

THE CRITERION

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June 17, 1994

Relaunch ecumenical dialogue, pope says at meeting with cardinals

World's cardinals meet to discuss specific proposals for the period leading to new millennium

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II, opening a special meeting of the world's cardinals, said the church should approach the year 2000 by honestly looking at Christian faults throughout history and by relaunching ecumenical dialogue.

After his June 13 talk, 114 cardinals began discussing specific proposals for the period leading up to the new millennium, including a pan-Christian encounter in Jerusalem and a meeting with Jews and Muslims on Mount Sinai.

In his lengthy speech, the pope also: ➤Announced that in view of the year 2000, a series of continental synods were expected for North America, South America and Asia-Far East.

➤Said the Vatican was working "in various ways" to normalize relations with China and Vietnam, two countries where the church still experiences great difficulties.

➤Credited greater openness and recent reorganization with bringing "a certain

tranquility" to the previously troubled realm of Vatican finances.

The pope identified ecumenical dialogue as a "fundamental task" for the church as it nears the jubilee year 2000. Old divisions among Christians must give way to reconciliation, he said.

That means the church needs to make a "discernment of the historical shortcomings and the negligence of its members when measured against the demands of the Gospel," he said. The future of evangelization, he said, depends in part on "the courageous recognition of the faults and omissions for which Christians are in some way responsible."

Perhaps the most important task in view of the year 2000 is reconciling Christian and Orthodox churches, the pope said.

"We cannot present ourselves to Christ, the Lord of history, divided in the same way that we unforgottenly were divided during the second millennium," he said.

The pontiff also "wrote the opinions of these who speak of a 'fall' in dialogue" (see POPE, CARDINALS, page 29)

Pilgrimage to National Shrine planned for Aug.

Catholics from Indianapolis Archdiocese will travel to the National Shrine of the Immaculate Conception

by Peter Agostinelli

The annual Archdiocesan Day of Prayer and Pilgrimage will be bigger than ever this year. It will be held Aug. 13-18 at the National Shrine of the Immaculate Conception in Washington, D.C.

Father John Betans, pastor of St. John Parish in Starlight and archdiocesan director for the National Shrine of the Immaculate Conception, will lead the pilgrimage. He said the Day of Prayer will be held this year in conjunction with the 50th anniversary of the archdiocese becoming an archdiocese in 1944. (See

Archbishop Daniel Buechlein's column on page 2.)

A special Mass will be celebrated at the National Shrine Aug. 15 by Archbishop Buechlein and Archbishop Agostino Cacciavillan, the apostolic pronuncio, the pope's representative to the United States. It will be on the first anniversary of the pope's visit to World Youth Day in Denver. Father Betans (see PILGRIMAGE, page 3)



Father John Betans

A special section on family health begins on page 13



CONFIRMED—Vicente Vasquez puts his hand on the shoulder of his son Ramiro Vasquez during the June 8 confirmation of 180 young people by Archbishop Daniel M. Buechlein. Marc Behringer assists the archbishop at the SS. Peter and Paul Cathedral event, the 26th confirmation in the archdiocese since February. The archbishop confirmed about 1,700 young people this year. (Photo by Margaret Nelson)

Dan Conway named associate publisher of The Criterion

To assume responsibility for business departments

Daniel Conway has been appointed by Archbishop Daniel M. Buechlein to be associate publisher of *The Criterion*. The appointment will be effective July 1.

The archbishop is the newspaper's publisher.

As associate publisher, Conway will be the archbishop's representative to *The Criterion's* board of directors. He will also be the chief business officer of The Criterion Press, Inc., responsible for implementing policy concerning business affairs and for supervising the advertising, production and business departments of the newspaper. These have been the responsibility of John F. Fink, the editor-in-chief, for the past 10 years.

Conway will continue his responsibilities as head of the Secretariat for Planning, Communication and Development, the secretariat in which *The Criterion* is located. As such he reports to the archbishop and supervises the editor-in-chief.

Archbishop Buechlein also approved descriptions of the roles and responsibilities of the archbishop/publisher, the board of directors, and the editor-in-chief. They are as follows:

Archbishop/publisher: "As an integral part of his responsibilities as the chief teacher and pastor of the church in central and southern Indiana, the Archbishop of Indianapolis is the publisher of *The Criterion* Press, Inc. The publisher is responsible for carrying out the mission of the newspaper and all its related activities. He is the final authority for editorial policy and content and for setting the long range direction and goals for the organization. The publisher is also responsible for fiscal management and for stewardship of the human, physical and financial resources needed to carry out the mission of *The Criterion* Press, Inc."

Board of directors: "The board of directors of *The Criterion* Press, Inc., is a consultative body responsible to the publisher. The board participates in planning, policy development and the overall stewardship of the newspaper and its related activities by recommending policies and action plans to the publisher and by advising the editor-in-chief and associate publisher on implementation of policy and administration of editorial and business affairs." There are 11 members of the board of directors.

Editor in chief: "The editor-in-chief is responsible for implementing editorial policy on behalf of the publisher and for determining the editorial content of the newspaper. The editor-in-chief is responsible for assigning all editorials, news and feature stories, articles and columns for the newspaper. The editor-in-chief is also responsible for approving the layout and graphic design of the newspaper and for (see CONWAY, page 2)



Dan Conway

Looking Inside

Seeking the Face of the Lord: Celebration of the archdiocese's 50th anniversary. Pg. 2

Editorial: Young people show society will be in good hands. Pg. 2

From the Editor: Views of the Ambassador to the Holy See. Pg. 4

Viewpoints: What's troubling young people? Two views. Pg. 5

Parish profile: St. Michael in Greenfield. Pg. 8

Faith Alive: "One body of Christ" embraces diversity. Pg. 11

Scanning the catechism: The Lord's Prayer is a focal point. Pg. 28

Papal letter on women priests: Comments from theologians, pg. 32; from Belgian bishops, pg. 31.

THE CRITERION

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SEEKING THE FACE OF THE LORD

Celebration of archdiocese's anniversary

by Archbishop Daniel M. Buechlein

In 1944 the Diocese of Indianapolis was raised to the status of a Metropolitan See, an archdiocese in the newly established province of Indiana dioceses. This accompanied the establishment of the Dioceses of Evansville and Lafayette-in-Indiana. We are in our 50th year as an archdiocese, our 160th year as a diocesan church. Since there was a rather large celebration of our 150th anniversary 10 years ago, we will observe this anniversary in a rather simple way.

As I mentioned before, I hope to mark the anniversary with the publication of a pastoral letter on the Holy Eucharist. I do so, first of all, because it is at the celebration of the Eucharist that we most visibly who we are as church, the body of Christ gathered around "the table of the Lord." The Eucharist is the summit and source of our life as Christians. In a very real sense the Eucharist, given to us by Christ, makes the existence of the church possible.

My second motive for the letter is to address what seems to be substantial confusion among many of our members about what it is that we really believe about the Eucharist and eucharistic presence.

I hope to present the pastoral letter in serial form, in five chapters over a five-week period beginning in mid-July. If my plan is feasible, the chapters will be available weekly in



my column in *The Criterion* and also as inserts or as companion pieces to the parish bulletins in all of our churches. The letter will also be put together in booklet form for use in adult and youth religious education programs.

Our archdiocese has a lot to be grateful for on this 50th anniversary. And we have a lot to pray for as we look to the future. With this in mind, invoking a prayerful gesture that is almost as old as our Catholic Church, we are planning an archdiocesan pilgrimage of thanksgiving and petition to the National Shrine of the Immaculate Conception in Washington, D.C. for the feast of the Assumption. We can't do any better than to depend on the intercession of the Blessed Mother in our act of thanksgiving and in our petition for the continued blessings of God for our future. Archbishop Agostino Cacciavillani, the papal nuncio, will be the principal celebrant at the Mass and I have been invited to preach the homily for the occasion.

