobs, Floyd's Knobs, July 20. Husband of Catherine; father of James H. David, J. Donald L. Patrick A., Debbie Wessel and Cindy Klusmeier; brother of Hubert, Phillip, Leroy, Wilfred, Wil-

hemira Beavin and Florence Renn; grandfather of ten.

BAILLIS, Oscar J. Sr., 82, St. Paul, Tell City, July 9. Husband of Juanita; father of Oscar Jr., Donald R., brother of Marcella Parker and Martha Stee; grandfather of 11; great-grandfather of 13.

BEANING, Helen Ott, 90, Our Lady of the Greenwood, Greenwood, June 3. Grandmother of one.

CARPENTER, Alma K., 85, St. Mary, Greensburg, July 20. Step-grandmother of Geraldine Callahan, step-grandmother of two, step-grand-grandmother of four.

CUNDIFF, David J., 61, St.

Mary of the Knobs, Floyd's Knobs, July 22. Father of Larry J. Wandt, J. Determann and Michelle L. Cundiff; grandfather of five.

DAVEY, Joseph B., 64, St. Jude, Indianapolis, July 23. Father of Brian, Bernard, Matthew, Martin and Anne; brother of Vincent, Patricia Delaney and Therese Basso; grandfather of 11.

DONAHUE, Dale M., 73, Holy Trinity, Indianapolis, July 22. Father of Patricia A. Rapp and Charlotte J. Richardson; grandfather of two.

DUFFY, Kathryn "Kay," McManus, 80, St. Joan of Arc, Indianapolis, July 22. Wife of George H.; mother of Kate Boyd, Frank and Matt; sister of Sister Francis Alma McManus; grandfather of 12; great-grandmother of one.

EVANS, Edwin, 68, Good Shepherd, Indianapolis, July 14. Husband of Mary Jane; father of Lisa A. Prashoff, John V. and Mark B.

FLORENCE, The Abigail, 1, St. Mary, Lanesville, July 21. Daughter of Michael and Euphemia; sister of Robert; granddaughter of Jim and Dorothy Florence and Ektoro and Kosala Panguly.

FORLER, Daniel R., 82, Little Flower, Indianapolis, July 12. Father of Patricia A. Rapp and Charlotte J. Richardson; grandfather of two.

GRAVES, Henry T., 66, Holy Angels, Indianapolis, July 16. Husband of Margaret Sullivan; father of Irvin B., Adrian T., Aaron T., Anton C., Annie L., Thelma, Angela L. Dickerson and Alicia A.; brother of Finley.

HILL, Helen M., 90, Holy Spirit, Indianapolis, July 17. Forestal, Martha R., Frank C.; sister of Lettie Kirkwood and Mary Sober; grandfather of six; great-grandmother of five.

HOLMAN, Ralph George, 77, Little Flower, Indianapolis, July 14. Husband of Margaret A.; father of Nancy A., brother of Richard, Paul, John, Raymond, Helen McCullough and Marie Caudell.

JOHNSON, Robert J., 69, Our Lady of the Greenwood, Greenwood, June 22. Father of Debra Moline, Janis Wilson, Brian, Robert D. and Kevin M.; brother of Charles E.; grandfather of seven.

KRIEGER, Leland C. "Jack," 80, St. Mary, Naville, July 16. Father of Charles L., brother of Marcella Weant and Alma Schladant; grandfather of two; great-grandfather of one.

KLEEMAN, Lillian A., 79, St. Paul, Tell City, July 26. Wife of Norbert A.; mother of Brenda Tannett, Imogene Brande, Maurice, Larry, Robert and Roger; sister of Melvin Sturgeon, Alfred Sturgeon, Junia Hagdon, Betty Hagdon; great-grandmother of 21; great-grandfather of 19.

LUNDSTROM, Robert, 67, St. Monica, Indianapolis, July 7. Husband of June Engle; father of Josie, Mary E., Cary I., Matthew C., Amy C., John R., Stephen C., Joseph C., Engle, Janice A., Fletcher, son of Kathryn Kilgaly; brother of Richard H. Lundstrom; grandfather of nine.

