

THE CRITERION

Vol. XXXII, No. 45

Indianapolis, Indiana

50¢

August 20, 1993

Catholic youth witness to their faith Pope draws enthusiastic crowds in Denver, tells youth to take moral high road

by Catholic News Service

DENVER—Hundreds of thousands of young Catholics from around the world came to the Mile High City in mid-August to demonstrate their faith, listen to the leader of their church and get to know one another at World Youth Day.

Other articles about World Youth Day and the pope's visit are on pages 2, 3, 10, 18, 20 and 21.

Pope John Paul II, in Denver Aug. 12-15 to lead the celebration, drew large and enthusiastic crowds wherever he went. He sounded a theme of respect for the "culture of life" throughout his visit.

Periods of rain didn't stop the 170,000 youths officially registered for World Youth Day, nor did the fact that they didn't get much sleep in their jam-packed schedule.

For the most part they were busy making new friends, trading belongings with people from other countries, listening to loud music and attending large gatherings.

Heat did stop some, however. First-aid workers treated thousands suffering from dehydration in sweltering temperatures at the giant outdoor Mass celebrated by Pope John Paul on his last day in the United States Aug. 15.

In almost a dozen speeches and homilies, Pope John Paul invited young people to take the moral high road, and call them the church of "today and tomorrow."

In a stadium more accustomed to athletic than spiritual excitement he urged them on his first night in Denver to "enter into the depths of your hearts and to live the next few days as a real encounter with Jesus Christ."

"We are here to listen to one another. I to you, you to the pope," he said. "But above all we are in Denver to hear the one true word of life, the eternal word of life who was in the beginning with God."

Before going for a hike in the Rocky Mountains, Pope John (See POPE CALLS YOUTH, page 20)



PAPAL HUG—Pope John Paul II hugs a young woman during the closing Mass for World Youth Day Aug. 15 at

Cherry Creek State Park. The pope told young people to cherish life and share it. (CNS photo from Reuters)

Pilgrims from archdiocese join pope in prayers

by Mary Ann Wajand

Just as Christ summoned the multitudes to follow God in biblical times, Pope John Paul II called young Catholics from the Archdiocese of Indianapolis and throughout the world to Denver last weekend to celebrate their faith during joyous and spiritual liturgies which focused on respect for life and social justice.

Archdiocesan pilgrims encountered some hardships caused by heat and weather-related illnesses while walking to Cherry Creek State Park or camping there. However, they didn't let adversity dampen their enthusiasm for this historic gathering with the Holy Father.

Hoosier pilgrims said they enjoyed their special meeting with Archbishop Daniel M. Buechlein on Thursday and participating in the Stations of the Cross at Mile High Stadium on Friday.

St. Mary parishioner Delia Lozano of Indianapolis, a University of Notre Dame graduate who assists disabled adults at Noble Centers, had two goals. She wanted to see the pope and meet Catholic young adults from her native country of Mexico.

"I have a lot of prayers for my family and friends," she said. "I've brought a Mexican flag, an American flag, and a papal flag to exchange with people."

During the vigil and papal Mass for the Feast of the Assumption of Mary, pilgrims worshipped as a world community in this scenic Rocky Mountain setting.

The pope appeared relaxed and happy

during appearances in Denver and at Cherry Creek, and he seemed reluctant to leave the stage after the vigil.

When pilgrims shouted "John Paul II, we love you!" the pontiff smiled and responded, "John Paul II, he loves you."

Cheers from the crowd continued as the pope talked about how important it is to love Christ and to share his love.

Of the archdiocesan pilgrims who camped at the park on Saturday, some opted to stay awake to talk with youth and young adults from other countries.

They were among 375,000 people who attended the papal liturgy on Mary's least

day who received the Eucharist consecrated by the Holy Father.

Because of the heat, the pontiff shortened his homily about the sanctity of life and firefighters brought in tank trucks to douse the crowds with cool water.

Volunteers who helped with World Youth Day represented many denominations and offered pilgrims the kind of welcome that Indiana residents call Hoosier hospitality.

During the least day Mass, the pilgrims held crosses above their heads for the papal blessing. They were enthusiastic about seeing the pontiff and quietly reverent during spiritual moments.

A brief rain moved across the Rocky Mountains after the outdoor Mass, cooling the hot and tired pilgrims on their trek out of the dusty park. And after the gentle storm, two rainbows illuminated the sky above the site of the papal Mass.

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POPE-CLINTON MEETING—Pope John Paul II and President Clinton outlined their hopes for a better world in their first private meeting together Aug. 12 at Regis University in Denver. See story on page 20. (CNS photo by Joe Rinkus Jr.)

THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

Authority in the church is required for unity

by Archbishop Daniel M. Buechlein, OSB

Earlier in this series of columns on "Humanus Vitae" I made the remark that "a major issue over the church's teaching about artificial contraception, like that of abortion and euthanasia, is the questioning of authority in the church." Some people asked me to say more about what I mean by the statement "questioning of authority is an underlying issue."

I made the remark because two particular "sore points" among many people's critique of Pope Paul VI's encyclical had to do with the fact that he overrode majority opinion twice. First, a pontifical commission, by a simple majority, had recommended that he reconsider the church's traditional teaching on artificial birth control. The pope said no to the commission because the moral premise on which they based their recommendation was at odds with long-standing moral principles espoused by the church. Secondly, because the practice of artificial birth control had become so widespread in society, many said it should be interpreted as a sign of the times and therefore should be followed by the pope. The pope said no, morality does not depend on the practice of the majority.

Needless to say, Pope Paul decided that "majority" in this case did not justify a change of church teaching, and we know of the outcry. His teaching was rejected by many who maintained he did not recognize the will and



the wisdom "of the many." And so, some said he abused his authority.

I believe the climate (in our country at least) continues to question the authority of the teaching hierarchy. There are numerous examples. Abortion is considered morally unacceptable by our traditional teaching, yet very often the issue gets framed in the language of "pro choice," i.e., a woman's right to choose abortion because it is her body that carries the conceived fetus. (Even a few Catholic women's organizations take this position.) Speaking for the voiceless fetus is construed as a callous disregard for women's rights by members of an all male hierarchy. The underlying "authority" issue functions at several levels.

The requirement of celibacy and male priesthood are also issues which raise the question of authority. Often in recent years, I read and hear calls for a new formulation of the theology of priesthood on the basis of the present experience of the church in the United States, i.e., shortage of vocations to the priesthood, priestless parishes and collaborative models of ministry. The point is made that the current theology of priesthood should be formulated by the people's experience, now. There is the implication that the traditional theology of ministry is outmoded and needs to be replaced by "common consent."

As so often, one hears that after Pope John Paul II, eventually, there will be married and women priests in the Catholic Church. There is the implication that because of this Polish pope there can't be a change in church discipline, but after him... Those who have been named bishops during his pontificate are considered "party-line" followers and there is sometimes a cry for a different method of appointing bishops.

Authority and obedience in the church are for the sake of apostolic unity. Theologically, authority and obedience reflect the obedience of Christ to the authority of the Father. Structurally, the hierarchy reflects his establishment of pastoral leadership in the call of the 12, Peter and the apostles. Authority and obedience are in the service of unity dating from the apostolic Church. Continuity through the ages, and communion now, are the "conservative" responsibility of the divinely instituted apostolic college (of pope and bishops).

Yes, authority should serve in dialogue with theologians and all the people of the church. Yet, when there is conflict over church teaching, the apostolic continuity and communion of the church depend on the decision of Peter and the Apostolic College. Without this structure established by Christ, what we know as church would have ceased a long time ago. The preservation or conservation of the tradition and doctrine of the church received through the ages is a major duty of the hierarchy. It is one thing to change disciplinary practices of the church, like abstinence from meat on Friday or the language of the Mass. It is quite another to change a teaching of faith or morals. Not an era of human history has gone by when particular moral teachings or doctrines of the faith were not seriously questioned.

In the end, it's a matter of faith in the guidance of the Holy Spirit. As imperfect humans, individual archbishops and bishops make mistakes. Yet the Holy Spirit keeps the church on course, sometimes by means of an ecumenical council, sometimes by means of encyclicals of the successor to Peter I believe "Humanus Vitae" was just such an intervention.

EDITORIAL COMMENTARY

The media's coverage of the pope's visit

by John F. Fink
Editor, The Criterion

The Catholic Church received more press coverage last week while the pope was in Denver than any time since his first visit to the United States in 1979. The TV networks sent their top stars to Denver—Tom Brokaw, Dan Rather, David Brinkley, Bryant Gumbel, Joan Lunden—as well as many lesser-known reporters.

Locally, Ann Ryder of WTHR, Channel 13 in Indianapolis, did an excellent job of coverage in Denver, as did Gregory Weaver of *The Indianapolis Star*.

Unfortunately, the secular media feel that they must have controversy and sometimes create it if it doesn't exist. That seemed true of the national media last week when every show seemed to go out of the way to point out that there are problems within the church and that many Americans disagree with some teachings of the church—especially what some commentators started to call "sex and gender issues." You would have thought that the young people were in Denver to have a confrontation with the pope.

Thus we heard continually that polls show that 84 percent of Catholics disagree with church teachings about birth control, 76 percent disagree with teachings about premarital sex, 60 percent or more think there should be married priests and women priests, and 54 percent favor choice on the issue of abortion.

Newsweek packaged its stories about the

pope's visit under the head "Sex and the Church," 60 Minutes used the occasion to rebroadcast its segment about pedophilia by priests in New Mexico and the sexual scandal of Archbishop Robert Sanchez.

Now, there is nothing wrong with discussing controversial issues openly. The church can't try to end disagreements without first acknowledging that they exist and bringing up these issues on news and talk shows gave church officials a chance to teach what the church believes. It would be expected that controversies would be addressed by programs such as *This Week With David Brinkley and Nightline*.

But it seemed unnecessary for daily news programs to keep bringing up these issues except when reporting on what the pope had to say. It was legitimate to give the other side of issues after the pope brought them up in his talks, but not when they should have been reporting on the enthusiasm that the youth demonstrated on being in the pope's presence.

Robert Navak was right when, on NBC's *Meet the Press*, he said that the media did a dreadful job of coverage because it kept bringing up the issue of abortion, sex and women priests when it should have been emphasizing the hundreds of thousands of young people who were thrilled about seeing the pope.

The minstrel of the media was perhaps demonstrated by Ted Koppel's *Nightline*.

program which he titled "Is the Catholic Church Coming Together or Falling Apart?" Guests were Father Andrew Greeley and Ken Woodward, *Newsweek's* religion editor.

This Week With David Brinkley program seemed better balanced. Its guests included Archbishop John Foley, president of the Vatican's Pontifical Council on Social Communication, Helen Alvare, the bishops' spokesperson on life issues, and Father Greeley. I thought that both Archbishop Foley and Alvare did a magnificent job of explaining the church's position on issues. Earlier, Archbishop Foley also did an excellent job on *Today* show when he answered questions from Gumbel.

While Father Greeley was arguing that the church hierarchy never listens to the people and that "the leadership doesn't have a monopoly on the truth," Archbishop Foley responded that we can't have 250 million people in the United States each determining what is right. He said that the moral law is not to be changed and that those who believe in what Jesus taught will remain faithful.

One of the better commentators was Peter Steinfeld, former editor of *Commonweal* and now religion editor of *The New York Times*. Steinfeld, on *Meet the Press*, pointed out that the pope's message was directed primarily at youth, not the whole world, because the aging pope knows that the young are the church of the future.

Peter Steinfeld also noted that the media sometimes put their own interpretation on what the pope said. For example, during the speech he gave when President Clinton met him, the pope brought up the issue of life but didn't mention abortion. The media interpreted that to be a challenge to the supporters of the abortion issue. Peter also noted that the pope's speeches centered as much on the plight of the poor and needy as they did on the abortion issue, but this was ignored by the media.

Over and over someone in the media kept asking why the pope was so popular with the young people when they disagree with him on so many issues. Perhaps Cokie Roberts answered that best, both on National Public Radio and on ABC television, when she said that the pope is always consistent in his teachings, that he doesn't try to be popular by preaching an easy doctrine, but instead stands up for basic principles.

The secular media still do a poor job of covering religious news. The reason is that few people in the top echelons of news organizations are themselves religious; surveys show fewer than 10 percent are. Catholics are very scarce. The only Catholics who come to mind at the networks are Gumbel, Mary Alice Williams and Maria Shriver—all at NBC.

Last week the ones who made the biggest impression on viewers and readers were the youth themselves. When the media simply showed what was happening in Denver, instead of trying to stir up controversy, they showed that the church in the United States will be in good hands as today's youth mature.

150 couples expected for Golden Wedding Anniversary celebration

Sixty couples married in 1943 will join those married in the '20s and '30s for the annual archdiocese Golden Wedding Anniversary celebration at St. Peter and Paul Cathedral on Sunday, Aug. 29 at 2:30 p.m.

Archbishop Daniel M. Buechlein, OSB, will celebrate the liturgy and lead the jubileans in the renewal of their marriage vows. The archbishop will also give the couples a special marriage blessing.

More than 150 couples from throughout the 39-county archdiocese will be honored at the Mass. The jubileans represent 8,500 years of married life, according to David Bethuram, director of the Family Life Office which coordinates the annual event.

"These couples view their marriages as sacred," Bethuram said. "Through their love for one another, they have brought God's love to so many others."

Several parents of archdiocesan priests plan to participate. They include: Robert and Margaret Bonke, parents of Father James R. Bonke of the Metropolitan Tribunal; William

and Ruth Meyer, parents of Father John Meyer, co-pastor of Prince of Peace, Madison; Joseph and Joy Schaefer, parents of Father Joseph Schaefer, director of vocations and president of Ritter High School; and Walter and Pauline Witte, parents of Father John Ryan, pastor of St. Anthony, Indianapolis.

At the close of the liturgy, the archbishop will give special mementoes to 17 of the couples, married 60 years or more.

Those married longer include James and Anna Anthony, married 65 years, from St. Luke, Indianapolis; Herman and Edna Koers, 64 years, Holy Name, Beech Grove; Charles and Laura Browning, 64 years, St. Simon, Indianapolis; and Mathias and Cleopha Werner, 64 years, Enochsburg.

Following the Golden Anniversary Mass, a reception at the Archbishop Edward T. O'Meara Catholic Center will honor the couples. Those attending for the first time will receive personalized certificates at the reception.

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THE CRITERION

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The CRITERION

Official Weekly Newspaper of the
Archdiocese of Indianapolis

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Archdiocesan priest assists the pope in Denver

by Mary Ann Wyzard

The associate pastor of St. Barnabas Parish in Indianapolis took on a few extra duties this month as an "advance man" for Pope John Paul II.

During the Holy Father's historic international meeting with youth and young adults at Denver, Father Paul Etienne assisted the National Conference of Catholic Bishops by serving as a papal escort.

"I'm serving as a papal escort for the bishops' conference to try and make life as simple as we can for the people who travel with and work with the Holy Father," he said last Friday in Denver. "I'm spending time with the papal party, the bishops, and the lay people that work with him—the technicians and advance team—trying to make sure their needs are met. If they need to go somewhere or need materials or a fax or food, whatever, we try to provide that for them."

As a papal escort, Father Etienne attended all of the World Youth Day '93 events involving the pontiff.

It's a big job, but not an overwhelming one for the part-time associate pastor at St. Barnabas and part-time associate vocations director for the Archdiocese of Indianapolis. The young priest, who was ordained last year, helped coordinate a papal visit to America six years ago.

"When the pope visited the United States in 1987 for a nine-city, 10-day tour," Father Etienne said, "I was a layman then working for the bishops' conference and was one of the national coordinators for that trip. Our nickname for the 1987 papal tour was advance men for the pope, which was basically what we were doing by working along with the advance men from the Vatican."

During seminary training in Rome from 1988 until 1992, Father Etienne also helped at papal ceremonies at the Vatican.

"The North American College where the American students live is on a hill overlooking St. Peter's," he said. "Very often the Vatican master of ceremonies would call the college to ask for seminarians to help out or to serve at papal ceremonies. On Christmas of 1991, I got to serve Mass for the Holy

Father and also got a number of other opportunities to get into papal audiences and Masses.

Recently, Father Etienne assisted Archbishop Daniel M. Buechlein with travel arrangements for the group of archdiocesan people traveling to Rome for the archbishop's investiture ceremony.

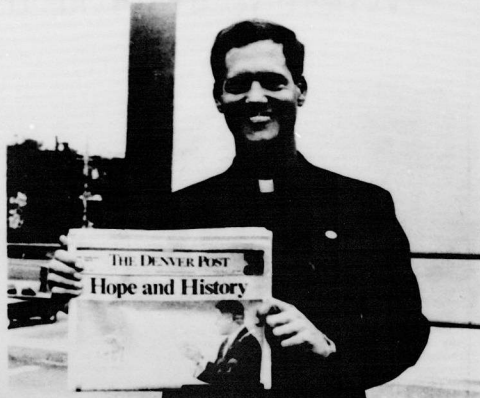
World Youth Day '93 has been wonderful, Father Etienne said. "When I was studying in Europe I would go to events like this. In Europe it has a different flavor, and it's particularly exciting to see the Europeans and people from all over the world come to the United States. I think my experience at Mile High Stadium last night (at the pope's welcoming Mass) pretty well captures the whole event. It was just so magnificent to be there. The energy and excitement of the pope was something to witness."

World Youth Day helps break down international barriers, he said. "I think the more we get to know about other people, the less fears or questions we have; the more we can begin to accept people. That's probably one of the greatest benefits to come from events such as this. You can really tell that people's faith is being inspired here, and I think a lot of good stories will develop as a result of this visit. Many people will have some great faith-sharing to do when they return home and share this event."

The theme of World Youth Day—to celebrate life—helps young people focus on the positive aspects of their lives, he said. "They face some very difficult decisions in their lives in today's world. The more we can help them focus on the positive realities of just simply being a human being and the dignity that goes along with that, the better able they will be to make good decisions in their lives."

While in Denver, Pope John Paul II stayed with Archbishop Francis Stafford at the Cathedral of the Immaculate Conception, which was a popular pilgrimage site. The cathedral remained open for viewing and prayers with heavy security measures in place and constant monitoring by Secret Service agents.