I am asking that there be a particular focus for our anniversary prayer and it has to do with vocations to the priesthood and religious life in our archdiocese. Let's pray in thanksgiving for the generous response our priests and religious have given to God's call in central and southern Indiana. Let's pray especially that our young church of today listens carefully and responds generously to God's call to priesthood and religious life. Let's pray that God grants our youth the courage to face the obstacles to his call to priesthood and religious life in our day. And I invite us to pray that our parents encourage and support their children in their response to God's special call.

The pilgrimage is being organized by Father John Beitans, who is our archdiocesan liaison with the

National Shrine. According to present plans, there should be a bus available for travel from each of the 11 deaneries of the archdiocese. Our 30-some seminarians will also travel by bus as a summer retreat before returning to school. Those who are able to participate in the pilgrimage will represent all of us in the shrine.

In addition, on the same feast of the Assumption, special prayer services will be celebrated in the various deaneries to make possible an even broader participation in our prayer of thanksgiving and petition.

St. Francis Xavier, a renowned Jesuit missionary, is the patron of our archdiocese, dating back to the days when we were the missionary Diocese of Vincennes. We will celebrate a votive Mass at our cathedral in honor of St. Francis Xavier on Saturday morning, Dec. 3, 1994. (His feast day is usually commemorated on Dec. 4, but that happens to be the First Sunday of Advent this year.) The occasion will give us the opportunity to offer thanksgiving as an archdiocesan church here at home and it will also be an occasion to especially ask God's blessing on our efforts for evangelization in central and southern Indiana through the intercession of St. Francis Xavier.

Prayer of thanksgiving for blessings received is our first priority. Prayer for a generous response to God's call to priesthood and religious life in our archdiocese is our second priority. And we will pray for God's blessing on our archdiocesan mission of evangelization. Nothing we do is more powerful than our individual and communal prayer.

EDITORIAL COMMENTARY

Young people show society will be in good hands

by John F. Fink
Editor, *The Criterion*

Last week *The Criterion* reported on the Promise Keepers conference held in Indianapolis June 3 and 4. More than 61,000 men gathered at the Hoosier Dome

ANNOUNCEMENTS

EFFECTIVE May 19, 1994

REV. JAMES ARNESON, from a temporary leave of absence as pastor of St. Joseph, Jennings County, and St. Anne Jennings County, granted an early retirement.

REV. JAMES MEADE, of the Gary Diocese, accepting weekend sacramental assistance and summer assistance for St. Joseph, Jennings County and St. Anne, Jennings County, while completing graduate studies at Indiana University in Bloomington, Indiana.

EFFECTIVE July 6, 1994

REV. HILARY OTTENSMEYER, O.S.B., retiring as Director of Ministry to Ministers Office for the Archdiocese of Indianapolis.

EFFECTIVE July 6, 1994

REV. PAUL ETIENNE, from associate pastor of St. Barnabas to permission to complete licentiate of Sacred Theology at the Angelicum in Rome for one year.

REV. ALBERT AJAMIE, resigning as pastor of St. Thomas, Fortville, and retiring from active ministry. Moving residence to house at Fatima Retreat House property.

REV. EDWARD GAYSO, resigning as pastor of St. Leonard, West Terre Haute and retiring from active ministry.

to praise Jesus Christ and to pledge to keep seven promises—to God, to friends, to purity, to their families, to the church, to brothers, and to the world.

The most encouraging thing about this conference is that, although there were men there of all ages, by far the majority of these men were young. Most of them were in their 20s and 30s, with many younger than that. There was a special session for teen-agers and sub-teen-agers who were attending with their fathers.

The young people at the Dome brought to mind the crowds of young people who were at World Youth Day in Denver with Pope John Paul II last August. Although they were definitely in the minority, many Catholic young men were among the Promise Keepers.

We hear so often the negative things young people do that the older generations sometimes believe our country is in trouble. Surgeon General Jocelyn Elders and others are quick to tell us that youth can't control their sexual urges, so must be given condoms to protect themselves and their sex partners.

Those at the Promise Keepers conference wouldn't agree. One of the biggest ovations came when Pastor Jeffrey Johnson, pastor of Eastern Star Baptist Church

in Indianapolis, spoke out against cohabitation—and called it fornication.

Promise Keepers stresses that real men keep themselves sexually pure for God, for themselves, for their future wives, and for themselves. A chapter in the book "Seven Promises of a Promise Keeper" says, "Our sexuality and desires are a gift from God, and he knows what is best for us. We must guard this gift with purity—in both thought and action."

It continues, "For the single man, this means a willingness to wait until marriage for sexual intercourse. God's call to virginity before marriage is unequivocal. For those who have made a mistake already, it means making a commitment today to a 'second virginity' that will wait for your spouse. . . . For us married men, sexual purity means reflecting God's absolute faithfulness to us in our faithfulness to our wives." This wasn't written by a Catholic, but it's Catholic doctrine.

The young men at the Promise Keepers conference enjoyed themselves thoroughly between sessions. They started waves that progressed around the Dome, bounced beach balls around, sailed model planes from the rafters, and clapped to the loud music of the musicians. But they also listened intently to the speakers and weren't afraid to demonstrate their obviously strong faith.

Promise Keepers' leaders are older, of course, but it's clearly the young men who are giving life to the movement. And those who work with youth in our parishes can tell you that the church and our society will be in good hands when today's young people take their places in leadership positions.

Conway appointed
associate publisher

(continued from page 1)

supervising the members of the editorial department."

It is the first time that *The Criterion* has had an associate publisher, although it formerly had a general manager in charge of its business departments.

To clarify the relationship between the editor-in-chief and the associate publisher, the archbishop approved this statement: "The editor-in-chief and associate publisher each has responsibilities delegated from the publisher. The editor is primarily concerned with editing and producing the archdiocese's weekly newspaper; the associate publisher is primarily concerned with planning for the future and stewardship of the human, physical and financial resources of *The Criterion Press, Inc.* In order to carry out the mission of *The Criterion Press, Inc.*, the associate publisher and editor-in-chief will collaborate with one another, and with members of *The Criterion's* board and staff, to accomplish the newspaper's various goals and objectives."

OFFICIAL APPOINTMENTS

EFFECTIVE May 1, 1994

SISTER SHIRLEY GERTH, OFS, reappointed as Parish Life Coordinator of St. Ann, Hamburg, St. John Ennsburg and St. Maurice, Decatur County.

EFFECTIVE May 1, 1994

REV. KIM WOLF, granted a leave of absence from active ministry.

EFFECTIVE May 18, 1994

REV. ARNOLD DEARING, OFM Conv., reappointed administrator of St. Benedict Parish, Terre Haute.

EFFECTIVE May 18, 1994

REV. ROBERT DREWES, appointed administrator of St. Joseph, Jennings County and St. Anne, Jennings County, while retaining his appointment as pastor of St. Mary, North Vernon.

EFFECTIVE July 1, 1994

REV. JOSEPH SCHAEDEL, appointed Moderator of the Curia for the Archdiocese, while continuing with his appointment as Director of Vocations for the Archdiocese of Indianapolis.

REV. STEPHEN BANET, from pastor of St. Bartholomew, Columbus and St. Columba, Columbus to pastor of St. Bartholomew,

Columbus as the two parishes are joined as a single community.