MICALISTER, Mildred M., 86, Our Lady of the Greenwood, Greenwood, June 21. Mother of Dan Gibbons, Cynthia Hassler, Creta Davidson, Ronald Canner and Michael Canner; sister of Margaret Miller; grandfather of ten; great-grandmother of four.

MCCOY, Kathryn Burnett, 73, Assumption, Indianapolis, July 18. Wife of Woodrow "Woody" mother of Mike, Pat Ward and Carol Cummings; sister of LaVerne Burnett, Jeanette Coss, Dorothy Dixon and Mary Margaret Accomando; grandfather of four; great-grandmother of seven.

MCLAUGHLIN, Thomas N., 93, Holy Family, New Albany, July 17. Husband of Agnes, wife of Thomas A., Robert J., James W., Franciscan Sister Norren and Betty Ann Jones; grandfather of 15; great-grandfather of 14.

MEYFORD, Martha Elizabeth, 59, Prince of Peace, Madison, July 19. Daughter of Martha Healey.

MEITZER, Ralph P., 71, St.

James, Paul, Pinkey, Mary Cooper, Betty Winsted, Roberta J. Winsted, Barbara J. Rogers and Dorothy Oliver; grandfather of one; great-grandfather of two.

HAILLER, Wanda D., 74, St. Paul, Tell City, July 11. Wife of Linus A.; mother of Linda Pauline, Eleanor Faye, Gary, Linus M., Dennis and Gary; sister of Freddie Davis, Violet Pickert, Nettie Young and Dorcas Burton; grandfather of seven; great-grandmother of 18.

HAWKINS, David Mae, 89, St. Paul, Tell City, July 18. Mother of Jerome J. Crawford; sister of Joe Hawkins and Martha Wheeler; grandfather of five; great-grandmother of eight.

HILL, Helen M., 90, Holy Spirit, Indianapolis, July 17. Forestal, Martha R., Frank C.; sister of Lettie Kirkwood and Mary Sober; grandfather of six; great-grandmother of five.

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Mary, Lanesville, July 17. Father of R. Paul, Michael D., Caroline Masbury, Debbie Kalk, Theresa Smallwood, Lon Stuard, Doris Focht and Joyce Byrum; brother of Raymond, Donald and Roberta; grandfather of 20; great-grandfather of two.

MURIELLO, Helen Finley, 88, Holy Rosary, Indianapolis, July 21. Mother of Margaret Lagrotto, Joann and Joseph; grandfather of four.

OTTAIN, Beth Ann Hynes, 24, Our Lady of the Greenwood, Greenwood, June 13. Wife of John G.; daughter of Jerry and Evelyn Hynes; sister of Angela Hynes, Dawn Hynes and Carrie Short; granddaughter of Louise Lowe Jenkins, John and Virginia Hynes.

TOTT, Emma Christina Juriga Coss, 94, Assumption, Indianapolis, July 27. Mother of Joseph Coss and Mary Butler; grandfather of 20; great-grandfather of 49; great-grand-grandmother of 57.

PERRY, Daniel J., 81, Holy Spirit, Indianapolis, July 17. Father of Susan Laurie and Sally Frick; brother of Elizabeth Patengale; grandfather of six; great-grandfather of six.

ROGERS, Lee V., 74, Holy Spirit, Indianapolis, July 26. Father of John L., Timothy J., Kevin J., Daniel J., Maureen Aronway, Patricia Hawkins, Rogers and Denise Cronk; brother of Robert and Dorothy Lee; grandfather of eight.

SALAZARULO, Robert L., 73, St. Mary, Richmond, July 8. Husband of Eleanor; father of Carol Ann, Hager, Mary Davis, Jeanne Bartee, Robin Kilgough and Robert; brother of Albert, Mark and Mary Godey; grandfather of 13.