"As protocol generally calls for, the Holy Father stays with the local ordinary, in this



PAPAL ADVANCE MAN—Father Paul Etienne, associate pastor at St. Barnabas Parish in Indianapolis and part-time associate vocations director for the archdiocese, displays a copy of a Denver newspaper featuring Pope John Paul's World Youth Day visit with President Bill Clinton. Father Etienne has assisted the papal staff with a variety of arrangements during the Denver visit. (Photo by Mary Ann Wyzard)

case Archbishop Stafford. Father Etienne explained, "The Holy Father is living at the rectory, and I'm sure that's why things are very tight security-wise. The cathedral is the local church of any diocese. It would be a real sad commentary to have a huge faith-filled event like this and have the doors of the cathedral shut to the people. Also, the icon of Our Lady of the New Advent is enshrined in one of the side chapels, so a lot of people are making that a part of their pilgrimage to go there, say a prayer, and ask for the intercessions of the Blessed Mother."

During World Youth Day, Father Etienne said, "it's a shame more people won't have

that up-close personal experience of the Holy Father. But just being here is a sign of the faith that these people have. They already invested themselves to make this journey to be here not only in the presence of the Holy Father but in the presence of everyone else. That's what it's all about—sharing our faith with other people—and there is a great sense of strength and source of support that comes out of that. And that's what the church is about—to support people not only in festive moments like this but to allow these moments of excitement and faith to support us when life gets a little tougher."

World Youth Day '93 summary: Was it worth it?

by Julie Szolek-Van Valkenburgh
Archdiocesan Director for Youth and Young Adult Ministries

Led by police escorts, 13 buses departed from Koscisci High School in Indianapolis on Aug. 10 carrying pilgrims bound for Denver to celebrate the international World Youth Day conference for youth and young adults with our Holy Father, Pope John Paul II.

My memories of the trip include the following reflections.

►Bus caravan number one stopping in the Terre Haute rest area for four hours to repair a cracked oil pan at the beginning of our journey. Youth and young adults

initiated a variety of games during the long wait, never once complaining about the delay.

►College students from Bloomington playing their guitars and singing and teaching others songs of praise on the ride to Denver.

►A feeling of being part of an accepting and loving family on the bus in the way that people had fun together, made decisions together, prayed together, and took care of each other.

►Arriving at our hotels in Colorado Springs very tired to encounter a disorganized registration process for our rooms and keys.

►One of our youth ministry coordinators waiting in the conference registration line for nine hours. Others of us searching for our

registration name tags in a large field. Many of us ended up with registration badges that had the name and diocese of someone we had never met.

►Sharing in the excitement of Ben Rowland, our youth delegate who met Pope John Paul II and President Clinton at the airport on Thursday. Ben received a blessing from the pope and asked our Holy Father to pray for his mother, who has cancer.

►Our archdiocesan gathering with Archbishop Buechlein held many special moments. I was touched to see the question/answer dialogue between our youth and young adults and Archbishop Buechlein. During this time, the archbishop was a loving pastoral leader for our young people who struggled to understand their faith more deeply.

►One evening there was a music festival at Civic Center Park. A protest group from a fundamentalist church carried signs and verbally criticized our Catholic belief in Mary. I watched as young people from around the world joined hands and formed a circle around these protesters and then began to pray a number of Hail Marys.

►On the route of the pilgrimage to Cherry Creek Park for the Saturday evening vigil, our Protestant brothers and sisters set up tables in front of their churches to provide water and snacks for the walkers.

►I was deeply touched by the excitement of the crowd of thousands as Pope John Paul II arrived by helicopter at Cherry Creek Park. Youth and adults cheered and waved as our Holy Father approached the stage.

►Thousands of people responding to the humility, holiness and sensitivity of our Holy Father. He spoke the Gospel message and challenged us to all accept and live this truth. He blessed us and prayed with us. He greeted people whom he passed with gentle touches and kisses. When he came on the stage, his response to the thousands of people gathered was

tears. Youth and adults responded to his sensitivity with tears, excitement and chants of "John Paul II, we love you!"

►I watched as thousands of young people and adults fell to the ground from heat exhaustion and dehydration. The sound of the wailing sirens on Sunday, the day of the Mass with Pope John Paul, continued for hours as medical personnel and our United States armed forces sought to attend to this emergency situation.

►I listened as a young Catholic from overseas shared her astonishment that the U.S. military were standing side by side with religious persons and helping them in their time of need.

►Watching our young people from Indiana talking with and learning from other young people from around the world.

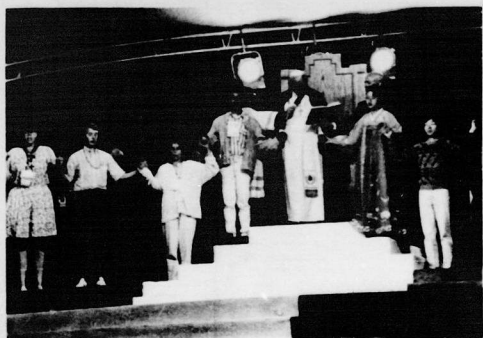
►It was incredible to look around Cherry Creek Park and see literally thousands of Catholic young people who take their faith seriously. This gives me hope.

►I overheard many police officers, military persons, and vendors comment on how polite and considerate this large group of young people were in spite of the rough conditions they were encountering.

Yes, overall our pilgrimage to Denver was a mixed bag, with many great moments, as well as many frustrating moments. Yet isn't this what our Catholic Christian ancestors experienced as well on their pilgrimage, and isn't this what life is about as we journey as a pilgrim people to God?

It is our faith that keeps us rooted during times of trial and hardship as well as moments of celebration. There is no doubt in my mind that our young people are much better off for having this experience and that it will indeed make a difference in their lives and in our world.

But I'll let you as readers make the final decision based on the content of this article. Do you believe that World Youth Day was really worth it?



PAPAL PRAYERS—After listening to the faith stories of youth and young adults from around the world, Pope John Paul II prays with World Youth Day pilgrims during the vigil on Aug. 14 at Cherry Creek State Park. The pontiff wept during the vigil as thousands of young people cheered his arrival. (Photo by Mary Ann Wyzard)

FROM THE EDITOR

Where John wrote the Book of Revelation

by John F. Fink

July 27—This is the third column I'm writing on the way home from the *Criterion*-sponsored trip to Greece, the Greek Isles, and Ephesus, Turkey. (The plane is now flying over the southern tip of Greenland.)

Among the Greek Isles visited was Patmos, where St. John wrote the Book of Revelation, the final book in the Bible. I say "a" St. John advisedly because Bible exegetes generally agree that the author of the Book of Revelation was not St. John the Apostle, but possibly a disciple of his. He does not claim to be the apostle.

Some early fathers of the church (Justin, Irenaeus, Clement of Alexandria, Cyprian, Hippolytus) said that it was the apostle, but others (Dionysius of Alexandria, Eusebius of Caesarea, Cyril of Jerusalem, Gregory Nazianzen, John Chrysostom) denied that it was.

Those in Ephesus and Patmos today have no doubts about the matter: For them there was only one John, son of Zebedee, brother of James, the beloved apostle, the author of the fourth Gospel and three letters in the New Testament, the leader of the church of Ephesus, the visionary of Patmos and author of Revelation.

WHETHER OR NOT HE was the apostle, we know for sure that a man named John was the leader of the Christian community in Ephesus during the last decade of the first century. During that time the Emperor Domitian made an attempt to exterminate Christianity. Domitian, who reigned from 81 to 96, was the first Roman emperor to start emperor worship. The remains of the Temple of Domitian still exist in Ephesus.

Domitian insisted that his subjects profess, "Domitian is God the Lord." Those who refused were often executed.



However, when John refused, instead of being executed he was exiled in the year 95 to the rocky island of Patmos, 50 miles from Ephesus. It was expected that he would die there, since he was already 100 years old. Instead, in the year 96, to return to Ephesus. Tradition says that he died there at age 105 in the year 100.

John was exiled about 18 months on Patmos, along with his disciple Prochorus, to whom he dictated the Book of Revelation. It begins with his seven letters to the churches of Asia: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea. It then goes on to describe the visions that John had in the cave where he lived. The book is the most difficult and the most misunderstood book in the Bible and has often been exploited by preachers to fill their predetermined views.

TODAY VISITORS to Patmos are taken to the Grotto of the Apocalypse where it is believed John dictated Revelation. There is a small hole in the rock where, it is said, John rested his head while he slept. Another spot marks where John gripped the rock as he knelt or got up again; the grotto itself is a Greek Orthodox chapel, with paintings depicting John dictating to Prochorus and of a vision he described in Revelation.

Also on the island is the Monastery of St. John the Theologian, at the top of the highest point (and a tough climb). From the top one gets a magnificent view of the island. The outside of the monastery is built as a fortress, while the inside is a complex of buildings.

The monastery dates from the 11th century, with wall paintings from the 17th-19th centuries. Most of them depict episodes in the life of St. John the Apostle, including some legends about his adventures while traveling on the ship from Ephesus to Patmos. One of those legends was that he saved the life of a fellow passenger who had fallen into the sea during a violent storm by quieting the storm.

There are 35 Orthodox monks at the monastery today. Its

museum has a valuable collection of old icons, 900 manuscripts dating as far back as the sixth century, 2,000 old printed books, crosses, chalices, vestments, etc.

THE CHRISTIANITY THAT Paul preached in Greece has flourished through the centuries. Unlike Ephesus, now in Turkey and almost entirely Muslim, Greece is almost entirely Christian. Today, though, it is not Catholic Christianity, but Orthodox. During our trip we visited many Orthodox churches and almost always there were devout church members present. They would make the rounds of the various icons (paintings or mosaics on wood or canvas; they have no statues), kissing each one (or the glass that protects them).

On the small island of Mykonos there are about 100 small chapels built by seamen in thanksgiving for protection. We visited the "hanging monasteries" of Meteora in the Pindus Mountains. They were built in the 16th century at the very top of high rock formations. One wonders how they were built.

At the Varlaam Monastery that we visited (up 140 steps), we found a very well preserved double-domed Byzantine church covered with frescoes of Christ and saints. There are only five monks there today, perhaps because the monasteries were built originally so the monks could get away from people and today there are hundreds of tourists each day during the tourist season.

In Athens, the chapel of St. George is at the highest point in the city, actually looking down on the Acropolis.

We did get to one Catholic church in Athens—St. Denis Cathedral, named for the member of the Aetopagous Court who was converted by St. Paul (Acts 17:34). The cathedral dates from 1865.

There are only 45,000 Catholics in all of Greece, 5 percent of the Greek population. Of those, surprisingly enough, 43,000 are Roman Catholics (Latin Rite) and only 2,000 are Greek Catholics of the Byzantine Rite.

THE GOOD STEWARD

U.S. bishops accent the spirituality of giving

by Dan Conway

On Jan. 8, 1990, the front page of *The Wall Street Journal* vividly described the financial crisis facing the Catholic Church in the United States. Using parish and school closings recently announced by the Archdiocese of Detroit as a dramatic illustration of problems facing all of the 188 Roman Catholic dioceses in the United States, *The Wall Street Journal* observed:



"According to one study based on projections of Catholic past levels of giving, the church's loss of income over the past two decades is about \$65 billion. The result is a multi-tiered cash squeeze that begins in local parishes, extends to major archdioceses such as Detroit and

Chicago, and reaches even to the National Conference of Catholic Bishops."

What is causing this financial crisis? *The Wall Street Journal* states statistics which show that Catholics give less (1 percent) than their Protestant counterparts (2 percent). The article also quotes Father William J. Byron, former president of Catholic University, who calls U.S. Catholics "the most unorganized philanthropic body in the world."

The Wall Street Journal's analysis of the Catholic Church's financial problems does not talk about stewardship or fund raising, but it does raise questions about the church's ability to respond to the growing need for funds—at the parish, diocesan and national levels.

The article notes that, in spite of the fact that Catholics now have one of the highest average incomes of any major religious group (\$31,475), recent research on giving patterns clearly shows that the church is less successful at raising funds from today's

affluent Catholics than it was when the Catholic population was made up predominantly of poor immigrants.

Several years before this article appeared in *The Wall Street Journal*, it had become increasingly obvious to the bishops of the United States that the church was experiencing a crisis in its ability to generate the resources needed to be effective in its mission. The growing demand for programs and services in the traditional areas of worship and spirituality, education and faith formation, and Catholic social services, were not being matched by a comparable growth in human and financial resources.

For many bishops, this crisis signified more than simply the need to raise money. It also pointed to a fundamental need in the Catholic community to examine our attitudes toward money and to change the way we live the Christian life—in its most practical terms—in American society.

Here is the question the bishops of the United States posed to themselves when they first began to discuss the possibility of a Pastoral Letter on Stewardship: "How do we develop among ourselves, our priests and our people a spirituality of giving based on the biblical concept of stewardship?"

The bishops' response to that question will be discussed at greater length in subsequent columns, but it is important to note that the bishops are keenly aware that there are no simple answers. Instead of looking for a "quick fix," the bishops have taken a far more radical approach.

They have challenged themselves, and all the other members of the Christian community, to develop an understanding of both the theology and the practice of stewardship—as an essential element of the Christian life which calls for us to conversion of heart and to the development of new lifestyles as disciples of Jesus.

EVERYDAY FAITH

Can technology and Gospel values be compatible?

by Lou Jacquet

I'm not sure why some of our modern theologians might say about this, but my conscience tells me that there is something decidedly less than Gospel-centered about our unlimited use of such technologies as air conditioning.

This is not to say that I don't revel in the 20-degree difference between the temperature outside today (92) and the air-conditioned comfort of this newspaper office. And yet...



Although I don't think I have an overly active conscience, I find it hard to square working in the lap of air-conditioned luxury with what I hear when the Gospel is proclaimed at Mass. It is difficult to call myself a disciple of the Lord while working in air-conditioned comfort while the poor sweeter in cramped apartments nearby without even a window fan.

Here's the dilemma, as I see it. My body craves the comfort that modern technology can provide to those who are lucky enough to be able to afford it. My conscience, however, tells me that every dollar spent on air conditioning and similar modern luxuries could have helped alleviate some misery or funded some good work done by humanitarian agencies attending to persons with genuinely staggering problems.

The worst thing that air conditioning ever did was make it possible for Congress to be in session three more months per year. On the plus side, it has its merits. It helps alleviate suffering for those with breathing difficulties, for one thing. For another, I can only imagine what hospitals must have been like in July and August in the days before air conditioning became widely available.

The deeper question: Do we need to deny ourselves available technologies that give us comfort in order to "sweet a little" for the Gospel? Would the Lord have used air conditioning if it had been available in his days in the Holy Land? We think of

self-denial and rigorous exertion as the minimal requirements for a true disciple of the Lord.

It is difficult to picture Peter and Paul, those tireless advocates of the faith, taking a break in air-conditioned comfort. When we think of them, we think of hot, dusty, exhausted believers who gave everything in the service of the Gospel. Can we measure up to the demanding standards set by these early Christians and still enjoy creature comforts unknown when the Gospel was first being proclaimed?

A related question: Are those of us who work for the church in air-conditioned comfort inside chancery walls with closed windows in danger of losing touch with the people we believe we are here to serve?

There are no easy answers to these questions. But they are, I believe, the kind we must ask ourselves as we seek to live the timeless Gospel mandate in a modern society.

While we ponder these questions, we could decide today to buy a good window fan for a family in need who cannot afford one. It might not be air conditioning, but it could help save our

conscience and do some good at the same time. And whether we make that decision in an air-conditioned room or not, it's still a genuinely Christian response. The Lord would like that.

THE CRITERION

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-238-1570

Price: \$20.00 per year
50¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.

ISSN 0274-4366

Most Rev. Daniel M. Buechlein

John F. Fink

editor-in-chief

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion,
P.O. Box 1717, Indianapolis, IN 46206

VIEWPOINTS

Are we too worried about the future of our health care?

Catholics ought to worry more than they already have about the moral foundations of any reform of the health care system, says Dr. Edmund D. Pellegrino, director of the Center for the Advanced Study of Ethics at Georgetown University in Washington. Pellegrino is one of two physicians who join here in a discussion of concerns about health care reform. Dr. John P. Mullooly believes people worry too much if anxiety and fear substitute for the thoughtful deliberation of important issues. But he thinks good reasons exist to get concerned about our health care future. For one thing, history shows that the government does a "poor job in managing anything," Mullooly says. He is editor of the *Linacre Quarterly*, the official journal of the National Federation of Catholic Physicians' Guilds, and is a delegate to the American Medical Association.

There is plenty to worry about

by Dr. Edmund D. Pellegrino

The problem for Catholics is not that we worry too much about health care. There is plenty to worry about.

The problem is that we do not worry enough about the most fundamental questions, those which are significant for us as Catholic Christians, but which policy-makers are prone to ignore or depreciate.

First is the current tendency to define health care reform as primarily an economic, political or managerial problem. This makes health a commodity, its quality, cost, price, availability and accessibility are left to the dubious combination of market forces and "managed" competition.

Health care reform driven by these forces challenges the Christian commitment to health as a basic human need which should take priority over any other expenditures.

Christian charity requires particular solicitude toward the poor, the sick, the very young and very old. These groups



run the risk of being disvalued by any cost-driven policy, which so easily veers toward utility rather than compassion. Second is the serious neglect of concern for the primary, human purposes of our health care system. What place do such purposes have in national priorities? We cannot tell whether we are spending enough or too little until we know what we want from the system.

To be sure, cost containment and efficiency must be improved. But are we prepared for the non-dollar costs of health care rationing based on political and economic criteria? Is the concept of two levels of care morally acceptable? What comes first—what we can afford, what we need or what we owe each other as fellow human beings? What, for example, do we gain and lose by constraining technology and medical innovation? The abuse of technology in health care is wrong, but not its use with ethical constraint. Can we possess the knowledge to ease suffering, but withhold it? When?

Third, there is serious neglect of the moral imperatives that should drive reform. Universal accessibility to health care is not a political giveaway. It is a moral obligation of a good society which recognizes the vulnerability, dependence and anxiety of the sick.

Health care reform is ultimately a matter of values. What kind of society do we want to be?

The Catholic Christian must attend to

the principle of charity, which requires sacrifice—at least of non-essentials—to meet others' needs.