REV. CHRISTOPHER CRAIG, from associate pastor of St. Bartholomew, Columbus and St. Columba, Columbus to associate pastor of St. Bartholomew, Columbus as the two parishes are joined as a single community.

EFFECTIVE July 22, 1994

SISTER MARILYN HERBER, S.P., appointed Parish Life Coordinator of St. Andrew Parish, Indianapolis.

REV. MARK SVARCZKOPF, V.F., appointed Priest Moderator for Parish Life Coordinator of St. Andrew Parish, while continuing as pastor of St. Lawrence Parish and dean of Indianapolis North Deanery.

EFFECTIVE August 3, 1994

REV. ALAN MCINTOSH, O.S.B., from pastor in Diocese of Owensboro to pastor of St. Isidore, Bristow and Holy Cross, St. Croix.

The above appointments are from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

The CRITERION

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Pilgrimage to shrine set for August

(continued from page 1)

hopes the pilgrimage will recall the spirit of that day.

Reservations for the pilgrimage are now being taken for the trip, which includes roundtrip bus fare to Washington, lodging and some meals. The trips will be two days each, including the overnight stops.

The National Shrine is a complex that honors Mary in recognition of the love American Catholics have long held for her. Among its many facilities are the Great Upper Church, the Crypt Church and numerous chapels.

The many chapels honor the Marian devotions of particular ethnic groups. For example, Mexican Catholics can find the chapel of Our Lady of Guadalupe there, while Catholics of Polish descent can find the chapel of Our Lady of Czestochowa.

Besides the many stirring pieces that make up the whole complex, there also are benefits in making a pilgrimage. Father Beitans said. One is the bond that develops during the long trip. It's the kind of environment that provides for spiritual growth, he said.

"Because I have had experience with what it's like to spend a week doing a pilgrimage with a group of people on a bus, I haven't seen much difference between that experience—if it's led in a spiritual direction—and a very intense and long retreat experience at a retreat house," Father Beitans said.

"A group of strangers will get together on a bus. A week later they're weeping because they have to leave one another. On a bus you've got a common destiny and a common goal. If one thing goes badly for one person,

it's kind of a travail for everyone. It really creates a mini-sense of church."

Father Beitans hopes to bring a bus of pilgrims from every deanery in the archdiocese. Every bus will have a priest on board.

Buses will depart from Indiana Aug. 13 and stop for the night in Pittsburgh. Lodging will be at the Hilton on the Point Hotel, which is located at the confluence of the Allegheny and Monongahela Rivers, the two rivers that form the Ohio River.

The buses will arrive in Washington the next day. Lodging will be at the Sheraton Premier Hotel in the Tyson's Corner section of Washington.

The big day of worship is Aug. 15, with a devotional exercise scheduled for that morning. The noon Mass will feature Archbishop Buechlein as homilist, as well as music by the National Shrine Choir and Chamber Orchestra.

Lunch will be held at the National Shrine Cafe. An evening banquet follows a second devotion scheduled for the afternoon.

Father Beitans said that activities on Aug. 16 will include a visit to Arlington National Cemetery—including the graves of President and Mrs. John Kennedy—and Mount Vernon Cemetery. Also, the group is

scheduled to lay a wreath at the Tomb of the Unknown Soldier. The rest of the day will follow schedules of the leaders of the individual buses.

He suggested a visit to the Franciscan Shrine of the Holy Land, which illustrates different events of Christ's life. It includes a reproduction grotto of the Church of the Nativity in Bethlehem. There's also a reproduction grotto of the sepulchre from the Church of Holy Sepulchre in Jerusalem, the site of Christ's burial.

Father Beitans also suggested that pilgrims seek out a reproduction of the catacombs in Rome, which features early Christian art.

The return trip will stop overnight in Pittsburgh again, although in a different area. Buses will be back in Indiana the next day, Aug. 18.

Father Beitans encouraged couples who know each other to attend together, as lodging is organized with four people per hotel room.

Cost of the trip is \$325 per person. That includes all transportation and lodging, lunch each day during the trip and the Aug. 15 banquet.

For registration and other information on this pilgrimage, call Father John Beitans at his parish office at (812) 923-5785. Or write to him at 8310 St. John Road, Floyds Knobs, IN 47119.

Bloomington parishioners meet to discuss financial problems

Archdiocesan audit finds expenses exceed income

More than 300 parishioners of St. Charles Borromeo Church in Bloomington attended a special meeting Monday evening to discuss the financial condition of the church. A routine audit in April by the Archdiocese of Indianapolis found that parish expenses had grown disproportionately to its income.

Vicar General Father David Coats and Chief Financial Officer Joseph Hornett tried to assure the parishioners that steps were being taken to correct the parish's cash-flow problem. The archdiocese has provided assistance to the pastor, Father Ronald Ashmore, in straightening out the situation.

Part of the financial problem is said to be the result of a drop in anticipated income from Sunday collections and a loss in a recently begun day-care operation of about \$20,000.

During the meeting, parishioners asked to be kept better informed about the parish's finances.

St. Charles has a \$4.5 million endowment and a large bequest to the parish is currently being finalized. The church was recently renovated and should not require major capital improvements for many years.

According to Hornett, "The archdiocese is committed to fiscal stewardship and accountable and responsible use of money given to the church. This is one of the reasons we conduct internal audits. In fact, one of the benefits of such audits is to identify fiscal problems before they become insurmountable."

Hornett called attention to a pastoral letter of the U.S. bishops that calls on pastors to "be open, consultative, collegial, and accountable" in the conduct of parish affairs. He said that the archdiocese believes strongly in the principles set forth in that letter.

Father John Ryan, administrator of the parish, presided at the Mass. Father Francis Bryan, who celebrates Sunday Mass at Assumption, and Father Joseph Klee, assistant from 1955 to 1961, concelebrated.

Archbishop Daniel M. Buechlein will celebrate the 100th anniversary of Assumption Parish by presiding at a Mass there on Oct. 2.

On Jan. 30, the archdiocese announced that Assumption will be closed at the end of this year.



CENTENNIAL—Helen Mahan (left), from the Class of 1912 at Assumption School, attends the alumni gathering marking the 100th anniversary of the parish. She received a bouquet for representing the earliest class present. Above, some of the Benedictine sisters who taught at the school return to be honored at a special Mass on Sunday, June 12 at Assumption Church. Father John Ryan was the celebrant with Fathers Francis Bryan and Joseph Klee concelebrating. (Photo by Margaret Nelson)

Some concrete ways the new catechism can be put to use

The presentation of faith is to be whole and organic

by Fr. Jeffrey Godecker

Archdiocesan Director of Religious Education
Fifth and last in a series of articles

When the publicity about "The Catechism of the Catholic Church" dies down and parish leaders and adults have it in their hands, how can it actually be used in ways that are helpful?

Before attempting an answer to that question I want to indicate one way that it should not be used. It is not a text for children. It is not the vision of the authors of this catechism nor of the Office of Catholic Education that little parts of it should be published for children. The language and the methodology of the catechism is not suitable for children.

A good example of this would be the section on Eucharist where there are a number of phrases and language uses that cannot be understood by children. The treatment of the Eucharist in the catechism is comprehensive and lengthy. To pull pieces of it out so as to emphasize one thing over other parts of the presentation is to distort the church's belief in Eucharist.

One of the stated purposes of the catechism is that the presentation of faith is to be whole and organic. To present parts and pieces in such a way that it is used to advocate a one-sided theology is a misuse of this catechism.

There are, however, many positive and concrete ways that this catechism can be of use. The following is an initial list.