SCHMIDT, Mary A., 94, Holy Family, New Albany, July 19. Mother of William H., Carl, Richard; step-mother of Nettie Jones and Monica Haskell; sister of Evelyn Banet; grandfather of 28; great-grandfather of 37.

SCHUCK, Ruth L., 78, St. Michael, Brookville, July 14. Mother of Marilyn Cook, Elaine Mergenthal, Ursula Roberts, Curt Schuck and Claude Schuck; grandfather of six.

STANKIEWICZ, Olga M., 85, Our Lady of the Greenwood, Greenwood, June 19. Mother of George; grandfather of two; great-grandmother of four.

TEDESCO, John, 71, St. Augustine, Jeffersonville, July 22. Husband of Teresa; father of Joseph M., Frank A., John J., Philip M., Gary E., Anthony N., Dominic G. and Christopher L.; brother of Phillip and Teresa Alersa; grandfather of seven.

THOMPSON, Edith "Edy," 87, St. Mary, Naville, July 13. Wife of Harry R.; mother of Todd McCullum, Lee McCullum and Michael Thompson; daughter of Marcella Miller; sister of Ronald Miller, John Miller, Norman J. Miller, William Miller, Patricia Mach, Betty Brutscher Katherine Miller, Jeanne Lane, Barbara Schindler and Diane Fischer; grandfather of two.

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To: William D. Oyd
PLEASE TAKE NOTICE that a petition praying for an order approving and allowing the adoption of an adoptive child whose name is Holl who is alleged to be your daughter, together with an agreement to adopt and consent to the adoption pursuant to the Domestic Relations Law, has been filed with the Family Court for the State of New York, Onondaga County, and a hearing thereon will be held at that Court on the 9th day of September, 1993 at 1:00 o'clock in the afternoon of that day, at which time and place all persons having any interest therein will be heard. (Part 3 Family Court, Onondaga County, Section 401 Montgometry Courthouse, 401 Montgometry Street, Syracuse, NY 13202)
"PLEASE TAKE FURTHER NOTICE that your failure to appear may constitute a denial of your interest in the child which may result, without further notice to you, in the adoption of your child, and the custody of the child."
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'The U.S. Secret Service will watch the pope's every move

by Carol Zimmermann
Catholic News Service

WASHINGTON—When the pope arrives in Denver for World Youth Day '93, all eyes will be on him. And some people won't let the pontiff out of their sight until he boards his departure flight.

He will be watched and protected 24 hours a day by the U.S. Secret Service.

"We're the ones that have, essentially, the ultimate responsibility in terms of safety and security," for the pope's visit, special agent Jim Granier said from the Denver field office of the U.S. Secret Service. The pope also travels with his own small security corps from the Vatican.

Mother Teresa is unable to go to World Youth Day

by Catholic News Service

WASHINGTON—Mother Teresa, scheduled to appear at World Youth Day '93 in Denver, will not be able to attend because of ill health.

"Mother Teresa canceled her visit because she had been sick in the hospital," a spokeswoman for the U.S. headquarters of the Missionaries of Charity in New York told Catholic News Service on July 23.

A World Youth Day spokeswoman also confirmed the cancellation "due to her health."

The foundress of the Missionaries of Charity had been hospitalized for exhaustion and weakness for two days in early July in Bombay's Nanavati Hospital.

She had been fitted with a pacemaker after a heart attack in 1989 and has been advised to cut down on her charity work and travels.

In December 1992 she was taken ill while in Mexico and was later flown to a California hospital with bacterial pneumonia and a heart complaint.

On a recent visit to one of her order's houses in Rome, Mother Teresa fell and had to be hospitalized for treatment of broken ribs.

The federal U.S. agency, administered by the Treasury Department, will not be without help. The agents will be assisted by local and state police agencies and by Vatican security including members of the Swiss Guard.

According to Granier, the U.S. Secret Service is certainly accustomed to protecting world leaders and even handling big crowds, but the World Youth Day schedule and crowd of at least 200,000 young people presents the agency with some new challenges.