Completely neglected by policy-makers is the moral status of benefits to be funded. Using tax funds to support abortion, fetal tissue transplantation, embryo experimentation or assisted suicide would be morally disastrous.

Granted, Catholics live in a pluralistic society. But is it just to use their tax dollars to fund "benefits" they find morally repugnant? To raise this question is to be disenchanted intellectually and politically by ardent secularists.

Reform is urgently needed. To be sure, we should worry about it and its impact on us as individuals.

But we must also worry more about some things of great moral significance to our consciences as Catholics: Political wrangling, the satisfaction of special interests and the public relations campaign to "sell" the reform package must not submerge these issues.

Catholic Christians must worry—more than they have—about the moral foundations of any proposed reform. We cannot trade needed reform for compromise with the principles of Christian charity and morality.

There's no reason to be complacent

by Dr. John P. Mullooly

We ought to worry about the future of our health care. But we're worrying too much when anxiety and fear about it replace the thoughtful deliberation that is needed.

There are reasons for concern. People are concerned about what health care will cost and whether they will be able to choose their doctors in the future.

Furthermore, people just don't trust government. They never have. They don't want government inefficiency to gain a hold over their health care, being already familiar with government inefficiency in other areas.

As patients used to the present system, we are for the most part comfortable with it. Our reservation is the cost. We value our ability to choose our own physician and hospital.

However, at the present time many disturbing developments have entered



our lives, restricting our choices. In the Aug. 2, 1993 issue of *Newsweek*, columnist Robert J. Samuelson had an article titled "The Health Care Crisis Hits Home." Consider the tone of a message he received from his health care provider, along with the choice presented to him. He wrote:

"The health care crisis hit home the other day. We received a packet in the mail from our local health maintenance organization begging us to approve its takeover by Humana, a national health care company. A 'no' vote, we were warned, might jeopardize the security of your health care coverage and your doctor relationship. That was put in bold type, just in case we missed the point. Agree or face the consequences. Pow, right in the kisser."

Samuelson and his wife went on to vote to join Humana for various reasons outlined in the article. But his dilemma is our dilemma. Do we stay with the status quo or elect to go with the change?

It seems that we have little choice these days. The Clinton administration has said that the recommendations of its task force on health care will be introduced into Congress in October.

While it is true that the American Medical Association has been working with the Clinton administration, that is no guarantee that what is proposed to Congress will be satisfactory to us.

Yes, we should worry about health care reform. Once Clinton's health care reform package is introduced in the form of legislation, it behooves us all to study it and write to our congressmen and senators expressing our views.

History shows that government does a very poor job in managing anything, and there is no reason to think that it will be able to manage health care any better.

Perhaps Clinton's goal of universal health coverage is too ambitious. To have universal health coverage and to ruin the present system is a choice that many are unwilling to make.

Many questions about Clinton's proposals exist. Much of this is because of the secrecy that has enshrouded the task force deliberations.

As the administration reveals what it has in mind for us, we should react with thoughtful deliberation and communicate our opinions in places where they will do the most good.

So my answer is yes. We should worry about health care since it affects us all in a most personal way. We have no reason to be complacent.

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to the Editor

Stop nomination of Dr. Elders

Sixty years ago, if the name of a person like Dr. J. Roy Elders was before the U.S. Senate for confirmation as surgeon general of the United States—responsible for the health of all citizens—the outcry from the pulpits of the Catholic churches around the United States would be loud and clear. The priests of those days would be demanding that their parishioners get on the phone or personally talk to their U.S. senators to stop the nomination.

The reason. She is an anti-Catholic bigot, has issued many disparaging remarks about the Catholic clergy, is 100 percent pro-abortion, believes in the distribution of condoms to fifth graders and sex education for those in kindergarten. One of her quotes is, "Pro-lifers have to get over their love affair with the fetus."

In addition to the clergy, where are Catholic parents on this matter? Don't they realize what is going on in the Clinton administration which is poisoning the minds of their children?

I think it is the responsibility of all Catholics to try to stop the nomination of Dr. Elders. We may not win. However, let us say that in August of 1993 we made

our best effort to stop one phase of Clinton's attempt to plunge this country into moral decay.

Frank Doherty

Braintree, Mass.

Different models for different problems

In the Aug. 6 *Criterion*, Father Robert Green finds "danger" in the thinking of Jerome Schneider. Mr. Schneider had written (July 23) that Catholics often leave the church because they have been allowed to believe that one religion is as good as another. The faith, he pointed out, has not been sufficiently safeguarded against dissidents. Father Green believes this is divisive and is the result of "exaggerating the institutional model" of the church. He also tells that Mr. Schneider misunderstands Vatican II. It is hard to see why.

Mr. Schneider is simply saying that you cannot support the heresy of indifferentism with the Vatican II documents. On this point, he is absolutely right. While it is true that the plan of salvation is open to all men and women of good will, it does not follow that one religion is as good as another. Catholic sacraments offer distinct spiritual benefits, otherwise there would be no reason to have

them. Accordingly, any religion that does not have them is inferior unless it fails to empower the believer with an equivalent ability to do good and resist evil.

Even though Father Green quotes freely from "Lumen Gentium," none of the passages he offers refutes any of Mr. Schneider's points. On the contrary, if we read sections 14, 15, and 16 carefully, we find a highly nuanced distinction between Catholics who are "fully incorporated" in the Body of Christ and those of other faiths who are only linked to it or "joined in some way." The Catholic Church, then, provides special helps and resources for the attainment of salvation. It is not unreasonable for Mr. Schneider to point this out, or, for that matter, to be scandalized by religious educators who refuse to acknowledge it.

Again, Mr. Schneider is quite right to say that truths taught by the church's magisterium are binding on all Catholics. "Lumen Gentium" 25 can be read no other way. Father Green believes that alluding to this fact is to put too much emphasis on the institutional model. Frankly, I do not see what all the fuss is about.

We summon different models to clarify different problems. If a radical reactionary teaches that only Mass-attending Catholics can enter heaven, he or she is in error. To counter that error, we point to the church as the Mystical Body of Christ. This perception of the church helps us to understand that someone can be a part of the church "implicitly" without necessarily being on a parish roster.

On the other hand, if a radical liberal teaches that the church has no formal teaching authority, we have an error at the other extreme. Here we need the institutional model. It explains papal infallibility, apos-

toxic succession, and the relationship of the magisterium to oral and written tradition.

It is to this last problem that Mr. Schneider writes, choosing a model consistent with the problem he wishes to outline. Nothing scary about that.

Equally confusing is Father Green's concern that this institutional model can render the laity too "passive" or, as another has put it, "a mere appendage of the apostolate of the hierarchy." This does not appear to be a serious problem. With 84 percent of American Catholics rejecting the Vatican ban on birth control, 76 percent favoring married priests, and a vast majority of theologians stumping for a "parallel magisterium," it is unlikely that lay passivity will become a problem for the church any time soon.

Finally, Father Green believes that this institutional emphasis is responsible for loss of church membership. He is, of course, entitled to his opinion. It seems more likely that young people, at least, leave because they cannot get straight answers to straight questions. They want to know why they receive here and where they are going, they receive there. Floating in an ocean of religious relativism, they reach for the only anchor available—an assembly of "Bible-believing" fundamentalists.

The real tragedy is that they leave rejecting a church they might well have accepted if only someone had shown the kindness to explain it in terms other than "a community of nice people."

Stephen L. Bussell

Indianapolis

CORNUCOPIA

Where did humility go?

by Alice Dailey

Once, in the immediate aftermath of Vatican II, a prominent magazine ran the headline, "What, in God's Name is Going on at the Catholic Church?" The same headline is still timely what with the church bending over backward to placate an unhappy minority.

Not satisfied with furching costly and unneeded revisions of Scripture this vocal, radical element is pushing still further to eliminate any vestige of the hated M word. Even our Creed hasn't escaped their scissors. The phrase, "For us men and for our salvation" has been replaced with "for us all." With some continuing use of the original words and others avidly opting for the new, the result is confusing babble. Shouldn't prayer flow spontaneously without having to search for politically correct words?

Where once, "No one can come to me

unless the Father draw him" was sung, now it must be the grammatically incorrect, "No one can come to me unless the Father draw them." Next thing you know they'll have us singing "Faith of Our Mothers."

From Day One "mankind" was meant to embrace the entire people which would include our present day womankind, minoritykind and humankind. (Sounds like a bunch of aliens from outer space.) But since the prima donnas gag on any male-associated words, he, his, him, father, the offending words must be excised.

God help the Bishops who have to deal with all of this. They should take heart from Christ Jesus who called hypocrites, "whited sepulchres" without hastily apologizing. "Nothing personal, boys." When chiding the much-married woman at the well he didn't add an afterthought, "No offense meant, honey. We know it was men who brought you to this."

Has anyone thought that perhaps this continuing appeasement could open up a whole new can of worms? What if that large segment of disabled people were to

demand a re-write changing "lame" to "physically disadvantaged"? What if beggars too, feeling slighted by that term would also demand to be re-written as "financially deprived"?

Change for the better is healthy and necessary. Change merely to please the disgruntled is not.

Whatever happened to humility? Remember how the Lord chided his followers for railing about who of them was greater? He told them to not take the highest place lest someone greater should claim it and bring them embarrassment. After all, in eternity, what will it matter who of us had the greatest honor? It's way past time to call a halt to all of this silliness.

check-it-out...

Mary T. Meagher, gold medalist swimmer and world record holder, will help the New Albany Deanery Catholic Youth Ministries office kick off its annual Youth Ministries Cornerstone Campaign. Meagher is scheduled to host the 1993 Cornerstone Dinner at 6:30 p.m. on Aug. 31 at Joe Huber's Restaurant. "I firmly believe that whether it be just a seed we're planting today or something we're nurturing for the future, it's important to emphasize the church to our youth. The church is just so full of stability and tradition that it's something youth can hold on to," Meagher said. Funds generated at the dinner will help the deanery to continue to provide quality programming for the young people of Southern Indiana. Invitations to the Cornerstone Dinner will be extended through a network of table hosts. If you are interested in hosting a table or would like to attend, call the New Albany Deanery Youth Ministries Office at 812-945-3350.

The 50th reunion of the 1943 graduating class of Little Flower Grade School will be held on Sept. 11 at the Best Western Indianapolis East. For further information, call Bill Farrell at 317-257-8908.

The Little Flower RCIA Team wants to share the Good News with those who have no church, those who have been alienated from the Catholic church or those who are seeking to know Jesus. If you know of someone who may wish to be a part of our RCIA program, call Dave Burkhardt at 317-357-8352 or Paul Johnson at 317-357-3692. The program begins Aug. 31 and continues most Tuesdays until Easter.

The Indianapolis Museum of Art will present "A Celebration of Gospel," concert featuring four Indianapolis gospel choirs and guest soloist Angela Brown, on Aug. 20 at 7:30 p.m. on the outdoor concert terrace. The concert is open to the public and presented in collaboration with the MacAllister Awards Vocal Competition. Tickets, available only at the door, are \$3 for IMA members, \$5 for nonmembers and \$2 for children ages 6-12. Children under six are free. All are invited to bring picnic baskets, lawn chairs and blankets. Rain date will be Aug. 22 at 7:30 p.m. For more information, call 317-423-1331.

The Genesee Free Clinic, the Indiana Department of Health and Methodist Hospital will present a conference on "Health Care for the Homeless and Poor," on Sept. 18 at the Indiana Government Center, 402 W. Washington St. The program has been designed for health care providers: physicians, nurses, dentists, podiatrists, social workers and counselors with interest in indigent care in Indiana and the Midwest. This conference will bring together these full-time and volunteer health care providers for education, exchange of ideas and comradeship. The format will include lectures, seminars and time for questions and answers. Cost is \$45. Registration deadline is August 31. For further information, call the Continuing Medical Education office at 800-648-1447 or 317-929-3733.

The Hispanic Apostolate at the Marian

Center, 311 N. New Jersey in Indianapolis, is offering bilingual religious education classes for all ages. Those interested should call 317-237-9719. Adult Bible classes in Spanish begin Sunday Sept. 12, from 11:30 a.m. to 1 p.m. and will last until May. (The Spanish Mass at adjacent St. Mary Church begins at 1:15 p.m.) A Spanish rosary and prayer group meets at 7 p.m. each Wednesday at the Marian Center.

vips...



Edward and Hettie Dauby of Jeffersonville will celebrate their 50th wedding anniversary with a Mass of Thanksgiving at Sacred Heart Church in Jeffersonville on August 28th at 2 p.m. The former Hettie Peters and Edward Dauby were married on August 24, 1943 at St. Joseph Church in Ranger, Ind. They are the parents of Paul, Mary Catherine, Thompson, Benedictine Sister Agnes Marie, Benedictine Sister Rosemary, Dorothy Wycoff, John, Leo, and Mary Margaret Bill. They are the grandparents of ten. There will be a reception following the Mass in Walpole Hall. All friends and relatives are invited to attend.

School Sister of Notre Dame Corinne Lawrie, formerly of Indianapolis, will celebrate her Diamond Jubilee of religious life. Sister made her first profession of vows in 1933 and her final commitment in 1936. Her ministry as a School Sister of Notre Dame has been in the area of formal education. During her 60 years of teaching, Sister had taught in Minnesota, Washington, North Dakota and Iowa. In Minnesota, Sister Corinne taught at the Guadalupe Secondary alternative high school for dropouts in St. Paul. Her final assignment was in Rogers, Minn., where she worked as a part-time teacher. Sister retired to the Health Care Center at Good Counsel in 1993.



Bob and Margaret Bonke will celebrate their 50th wedding anniversary with a mass followed by a reception at 1:30 p.m. on August 21 at Good Shepherd Church. They were married on August 21, 1943 at St. Catherine of Siena Church in Indianapolis. Bob worked for Burger Chef Systems, Inc., for 16 years. Margaret worked for Conrail for 35 years. The couple retired in 1985. They are the parents of Father James Bonke, Peggy McNelis, Mary Augsburg and Anne Keller. They have nine grandchildren.

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Parish in Franklin marks its 125th anniversary

by Jim Jachimciak

Members of St. Rose of Lima Parish in Franklin are celebrating their past and looking to their future as they mark the 125th anniversary of their church.

Archbishop Daniel M. Buechlein will be chief celebrant of a Mass on Sunday, Aug. 22, marking the 125th anniversary of the dedication of the first church in 1868. The Mass, at 11 a.m., will be followed by a dinner on the church grounds and games for all ages after dinner. The Columbus Brass Quintet, under the direction of parishioner Jim Williams, will play during the dinner.

"It should be a very festive day, a day to remember," said Father Dan Mahan, pastor of St. Rose.

The celebration comes the day before the feast of St. Rose of Lima.

The event also is the culmination of months of preparation and activities in the parish to mark the jubilee year. "The way the excitement has been building as the feast approaches says something about the parishioners and the pride they take in the parish," Father Mahan said. "Whether they have been with the parish for years or are newcomers, they have a feeling that this is something special."

But St. Rose is not just dwelling on its history. Since Father Mahan arrived in 1992, the parish has undertaken several projects that have set a course for the future.

The most visible is the construction of a new rectory and the conversion of the former rectory, which is attached to the church, into an office and conference center.

"Certainly the 125th anniversary gave us some motivation," Father Mahan said. "Everything had to be done by Aug. 22."

Parishioners Larry Culklin and Mike Waugh served as construction managers for the projects, and much of the labor came from volunteers from the parish. "That really points to the dedication of the parishioners," Father Mahan said. "And these projects

point to the long-term stability of the parish. It's a real investment in the future."

The parish also has reorganized its staff and hired, for the first time, a full-time pastoral associate. Karen Oddi, who had served St. Rose as an interim director of religious education during the last school year, took the new position in July.

St. Rose was established in 1868 as an outshoot of a group of Catholic families that had been meeting in the Acton area. The first parish church was a small two-story building in a residential area of South Home Ave. in Franklin, purchased from the Presbyterian church. A stained glass window from that building is displayed in the Blessed Sacrament Chapel in the current church.

By 1905, St. Rose had outgrown that building and moved into what had been Tabernacle Christian Church, a red brick building near downtown Franklin. That building served St. Rose until 1965, when the current church was built, on the west side of Franklin.

Oliver Hughey recounts some of the parish's history in a book he compiled for the anniversary. The book, titled "Coming of Age," tells the parish's history through recollections by Hughey and other former and current parishioners, and through historical records.

The vignettes tell a story of a parish that began in a primarily Baptist area, a Ku Klux Klan stronghold in the early 1900s, an area where Catholics often were ostracized.

For the first half of its history, St. Rose was a mission parish, served at different times by priests from St. John Parish in Indianapolis, St. Bartholomew Parish in Columbus, and Franciscan priests from Sacred Heart Parish in Indianapolis.

It was St. Rose's first resident pastor, Father Anthony Seger, who is credited with breaking down the barriers between Catholics and Protestants in Franklin. Father Seger began serving the parish in 1931 and was named pastor in 1934.

"Up to that time Catholics were just an unknown breed in Franklin," said Hughey, who converted to Catholicism in 1934. "When I came into the church I was just so exuberant and happy about being a Catholic but it seemed like everybody else at St. Rose was a little embarrassed about it. They were timid. They didn't want to do anything that would draw the attention of the Protestants."

Father Seger "changed all that," Hughey recalled. "He just won people over."

Something else happened during Father Seger's 17 years at St. Rose: it also helped change attitudes in Franklin. Camp Atterbury, a military base south of Franklin, opened during World War II. Many of the officers from the base lived in Franklin, and many of them were Catholics. "Franklin was just such an ingrown community, and it really changed when people started rubbing elbows with these people from outside," Hughey said. "It was a growing-up process not just for the parish but also for the community."

Over the years, Hughey said, "the little Catholic parish and the Protestant community finally did come together. And a lot of the credit for that should go to the community. We were not the only one who made an effort to bridge the gap. It's a good community."

Father Seger was succeeded in 1949 by Father John Bankowski, who lives in retirement at the St. Augustine Home in Indianapolis. He was a tinkerer, and parishioners remember his rectory being cluttered with gadgets that he was repairing.

Then came Father Paul English, in 1957. He oversaw construction of the present church.

He was followed by Father James Byrne, in 1967. Father Byrne oversaw construction of Camelot Hall, which has served as the parish's religious education and activity center since 1968.