1. Adults can study the catechism by reading three to four pages a day. That process would take one year. It might be helpful to have a dictionary alongside the catechism. Study of the catechism includes following through on the excellent cross references in the catechism.
2. Small groups can use parts or all of the catechism as a resource for discussion.
3. Small groups can use the video resources explaining the catechism. These will be available from the Catholic Center Resource Center beginning in September.
4. Boards of Total Catholic Education, parish councils, groups of teachers and catechists and other interested groups may request from the Office of Catholic Education a facilitator for a four-part series that explains the basic format and uses and content of the catechism.
5. Catechists, teachers, homilists, RCIA teams, persons in charge of sacramental preparation programs may use the catechism as a resource for preparation.
6. Catechists can, come together occasionally for study of a section of the catechism that is of particular importance.
7. Adult religious education programs

could be formed around the catechism in several ways:

- a. A four-year cycle featuring creed, sacraments, Christian life, and prayer.
- b. A resource for an intentional formation program for adults.
- c. A four-part series that provides an overview of each of the four major sections with a serious attempt to study how creed, rite, code and prayer need to be integrated in our culture.
- d. A resource for an intentional formation program of Christian leaders such as parish council members and education leadership.
- e. A small group that would like to examine how the catechism relates to other churches or world religions or feminist theology.
- f. A resource for a young adult group to explore the meaning of Catholicism for young adults.
- g. Pastoral ministers can study the catechism by attending the workshop on the catechism that is planned for the fall.

All of the above suggestions presume a wholistic approach using good adult methodologies. Many of these suggestions require other materials, particularly the use of Scripture. Pope John Paul in promulgating the catechism said, "The presentation of doctrine should be biblical and liturgical, presenting sure teaching adapted to the actual life of Christians" (Apostolic Constitution "Fidei Depositum").

The prologue to the catechism also states, "Those who are called to the ministry of preaching must suit their words to the maturity and understanding of their hearers."

In other words, when we talk about practical ways to use the catechism we are not talking about "catechism classes." We are talking about learning geared to adults that is faithful to the message taught by the church and respectful and loving toward the learners.

And in the end all of us are always just beginners in learning (head and heart) of our mysterious and loving God who continues to be with us in Christ Jesus and guides us by the Spirit.

Correction

In last week's story about the retirement of three priests, there were some inaccuracies in the information about Benedictine Father Hilary Ottensmeyer. He was rector-president of St. Meinrad College from 1961 to 1975. And he was occupied in service as director of the archdiocesan Ministry to Ministers office (originally called Ministry to Priests) from 1977 until the present. The Criterion regrets the errors.

FROM THE EDITOR

Views of the Ambassador to the Holy See

by John F. Fink

One of the highlights for me of this year's Catholic Press Association convention, held during the last week in May, was the opportunity to renew acquaintance with Tom Melady. That is, with the Honorable Thomas Patrick Melady, the U.S. Ambassador to the Holy See during President Bush's administration from 1989 to 1993.

I first got to know Tom back in the '70s when he was executive vice president of St. Joseph's University in Philadelphia and wrote articles for *Our Sunday Visitor*, where I was president and publisher. He had been U.S. Ambassador to Burundi and then to Uganda in the late '60s and early '70s, and at one time was on the hit list of Amin Dada, the former dictator of Uganda. Later he became president of Sacred Heart University in Fairfield, Conn., where he is now president emeritus. Tom is the author of 12 books, most of them about Africa (including "Idi Amin Dada: Hitler in Africa"). His latest is "The Ambassador's Story: The United States and the Vatican in World Affairs," published by *Our Sunday Visitor Books*.



TOM SPOKE AT ONE of the luncheons at the convention, about his experiences as U.S. Ambassador to the Holy See during an interesting period of history. I then had a chance to talk with him informally for some time later in the afternoon. It was the first time I had seen him since before he was assigned to the Vatican.

Before talking about the Vatican and world affairs, I had to ask him about what is happening in Rwanda, since he was ambassador to the countries bordering Rwanda to the north (Uganda) and to the south (Burundi). Tom is convinced that the only solution is to physically separate the Hutu and Tutsi tribes. If that

isn't done, he said, there will be another bloodbath in five to 10 years, and it could spread also to Burundi and Uganda, where tensions between the Hutus and the Tutsis are building. The two tribes simply cannot live together, he said, and it all goes back to the Berlin Conference in the 19th century that divided Africa into European colonies.

TOM'S NEW BOOK, WHICH I read after I returned to Indianapolis, is fascinating. In it he writes about the things he talked with me about, plus many more details since the book is 217 pages, plus index—more than we could talk about in just a couple hours.

It's an insider's book. On all the various issues that came up during those four momentous years—freedom for Eastern European countries, the Gulf War, relations between Israel and the Holy See, the tragedy of the former Yugoslavia, and much more—Tom tells us what his instructions were from the State Department, who he talked with at the Vatican, how diplomacy works at the Vatican, etc.

But he makes it clear that the American ambassador has absolutely nothing to do with the religious teachings of the church, appointment of bishops, or anything else of a religious nature. He was concerned, though, with developments in the world concerning religious freedom, human rights, political pluralism, and humanitarian affairs.

In most cases, the United States government and the Holy See agreed with each other, but not always. Perhaps the most serious disagreements came over the Gulf War in 1991. Tom found himself briefing the State Department on the church's criteria for a just war. The United States and the Holy See differed over the fifth and sixth criteria for a just war: the probability of success and proportionality. The Vatican feared that the war would cause a regional conflict that would match the Vietnam War, and the tremendous loss of life of the Iraqis was considered disproportionate to the good that could be accomplished.

Another point of disagreement concerned Yugoslavia.

The goal of the United States was to keep Yugoslavia together while the Vatican was a leader among those willing and eager to recognize the independence of Croatia, Bosnia-Herzegovina and Slovenia. As Tom said, it was the first time in modern history that the Holy See actively campaigned for recognition of new states. He also said, "I essentially concurred, but as an ambassador I had to be obedient to my government's instructions."

Eventually, though, even the United States recognized those states. Tom wrote, "This new U.S. position also made my assignment easier. For almost three years, I had harbored significant reservations about our policy of preserving Yugoslavia. . . . While I had ideas of my own, I also very much believed in loyalty to the team. And I was a member of the Bush-Baker diplomatic team. The new U.S. position was what the Vatican had been saying."

TOM'S BOOK DEVOTES A chapter to efforts to get the Vatican to recognize the state of Israel. He reports that his official letter of instructions from Secretary of State James Baker said plainly, "You should also urge the Holy See to recognize the State of Israel." He also reports that "I concentrated on accomplishing this instruction during my tenure as U.S. Ambassador to the Holy See. . . . I was able to play a role in establishing dialogue. . . . but I departed Rome without accomplishing this main goal."

He describes a luncheon he gave in honor of Cardinal John O'Connor as part of his efforts, as well as his own visit to Israel. He drafted a letter for President Bush to send to the pope urging him to establish diplomatic relations with Israel, and describes his disappointment that the pope's response was lukewarm. Of course, since Tom left his post, the Vatican has recognized Israel, but Tom said that he still believes the Holy See should have moved much faster than it did.

I believe Tom was the best Ambassador to the Holy See the United States has had so far.

THE GOOD STEWARD

Washington Catholics and sacrificial giving

by Dan Conway

The Archdiocese of Seattle covers the entire north half of Washington. This is an area of the country that is known for its independent spirit and for its love for the outdoors.

For the past eight years, thousands of Catholics in western Washington have participated in a program known as sacrificial giving. According to Jerry Lacey, who directs the program for the Seattle Archdiocese, "Sacrificial giving is a practical way to make giving to the church an important part of our responsibility to be good stewards of time, talent and treasure. This program addresses the 'treasure' side of stewardship by challenging us to make our financial giving planned, proportionate and sacrificial."