The agent described the upcoming assignment as "a tough one" in a telephone interview with Catholic News Service.

"Normally we don't have that large a group in an outdoor setting," he said, referring to the Aug. 14 prayer vigil and the Aug. 15 Mass at Cherry Creek State Park.

Granier, a press liaison for the Secret Service, said he has often been asked why the Secret Service would be involved in protecting a religious leader such as Pope John Paul II.

"The Secret Service protects the pope because he is a head of state since the early '70s, we've been protecting all heads of state when they visit," he responded.

This means they had watch over the pope in his 1979 and 1987 visits to the United States. "In 1987 the pope went to nine

cities in 10 days; that was a massive logistic event," said Granier.

The upcoming Aug. 12-15 papal stop in Denver will mark the longest time the pope has ever spent in one U.S. city. Although he will primarily be meeting with young people, he also will be talking with President Clinton Aug. 12 and spending a day of relaxation Aug. 13 at the Denver Archdiocese's St. Malo Retreat and Conference Center.

For security reasons, Granier would not disclose how his agency planned to guard the retreat center—160 acres of mountainside property, located 70 miles north of Denver. He only said it would be the pope's "private time."

Blake Fischer, acting administrator of the retreat center, told CNS that the archdiocese property starts at Mount Meeker's 9,200-foot base and continues to its peak at nearly 14,000 feet. The property borders Rocky Mountain National Park and private property. It is located near Longs Peak, which is in the park, and the town of Estes Park.

"The property will be secured and trails will be blocked off, but there will probably be a steady flow of traffic" by the entrance, he said.

When asked if there was any chance the pope might encounter a wandering tourist, Fischer said, "I doubt that will happen, even the Secret Service would be surprised by that."

Most important, he said, "It's meant to be a day of rest and relaxation," for the pontiff. "He can do whatever he wants, he could read in our library or go hiking."

Granier agreed, saying the pope's schedule at St. Malo was not "set in stone."

But during that time one thing will be certain: even if the pontiff is away from crowds, he will not be away from watchful eyes.

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Pope to visit Jamaica, Mexico on way to U.S.

by Cindy Wooden
Catholic News Service

VATICAN CITY—Pope John Paul II's August trip will begin with a focus on the lives of the poor and indigenous before it turns to the joys and trials of young people.

The pope's 60th trip outside of Italy Aug. 9-16 will begin with stops in Jamaica and the Mexican state of Yucatan before reaching its finale: World Youth Day in Denver.

The first two stops, and even a few papal events in Denver, are time-honored staples of pastoral visits by the 73-year-old pontiff.

Pope John Paul will meet the prime minister of Jamaica and the presidents of Mexico and the United States. He will celebrate Mass for the faithful and give some special attention to select groups: the poor in Jamaica, the indigenous in Mexico and Vietnamese residents of the United States.

The relationship between the Catholic Church and the poor, who make up two-thirds of Jamaica's population, has not always been easy, but is changing dramatically, said Jesuit Father Brian Massie, pastor of St. Peter Claver Parish in a poor area of western Kingston, the capital.

Only about 8 percent of Jamaicans belong to the Catholic Church, considered a "society church," one to which the upper classes belong, he said.

That view is changing with a growing number of churches opening in the ghetto and an increasing number of priests and religious living in the ghetto and sharing the life of the poor, the Canadian priest said.

"Although we are a minority church, because of our work in social justice, hospitals and education, we have a very high profile," he said. "Influencing, you'd think Jamaica was half Catholic."

Especially through its schools, the Catholic Church is seen as a leader in providing the increasing number of services the government has cut in its economic reform programs, he said.

Pope John Paul is expected to repeat one of the main themes of his November 1992 address to Jamaica's ambassador to the Vatican: "Economic choices . . . entail

moral decisions with implications for every person, family and community."

"Those responsible for economic life should evaluate proposed policies and programs not only for their expected productivity, but also and especially for their possible side effects on human dignity," the pope said.