Father Albert Ajamie replaced Father Byrne in 1970. Then came Father Robert Mazzola in 1974. Father Harold Rappert in 1983. Father Fred Schmitt in 1986. Father John O'Brien in 1989, and Father Mahan in 1992.

All of the living former pastors have been invited to the anniversary celebration, along with former parishioners whose names have been gathered over the last few months.

And the current pastor is confident that they will like what they see. "I'm sure that those who will come back for the celebration will appreciate the way everything has been maintained and has moved ahead," Father Mahan said.

Happy Birthday
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Volunteers help build perennial garden at state women's prison

"Goodness Grows" is a new perennial butterfly garden at the Indiana Women's Prison. It is the result of an ecumenical effort coordinated by Ann Marie Hanlon, a member of nearby Holy Cross Parish.

The church volunteers worked with 25 women from the prison, who enrolled for the responsibilities of designing and caring for the permanent garden.

The planners hope that the women will develop skills that will help them in future careers, such as drying herbs and flowers, landscaping and horticulture.

In April, Dan Daly of Holy Cross tilled the 20 by 30 foot plot. Kathy Harting, a horticulturist at Purdue University's Cooperative Extension, offered her expertise in planning, and found donors with seeds and truckloads of soil and compost.

Hollis Schule, supervisor of the Lilly Greenhouse at the Art Museum, provided plants that attract butterflies. People donated perennials from their home gardens.



GARDEN—On July 27, church and prison volunteers celebrate the completion of a perennial butterfly garden. The donated plants surround the figure of St. Francis of Assisi at the Indiana Women's Prison site. (Photo by Maureen McLean)

Father Frank Bryan, chaplain at Marian College, offered day lilies from his garden.

Members of Prince of Peace, a United Church of Christ congregation in Johnson County, collected money for a compost bin.

Rose, a resident gardener said, "It will be state-of-the-art for our industrial arts shop. I plan to work on it personally in class."

The garden has already produced vegetables and herbs used in preparation and cooking in the prison home economics class, taught by Elizabeth Thorpe.

Alma Mocas, from St. Thomas Aquinas Parish, arranged for the purchase of a St. Francis of Assisi bird bath for the garden. It will be in memory of Theresa Baltz, also from St. Thomas, who led fellow parishioners to serve the women in prison for more than 14 years before her death one year ago.

At a July 27 dedication ceremony, Mocas, accompanied by Verlan Major of Holy Cross, led the imprisoned women and the church volunteers in singing Carey Landry's song, "Bloom Where You are Planted."

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Fr. Porter sees archives as 'collective memory'



Father Jack W. Porter

by Margaret Nelson

"An archives consists of things that make up the collective memory of the archdiocese family," said Father John Porter. "If we don't have an archives, we have kind of a historical amnesia."

Father Porter became archivist for the archdiocese in July, after its doors had been closed for 15 days. Since then, he has been busy sorting things—and ideas of what the archives should be.

"An archives preserves the documents generated at the instigation of the archbishop and his curia," he said. "That includes records of official actions, decisions, and policies, and extends beyond those to all persons, pastors, personnel, affairs agencies, who share his ministry."

Father Porter said that one of the big uses of the archives, from its beginning to the present, has been to help parishioners write histories for centennials and other celebrations.

"They want to put out memorial books and histories. For that they need historical material, photos of pastors, and stories of parish events. One of the requests we get most often—and we can usually help with—is for the history of where a priest has served, or which priests have served in a

given parish. We keep detailed priests' files and as much as we can collect on parishes of the archdiocese," he said.

The archives preserves many papers that are needed for reference—especially property deeds, legal documents and marriage records.

"All the things people do, think about, photograph, and celebrate that flow from those official archdiocesan actions generate further documents," Father Porter said. "I'm trying to say, we go beyond official documents to many interesting dimensions of human interest and experience."

"The archives is different from a library," he said. Though it holds a variety of pictures, documents, art, and video and audio tapes, most of the records are not bound. And the materials in the archives do not circulate (are not loaned out).

People usually come to the archives to ask for specific material. "Unlike a library, archives are not open for browsing," he said.

"The archives is a repository to receive and organize and preserve raw materials—documents and other evidences that are being used to write history," said Father Porter.

When non-current materials are given to the archives, they are preserved—if they are judged to be of historical interest and value. Ideally, the archival holdings should also be catalogued.

Before that, they have to be accessed, sorted, and organized, the archivist said. It is not a part-time job, because it is a slow process that can be very time consuming.

The archives is not generally used for storage of records currently being used by an agency. Active records should be kept by an organization itself, he said.

Inactive records which should be deposited in the archives are letters, papers and other documents which reflect what individuals, agencies, organizations, parishes, and schools do in terms of the total ministry of the archdiocese—minutes of meetings, policy decisions they have made, brochures showing when the agency started, mission statements, and other materials which show what was done from the beginning, how that has changed, and how it is done today.

Father asked people to call him, if their offices are discarding records. Most agencies now have records management programs.

"Many calls are generated by people wanting records of baptisms, marriages, and deaths, for family histories," said Father Porter. "Almost without exception, those records are in the individual parishes. If the parish is closed and if the records were not sent to a neighboring parish, they may be in

the archdiocesan archives. But that would be rare.

"As far as parishes are concerned, if they have any old photos of priests, parish events, or scrapbooks kept by families or parish organizations, we would like to look at them," he said.

Materials in the archives come from many sources. Though the archives does not purchase general historical materials, several people have donated books for special collections.

"There is an interest—if we would ever have the space—in a small museum for vestments, crozier, pyxes and other things that are now in the hands of individuals," Father Porter said. "These are artifacts that illustrate our history."

"No two archives are organized in exactly the same way. It depends on what comes in to you." The Indianapolis archives consists of old Catholic encyclopedias, archdiocesan directories, the *annuaries*—pontifical year-reference books, printed files, parish files, and collections of old literature.

The Indianapolis archives has a rich historical library of Indiana, Indianapolis, the archdioceses, religious communities, and the U.S. Catholic Church. Biographies of church men have come in the effects of deceased priests and bishops.

"We keep those things because people doing historical works can use them. If not, we try find them a new home," said Father Porter.

"We don't just discard non-archival materials." He said the archives has given materials to libraries and other dioceses. "We begin in the archdiocese, trying to give them to a Catholic university or a state historical library."

"I still don't know what's in all the boxes that have been deposited in the archives for the past few years," Father Porter said. "I'm trying to use common sense. I look in each box to see what's there—what it looks like to me. Then I put a note on it to indicate its general contents. Then I will go through each box more carefully, make a summary and find a pattern for organizing everything."

"Archival work can be a real adventure. It gives you a feel for the human dimension in times past and challenges and helps you keep in touch with present-day developments," he said.

"It is really crucial work. If we don't learn from history, we make the same mistakes all over again," said Father John Porter. "So much of human endeavor is a matter of appreciating the meaning of the past, so we can go on with confidence into the future."

Terre Haute Serrans hear about child poverty in Wabash Valley

by David W. Delaney

People in Terre Haute don't realize how many poor youngsters live in the western Indiana community.

That was the message Max Jones of Leadership Terre Haute gave at a recent meeting of the Terre Haute Serra Club.

This was eye-opening for our membership," said John Lentz, president of the local Serra Club and director of intramural sports at Indiana State University. "People don't realize it's that big a problem in the Wabash Valley."

Lentz said his group learned that the Leadership organization is currently trying to bring awareness of the problem to area residents. The next step will be to try to provide solutions.

The problem is not confined to any ethnic groups, he said. Poverty is urban and also rural. And single women with children often suffer.

These youngsters do not have all of the basic needs of life. Some Serra Club members have worked this summer in local soup kitchens. They see many poor youngsters there, because they are able to have the free school lunches.

Lentz showed the Serra Club members a video that Leadership Terre Haute made that dramatically illustrates the poverty of youth in the Terre Haute area.

"Members might be able to help through business ties," he said.

Lentz said that Vigo County (of which Terre Haute is the county seat) ranks high in the state in the number of child poverty cases, second only to Lake County.

John Eling, director of Catholic Charities of Terre Haute, is a Serra Club member. "It doesn't mean I don't realize how bad it (child poverty) really is," he said.

Eling said 1988 statistics show 22 percent of Indiana youth in grades seven to 12 dropped out of school. That figure in Vigo County was 30.78 percent.

"That puts a lot of youths on the street over a period of years," Eling said. An educator for 30 years (20 in Vigo County), he said that lack of education is a major ingredient in poverty.

He also noted that dropouts tend to have children at a younger age than those who stay in school. "With the poor, the time between generations gets shorter."

Eling believes that rural poverty is just as bad as urban poverty. "Rural poverty is more out of sight. People don't see it."

Another factor that complicates the problem is that many poor families have no father figure. "Someone has to push them (poor youths) to want to succeed. There's no one to do that in many households," he said.

Eling said that Vigo and adjacent Parke counties rank poorly against state figures of cases of women under 19 having children.

"After looking at the figures, the trends are not encouraging," he said.



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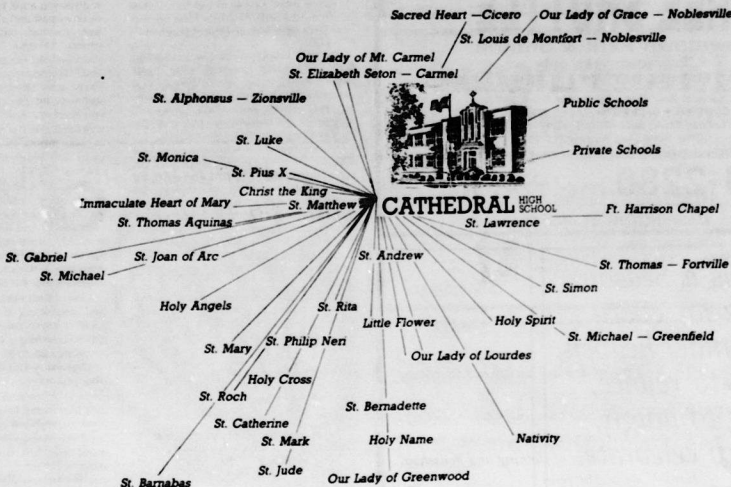


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Archbishop Buechlein's homily at World Youth Day Mass in Denver

by Archbishop Daniel M. Buechlein

(Archbishop Buechlein was chosen to be the homilist during a Mass for youth during World Youth Day in Denver on Aug. 12. Here is the homily he delivered at that Mass.)

Where is God? Is God up there in the big sky or out there in the awesome mountains somewhere? Is God up there in heaven? Is he in a church or a chapel? Is God in you? Is God present to you or do you tend to think him as far away?

Of course God is in heaven. God is in church, we Catholics believe he is present in the Blessed Sacrament. It is everywhere.

But the point I want to make is that God is present to each and every one of you. Do you believe God knows you by name and that God loves you personally? Do you believe God has a particular plan for you? Do you believe in your heart that you are not alone on the journey of life?

We are not all equally gifted, but all of us are equal in human dignity. We are equal because the Lord created us and because we have been made equal in grace by our rebirth

in baptism. God does not have favorites. He is equally present to every one of us. Do you ever think of the fact that God is always with you? God is not present to great religious leaders like Pope John Paul or Mother Teresa than he is to you.

Some things tend to block our belief that God has a personal love for us. Sometimes we make persons or things into gods. A boy friend or a girl friend can become the center of our lives and take the place of God. Has that ever happened to you? Money or career success can do the same. Don't ever forget false gods crumble because they are a lie.

Sometimes because we are sinners, it is hard to believe that God would stick with us. Who hasn't felt deserted by a friend at one time or another? God is not like us in this way. He is always faithful even when we are not and his love is greater than all our sins put together. I think the worst evil of sin is that it makes us feel distant from God and we give up asking for forgiveness. Don't ever forget, God is with us in good times and in bad.

There is a third block: Have you noticed that we tend to think of ourselves differently

in different places? Isn't it the same me at this podium or at the altar or in my car on the street or in my office or when I am on a vacation? God doesn't check in and out depending on where I am or where I'm going. What a difference it makes if we remember that.

Sister and brothers, the Lord is always with you; you are not just a face in the crowd. You are never alone and you never will be. You have a beautiful life ahead, but you also face many challenges. And, yes, whether you choose it or not, there will be suffering. Maybe it is there now.

Sisters and brothers, we make the journey of faith begun in Baptism walking step by step with God and with each other. There is a prayer that goes, "I offered a special prayer for you today and know God must have heard. I felt the answer in my heart, although he spoke no word. I didn't ask for wealth or fame (I knew you wouldn't mind). I asked him to send treasures of a far more lasting kind." As you chart your journey as a Catholic Christian after Denver I challenge you to think about caring for other people and about happiness that lasts. Remember, family love is far more important than family wealth. I challenge you to remember that a million dollars cannot buy a clean conscience and peace of mind and heart. I challenge you to say every day of your life, "God, I need you." I don't think we should trust anyone who cannot say "I need God."

I know a man who lost his mom and his dad, his sister and his only brother—every member of his family—before he was 20 years old. Imagine. As a young man he had to smash rocks in a quarry so that he could afford school. Don't you think he must have worked out a lot of anger smashing those rocks? He says there is only one reason he didn't get bitter about how unfair and hard life can be. He worked out his pain by prayer and by getting help from friends. He had every excuse in the book not to take that first step—prayer and work and friends. He could have died in the gutter, trying to drink his problems away. He took that first step, he chose to be a man of faith and prayer.

Do you know where the journey of faith has led that lone man? He is our Holy Father, Pope John Paul II. Not surprisingly, our Holy Father is a hero for me. These next days you will experience the tremendous power of his love and his holiness for yourselves.

Mother Teresa is a heroine of mine. Last summer she told me that if she had not picked up that first dying old man out of the gutter in Calcutta 22 years ago, the missionary order vowed to serve the poorest of the poor would never have got started. Important movements have small beginnings. Now thousands of Missionaries of Charity are picking up thousands of dying people every day in streets and alleys all over the world.

Mother Teresa is the most famous and the most powerful woman in the world. As you plan your future think about this: A tiny woman, a simple Catholic nun in a remote city in a far away country has become the most famous and most powerful woman in all the world. We don't even know her last name. She is called Mother Teresa of Calcutta.

How and why could this ever happen? She had no money and she has no money. Mother Teresa of Calcutta is not royalty or an elected head of state. Nor is she sponsored by some government or by powerful wealth. She and her sisters do not accept even a living wage. How many women or men are more highly esteemed in our world than that remarkable woman from Calcutta? Teachers, doctors,



SPEAKS TO YOUTH—Archbishop Daniel M. Buechlein speaks to the youth of the Archdiocese of Indianapolis who traveled to Denver for World Youth Day and to see Pope John Paul II. The archbishop spoke to the youth shortly after he celebrated the homily at a Mass on Aug. 12. He also led the youth in prayer for a Bishop Chaturd High School student who died while on vacation in South Carolina. (Photo by Mary Ann Wyand)

lawyers, washwomen, women who cannot read or write have become Missionaries of Charity and now serve the poorest of the poor throughout the world.

Mother Teresa believes that to help the poorest of the poor is to touch and to love and to care for Jesus himself. This single-minded love is the stuff of peace and of justice. It is the key to real freedom as well. It all began by that first act of faith in picking up the dying man from the gutter in Calcutta.

No, my young friends, you and I are not Pope John Paul or Mother Teresa. But think of people like them as you plan your journey of faith. God is calling some of you to be great like Mother Teresa and John Paul II are great. God calls some of you to be great as religious and priests of our church. Be courageous. Take that first step of faith. We need you to be great. God—and we—will walk with you.

Dear young church, when all is said and done, how will you decide what success is all about? Who are your heroes and your heroines? Whom do you admire? Do they live like they care for other people? Do they live like they need God? Is their room in the picture for Christ who stretched out his arms and suffered and died, unfairly, for you? Do you wear a cross? Will you be proud to wear that cross as you walk through life, as you return to school? Do you have room on your walls at home for a crucifix?

Remember, there are treasures of a far more lasting kind! How will you remember that? Wear a cross. Put a crucifix in your room. And let them remind you to pray. That's the first step. Prayer. Like our Holy Father and Mother Teresa, pray every day. That's how we let God know that we need him.

God doesn't ask us to be expert prayers. God doesn't say if you don't pray "this good" I won't listen. God's the one who makes something good of our prayer. All he asks is that we do it.

I like to say God is the first author of the Nike commercial, "Just do it." If you are going to do great things tomorrow, you've got to do it today. I say, don't just think about it, pray it, and then you will do it.

Dear young church, no one in the world can guarantee you very much about your future. But I can guarantee you this: If you pray every day in your prayer, that's the first step. Prayer. Why? Because God will give you peace of mind and heart and spirit. And that's what counts. You will be free to be great!

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McClain gets 3 years in jail

Michael McClain, former pastoral associate at Sacred Heart Church in Indianapolis, was sentenced to 10 years in prison for forgery and theft of church funds at his trial on Friday, Aug. 13.

Seven years of his sentence were suspended, with five years of probation. McClain, who had been a nine-year employee of the parish, is also to make full

restitution to the parish in the amount of \$213,303.55.

McClain had pled guilty to the charges. Paul McClain will be tried for theft on Oct. 28 for allegedly receiving unauthorized checks from his brother.

Discovery of missing funds was made after the pastor requested an internal audit by the archdiocese.

TWENTY-FIRST SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Aug. 22, 1993

Isaiah 22:15, 19-23 — Romans 11:33-36 — Matthew 16:13-20

by Fr. Owen F. Campion

The Book of Isaiah provides this weekend with its first reading from the Scriptures. Isaiah is one of the most eloquent of the prophets, and personally he is among the most fascinating. His writings are not in autobiographical. In fact, he would have been horrified at the thought of great attention being given him or his personal characteristics. His wish was to speak in behalf of God.

Never, less, he is a most interesting figure in the Scriptures, and he surely was a most interesting person in his lifetime.

In an era when few people were educated, and fewer were well-educated, Isaiah evidently was quite learned. His Hebrew was very good. It is obvious from his writings that he had access to the court of the king. All this implies that he was a person of privilege and status.