Lacey says that most giving to religious, educational and charitable organizations is not planned ahead of time; it is either impulsive or habitual. When disaster strikes

(a flood or devastating fire), people respond with impulsive generosity. At other times, giving becomes a weekly or monthly routine.

When a commitment to stewardship is made, Jerry Lacey says, people are encouraged to think about their giving. And, in addition to reflecting on why giving is important as an expression of gratitude or accountability, the Archdiocese of Seattle's sacrificial giving program encourages individuals and families to plan their giving in advance and to make giving the first "line item" in the family budget.

Planning what to give always raises the question, "How much should we give?" And while the answer to this question should always remain a private, personal decision, the dual guideline suggested by the Seattle program is that giving should be proportionate to our gifts and that it should be sacrificial.

How does an individual or family determine levels of giving that are proportionate and sacrificial for them?

On the one hand, there is the biblical standard represented by the concept of tithing. In the Old Testament, the Jewish people were asked to give back to God one-tenth of all their worldly goods as a sign

of their recognition that God is the true owner of all that we possess.

Critics of the practice of tithing say that it easily becomes legalistic and that as soon as giving becomes obligatory (a 10 percent tax on all our worldly goods) it loses its character as an expression of true self-giving and becomes just another religious law to be obeyed out of fear.

Pragmatists also question the value of tithing as a realistic standard of giving. Most people don't give anywhere near 10 percent of their income. (The average for Catholics is less than one percent) So a standard of 10 percent is totally unthinkable for most people.

Jerry Lacey agrees that the 10 percent standard is too much for most people to accept all at once. But he argues that tithing can be embraced by Catholics as a long range goal. "For most Catholics—even those who are truly generous—the idea of giving away 10 percent of everything we have is overwhelming," Lacey says. "That's why we encourage people to set 10 percent as an ultimate goal, but to take more gradual steps in order to get there."

To help Catholics in western Washington gradually embrace the biblical standard of tithing, the Archdiocese of Seattle uses a

simple tool called the "Take a Step" program as an integral part of its stewardship. "Take a Step" invites Catholics to first examine their current giving in relationship to their annual income and to determine what percentage they are currently giving to the church and to other voluntary organizations. Then, depending on where an individual or family is on a giving scale of one to 10 percent, "Take a Step" invites people to freely choose to incrementally increase their giving by advancing to the next giving level that is proportionate to their income.

For example, Lacey says that if a married couple which has an annual income of \$20,000 per year is currently giving \$4 per week to the church, that represents one percent of their income. If the couple takes the next step and increases their giving to \$6 per week, they will then be giving 1.5 percent of their income. Simply speaking, this is not tithing, but it certainly is planned, proportionate and sacrificial giving. And if the couple chooses to set 10 percent as their ultimate goal, the "Take a Step" program provides them with a realistic and gradual way to get there.

According to the U.S. bishops' pastoral letter on stewardship, which was written under the leadership of Seattle's own Archbishop Thomas J. Murphy, the principal characteristics of good stewardship are gratitude to God, a sense of accountability, the willingness to share with others out of justice and love, and a desire to return our gifts to the Lord with increase. The "Take a Step" program is a practical way to help people give generously, and it's a welcome guideline for individuals and families who genuinely want an answer to the question, "How much should we give?"

EVERYDAY FAITH

Before the compromise, we dreamed large dreams

by Lou Jacquet

You work at living fully in the present, but life inevitably takes you back to places and memories you cannot forget. In my heart, I have always known that. From time to time, though, life reminds me more than I might have wished to be reminded of the swift-ness with which our days pass before us.

An assignment to cover a meeting brought me recently to the town where I spent two years in graduate school 20 years ago. Much has changed there, but enough signposts remain to rekindle deep-seated feelings about dreams that died before their fulfillment and paths that led in unexpected directions.

My overwhelming recollection of that era

has less to do with dreaming great dreams than with a constant struggle to find funds. Some of the foreign students on scholarships lived like princes, but most of us lived on peanut butter, endless boxes of macaroni and cheese, and enough TV-dinner pizza to clog the arteries forever.

Economics aside, however, it was a time when the dreams were crisp and fresh, the opportunities glowing and real. One by one, we scaled back our dreams as life intervened. But I vividly remember the dreamers. I recall faces I would never see again as we sat around sharing pizzas, singing songs, telling stories.

A man whose wife would later leave him in front of his relatives at Thanksgiving dinner comes to mind, along with an Army war vet who helped me change the springs on my '68 Ford Fairlane back in the days when I still thought a jacked-up chassis, chrome wheels and wide tires were the keys to a woman's heart.

The most surprising change is how

quickly we '60s dreamers and '70s grad students put aside our ideals to assume the safe and secure values of the middle class. In our defense, most of us (journalists aside) turned out to be relatively productive members of society. To our shame, however, few of us ended up doing the great things for humanity—service in the missions, advocacy for the poor, significant volunteer work—that we talked about during those long, late night discussions in the dorms.

Memory freezes those present-day mothers of three and flabby corporate businessmen as they were in 1974: young and beautiful, bold and unafraid, not yet worldly wise enough to realize that life chips away at every one of us until we make the Great Compromise: to put aside the world-changing dreams and do the best we can, day to day, with what we have left of what we had hoped to be.



THE CRITERION

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VIEWPOINTS

Do we know what's troubling our young people today?

"The seven scourges of adolescence—suicide, violence, sex, drugs/alcohol, stealing, cheating and lying"—are signs of what troubles youth today, writes Father Val Peter, executive director of Father Flanagan's Boys Town in Omaha, Neb. But underlying all the symptoms is a basic problem society must grapple with, he indicates—the problem of youth's "desensitization." Sister Mary Rose McGeady, a Daughter of Charity of St. Vincent & Paul, responds that while we may know what is troubling youth, too often act as though we don't. Adults' actions speak louder than their words—and too often the message conveyed to young people by adult actions is contradictory and confusing. Sister Mary Rose is president of Covenant House, which serves troubled teens escaping the agony of life on the street. The nation needs to give more positive attention to teen-agers and better provide for their needs, she writes.

Yes. Desensitization spells deprivation

by Fr. Val J. Peter

Yes, we surely do know what's troubling today's youth.

Here at Boys Town we have a national crisis hotline. In 1993, more than 501,000 boys and girls called to tell us what is troubling them. One common thread running through what the kids are saying is something I call desensitization. Let me explain.

If you came to live in a town with a sulfur mill, for the first several weeks you would complain about the terrible odor. But the longer you were there, the more you would become accustomed to the odor. After a while, you wouldn't think anything was wrong at all. That's desensitization.

If this can happen to the olfactory nerves, it can also happen to our emotional, moral, social and religious sensitivities.



Desensitization starts early in children's lives. Television is the first example that comes to mind. If you watch enough violence or sexual exploitation, you become desensitized to it.

Even news broadcasts and talk shows can desensitize with their often lurid or gory stories.

More and more kids call us at Boys Town because they are afraid for their lives. Why? Because in a desensitized society violence is on their streets and in their schools. They are afraid because they have lost trust in the ability of parents or other adults to protect them.

Schools desensitize children to achievement, to taking responsibility, to meeting even basic expectations. Our kids' senses are dulled. They don't want to be heroes, and it's easier to just follow the crowd.

All of that is outside the home. Let's look inside.

Divorce desensitizes our kids to feelings of self-worth, of love and security, caring and sharing. So all they have left is insecurity, anger, frustration and, sometimes, suicidal thoughts.