Poverty is also one of the main factors in the exceptionally high number of children—perhaps 80 percent—born outside of wedlock in Jamaica.

"Marriages cost money, and if they can't afford to do it up, they don't do it," Father Massie said. "We might have one wedding here a year, but there are 8 million baptisms."

Father Massie said five altar boys at his parish are brothers, although each has a different father.

"It's part of the cycle of poverty," he said. The young women are looking for someone to marry and build a home with; the young men want a child first, but things just do not seem to work out.

There is also cultural pressure on young women to have at least one child.

"Here in West Kingston, a young girl who has not had a child by the time she's 16 is called a 'mule,'" he said.

The pope's two-day visit to Jamaica was to have been part of his 1992 trip to the Americas marking the 500th anniversary of the arrival of Catholic missionaries with Christopher Columbus.

The year's delay, caused by the pope's surgery to remove his gallbladder and a noncancerous colon tumor, brings him closer to the anniversary of Columbus' arrival on the Jamaican shore May 5, 1494.

The Mexico stop also is a holdover from the planned 1992 trip.

One main focus of the Yucatan stop will be the 8 million indigenous people whose ancestors lived in what is now Mexico before the arrival of Spanish explorers and missionaries.

About a third of Yucatan's population has Mayan blood. Human rights organizations report that on the peninsula and throughout Mexico, the indigenous are discriminated against and, especially in disputes over land, are frequently the victims of human rights abuses.

As he did during the 1992 commemorations, Pope John Paul is expected to acknowledge that the process of conquest and colonization brought enormous suffering to the indigenous populations of the Americas.

But the pope also will make it clear that he believes the church, besides bringing the great gift of the Gospel, defended and continues to defend the rights of Indians and respect for their cultures.

The Aug. 11-12 stop in Yucatan, Pope John Paul's third visit to Mexico, will give him his first opportunity to celebrate on Mexican soil constitutional reforms that led to full Vatican-Mexican diplomatic relations last fall.

The changes to the constitution granted legal status to the church and lifted many restrictions placed on clergy and on public expressions of religion after the revolution of 1910-17.

Although many of the provisions had not been enforced for decades, the constitution banned the church from owning property and running schools, made it illegal for clergy to vote or to wear clerical dress in public and prohibited outdoor religious processions and public ceremonies.

According to Vatican statistics, almost 92 percent of Mexico's 86 million inhabitants are Catholic.

The pope also is expected to use this trip as an opportunity to express his outrage over Mexico's growing narcotics trade and his condolences to the Mexican church for the May shooting death of Cardinal Juan Jesus Posadas Campo of Guadalajara.

The Mexican government believes the death was a case of mistaken identity, with the cardinal caught in the cross fire of a shootout between members of rival drug gangs.

When the pope's plane touches down in Denver Aug. 12, his attention will turn to the thousands of young people from around the world gathered for World Youth Day.

But his schedule also includes meetings and pastoral visits more focused on the United States and its 55 million Catholics.

In what the Vatican has described as a "courtesy visit" with President Clinton Aug. 12, the pope and the president are expected to do more than shake hands and pose for photographs. While formal speeches are not planned, discussion between the two leaders is almost certain to touch on abortion, the health and welfare of the poor in the United States—especially children, and on the U.S. role in Somalia and Bosnia-Herzegovina.

About 10,000 Vietnamese Catholics in the United States are expected to attend a special meeting with the pope Aug. 15. Statistics prepared for a 1991 Vatican meeting on migration estimated that 860,000 Vietnamese live in the United States, with about 150,000 of them being Catholic.

In addition to encouraging the Vietnamese Catholics to preserve their faith and their culture, the pope is expected to discuss the current situation in their homeland, where some government concessions have been granted to the church, but where full religious freedom is still lacking.

The pope also will celebrate Mass with U.S. bishops before heading to the Rocky Mountains for a day of hiking and rest.

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