Perhaps it was his nearness to the persons of importance that prompted his outrage at the sinfulness and religious indifference he saw sweeping the land. Devout in his own tradition, he would have seen the reigning king as especially vested by God with the authority to rule in God's name. This divine right did not just cloak all that the king did or said with the robe of divinity, but it meant that the king was in his place specifically to guide the nation to God.

It was troubling for Isaiah that the king seems less than energetic and less than effective in this holy vocation. More than troubling, it at times greatly incensed Isaiah, and his indignation glows throughout his writings.

However, while the king's inadequacies and religious shortcomings greatly annoyed Isaiah, Isaiah believed that, good or bad, the king had a special role conferred upon him by God.

Therefore, for Isaiah, the answer to all the problems was not to overthrow the king or change the system, but to reform the king.

Part of reforming the king, and the process by which the king governed, was to replace bad advisers with good advisers.

In the governmental structure of the time, the chief agent of the king, the "prime minister" to use modern terms, was the "master of the palace." Isaiah demanded that the master of the palace be replaced by another, Eliakim, who would be faithful to God. His advice to the king would be righteous. He would understand the religious dimensions of the king's role in the nation.

Incidentally, the symbols of the office of master of the palace were a set of keys. They usually were worn on a necklace around the master's neck.

St. Paul's Epistle to the Romans provides this Liturgy of the Word with its second reading.

This reading is an exclamation of God's greatness and of God's love. It proclaims the almighty power of God, but it rejoices in the fact that in this great power, God has lavishly given all God's life and grace.

It is important to remember the social setting in which this epistle was written. The Roman Empire possessed all authority. Its culture bathed the life of the entire world as it then was known and the lives of all people within it. It was a culture totally opposite the ideals of the Gospel, and politically more and more hostile to Christians. The persecution, after all, was underway.

Secondly, the empire was a place of rigid class distinctions. There were slaves, and there were free people, slave-owners often among them. There were the overbearing Roman citizens, and there were the vanquished. The vanquished, the great unwashed, had no rights of any kind. They simply were the tools of Roman greed and lust.

This reading, of course, celebrated all people, irrespective of circumstance, as the objects of God's great love. All authority, all power truly reposed in God.

St. Matthew's Gospel is the source of this weekend's Gospel reading. It is a familiar story. On territory often reported today as the "Golan Heights," Jesus asks Peter to affirm his faith. Peter enthusiastically replies, Jesus gives him the name of "Peter," or "rock," and says that it is upon Peter that the Christian community will forever stand.

Reflection

For weeks, the church has presented us with scriptural readings that impress upon us the demands of Christianity. We must be devoted, loyal, and virtuous. Nothing less than perfection in holiness can be our ambition and our goal.

Now the church is telling us that while the demands are great, so also are the supports God gives us. We are not alone. If anything is contrary to the sense of Christianity, it is isolation. God never forsakes us.

These readings remind us of God's great, extraordinary, almighty love. The epistle can be our personal song of celebration. God has touched us, empowered us, commissioned us, loved us.

This is no intangible, vague experience. God gathers us into his church. In his church, we find guidance and benediction. The church gathers around the master of God's house, the rock, Peter and Peter's successors down through the centuries.

We are not alone. We are with God in the church. The church, standing on the rock of Peter's faith and Peter's knowledge from the revelation given by Jesus, sustains us, nourishes us, and points us toward the eternal union with God in heaven.

MY JOURNEY TO GOD

My Creed

My God, I believe that
Insignificant as I am,
You have held me in your thought
From the beginning of time.
You created me and my soul
Just as you made the stars
That shine overhead in the
special place
That you assigned to them.

I believe, with all my heart,
That you love me and know me—
Every breath, thought, act
and prayer;
All of my happy moments are like
Flowers on my way through life.

While hardships and sorrows
Are the guidesposts you have sent
To give me strength.

Your patience is infinite
As the horizon,
Your forgiveness limitless
As the cosmos.
Your presence is eternal.
Filling my heart with faith,
Trust and love,
Hope for all my tomorrow.

by Arlene Lorike
(Arlene Lorike is a member of St. Gabriel
Parish in Indianapolis.)

Daily Readings

Monday, Aug. 23
Rose of Lima, virgin
1 Thessalonians 12-5, 8-10
Psalms 149:1-6, 9
Matthew 23:13-22

Tuesday, Aug. 24
Bartholomew, apostle
Revelation 21:2-14
Psalms 145:10-13, 17-18
John 1:45-51

Wednesday, Aug. 25
Louis
Joseph Calasanz, priest
1 Thessalonians 29-13
Psalms 139:7-12
Matthew 22:27-32

Thursday, Aug. 26
Seasonal weekday
1 Thessalonians 37-13
Psalms 90:3-4, 12-14, 17
Matthew 24:42-51

Friday, Aug. 27
Monica
1 Thessalonians 4:1-8
Psalms 97:1-2, 5-6, 10-12
Matthew 25:1-13

Saturday, Aug. 28
Augustine, bishop and doctor
1 Thessalonians 49-12
Psalms 98:1, 7-9
Matthew 25:14-30

THE POPE TEACHES

Priests practice denial of self

by Pope John Paul II

Remarks at audience Aug. 4

In previous catechesis we considered the importance of virginity and of poverty in the life of the priest. His specific way of living out these evangelical counsels is an instance of the denial of self demanded of all Christ's disciples.

Such self-denial also finds expression in the acts of renunciation which the priest performs in order to preserve that communion established by ordination between himself and the bishop and his fellow priests.

Like the apostles, bishops and priests are called to be united among themselves and to join in the common work of building up the Body of Christ. The basis

of this communion is their unity with Christ himself.

At the Last Supper, after giving the Twelve an example of the love and humble service needed to preserve unity, Jesus prayed that they would be one, and then gave them the Eucharist as the source of the strength needed to love one another as he commanded.

Furthermore, for the Apostles and their successors and co-workers, sharing in the power of celebrating the one Eucharist is a sign and source of communion. Jesus did all of this on the night before he died. This fact reminds us that priestly communion demands self-sacrifice from all who are configured to Christ the priest, by so renouncing themselves, priests are ever more closely united with Christ the victim.

SAINT OF THE WEEK

Bernard worked to heal schisms

by John F. Fink

The most outstanding saint of the 12th century was undoubtedly St. Bernard of Clairvaux, whose feast is being observed today, Aug. 20. He was a man of great holiness as well as exceptional leadership qualities.

These leadership qualities were demonstrated in the year 1112 when, at the age of 22, Bernard decided to become a Cistercian monk and talked some friends into joining him. It ended up that 31 men followed him, including four of his brothers and an uncle. His father and his youngest brother also joined him some years later.

The abbot welcomed Bernard and the other 31 men with open arms because there had not been a novice for several years. After three years, the abbot sent Bernard and 12 other men, including his brothers, to start a new house in a place called the Valley of Wormwood. The 13 men had a rough time trying to live off of very poor land, but they made it.

As abbot, Bernard was very strict with himself more than with the others. Eventually, though, a breakdown in his health convinced him that he had to moderate his penances. Meanwhile, the reputation of the house and of the holiness of its abbot attracted more men and soon the number of monks had risen to 130. The name of the valley was changed to Clairvaux, which meant "the valley of light" in French.

Bernard taught his monks new methods of meditation and contemplation. He wrote a treatise on "Degrees of Humility and Pride." His sermons and books about the Blessed Mother are still considered the standard for Marian theology.

Bernard's own desire to live his life in the monastery were often interrupted by the needs of the church. Princes asked him to settle disputes and bishops referred important affairs to him.

In 1130 Bernard became embroiled in a disputed papal election. When Pope Honorius II died, some of the cardinals hurriedly

buried him and then elected Gregorio Papareschi as Pope Innocent II. When the majority of cardinals learned about it they in turn elected Pietro Pierleoni as Pope Anacletus II. The result was an eight-year schism that divided the church. Bernard championed Innocent and traveled with him up and down France, Germany and Italy seeking support for his claims to the papacy. Bernard is credited with winning over kings Louis VI of France and Henry I of England, among others. The schism ended with Anacletus' death.

Bernard participated in the Second Lateran Council and several important synods. He helped heal other schisms.

In the meantime, the Albigensian heresy was making progress in the south of France and Bernard traveled throughout Languedoc preaching against it. Soon he restored the country to orthodoxy. (Not for long though. Some years later St. Dominic had to do it again.)

In 1144 the Seljuk Turks captured Edessa, the center of one of the four principalities of the Latin kingdom of Jerusalem. Pope Eugenius (the third successor of Innocent II within 18 months) commissioned Bernard to preach a crusade to recover the land. Bernard preached so successfully that soon a huge army was assembled. The Emperor Conrad II set out with an army in 1147, followed by Louis of France. But the crusade was a total disaster. Conrad's forces were cut to pieces in Asia Minor and Louis didn't get beyond laying siege to Damascus.

During all active life, Bernard did not neglect his Cistercian order. At his death on Aug. 20, 1153, at the age of 63, he had been abbot for 38 years. Sixty-eight monasteries had been founded from Clairvaux. Bernard is sometimes called the second founder of the Cistercians (St. Bruno was the first founder in 1084) because he brought it out of obscurity.

Bernard was canonized in 1174 and in 1830 was formally declared a doctor of the church. He is known as the Mellifluous Doctor because of his eloquence.

Entertainment

VIEWING WITH ARNOLD

'In the Line of Fire' is violent suspense thriller

by James W. Arnold

Unlike most bodyguards who are just hired hands, Secret Service agents who protect the president and other key officials carry a significant ethical burden. They're expected to guard their clients with their own bodies and (if needed) give up their own lives.

In a society that is mostly everyone-for-himself, this odd and gallant obligation is unique. Whether it's "heroic or absurd" now forms the moral and psychological base for a much better than average Clint Eastwood suspense thriller, "In the Line of Fire."

The movie, which pits the Secret Service and Eastwood (as agent Frank Horrigan) against a brilliant and introspective presidential assassin (John Malkovich), does all the entertaining stuff you expect and hope for, yet is fresh and unpredictable in details. The characters are familiar yet quirky, the outcome tense and satisfying.

But it's the intelligent, the feeling that there's actually a brain behind all this expensive (\$40 million) commotion—that elevates "Line of Fire" a notch—say, above "The Firm." Jeff Maguire's script delves into at least two exquisite eternal dilemmas: does a good exist for which you'd be willing to trade your life? (2) Does life have meaning when you know, with absolute certainty, that all good causes will be betrayed?

In the surface story, Horrigan is a veteran officer whose passion for work has cost him

his family. He lives alone, comforted by his love for jazz and blues piano. He's still troubled by guilt over Dallas 30 years earlier, when on protective detail, he hesitated a fraction of a second and failed to save JFK, whom he clearly loved.

While investigating a suspect who has a wall covered with assassination clippings, Frank becomes the unwilling confidant (via rambling phone calls) of a bitter, ex-Cold War hitman (Malkovich's Mitch Leary), who with typical irony calls himself Booth. He has fallen into existential despair. The great causes are gone, the good men abandoned. All that remains is to "play the game," to match wits with the feds as he stalks the current president.

No politics involved here. The president is generic, of no clear right or left tilt. His identity matters little to Leary, who is just a professional, gone wacko and exercising his deadly skills. This, of course, makes him atypical among real presidential assassins, all of whom have been amateurs with deep ideological grievances.

The *game* is seen a lot, as Frank and the other agents go about their duties, sometimes in artfully faded footage from 1992. He's shown solely as a political animal, a candidate behind in the polls with a chief of staff willing to take risks to get him re-elected. His anonymity is the point: he's no Jack Kennedy to die for.

There are five or six set action pieces as Leary makes a move, or the agents spring a trap and try to grab him. The best is a superbly shot-and-edited rooftop chase and confrontation near the Capitol, in which Horrigan, dangling six stories above an alley, has to decide between Leary's life and his own and backs off.



FREE WILLY!—Jason James Richter plays a rebellious 12-year-old who develops a friendship with Willy, an orca whale who is the featured attraction at a local marine park in "Free Willy." The U.S. Catholic Conference says it is "an enjoyable family film" and classifies it A-II for adults and adolescents. (CNS photo from Warner Bros.)

Since "Line of Fire" is always a thriller, there are stock characters (Dylan McDermott as Frank's young, inexperienced partner; Rene Russo as a knockout female agent who is both feminist and romantic interest; Gary Cole as an arrogant supervisor who dislikes him). Also required scenes (Leary crunching or shooting a few innocent strangers who get in his way, or the final spectacle, with Frank rushing to stop the assassin amid the crowds and a glass-and-steel glitter of the posh Bonaventure Hotel in Los Angeles).

Most of this is delivered with painless panache by quality director Wolfgang Petersen ("Das Boot," "Enemy Mine"), still looking for his first U.S. hit. The obligatory erotic scene is about as mild as a welcome-home from a golden retriever (Russo and the 63-year-old Eastwood have a tryst of sorts, but it's comically complicated and unsuccessful). When Malkovich shows himself to be, as one expert says, a "predator," the scenes are brutal but swift.

What gives this movie its special quality, though, is the basic structure, the series of conversations between hero and villain, on the phone, in person and (via tape) even after death. Leary's cool demeanor is articulate and clever, and he scores heavily in the intellectual jousts. But he's lost his humanity.

he's a monster created for a war now over, a nuclear missile restless in its silo.

Frank, like most Eastwood heroes, has the gift of common sense. Does anything have meaning for him? The piano, he says, which is an image of the soul. Told that the world doesn't work anymore because the great causes are dead, he snaps off Leary's tape and takes his girlfriend to sit close and talk, and watch the birds, in the twilight on the steps of the Lincoln Memorial. (Solid professional thriller, for buffs and contemplatives, genre violence, language, sex situation, satisfactory for adults.)

Recent USCC Film Classifications

My Boyfriend's Back A-III
Searching for Bobby Fischer A-II
The Secret Garden A-I
That Night A-III
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the R before the title.

'Nova' investigates awesome power of hurricanes

by Henry Herz and Gerri Pare
Catholic News Service

The human toll of an awesome force of nature is evident in "Hurricane," a rebroadcast of a "Nova" episode airing Tuesday, Aug. 24, from 8 p.m. to 9 p.m. on PBS. (Check local listings to verify the program date and time.)

Footage from the great storms of the 20th century gives viewers some idea of the ferocity of hurricanes, also known as typhoons and tropical cyclones in Asia.

The good news is that with improvements in forecasting and cautionary evacuations, the death toll is steadily decreasing.

Six thousand died at Galveston, Texas, in a 1900 hurricane, compared to very little of life—despite unprecedented destruction—when Hurricane Andrew hit Florida last year.

The foolishness of a hurricane party is brought home when one woman describes how she and her husband ignored warnings to evacuate as Hurricane Camille—the most devastating storm ever to strike the U.S.—bore down on the Gulf Coast of Mississippi in 1969. Of the 23 paragers, only she survived.

Another segment flies into the eye of 1988's Hurricane Gilbert to gather data and reveals the storm's center—a canyon of clear blue sky surrounded by a wall of clouds 10 miles high.

Meteorologists explain how ocean and weather conditions favor a hurricane's development as tightening spirals of thunderstorms intensify within the eye wall.

And though satellites have greatly advanced forecasting, they cannot fly into a hurricane's eye to pinpoint the center and measure winds and other crucial factors that determine its intensity and probable path.

Written, produced and directed by Larry Engel and Thomas Lucas, the program concludes without being stuffy and fascinates with its survivor interviews and disaster footage.

Skillful editing blends the meteorological information with first-person accounts about the importance of evacuation if a storm turns deadly.

In fact, the program is structured to incorporate a modicum of suspense as viewers follow the frightening progress of Hurricane Gilbert, the most powerful hurricane ever recorded in the Atlantic region, with winds approaching 200 mph.

It becomes clear, for all our sophisticated technology

and the keen scientific minds involved in improving, forecasting hurricanes remain notoriously unpredictable and we are still vulnerable to their astounding power.

This is an interesting program on one of nature's true phenomena that the family can learn from—providing the little ones can sit through the weather lessons.

TV Programs of Note

Sunday, Aug. 22, 8-9 p.m. (PBS) "Grand Teton Wilderness." This repeat of a "Nature" program delves into the natural and human history of the Grand Teton and the valley of Jackson Hole and the unique partnership that has developed between them.

Sunday, Aug. 22, 8:30-11 p.m. (WFYI/PBS) "Pavarotti in Central Park." By popular demand, WFYI-TV/Channel 20 in Indianapolis rebroadcasts Luciano Pavarotti's live June 26 performance in Central Park. Pavarotti is accompanied by the members of the New York Philharmonic, the Boys Choir of Harlem, and Italian flutist Andrea Griminelli.

Sunday, Aug. 22, 9-9:54 p.m. (PBS) "Pete Seeger's Music: A Concert." This rebroadcast of the veteran folksinger's outdoor concert performed at a Hudson River park showcases the efforts to reclaim the river. Songs include "This Land Is Your Land" and "Skip to My Lou." Sunday, Aug. 22, 7-8 p.m. (NBC) "Top Secret Television." Fred Roggin hosts an irreverent look at television with 100-plus clips of funny and bizarre programs from around the globe.

Monday, Aug. 23, 8-9 p.m. (WFYI/PBS) "James Taylor Squibbstock." Musician and vocalist James Taylor performs before friends and neighbors in a barn near Squibbstock Ford on Martha's Vineyard in 1991 while rehearsing for a concert tour.

Monday, Aug. 23, 8-11 p.m. (PBS) "Into the Woods." The repeat of the "American Playhouse" Tony Award-winning musical by Stephen Sondheim and James Lapine stars Bernadette Peters and is based on the Brothers Grimm fairy tales, which are given a whimsical twist.

Tuesday, Aug. 24, 9-11 p.m. (CBS) "In the Eyes of a Stranger." This summer repeat is a thriller about a woman (Justine Bateman) who is being hounded for stolen money she doesn't have by an embittered police officer (Richard Dean Anderson) assigned to protect her.

Wednesday, Aug. 25, 8-8:30 p.m. (CBS) "The Trouble with Larry." In this premiere of new comedy series, a long presumed-dead is based on a (Brosnan Pincho) reappears and moves in with his former wife (Sherry Reed),

her husband (Perry King), and the daughter (Alex McKenna) he never knew he had.