Then there is physical, emotional and sexual abuse. It is much more prevalent than most want to believe, and we have become desensitized to incest and suicide.

A parent who aborts a child is desensitized.

zing the rest of the children in the family to the value of life.

The ultimate desensitization is spiritual. When moms and dads don't practice their faith, their children become desensitized to God through a lack of prayer, faith, hope and love.

For kids desensitized to spiritual values, church is not meaningful.

Churches of America are the one place where parents might be reinforced in strong moral and religious values for their children and adolescents. Unfortunately, too many churches are too divided along liberal and conservative lines, and spend too much time fighting. Our kids notice that. They become desensitized to listening to a church that speaks with such a divided voice.

The bottom line: Our children are being deprived of their moral and spiritual heritage—heritages which are absolutely essential for human flourishing. That's what's troubling them, and they express it in 1,000 different ways, many of which can be found among the seven scourges of adolescence: suicide, violence, sex, drugs/alcohol, stealing, cheating and lying.

Finally, if there is a process of desensitization there is a process of resensitization, too. It's time to begin that process right now.

Often we act as if we don't know

by Sr. Mary Rose McGeady, DC

Even if we know that troubles youth, we often act as if we don't know, forgetting that actions speak louder than words.

For example, we offer honesty to youth as a strongly held value, but often demonstrate just the opposite—an attitude that says, "Get away with all you can." "Avoid all blame." "Anything is OK if you don't get caught."

Again, kids are big on fairness. They want to be treated fairly, and so often their experience is the opposite.

As always, actions speak much louder than words.

These are not easy days to be a teen-ager. Many teens are confronted with problems previous generations did not have. So many teens are confused,



searching for meaning in their lives and often with little hope about the future.

Adolescents worry about AIDS, drugs, getting pregnant, getting a good job in a difficult economy. As a nation we need to pay more positive attention to them and provide better for their needs.

We are in the midst of a major culture shift. Many traditional values are losing acceptance. This frequently creates confusion for youth.

Often parents and teachers hold certain values and attempt to inculcate them while the teen-age culture rejects them and opts for others. One powerful example of such conflict is the importance of family and permanence which traditionally characterized family life, everywhere families are breaking up. When we preach fidelity to family to a generation of youth who witness constantly the disappearance of families, we create confusion and an attitude of skepticism regarding other traditional values.

We see this every day in the street youth Covenant House serves.

Teens get lots of direction regarding what not to do—Don't smoke, don't drink, don't have sex, don't join gangs, don't use bad language—but we are much less likely to advocate correct action and give them reasons and example to support it.

Teen-agers see so much that contradicts the "advice" they are offered. These contradictions too often come from the adults offering the "advice."

Perhaps nothing today is a larger issue to teen-agers than violence. Most teen-agers worry about the almost universal presence of violence. They see it everywhere, at home, in school and in society at large. Many verbalize their fears that they will not live to enter adulthood.

Poor kids, especially, live in violence-prone areas where the concept of future life is a nebulous idea. Attempts to teach or preach a degree of gratification are thwarted by their experience which suggests: "Have a good time today; you might not be here tomorrow."

A word about faith. Bringing teen-agers to a knowledge and trust in a God who loves them is the most powerful gift we can give to help them deal with disillusionment and fear.

At Covenant House we constantly are surprised and delighted at the readiness of many unchurched teen-agers to turn to God, to learn to pray and to believe there is a God who will be with them even in their most difficult moments.

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LIGHT ONE CANDLE

Thoughts for Father's Day

by Fr. John Catoir

Director, The Christophers

Fathers are great. Well, most of them are anyway.

No one is perfect in every aspect. This means that holiness is found in imperfect human beings, as well as in great saints. You can be sure the saints weren't saints 24 hours a day. That's why I think the average father is probably a lot holier than he thinks.

Lawrence Cunningham in his book "The Meaning of Saints," tells us that "a saint is a person so grasped by a religious vision that it becomes central to his or her life in a way that radically changes the person and leads others to glimpse the value of their vision." How would you apply Cunningham's definition to the father in your life? Is he a saint? You tell me.

To be sure, very few hardworking fathers have an overriding religious vision, but many have the gift of love. When the chips are down, they pour themselves out for their children. Fathers all over the world do this every day as they scramble to feed their families.

In his work "The Varieties of Religious Experience," William James wrote that saintliness can be described as the habitual state of those who have undergone a powerful transformation or religious conversion. I don't want to trivialize the mysterious nature of sanctity, but isn't it true that

parenthood brings about a powerful transformation in a person's life?

When a wild teen-age boy grows up and becomes a good father, a radical change has taken place. The same is true for teenage girls. When they become mothers their lives are transformed. Becoming a new and better person is not simply part of the maturing process, it is also a sign of holiness, especially when the father in question prays continually for the grace to be a good parent and a good husband.

William James outlined a few of the characteristics of the religiously transformed individual. He said such a person has a feeling of being in a wider life than his own selfish little interest, and he has a sense of God's presence in his life; and a willingness to surrender to God's friendly

NOW WE SHALL GET SOME RESPECT!



dominion. Such an attitude implies a great deal of faith. Many fathers have such a faith and this improves the quality of their love.

How many fathers live at that high level? I would say more than we think. Some of them may not be very pious, but then I don't think all of the saints were especially pious either. Take the 12 apostles for instance. There was a kind of grubby holiness in the 12 apostles, especially in St. Peter who denied Christ three times. The church speaks of the common holiness of the faithful. This comes about through the presence of the Holy Spirit; it is not the product of the piety of individuals. Nothing is more phony than a sanctimonious gossip who has all the

trappings of piety, but who lacks genuine charity.

The transformation in Christ is an imperceptible growth process. Fathers grow in holiness and build up the kingdom of God without even advertising it, and in the process they themselves are transformed.

Only by the grace of God, and by the love of a good woman, can a father really succeed in his vocation. Thank God for fathers who are doing the best they can. Happy Father's Day!

(For a free copy of the *Christopher News Note* "What's a Father to Do?" send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.)

To the Editor

Byzantine Catholic Church grateful

On behalf of the community of St. Athanasius Byzantine Catholic Church, permit me to express our deep appreciation for your column about St. Athanasius Church [May 13]. We are indeed grateful to you and your wife for indeed grateful to our divine liturgy and meeting our people. It is refreshing to run into "good old-fashioned reporting," in terms of visiting the site and talking to the people, which is always the hallmark of true journalism.

May I take this opportunity to thank the many Latin Rite churches that opened their doors to us to celebrate our liturgies as far

back as 1980, before we had our present church? The first was St. Peter & Paul Cathedral itself, followed by Holy Angels Church, St. Vincent's Hospital Chapel and Holy Spirit Church.

As an Easterner from Boston, I am constantly impressed and very grateful for the hospitality and friendship which the people of Indiana offer to the stranger. The priests and people of the Archdiocese of Indianapolis have much to be very proud of in their commitment to their faith and their outgoing generosity and charity, which makes visiting their churches such a pleasure. We at St. Athanasius Byzantine Church have indeed a wonderful model to imitate.

Fr. Robert McElaney, OSB

Indianapolis

CORNUCOPIA

Living with feathered friends

by Cynthia Dewes

He's ba-a-a-c. The pileated woodpecker who operates on the notion that "your castle is his castle" has returned once more, bringing excitement into humdrum country lives.

This fellow believes that our cedar house is a huge dead tree just waiting for him to attack and conquer. I suppose it is, in a way — if we are not thrilled — selected as victims of his percussive attention.

Starting about 6 a.m. we hear a thud! thud! thud! on the big front windows and one of us struggles from sleep to chase the woodpecker away. This requires running out on the deck, waving your arms

and yelling like a fool before he will even move from the window frames.