Wednesday, Aug. 25, 8:30-9 p.m. (CBS) "Tall Hopes." The premiere of this new comedy series centers on a working class Philadelphia family headed by Anna Maria Horsford and George Wallace, who have two sons—one a 6-foot-6 pro basketball hopeful and the other a pint-sized genius who wants to become a movie director.

Wednesday, Aug. 25, 9:30-10 p.m. (PBS) "Miss Manners and Company." In this special, the nationally syndicated etiquette columnist answers audience questions about correct social behavior with down-to-earth advice and dramatizations of puzzling social situations.

Wednesday, Aug. 25, 10-11 p.m. (ABC) "Wind in the Fire." This special stars country music star Randy Travis in a western-themed musical drama with guest stars Burt Reynolds, Chuck Norris, Lou Diamond Phillips and Denver Pyle, who play themselves.

Thursday, Aug. 26, 8-9 p.m. (PBS) "Iraq: The Cradle of Civilization." Part one of the six-part "Legacy" series takes a global view of the rise of Eastern and Western urban civilizations. Writer-host Michael Wood travels to 14 countries and four continents, going back in time 5,000 years. This episode traces the evolution of Iraq from ancient Assyria to its current state under absolute ruler Saddam Hussein.

Thursday, Aug. 26, 10-10:30 p.m. (PBS) "MTV News: Seven Deadly Sins." Part two of an "Alive TV" program illustrates how various vices are portrayed in music videos, art and history, combined with interviews with William S. Burroughs and Allen Ginsberg.

Thursday, Aug. 26, 10-11 p.m. (CBS) "Angel Falls." The premiere of a drama serial is about a single mom (Chelsea Field) who returns to her hometown with her teen-age son (Jeremy London) where she takes over running her late father's pool hall and becomes immersed in the lives of her neighbors.

Friday, Aug. 27, 10-11 p.m. (PBS) "Isaac Stern." In this repeat of a "Talking with David Frost" program, the journalist interviews the famed violinist.

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

QUESTION CORNER

Creation story addresses life, faith

by Fr. John Dietzen

Q I have been reading the Bible more lately and found something in it that doesn't make any sense to me.

The story of Adam and Eve and the devil, or the snake, the devil says, "That's not true; you will not die. God said this because he knows that when you eat (the fruit of the tree of knowledge of good and evil), you will be like God."

God and have God's knowledge? Why would he push God's knowledge on Adam and Eve? (Missouri)



A Clearly, the devil in this creation story (Genesis 3) did not intend for Adam and Eve to become like God. His words were a plain lie, but a very seductive lie with just enough truth in it to make it sound attractive.

Until the fall, the couple were on extremely intimate terms with God, even walking with him in the cool of the evening (Genesis 3:8).

This closeness and intimacy resulted from their recognition of the order of creation; God was God and they were not.

As long as they acknowledged this fact of life, a wonderful harmony and openness existed between them and between them and God, a happiness and communion we can hardly comprehend.

FAMILY TALK

Parents struggle with hearing-impaired teen

by Dr. James and Mary Kenny

Dear Dr. Kenny: My 14-year-old son lost his hearing when he was 4 years old. In spite of our best efforts to be supportive and loving parents, he is rude and cruel to us and to our other two children.

There are no counselors for the hearing-impaired in our area. He does well in school, but at home he is bitter and seems to blame us for his hearing loss. Any suggestions? (Texas)

Answer: Rude and cruel behavior is inappropriate and, whatever his handicap, your son needs help in learning other ways to express his frustration with the world.

Suffering from a loss of hearing is certainly frustrating for him, but he is not the only person who has had to deal with a handicap. Growing up to be an unpleasant person would only add another handicap.

Frustration has been defined as "blocked goal-directed activity." We want something, and we cannot get it because of some obstacle. This uncomfortable experience of obstructed energy is labeled "frustration."

The immediate reaction to frustration is aggression. Literally defined as "movement against," the anger is a healthy attempt to overcome the obstacle. Unfortunately, too often the anger degenerates into simply blaming others.

Understanding why your son is rude and cruel is one thing. We can guess that he is frustrated by his loss of hearing and that, however illogical and unfair, he is taking the anger out on you.

Tolerating and excusing his rude and cruel behavior is quite another thing. You will do him no favors by accepting this unpleasantness. You need to help him change.

Lecturing him, criticizing him, explaining why he is wrong to act this way, even punishing him are not likely to help. He will probably incorporate this, together with his hearing loss, as part of society's plot to hurt and harm him.

Try the following 1-2-3 plan.

First, focus on his pain and hurt. Remember that behind every anger there is a hurt. When he acts angrily, respond by saying, "I understand that you are unhappy," or "It must be very frustrating not to be able to hear." If you can, touch him at this time.

Second, identify what he actually does that is "rude and cruel." Does he say certain words? Hit people? Destroy their things? Slam doors? Raise his voice?

When he is in a reasonable mood, go over with him what he does that you find unacceptable. Write it out.

Third, make a performance chart and keep track of half days (or even hours) when this unacceptable behavior does not occur. Put a smile-face or a plus on his chart for each unit of time that he is pleasant. Score a point for each plus. Provide some token reward (ask him what he wants) for each five or 10 points. This is your way of saying thank you for his efforts to improve his behavior.

(Address questions on family living and child care to be answered in print to the Kenyngs, 219 W. Harrison, Bensenville, Ind. 47078.)

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It was this harmony, this happiness that the devil set out to destroy.

The temptation could be put like this: "Why should you be subject to this God when you can show him you are as good and powerful as he is? God gives you this commandment to hold you under his thumb. But if you disobey, if you act against what God says, you will prove you are his equal. That's what God is afraid of, not that you will die, but that you will discover that you are like him."

In their pride, of course, Adam and Eve forgot, or ignored, the fact that no matter how much they pretended otherwise, they were in reality not God's equal.

Like a child who won't believe a sharp knife will cut his finger, they suffered the consequences. By rejecting their relationship as creatures to Creator, they destroyed the harmony of creation, and their whole world began to disintegrate.

They became alienated from themselves ("I was afraid because I was naked"), from God ("The man and his wife had themselves from the Lord God"), and from one another ("The woman you put here with me" gave it to me), and their children killed each other.

One division and hatred after another piled up until their very speech became a sign and instrument of estrangement (Chapter 11).

It is into this awful mess that the Lord enters (Chapter 12) and begins, with Abraham, the long story of his redemptive love once again bringing us together, reconciling us to each other and to God.

As in so many other elements of the creation story, the sin of Adam and Eve is really the story of ourselves. Every serious sin committed since then follows the same pattern of pride, rejection of God's dominion, more or less deliberate blindness to what is really happening, disintegration and alienation, and finally a need for the forgiving and healing grace of Jesus Christ.

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped and self-addressed envelope to Father John Dietzen, 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 to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206.

August 20

St. Lawrence Church, 46th and Shadeland Ave., will hold a Benediction before the 5:30 p.m. Mass. Everyone is welcome.

August 21

The Catholic Golden Age Club will have its annual luncheon at 1 p.m. at the Anchor Inn, 16th and N. Arlington Ave. Reservations must be made before August 17 with Mary Ellen at 317-536-4057 or Alice at 317-356-4061.

Sacred Heart Parish, Terre Haute, will hold Casino Night from 4 to 8 p.m. on 777 Drinks and games for those over 21. Admission is \$2. For more information, call Arlene Manwaring at 812-235-9358 or Rita Kaperak at 317-466-6795.

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.

The Catholic Alumni Club of Indianapolis will attend the 5:30 p.m. Mass at Holy Spirit, 7241 E. 10th St., together. Meet at the front entrance before and after Mass. They will go to dinner at Grindstone Charley's, 809 E. Washington St., after Mass. For more information, call Mary at 317-255-3841 or Dan at 317-842-0855.

St. Michael Parish and Alumni will hold a dinner dance at 3384 West 30th St. There will be an open house at the school from 4-5:30 p.m. Mass begins at 5:30 p.m. with dinner following at 6:30 p.m. Tickets are \$12.50 per person. For more information, call 317-926-7399.

Socinea Memorial High School

will celebrate its 40th anniversary from 5:30-10 p.m. with a pig roast. At 9:30 p.m. there will be a drawing for a 1993 Ford Explorer. Admission is \$4.95 for adults, \$2.95 for children 12 and under. For more information, call the school.

Terre Haute high school youth work day for Habitat for Humanity will work from 8 a.m. to 3 p.m. today. About 20 workers are still needed.

August 22

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., at 3 p.m. Refreshments will follow in the parish meeting room. For more information, call 317-637-7309.

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

St. Lawrence Church, 46th and Shadeland Ave., will hold an Adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

Sacred Heart Parish, Terre Haute, will hold a youth and parents picnic from 12 to 4 p.m. at Deming Park. Bring a dish.

August 23

Holy Family Church in Richmond will host a workshop presentation, "Celebrating Family," with Clayton Barbeau from 7-9:30 p.m. The workshop is free and open to the public. For more information, call Father Robert Mazzola at 317-962-3902.

August 24

A devotion to Jesus and the blessed mother will be held from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey St. For more information, call 317-356-4331.

August 25

St. Michael, Bradford, will hold a

seminar on wills. Call the parish for time and location information.

August 26

St. Roch, 300 S. Pennsylvanian St., will hold Family Eucharist Holy Hour with Rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

August 26-29

The K of C, Our Lady of Fatima Council 3228, will hold a rummage sale from 9 a.m. to dusk.

August 26

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

August 27

St. Paul the Apostle, Greencastle, will hold an ecumenical "Evening of Prayer" at 7:30 p.m. For more information, call 317-653-5678.

St. Elizabeth's Home, 2500 Churchman Ave., will hold the Elizabetha Ball at the Indiana Roof Ballroom from 7 p.m. to 12 a.m. For more information, call 317-787-3412.

St. Lawrence Church, 46th and Shadeland Ave., will hold a Benediction before the 5:30 p.m. Mass. Everyone is welcome.

The annual benefit dance, buffet and silent auction for Catholic

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Charities of Terre Haute will be held at 8 p.m. in O'Shaughnessy Dining Room at St. Mary of the Woods College. For more information, call Catholic Charities at 812-232-1447.

August 27-28

Catholic Community of Columbus will hold All Saints Catholic School PTO Fest at 1302 27th St. Columbus. Carnival rides, raffle, dinner, 5-10 p.m. No admission. Terry Lukon, 812-372-6510.

August 28

St. Maurice, Napoleon, will hold a craft fair from 9 a.m. to 3 p.m.

Handcrafted items, baked goods. Proceeds will go to the restoration of the stained glass windows in the church.

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.

The Catholic Widowed Organization will gather to see "Elite Synchronizations" ragtime concert at the Warren Performing Arts Center. Show begins at 7:30 p.m. Cost is \$8.

— ST. LAWRENCE CHURCH —

FESTIVAL

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If you are interested in learning more about the Oblates of St. Benedict, plan to join us for an introductory meeting, September 12, 1993 at 1:30 p.m. in the monastery chapel.

Oblate Meetings — 1993-1994

September 12	1:30 p.m. new members
	2:00 p.m.-5:00 p.m.
	All Members
November 21	2:00 p.m.-5:00 p.m.
January 9	2:00 p.m.-5:00 p.m.
March 13	2:00 p.m.-5:00 p.m.
May 15	2:00 p.m.-5:00 p.m.

For more information about the Oblate Program, please contact:

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edral, 1347 N. Meridian St., Indianapolis, 2:30 p.m. Lara Haley, 317-634-4519.

St. Paul, Sellersburg, will meet from prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

Adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

Bingos:

MONDAY: Our Lady of Lourdes, 8:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Mala-

chy, Brownsburg, 6:30 p.m.; McGr. Sheridan K of C Council #138, Johnson Co., 7 p.m.; St. Pius X, Knights of Columbus Council 3433, 8 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 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.

Abortions triple in Sarajevo

ZAGREB, Croatia (CNS)—Since war spread to Bosnia-Herzegovina in April 1992, abortions have tripled in the besieged capital of Sarajevo, along with a sharp rise in still births and miscarriages, according to a Croatian Catholic newspaper.

The church-owned Glas Koncila said women could be found lining up each morning in a dimly lit corridor of Kosevo Hospital, Sarajevo's main hospital. Most said they had asked to end their pregnancies in view of the "terrible future" awaiting children in the besieged city.

The paper added that Kosevo doctors were performing an average of 10 abortions daily. They required all women seeking an abortion to bring 10 liters of water, since the hospital had only enough on hand for the most urgent war casualties.

Whereas the ratio of abortions to live births was 1 to 3 before the war, it has risen to 3 to 1, Glas Koncila reported.

It said stress-related problems had also caused an increase in prenatal disorders in Sarajevo. While 12 percent of all births were now premature, still births have risen by 60 percent. The proportion of pregnancies ending in miscarriages had grown from 15 per thousand to 26 per thousand, it said.

The weekly said some of those seeking abortions in Sarajevo were Muslim women expelled from towns in eastern Bosnia after being raped by Serbian soldiers.

Muslim women escaping from Serbian camps are also believed to have had abortions in the cities of Tuzla and Zenica.

The Muslim aid organization Mehemed said that as of the spring, more than 70,000 Muslim women had been raped.

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Youth News Views

Archbishop asks youth to share Christ's love

by Mary Ann Wyand

World Youth Day pilgrims from the Archdiocese of Indianapolis were stunned to learn of the accidental death of a Bishop Chatard High School student who was killed in an elevator crash on Aug. 11 while preparing to bungee-jump in South Carolina.

The news of Zachary Steink's death shook up Chatard students and other teen-agers from the Indianapolis North Deanery who knew the popular student and athlete from Christ the King Parish.

Pilgrims were told about the tragedy during their catechetical time with Archbishop Daniel M. Buechlein, who sought to console them with a prayer and words of comfort.

"When we are merciful to someone, when we comfort those who suffer the loss of Zachary," Archbishop Buechlein said, "we're comforting Christ as well and that makes all the difference. We are the body of Christ, and when we do for each other we do for Christ. That's the key to justice and peace in the world."

Referencing the World Youth Day theme song, "We Are One Body," the archbishop reminded the teen-agers that their faith carry them through times of grief.

"Last night in his opening Mass, Archbishop Stafford announced that we who are today's leaders in the church treasure you and love you and need you, our young church," Archbishop Buechlein said. "Seven years from now you will become the leaders of the new millennium. May it be an era where there is more peace and justice. This has been a terrible century, but maybe because you

all love and care and touch Christ it will be a better era for our human family."

Stressing the importance of living simply, Archbishop Buechlein noted that youth can "offer the world more hope and a life that is deeper and richer than what money and things and a career can bring. Let's stand for the belief that family love that rests on solid faith is more important than family wealth. Let's stand for the belief that life is precious from the womb until when we pass over into the kingdom as Zachary has passed over."

Teens need to live "our belief that we respect love and that love means that sex, which is such a part of life, is not just for recreation," he said. "Sex is for the fullness of love and union and for the blessing of children. Let's stand for all of these things. It all starts with a single step."

By the time Pope John Paul II was 20 years old, the archbishop explained, he had lost his mother, father, sister and brother.

"He was alone in the world by age 20," Archbishop Buechlein said, "and in order for him to make his way, in order to afford school, he had to work in a stone quarry. Don't you think smashing rocks was one way to get his anger out about the unfairness of life? But you know what he said? He said that he took his pain and the unfairness of life to prayer, and he said he sought the help of his friends. It was because of that, rather than being bitter or cynical and rather than going around dulling the pain with drink and drugs, he decided to take the first step of faith and prayer."

The story of Mother Teresa of Calcutta also demonstrates a powerful faith connection in life, he said, because her ministry also began with that first step.

"Mother Teresa says that if she had not



ARCHBISHOP AND PILGRIMS—Archbishop Daniel M. Buechlein talks with archdiocesan World Youth Day pilgrims following a catechetical session with youth and young adults at Denver. The archbishop offered advice and prayers to the teen-agers during the Aug. 12 gathering. (Photo by Mary Ann Wyand)

picked up that first dying man from the gutter," the archbishop explained, "one day when she was walking in Calcutta, and seeing with her eyes of faith that that was Jesus Christ, that she would never have gone into the Missionary Sisters of Charity. Now she has thousands of women like her. They've picked up thousands of dying people in the gutters of our cities all over the world."

Her ministry also began with that first step, the archbishop said. "So I call you to (take) that first step."

Looking around at the near-capacity crowd, the archbishop asked the teen-agers about their confirmation.

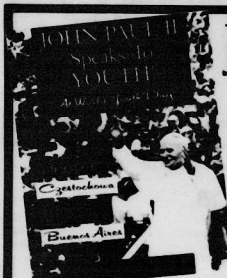
"How many of you were confirmed by me this past year?" he asked. "You remember that one of my themes in the confirmation homily was to ask you to pray, to pray every day, in your own way. Remember I assured you that God doesn't ask us to be expert prayers. God is the one who makes something good of our prayers. I also said that God was the first author of the Nike commercial 'Just Do It.' Pray in your own way every day, and if you do I guarantee you everything will be OK."

During a brief question and answer time, Archbishop Buechlein fielded difficult questions from the pilgrims.

Responding to a question about female altar servers and women's roles in the church, the archbishop explained that, "Within a couple of months, after some bit of study trying to clarify the different kinds of ministries in the church, serving at the altar is going to be considered a representative role in the assembly. We're told, and I haven't seen this in writing, but we're told that the report is going to say that anyone may serve in the role representing the assembly."

Emphasizing that "we've got a lot to do (in youth ministry) and it's challenging," Archbishop Buechlein assured the teen-agers that youth ministry is one of the priorities in the new archdiocesan strategic planning process and also is one of his personal priorities.

At the end of the archdiocesan World Youth Day session, the archbishop told the pilgrims that he needed to leave in order to participate in Mass with the pontiff. Then he assured them that only the Holy Father could take him away.



JOHN PAUL II SPEAKS TO YOUTH

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72

Connersville teen gets to greet Pope John Paul

by Mary Ann Wyand

Miracles happen only to those who believe in them.

French proverb

"I just set my heart on it," St. Gabriel parishoner Ben Rowland of Connersville explained. "I was determined to do it."

Despite incalculable odds, the World Youth Day pilgrim from the Archdiocese of Indianapolis was chosen to greet Pope John Paul II and President Bill Clinton at Stapleton International Airport in Denver last Thursday. And the Maian College freshman was able to speak with the Holy Father long enough to request a papal blessing for his ailing mother.

"When I got to shake his hand, I asked him to pray for my mom because she's got cancer," Ben explained. "He made the sign of the cross over me, put his hand on my hand, and said something I didn't understand, probably in Latin or Italian or Polish. I felt blessed and relieved because that's the one thing I wanted to do when I got to see him. I wanted to get him to pray for my mom and he did it. I looked right in his eyes and when he said it I bowed my head. It's just a relief for me."

Meeting the pope was "a tremendous experience," Ben said after he called his father in Connersville to report the news.

Ben's mother, Joyce, who is the youth ministry coordinator at St. Gabriel Parish, and his brother, Nathan, all traveled to Denver for the World Youth Day Mass. The boys were busy with pilgrimage events all week, but their mother spent much of the time resting in a hotel room to prepare for the papal Mass at Cherry Creek State Park in Aurora.



PHONING HOME—St. Gabriel parishoner Ben Rowland of Connersville calls his father long distance after he met the Holy Father in Denver last Thursday. (Photo by Mary Ann Wyand)

"I was really excited for him because he wanted to do that real bad," Joyce Rowland said. "I think he would have felt bad if he couldn't have gotten to do it. Just to see the gleam in his eye and to know that he got to see the pope and ask for a blessing is wonderful, because when you have an illness like this people feel so helpless, particularly family members. Now he feels like he's done something to help his mom."

After learning the happy news, Ben's mother said she felt much better. "It was a once-in-a-lifetime opportunity for him," she said. "It gave me a sense of peace."

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Young Adult Scene

Catholic University lists tips on choosing a college

Kathleen Lavoie

The Catholic University of America

Do you know the right questions your child should ask when visiting a college campus for the first time? Tuition is always the first consideration to come to mind. David Gibson, dean of admissions at The Catholic University of America in Washington, D.C., offers 10 tips to help ask other important questions during your visit.

►Can the prospective student picture himself or herself as a part of the campus? Choose students on campus at random and ask them questions about campus life.

►Before you visit, get a campus map and

target certain areas of interest. Request a walking tour of the campus with an admissions counselor or tour group.

►Research school size and academic program of interest so you can ask specific questions during information sessions.

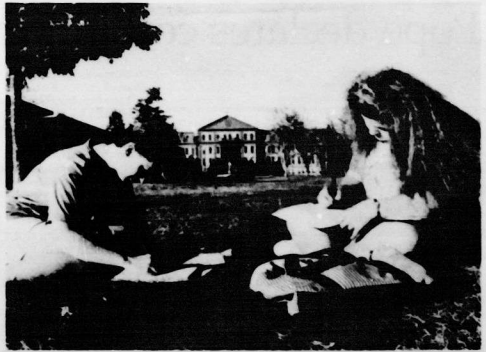
►Inquire about the school's policy in granting financial aid.

►Determine whether an interview is necessary for admittance.

►Question percentage of classes taught by full-time faculty members and their availability for instruction outside the classroom.

►Ask the percentage of students who return for their sophomore year.

►Inquire about location and requirements for first-year students concerning



CHOOSING A COLLEGE—Students need to soul search when trying to pick a college, says a college adviser who also counsels students to visit colleges they are interested in. (CNS photo by James Baca)

housing facilities. Ask the percentage of students who live on campus.

►Request to stay in a dormitory for a night.

►Ask about campus work opportunities,

athletics, internships, campus ministry, religious services, and other social activities.

Kathleen Lavoie is a member of the administration at the Catholic University of America.

Marian education major talks to St. Rita parish

by Denise Morrow

The following is a talk given by Denise Morrow, a sophomore at Marian College majoring in Elementary Education. This talk was given to parishioners at St. Rita Parish during Mass before she left for World Youth Day in Denver.

Good morning everyone. For those of you who don't know me, I am Denise Morrow, St. Rita Grade School class of '88 graduate, Bishop Chatard High School class of '92 graduate and presently a sophomore at Marian College majoring in elementary education.

I will be attending the 1993 World Youth Day in Denver, Colorado this year to see the pope. I bet many of you are asking the question, "Why me?" Well, I don't have the answer to that either, but I am very honored

to be chosen as the representative for St. Rita Parish at the 1993 World Youth Day in Denver, Colorado. There will be people from all over the world in Denver.

I will be leaving tomorrow at 3 p.m. and returning August 17. I will be traveling by bus with 22 members of the Lafayette Diocese from Our Lady of Grace Parish in Nicholasville, but I feel like I am representing various groups I am a part of.

While I am in Denver, I will represent St. Rita Church, St. Rita Choir, St. Rita Food Pantry, Knights and Ladies of St. Peter Claver Council 97, Marian College Future Educators Association, Marian Choir, the Union for Black Identity, Chatard High School, the co-members of Sisters of St. Joseph in Tipton and my family. This is going to be a very busy week for me.

I have always had continuous support from various members of St. Rita, so I would like everyone's prayers for a safe trip. Know that I will constantly be thinking of St. Rita as well. Thank you.

Pilgrims compile list of 'Top Ten Reasons to Attend World Youth Day'

by Mary Ann Wyand

Some of the youth and young adult pilgrims from the Archdiocese of Indianapolis compiled a list of the "Top Ten Reasons to Attend World Youth Day '93" while on a bus traveling home from Denver. With apologies to comedian David Letterman, those reasons are, listed in reverse order, as follows:

10. To skip work or school.

9. To get a funky foam hat just like the pope's.

8. To find out how many times the buses can break down.

7. To see how long you can wait before

having to use a porta-potty.

6. To find out how many McDonald's food coupons you can waste.

5. To see how many people can fit in 10 square feet.

4. To make it on the TV news.

3. To practice walking long distances with incredibly heavy loads.

2. To drink more water than you've ever consumed before so you won't pass out.

1. And the top reason to go to World Youth Day is... to watch the Holy Father on the big screen TV set up at Cherry Creek State Park.

Indiana University East presents its first annual arts and craft fair on Aug. 28

Indiana University East will hold its first annual arts and craft fair on August 28 from 9 a.m. to 5 p.m. Over 30 booths of crafts will be on display in the lobby of Whitewater Hall. A variety of handcrafted items will include: woodcrafts, silver/stone jewelry, quilted items, woodburned pictures, silk floral arrangements, wreaths, doll clothes, ornaments, brooches, dildos, windsocks and ceramic hand painted Indian pieces. All proceeds will go to supports scholarships and benefit community outreach programs.

☆☆☆

Dr. Penelope Moyers, a member of the occupational therapy faculty at the University of Indianapolis since 1986, has been named director of Graduate Programs in Occupational Therapy. Dr. Moyers will be primarily responsible for program and budget planning and faculty recruitment in occupational therapy. She will also serve as admissions coordinator for incoming OT graduate students.

"We are delighted to have Dr. Moyers accept this strategic leadership position," said President G. Benjamin Lantz Jr. in announcing the appointment. "Her extensive experience in occupational therapy fieldwork and clinical training will be especially valuable to our expanding program especially as the nation deals with the current acute shortage in occupational therapists."

☆☆☆

Franciscan Father Henry Beck, from St. John the Baptist Province in Cincinnati, Ohio, awaits his new assignment as campus minister at the University of Indiana in Indianapolis with excitement as well as some uncertainty.

Father Beck, who is filling Father Fred Link's position, was campus minister at the University of Houston in Texas. Marian College offers quite a different challenge. Instead of

ministering to a student population of 34,000, Father Beck will be campus minister to under 2,000 students at Marian College.

Father Beck said, "At U of I, there was quite a diversity of cultures and it was largely a commuter school with a large Asian population." Father Beck feels that Marian College radiates more of a community atmosphere.

"The work that Fred (Link) has done has helped to create a really fine community there and a strong campus ministry community," Father Beck said. He is anxious to join the Marian team.

☆☆☆

The Center for Continuing Education at the University of Indianapolis is offering the third and final phase of classes in a series of summer computer courses for 1993. "Advanced WordPerfect," a continuation of the introductory class, will be held August 21. Cost is \$80. Participants will learn special techniques such as corporate report set-up and mail merge. A basic understanding of the functions of WordPerfect is required.

"Using Spreadsheets and Lotus 1-2-3 for DOS" will be held August 28. Cost is \$80. Participants in this course will learn functions available in spreadsheet technology, including how to calculate totals and averages and how to set up an amortization schedule for simple interest loans.

All classes will be held from 9 a.m. to 12 p.m. and 1 p.m. to 4 p.m. in room 233 of Esch Hall on the University of Indianapolis campus, 1400 E. Hanna Ave. Instructor is Jack Kissmer, data processing trainer for Farm Bureau Insurance. Those interested in receiving an application should call Kaye Auerbach at 317-788-3271.

☆☆☆

Bob Hammel, sports editor for the Bloomington Herald

Times, will appear on the Indiana University East campus, August 26, for a book signing. From 2:30-4:30 p.m., he will be at the campus Bookstore to autograph copies of "A Banner Year at Indiana," published by Indiana University Press.

Hammel, who has been a writer with the Herald Times for 25 years, had distinguished himself as a fair, but tough critic of the Hoosier basketball program. For more information, please contact Sue Gongwer, manager of the campus bookstore at IU East at 317-973-8275, or Rebecca Berry Downey at 317-973-8444.

☆☆☆

Former Socinea Memorial High School volleyball standout Christina McCoy has committed to attend St. Joseph's College in Rensselaer, Ind., head volleyball coach Linda Deno has announced.

McCoy was a two-year letter winner and made the All-City 2nd team in 1992. She was a captain of the Socinea Memorial volleyball team during her senior year.

☆☆☆

The Ministers of Providence, an organization of graduates from the Master of Arts in Pastoral Theology (MAPT) Program at St. Mary of the Woods College (SMWC), have completed steps necessary to endow its first scholarship.

In June, 1993, funds that Ministers of Providence raised for a scholarship fund surpassed the \$20,000 necessary for endowing an award. September 1994 marks the first time the Ministers of Providence special MAPT ministerial support network—can offer the \$20,000 scholarship, said Providence Sister Ruth Eileen Dwyer, director of the MAPT Program.

The Ministers announced at their Annual Assembly that an additional \$1,184 had been raised for the scholarship, which is funded by donations and some matching contributions from businesses, Dwyer said.

To qualify for the scholarship, students must successfully complete their first MAPT course, show commitment to ministry in the church and demonstrate financial need.

Pope declares concern for sex abuse victims

by Cindy Wooden
Catholic News Service

DENVER—Pope John Paul II expressed his concern for victims of clergy sexual abuse and urged Catholics to pray for the church and its ministers.

The pope, setting aside time Aug. 14 for the Catholics of Colorado who were hosting World Youth Day, also condemned urban violence and abortion.

The meeting with Colorado Catholics took place in McNichols Arena, packed to the rafters with an estimated 18,000 people, almost all armed with flashing cameras.

The Catholic Church, the pope said, is made up of human beings and so is in need of constant "conversion and renewal."

At a time when all institutions are suspect, the pope said, "the church herself has not escaped reproach." The pope said he shared "the pain of the suffering and scandal caused by the sins of some ministers of the altar."

Pope John Paul was applauded when he said he shared the

concern of the U.S. bishops, "especially for the victims of those crimes."

Later that day, the Survivors Network of Those Abused by Priests said the pope had taken a "small but significant step" by addressing the issue of clergy sexual abuse.

However, the statement added, "more than words and prayer are needed."

The pope had some strong words about the root of violence in U.S. society, but also had some fun leading his audience to admit that each person bears some responsibility for the violence around them. "Everybody must become committed to fostering a profound sense of the value of life and the dignity of the human person," he said.

The media have a special influence and special responsibility, the pope said, repeating the line several times to great applause. Then, he added to his prepared text the question, "And who is responsible for the media?" and the answer, "We are."

"The whole of society must work to change the structural conditions which lead people, especially the young, to the lack of vision, the loss of esteem for themselves and for others

which lead to violence," he said. "But since the root of violence is in the human heart," he said, it will continue and grow unless society recommit itself to moral and religious values.

Ultimately, it is the victory of grace over sin that leads to fraternal harmony and reconciliation," he said.

In more impromptu remarks, the pope told the crowd he was not speaking against the freedom of expression, and especially not against the freedom of speech enshrined in the U.S. Bill of Rights.

Instead, he said, "the pope is calling for the good use of this liberty. The pope has not spoken against American civilization or television, but for the authentic development of what is civilization, what is culture."

The pope called for a "new civilization of love," which recognizes the supreme value of human life from conception to death.

"In her vigorous concern for human rights and justice, the Catholic Church is unambiguously committed to protecting and cherishing every human life, including the life of the unborn," he said to the cheers of the crowd.

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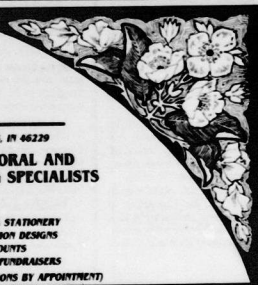
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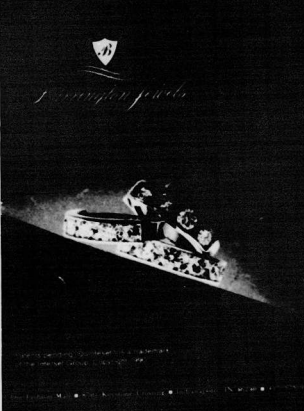
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Pope calls life gift from God to be cherished

by Cindy Wooden
Catholic News Service

DENVER—As far as the pope's eyes could see, there were young people waiting for a father's words on the meaning of life.

Pope John Paul II arrived Aug. 14 at Cherry Creek State Park for the start of an all-night vigil while the crowd was still illuminated by the last rays of sun trapped between mountain tops and clouds.

He told the estimated 250,000 young people that life was a gift from God to be cherished and nurtured in oneself and others.

The toughest words about abortion during his Aug. 12-15 stay in Denver came during the service, at which the pope and young people stood vigil over the night and the coming Feast of the Assumption.

As time passes, nations progress and new democracies are being born, "the threats to life do not lessen," he said. "They grow enormous."

The pope said an "anti-life mentality" is spreading—"an attitude of hostility to life in the womb and life in its last stages."

"Abortion and euthanasia—the actual killing of another human being—are hailed as 'rights' and solutions to 'problems,'" he said.

"The slaughter of the innocents is no less sinful and devastating simply because it is done in a legal and scientific way," the pope said to the cheers of the young people.

The event went more than an hour longer than scheduled even though Pope John Paul's aides on the stage went

through the papal text during the event, cutting several paragraphs.

But the pope seemed reluctant to leave the young people returning again and again to answer their "Pope John Paul II, we love you" chants with his own, "Pope John Paul, he loves you."

The pope as cheerleader went hand-in-hand with the pope as pastor, exhorting the young people "to have the courage to commit yourselves to the truth," to the fullness of life found in Jesus and to the love God has for each of his sons and daughters.

While Christ wants each person to have abundant life, "he sees the wolf coming to ravage and scatter the flock," the pope said.

"He sees so many young people throwing away their lives in a flight into irresponsibility and falsehood. Drug and alcohol abuse, pornography and sexual disorder, violence. These are the grave social problems which call for a serious response from the whole of society, within each country and on the international level," he said.

At the same time, the pope told the young people, there are personal tragedies that require acts of love and solidarity toward those who are lost or suffering.

Love for life and the moral norms for living according to God's design are not theories to be learned from a book, he said. They are written in the hearts, minds and consciences of all.

But, the pope said, in many modern societies, consciences are ignored or deformed. In those situations, "objective goodness and evil no longer really matter. Good comes to mean what is pleasing or useful at a particular moment. Evil means what contradicts our subjective wishes. Each

person can build a private system of values," he said.

The pope asked the crowd preparing to sing, dance and visit all night to make time to listen to the voice of God in the depths of their heart and to follow its directions.



ALL-NIGHT VIGIL—Young people spread their sleeping bags as they prepare to camp out during an all-night vigil that started Aug. 14 at Cherry Creek State Park near Denver. (CNS photo from Reuters)

Pope asks youth to make special commitment

by Cindy Wooden
Catholic News Service

DENVER—At his most intimate meeting with young people in Denver, Pope John Paul II told them not to be afraid to make a special commitment to the church through the priesthood or religious life.

"Christ is knocking very hard at many hearts, looking for young people like you to send into the vineyard where an abundant harvest is ready," the pope said.

Some 1,000 young people squeezed into the pews at Immaculate Conception Cathedral Aug. 14 for the multilingual Mass.

They cried and trembled with excitement, they sang and stood on tiptoe to get a good view of Pope John Paul at the smallest World Youth Day event.

The congregation included 350 delegates to the International Youth Forum, which took place in Denver before World Youth Day, and 400 representatives of U.S. dioceses.

Most wore their Sunday best. Some Africans, Poles and Mexicans wore traditional costumes, and a few young people sported the World Youth Day uniform jeans and souvenir T-shirt.

The pope spent an hour-and-a-half shaking hands with the forum delegates after Mass and gave each one a rosary.

The pope said local youth programs must



PAPAL GREETING—Pope John Paul II greets Anna Islamovna Hakimova of Kazakhstan during a Mass for delegates to the International Youth Forum Aug. 14 at the Cathedral of the Immaculate Conception. The pope asked the young people to consider a vocation to the priesthood or religious life. (CNS photo from Reuters)

"be truly open to the personal, social and spiritual needs of young people."

"Young people need to see the practical relevance of their efforts to meet the real needs of people, especially the poor and neglected," he said. "They should also be able to see that their apostolate belongs fully to the church's mission in the world."

But members of the church, young or old, cannot be effective evangelizers unless they are convinced their faith has values to offer the human family, the pope said.

Bill Comcowick, a 19-year-old from Leadville, Colo., said he is convinced "I always ask friends if they want to come to church with me, but I don't pressure them," he said. "Some kids aren't fortunate enough to have parents who teach them religion."

Italian delegate Marco Accorinti, 24, said his friends asked why he would go all the way to Denver when he lives in Rome and can see the pope easily. "I said I have to witness to my faith and not have fear, even if society seems to diminish its importance," Accorinti said.

But neither young man said he felt called to the priesthood.