The bird is accompanied by his similarly-marked mate, or possibly lover, who sits on a tree nearby admiring everything that goes on. Or maybe (she's taking notes for woodpecker class, or running the bird family camcorder. Who knows.

Anyway, the next step is, the attacker flies to the nearest tree and then peeks from behind it, bobbing out first to one side and then the other. He thinks you can't see him. If he could say "Nyah, nyah," he'd be doing that too.

More yelling and shaking of the tree, etc. until Mr. Macho Bird flies farther away to another tree from which he castigates you at the top of his, er, lungs.

You go back to bed and, about a half hour later, when the adrenalin has stopped pumping and you're just dozing off, there's another thud! thud! We take turns like this

until about 8 a.m. when it's time to get up anyway.

Did you ever notice that people become very creative when their sleep is threatened? At least, these people do.

At this juncture the windows and deck, which are the woodpecker's favorite arenas in which to prove his birdhood, are draped with an astonishing array of objects. These are supposed to scare him away.

There are giant windsocks, of the Norwegian, German, and U.S. varieties, a wooden whirling, strips of aluminum foil and even an aluminum pie pan hung from a string attached to an old shower pipe. Lawn chairs and tables are arranged crazily here and there to block the windows, and last year's Christmas poinsettias, still in bloom, are likewise placed for strategic intimidation.

The effect is like an Andy Warhol happening.

Nevertheless Mr. Bird, no chicken he, and apparently not put off by the sight of abstract expressionism, ignores all obstacles and swoops his way through the display. Perched there with his claws sunk into the house he actually adds a certain elan to the little picture.

Many people we know make a religion of watching birds. They drone on and on about their mating habits and their plumage and their clever nest-making. They say we are ingrates not to be thrilled at having a rare pileated woodpecker up close and personal.

Of course, these are the same people who tend to be early-to-bed-early-to-rises.

That explains it.

check-it-out...

The St. Joan of Arc Parish and Neighborhood Youth Outreach organization will sponsor the Summer Food Service Program for Children. Free meals will be made available to children 18 years of age and under. Free meals are also available for persons over 18 who are determined by a state or local public educational agency to be mentally or physically handicapped and who participate in a public or non-profit private school program established for the mentally or physically handicapped. Meals will be provided at St. Joan of Arc School, 500 E. 42nd St. in Indianapolis. Breakfast will be served Monday through Friday from 8 a.m. to 10 a.m.; lunch will also be served Monday through Friday from 11 a.m. to 1 p.m. The program will run from June 13 to August 5. No meals will be served on July 4 due to holiday. For more information, call the school at 317-283-6710.

The Diocese of Evansville and the North American Forum on the Catechumenate are co-sponsoring a "Beginnings and Beyond Institute" June 19-24 at Marian Heights Academy in Ferdinand. The workshop is designed to help pastoral ministers with the implementation of the Rite of Christian Initiation. Participants will explore the conversion process of the order of Christian initiation through presentations, personal reflection, faith-sharing and celebration of adapted rites. For more information, call

Caroline Mueller at 812-424-5536 or North American Forum at 703-671-0330.

"Liturgy and Catechesis: Celebrating the Faith We Share," sponsored by the Notre Dame Center for Pastoral Liturgy, will be held at the University of Notre Dame June 20-23. The conference will focus on liturgical life of the church, especially the partnership of liturgy and catechesis. For more information, call the Center for Pastoral Liturgy at 219-631-5435.

On June 25, Indianapolis Christians will join millions of Christians from different denominations in more than 1,000 cities around the globe during the second annual **Indianapolis March For Jesus**. The March for Jesus is neither a protest march nor a platform for political messages. The purpose is simply to celebrate Jesus with public praise. Marchers will be assembling on Saturday, June 25 at 9 a.m. at War Memorial Park. The March for Jesus begins at 10:05 a.m. At 11 a.m. a concert of prayer will be held at the state capitol building. For those who wish to do so, there will be a Saturday morning Mass at 8 a.m. at St. Peter and Paul Cathedral, 1347 N. Meridian St. For more registration information, call Brigid Curtis at 317-232-9521 or 317-257-1489.

Medjugorje in America and The Medjugorje Network will sponsor the 13th anniversary of the Blessed Virgin Mary's apparitions in Medjugorje. The anniversary Mass will be held on June 24th at 7 p.m. at Holy Trinity, 2518 W. St. Clair St. in Indianapolis. The rosary will begin at 6:30 p.m. All are welcome to attend. For more information, call 317-255-7076.

Eternal Word Television Network (EWTN) will televise a series of exclusive interviews with Bishop P. Christoph Schonborn, Auxiliary Bishop of Vienna and editor of the new Catechism of the Catholic Church, debuting June 19 at 8 p.m. The next four shows will review the four pillars of the catechism: what the Catholic Church believes, celebrates, lives and prays. These shows will air at 9 p.m. June 20-23. For more programming information, call Michael Warsaw at 205-956-9537.

vips...



Mr. and Mrs. Leo Frank Greulich of St. Meinrad Parish will celebrate their 55th anniversary of marriage on June 19 with a Mass held in St. Jude Chapel in St. Meinrad Archabbey. Leo is retired from the St. Meinrad Abbey Press. Dixie is a professional musician and also a church organist.



REJOICE—The Holy Angels Gospel Choir will be in concert on June 26 in the church, located at 740 W. 28th St. in Indianapolis. (Photo courtesy of Reggie Ash)

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WHAT GREATER LOVE CAN
YOU HAVE THAN TO
LET YOUR FAITH
CONTINUE IN OTHERS?



REVEREND JAMES D. BARTON, PROPAGATION OF THE FAITH DIRECTOR

Fatima Retreat House helps homeless family

Greenwood family finds 'room at the inn' while they search for housing and employment to begin again

by Mary Ann Wyand

God provides. Walter and Mary Ann Sparrow of Greenwood have always believed that, and they have often turned to the Lord for help during the past 14 years while parenting 12 adopted children and helping dozens of needy youngsters and unwed mothers.

Their faith sustained them again last week when they were evicted from their home and had no place to live.

Fatima Retreat House in Indianapolis became their temporary refuge after Father Thomas Murphy and Jesuit Father Albert Bischoff contacted Kevin DePey, director of the archdiocesan retreat center, about the Sparrow family's plight.

"I was scheduled to lead a prayer for an archdiocesan workshop last Tuesday morning," DePey said. "I was ready to begin the prayer when a staff member told me I had a telephone call. I was asked if Fatima could help a family of 14 that was being evicted, but I had to say that bedroom space (in the retreat center) would not be available. I went back to lead the prayer, and during a time of silence it dawned on me that a house on the grounds was empty because two Sisters of Charity had just moved out and two priests who are scheduled to live there hadn't moved in yet."

There's a story about how God calls people, he said, but they don't always answer the telephone. This time, the director realized, he could answer that call.

After the prayer, DePey returned to the office to find Molly Murnane, associate

director of guest services, in the midst of a second telephone call requesting help for the beleaguered Sparrow family.

"Molly said, 'Is there any way we can help?' and I said, 'What about the house?'" DePey recalled. "So we've given them temporary housing until July 1."

Reflecting on Fatima's timely assistance to the Sparrow family, Murnane marvels at how the house was empty just when it was needed the most.

"I think it's absolutely the way God works," she said. "I had no doubts about taking them in. Saying 'yes' to this family was like saying 'yes' to God. It's so easy to find reasons to say 'no' to things like this. I'm grateful for the opportunity for us to say 'yes' because this is what we're about at Fatima. We're about hospitality, service, and being church to others."