Accorinti said the church has to help young people discover what their vocation is and to be prepared to continue helping them in their decision, even if they decide that being a lay person is God's will for them.

The pope made it clear in his homily that

he believes God is still calling people to religious life, although it seems the message is not well-received in some countries.

"We know that Christ never abandons his church," the pope said.

The church knows God is calling new ministers "at a time like this when many are confused regarding the fundamental truths and values on which to build their lives and seek their eternal salvation, when many Catholics are in danger of losing their faith—the pearl of great price," he said.

It is natural for people to be afraid of the demands of religious life, the pope said.

"We may try to appease our conscience by giving of ourselves, but in limited and partial ways, or in ways that we like—not always in the ways that the Lord suggests," he said.

The pope told the young people that as they examine God's call and commit themselves to doing his will, they should not forget the people around them.

"Do not forget the needs of your homelands," he told the delegates from more than 100 countries. "Heed the cry of the poor and the oppressed in the countries and continents from which you come."

"Be convinced that the Gospel is the only path of genuine liberation and salvation for the world's peoples," he said.



TREE OF LIFE—Pope John Paul II holds a representation of the Holy Year Cross transformed into the tree of life that was presented to him by young people during a ceremony at Mile High Stadium in Denver Aug. 12. About 90,000 youths attended the first World Youth Day event with the pope. (CNS photo by Joe Rinkus Jr.)



MOUNTAIN WALK—Wearing his new white sneakers with gold shoelaces, Pope John Paul II hikes beside a mountain stream during his day of relaxation at Camp St. Malo, near Estes Park, Colo., Aug. 13. (CNS photo from the Vatican)

BOOK REVIEWS

Catholics need 'Fullness of Faith'

FULLNESS OF FAITH, THE PUBLIC SIGNIFICANCE OF THEOLOGY, by Michael J. Himes and Franciscan Father Kenneth R. Himes. Paulist Press (Mahwah, N.J., 1993). 213 pp., \$14.95.

Reviewed by Jon Nilson
Catholic News Service

Every Catholic in the United States should read "Fullness of Faith." Here the Himes brothers—Michael J. Himes and Franciscan Father Kenneth R. Himes—show how central tenets of the Roman Catholic tradition are both resources and mandates for the urgently needed redirection of public life in this country. "Fullness of Faith" can energize the lukewarm, reconcile the alienated, unite the polarized, challenge the devout, instruct the specialist, and encourage the activist.

They begin by showing that a particular faith is not a private matter. Religious convictions have social consequences because they concern God, humankind, nature, and history. Religion relegated to the purely private sphere is a caricature, not the "fullness of faith." So believers must understand the social implications of their convictions and then find the words and images to make them persuasive in the public forum.

The book is devoted mainly to the social implications of faith. Each chapter centers on a doctrinal theme (original sin, the

Trinity, grace, creation, Incarnation, the communion of saints) to show that the "fullness of faith" in each calls for radical critique and change in some dimension of our public life. While they do suggest changes, their purpose is not to propose new policies but to show that faith demands new policies.

The book encompasses a broad range of theological and social issues without sacrificing the necessary nuances. These issues are tied together by what the Himeses hold as central to the Roman Catholic tradition, its communitarian vision of human life.

This vision seems to be the original inspiration for the book. The Himeses are convinced that a renewed understanding of communitarianism can save us from the corrosive individualism decreed by sociologist Robert N. Bellah in the book "Habits of the Heart" and so many others. The Catholic vision does not pit woman against man, individual against society, not humankind against nature but maintains that each flourishes only in right relationship to the other.

The transformative potential of the communitarian vision emerges strikingly in their chapter "The Trinity and Human Rights." Individualism turns society into an arena of conflicting claims to rights. It reduces our legal system to adjudicating these claims. True, rights claims are sometimes balanced against responsibility but this does not go far enough. Every social policy and program implies some vision of what it means to be human, whether its proponents know it or not. Our society needs nothing less than a new vision.

The theology of the Trinity is indispensable to the new vision. To grasp that God's very being is relational is to grasp that participation in community is necessary for full humanity. Human rights, then, are not so much the claims of one person or group that have to be balanced continually against all other claims. Instead, the indicate what is necessary for persons to make their full contribution to their communities.

"Fullness of Faith" is permeated by love for the church, the Roman Catholic tradition, theology, the United States, and for all who suffer. It provokes reflection, inspires prayer, and calls to action. It is the book we Americans and Catholics urgently need.

(Nilson is an associate professor of theology at Loyola University of Chicago who specializes in contemporary Roman Catholicism.)

† Rest in Peace

Please submit in writing to our publication, be sure to state date of death. Obituaries of arch-

diocesan 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.

† **BEALCOND, John V.**, 68, St. Anthony of Padua, Clarksville, August 3, father of Nancy A. Gallely, brother of Gandy Reinmiller and Kathleen Jarrett, grandfather of two.

† **BELL, Mabel**, 81, Holy Angels, Indianapolis, August 4. Mother of James R. Jr., Ben Joe, William L., David Mary Frances, Rita Janet, Mary Jo Booker and Karen Folsom; sister of Claude Mae Bickett, grandmother of 17; great-grandmother of six.

† **CAMPBELL, Anne**, 63, St. Roch, Indianapolis, June 29. Mother of Anita Pace and Gerald; sister of Kathryn Sauter, Winifred Jones and Bud Hemelgarn, grandmother of two.

† **COOMES, Helen M. Starkey**, 73, Little Flower, Indianapolis, August 5. Wife of James S., mother of James R. Gary, A. Barbara K. Burge and Brenda G. Bennett; sister of Margaret Jordan, grandmother of ten, great-grandmother of nine.

† **DAVIS, Theodore S.**, 77, St. Bridget, Indianapolis, August 4. Husband of Leona, father of Theodore T., Roderick C., Vicki S. Bobley and Bonita; brother of Alegra Sue Marable; grandfather of six, great-grandfather of three.

† **DETTY, Kathryn Crockett**, 78, St. Barnabas, Indianapolis, August 6. Mother of Richard and Lynn Sedak; sister of Mary Lee Dudley and Betty Grammon; grandmother of five, great-grandmother of two.

† **EGER, Louis W.**, 79, Sacred Heart of Jesus, Jeffersonville, August 6. Husband of Lessy, father of Anne Tether and Larry W., brother of Louise Dunn, grandfather of six.

† **FLEISCHER, Jessie Mildred**, 91, St. Malachi, Brownsburg, July 9. Mother of Barbara Gruber, brother of Bernice Jack, Rick, Carrill Seider and Alice Jones; great-grandfather of three.

† **KIRCH, Louis F.**, 85, St. Jude, Indianapolis, August 4. Husband of Marie C., father of Jean T. Feldhake, Richard and Edward; brother of Anthony Kirch, grandfather of 12; great-grandfather of six.

† **KNAEDEL, John M.**, 39, Holy Family, New Albany, August 7. Son of Ruth; brother of Robert S., Sharon Crockett and Susan Schlager.

† **LAMB, Albert J.**, 73, St. Malachi, Brownsburg, August 5. Father of Michael, Albert J. II and Eric; brother of Maryanne Murray, Rosalyn Gale; grandfather of two.

† **MATTHEWS, Ruth Elizabeth**, 61, August 3. Mother of William C. and Eugene Matthews; sister of James E. Robinson, Mary Frances Bunton, Margaret Crumes, Florence Carey and Rose Marie Robinson; grandmother of six.

† **MCGRATH, Corrine R.**, 89, St. Mary, New Albany, August 8. Sister of Joseph W., Patricia J., Elizabeth C. and Mary C.

† **RATHZ, Frances M.**, 69, St. Roch, Indianapolis, July 21. Wife of Ernest F., mother of Stan Freeman, Teresa Satterfield, Julie Crawford, Lisa Montgomery, Jeanne Ernest F. II and Mark; grandmother of nine.

† **RAY, Bennie**, 82, St. Rita, Indianapolis, August 4. Husband of Carrie; father of Nancy Ranceo, Mary B. Murphy, Martha Riley, Dorothy Ford, Maxine Bernie J. Jr., Jerome, Bruce and Phil; brother of Joseph and Sarah Spaulding; grandfather of 19; great-grandfather of 11.

† **SIDERAVICIUS, Maria**, 91, St. Barnabas, Indianapolis, August 11. Wife of Francis, mother of Roma Murphy and Tony Seider, grandmother of one.

† **STROMIRE, James L.**, 64, St. John, Starlight, July 30. Father of William D., Mark and Thomas W., brother of Dewey F., Barbara Gravitt, Isabel Watt, Joan Witt, Margaret Schroeder, Joyce Cahlan and Jean Fischer; grandfather of three.

† **ULRICH, Julia C.**, 83, Holy Family, New Albany, August 3. Wife of Edwin G., mother of Donald L., Edwin G. and Carolyn Jenkins; sister of Frank Miller, William Miller, Marie Hill, Lillian Montgomery, Doris Gabler; grandmother of six, great-grandmother of seven.

† **WHITEHOUSE, Dorothy**, 85, Our Lady of Lourdes, Indianapolis, August 6. Sister of Mary Ada Cecil and Doris E. Perrin.

† **WILLIAMS, George A.**, 67, Holy Trinity, Indianapolis, August 9. Husband of Mary Ann; father of Marilyn Hendry and Paul Williams; brother of Lillian Lynch; grandfather of one; step-grandfather of two.

Helena Dede was mother of three diocesan priests

Helena Ursula O'Leary Dede, 96, the mother of three archdiocesan priests and four nuns, died on August 13.

Mrs. Dede, a member of St. Margaret Mary Church in Terre Haute, had been a middle school teacher for Vigo County Schools and parochial schools in Vigo County.

In 1971, she and her husband, the late Arthur H. Dede, were honored by Pope Paul VI with the Papal Medal for service to the church and pontiff.

Mrs. Dede was the mother of Fathers John, James and Paul Dede; Angelle Dede, Benedictine Sister Patricia, Providence Sisters Eileen, Mary Margaret and Kathleen.

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POPE'S MESSAGE IN JAMAICA

Use your faith to combat social ills, pope says

By Cindy Wooden
Catholic News Service

KINGSTON, Jamaica—Pope John Paul II asked Jamaica's tiny Catholic minority to use its faith to combat the social ills of society.

Visiting Jamaica Aug. 9-11 as part of his 60th papal trip outside of Italy, the pope sought pardon on behalf of all humanity for the African slave trade and urged Jamaicans to end practices he said were lingering effects of slavery.

At an Aug. 10 Mass at National Stadium, the pope said that in addition to denying the humanity of Africans, the slave trade tore apart families.

"The tragic fruits of this evil system are still present in attitudes of sexual irresponsibility," the pope said.

"They are painfully obvious in the lives of too many children who miss the love and support of their parents and a healthy home life, and in too many women who struggle, often single-handedly, to provide for their children," he said in a land where the majority of children are born out of wedlock.

The pope told married couples that their example of faithful love and shared responsibility for raising children must be an example for others.

On an island where three-fourths of the residents are of African descent, the pope began his visit by decrying the slave trade that brought many of their ancestors to the Americas. He said humanity must seek pardon for "the tragic enslavement of millions of African men, women and children, uprooted from their homes and separated from their loved ones to be sold as merchandise."

In his arrival speech at Kingston's international airport, the pope said his visit was part of celebrations marking the 500th anniversary of the arrival of Catholic missionaries with Christopher Columbus.

But he said the colonization and early evangelization of the Americas was not without tragedy for the indigenous population and for the Africans brought over in the slave trade.

"Let us pray that the wounds of past experiences will at last be healed and that everyone will work, with full respect for each person's dignity, for a future in which justice, peace and solidarity will leave no room for hatred or discrimination," he said at the airport welcoming.

"Although the progress of God's word has at times been held back by sin and human failures, it has been an unending source of light and hope to generations of Jamaicans," the pope said during his Aug. 10 Mass homily.

The pope also told Jamaican Catholics to be proud of their faith and to spread, in word and by example, the message of the Gospel.

True Christianity requires a commitment to the common good, especially in nations like Jamaica, where two-thirds of the population lives in poverty.

All Christians are called "to proclaim the Good News by their words and deeds and to spread everywhere God's kingdom of justice, peace and charity," he said at an Aug. 10 meeting with lay people and youths.

At the only public Mass the pope celebrated in Jamaica, he told the people that "complete liberation from the past of slavery must also involve efforts to heal the deep scars left in the life of society."

The music for the Mass, mostly calypso and reggae, but also songs familiar to North American Catholics, was led by a bouncing and swaying Msgr. Kenneth Mock Yen. The young ushers, dressed neatly in white shirts and blouses, helped increase the volume by doing double duty as cheerleaders.

The closing song was written by Father Richard Ho Lung, a composer of liturgical reggae music.

When asked about writing in a style of music usually associated with dead-headed Rastafarians, Father Ho Lung

said: "This music is the lungs of the people. It is the idiom of the people."

The 35,000-seat stadium was only about half full for the late afternoon Mass. The collection was taken up before Mass with a plea to look for "enough, enough money."

In a nation where finding "enough money is often difficult," the pope told the people that Gospel values should guide the social and economic policies of the Jamaican government.

"The Gospel has the power to inspire in every heart an unselfish commitment to the common good and the rejection of everything that stands in the way of building a renewed society, a society of justice, peace and solidarity," the pope said at the Mass.

"Now is the time to work together to overcome the effects of injustice and exploitation, to counteract the lack of concern for the needs of the poor and disadvantaged, the lack of respect for the dignity and value of each person, especially women and children," he said.

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POPE'S MESSAGE IN MEXICO

Respect rights of native peoples, pope says

by Cindy Wooden
Catholic News Service

IZAMAL, Mexico—Standing before a Catholic shrine built on the ruins of an ancient Mayan temple, Pope John Paul II called on governments throughout the Americas to respect the rights of their indigenous peoples.

At the Izamal shrine, the pope asked the native peoples of the Americas to commit themselves to "solidarity and brotherhood without borders." The shrine was erected by Franciscan missionaries in 1549.

Arriving in Merida, Mexico, from Jamaica Aug. 11, the pope said he came "to pay homage to the descendants of the men and women who were living on the American continent when the cross of Christ was planted" in the New World 500 years ago.

"These are the children of noble peoples and cultures, who with legitimate pride can claim they possess a vision of life permeated with religious meaning," he said at the airport welcoming ceremony.

In addition to the Izamal meeting with representatives of the continent's indigenous and an evening Mass celebrated in Merida, the pope held a private meeting with Mexican President Carlos Salinas de Gortari.

The streets of Merida, capital of Yucatan, were packed with singing, shouting crowds who hoped to catch a glimpse of the pope during his 24-hour stop in Mexico.

In the Izamal shrine's central courtyard, small birds flew around the chapel choir loft as the pope spoke to the people.

Primitivo Cuxin, a farmer and father of nine chosen to speak on behalf of the Mayans, said indigenous have a right to be themselves in the church and in society.

"They say that you helped your country to be free and that you helped many others to live as they like, so I think today is a good day for you to help us," the 49-year-old Mayan told the Polish pope.

He asked the pope to tell the indigenous and the world at large, "We have the right to live tranquilly, to earn our bread, to have our children, to work our fields, to speak our language and to wear our clothes."

"You can help us to understand that we have the right to be different because we are equal," Cuxin said.

Through the representatives, the pope said he wanted to address indigenous peoples "from the Alaskan peninsula to Tierra del Fuego," Chile, at the tip of South America.

He called on American governments, particularly those in the North, to lay aside economic policies motivated solely by profit.

Instead, he told them, "search for real and effective solutions to the serious problems that afflict extensive sectors of the continent's population."

While the governments have a serious obligation to the native peoples, the groups must take responsibility for protecting their own cultures, the pope said.

He encouraged the tribes' struggle for justice and for respect of basic human rights, but said the struggle must be carried out nonviolently.

"Violence and hatred are, in fact, insidious seeds incapable of producing anything other than violence and hatred," he said.

An estimated 52 million people make up the continent's indigenous community, and in many nations they are the objects of discrimination and human rights abuses, especially in land disputes.

Anna Maria Kulema, a 40-year-old mother of eight, said she was grateful for the pope's visit to her town.

"I believe he wants the right things for our children," she said. "The government tells lies, but he speaks the truth."

The pope told the people, "The church openly affirms the right of every Christian to his cultural patrimony as something inherent to his dignity as a human being and as a child of God."

From the arrival of the first Catholic missionaries in the Americas, the church "was a tireless defender of the Indians, promoter of humanity in the face of the abuses of the often unscrupulous colonizers who were not able to see the indigenous as brothers and sisters and children of the same Father God," the pope said.

The church's commitment to native populations and especially to the poor among them continues today, he said. With this trip, "I want, above all, to celebrate your faith, support your cultural development and affirm your cultural and Christian identity," the pope said.

Pope John Paul told the 3,000 people he knew of the

difficult situations in which most of them live and pledged the church's support as the people seek to fulfill their aspirations and have their grievances addressed.

"I know many of your indigenous brothers and sisters have been uprooted from the land of their origin, being deprived of the lands on which they lived," he said.

The world cannot feel peaceful and satisfied when some people are getting richer as others grow poorer, he said.

"The social doctrine of the church has been constant in defending the concept according to which the goods of creation were destined by God for the service and use of all his children," the pope said.

The concepts of modern capitalism are puzzling to the native peoples, Cuxin told the pope.

"When we bring in the harvest we are paid very little," he said. "When we go to buy things everything is very expensive. We don't understand why when there are sufficient goods for everyone prices fall, and when there are shortages they rise."

"We don't know who invented this game, but we realize it is the businessmen who are getting rich through it," Cuxin said.

The pope repeated his tribute to the indigenous and his economic lesson at the evening Mass.

"In the construction of a more just and fraternal society," he said, "the social teaching of the church always affirms the predominance of the person over things."

During his Mexico stop, the pope also rendered homage to Cardinal Juan Jesus Posadas Ocampo of Guadalajara, Mexico, who was killed in May. Police believe he was caught in the cross fire during a shootout between rival drug gangs. Others believe he was mistaken for a Mexican drug trafficker by young hit men hired in San Diego by the intended target's competitors.

At the welcoming ceremony, the pope said the cardinal was the victim of "barbarous and unjustifiable violence."

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