Walter and Mary Ann Sparrow are grateful to the Fatima staff for providing free temporary housing, Murnane said. "But we're doing nothing compared to what they're doing. They've helped over 100 children and birth mothers. I'm glad Fatima can be a part of this. What a tremendous faith they must have to walk out of their house knowing that God would take care of them. And that's exactly what happened. I'm in awe of that."

The Sparrows moved from Virginia Beach, Va., to Greenwood in November of 1992 after Sparrow accepted a regional sales management position for an electronics company. Seven weeks later, the company experienced financial trouble and fired Sparrow and 34 other employees.



FAITH STORY—Walter and Mary Ann Sparrow of Greenwood and their 12 adopted children have found temporary shelter at Fatima Retreat House in Indianapolis while they search for housing and employment. The children are (front row, from left) Masada, Quinci, Keisa, and Kragen; (second row, left to right) Tommy, Nickie, Melissa, Jonathan, and Walter; and (back row, from left) Bansi, Keria and Michael-Paul.

"We came here with every hope of having a fulfilling life," Sparrow said after moving his family into the retreat center house. "I am trying to find another job, but it's becoming harder and harder as my age to find gainful employment even with my job skills and experience. The number of children we adopted has always been a stumbling block in interviews because of the benefit package."

They were able to manage on savings for 17 months, he said, but the bills kept coming in until their financial resources were exhausted and they were unable to pay their lease-to-buy obligation.

"We lasted as long as we could," he said. "Our landlord was gracious. I don't hold any hard feelings towards him. I certainly understand his business decision."

Mary Ann Sparrow doesn't work outside the home because caring for 12 multicultural children—six with handicaps—requires all of her time. During the months since her husband lost his job, she has been able to maintain a quiet strength through her belief that God will help them.

That faith was rewarded, she said, during a recent camping trip when they were folding up their tents and one of the children looked on the ground and found a small silver cross implanted with the words "God loves you."

And now, while Walter and Mary Ann Sparrow search for employment and housing, the Lord has helped them find "room at the inn" at Fatima Retreat House.

(To offer help to the Sparrow family, telephone Fatima Retreat House at 317-545-7681.)

New dad thanks his father

Denis Ryan Kelly Jr. describes parenting as humbling experiences and moments of grace

by Mary Ann Wyand

His business card reads "Denis Ryan Kelly, Jr., World Photographer, producing portraits and landscapes on location."

He has traveled to Guatemala to photograph the Mayan Indians and trudged into the jungles there to capture the mysteries of temple ruins on film. He has visited the Emerald Isle to bring home bits of Ireland in memorable photographic images. And he has crept up to wild elk in the northlands of America to preserve their majesty in pictures.

But since his daughter, Bridget Gikhrst Kelly, was born 10 months ago, he hasn't journeyed far from home.

Like most new fathers, Denis Ryan Kelly takes lots of baby pictures. During the first day after her birth, he used 12 rolls of film to capture moments of grace with his wife, Mary Ann Bromer-Kelly, and their new babe in arms.

Unlike most new fathers, he has the artistic talent and the photographic skill to take portraits rather than snapshots of his family. One of the most exhibited photographs in Indiana, his fine art prints have been featured in Hloosier galleries and in showings in New York City.

The Cardinal Ritter High School and Wabash College graduate said he now delights in experiencing the amazing moments made possible by parenting.

"Talk about awesome," he said. "There's absolutely nothing more awesome than the birth of your own child! We were filled with wonder and joy at her birth. It was a revelation. I think our sense of grace took a giant jump. We were prayerfully thankful. We were jubilant. It was beyond compare to have this baby."

Since Bridget's birth, Kelly said, "I've been feeling a lot of humility about being a father. As a dad, I'm so young at it but I feel that I've been well raised for it by my father's example. He's a great man."



FAMILY TIME—Mary Ann Bromer-Kelly and Denis Ryan Kelly Jr. of Indianapolis pose with their daughter, Bridget, and their two dogs for an informal family portrait on a summer day. Denis, who is a professional photographer, took the picture.

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SPOTLIGHT ON EAST DEANERY

St. Michael, Greenfield serves Hancock County

by Mary Ann Wyand

"When people speak of the Catholic Community of St. Michael, which was established in Greenfield in 1860, they often talk about how the parish is 'warm and welcoming.'"

Serving the city of Greenfield as well as much of Hancock County, St. Michael Parish brings Catholics and non-Catholics from near and far together for parish and school activities.

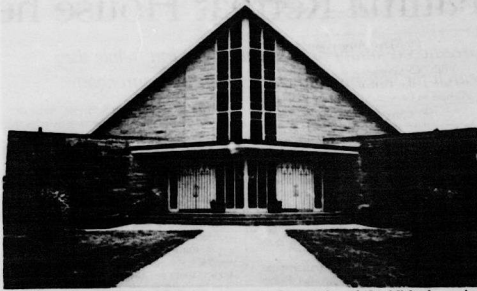
"It is a very lively parish," Father Stanley Herber, St. Michael's seventh pastor explained. "There are a lot of things going on here. It's a very warm and welcoming parish. The liturgies are warm and inviting. This is a parish where the people sing, and visitors often remark about that."

Since his appointment to the outlying

Indianapolis East Deanery parish five years ago, Father Herber has seen the parish continue to grow in its ministries to a diverse group of people. A feasibility study is currently underway to determine how best to serve expanding programming and services with new facilities.

"Here we grow again" could be the parish motto. Until 1860, when a small frame building was purchased, St. Michael Church in Greenfield consisted of 12 to 15 Catholic families in the area who met in each other's homes for Masses celebrated by visiting priests from Indianapolis.

A parish history notes that "Father August Besonies of St. John Church in Indianapolis said the first Mass in the newly purchased building, but no regular Mass schedule followed due to a shortage of priests and bad traveling conditions in the wilderness."



HANCOCK COUNTY PARISH—The Catholic Community of St. Michael, serving Catholics in Greenfield and much of Hancock County, recently initiated a feasibility study to determine future parish needs. A new church narthex is among the proposals.

Ten years later, the Franciscan Fathers of Sacred Heart Church in Indianapolis were assigned to serve the Greenfield parish. Over the years, Fathers John Riedinger, Thomas Kilfoil, Dennis Spalding, Daniel Nolan, Joseph Reisdman, Stephen Banet and now Stanley Herber have assumed pastoral responsibilities for Catholics in this area of east-central Indiana.

The parish grounds and school campus are situated on the northwest side of Greenfield, with the city water tower to the south of the church and a sprawling residential area along Jefferson Boulevard and other nearby streets. To the north of the

new parish office building and activity center, farmland serves as a reminder that St. Michael ministers to Hancock County residents as well.

St. Michael parishioner Sally Veenhuizen joined the parish 30 years ago and has served her faith community as the parish secretary for two decades.

"When we first came here," she said, "we went to church in the basement of the school. We've seen the parish build a church, renovate the school, and then build the activity center and office complex. We have lots of good things going for us. This is a great place to go to church."

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'Project 2000' lists future parish needs

by Mary Ann Wyand

When a parish is frequently described as "warm and friendly," it's inevitable that parishioners must look to the future growth of the parish with a collective eye toward facilities expansion.

Members of the Catholic Community of St. Michael in Greenfield and Hancock County are doing that now with a feasibility study called "Project 2000" to determine expansion needs due to parish growth.

The only other Catholic faith community in the county is St. Thomas Parish at Fortville, so Catholics travel from near and far to worship at both churches.

As described in "Project 2000," St. Michael parishioners hope to add a narthex on the church, which was built in 1965, and add additional space for parish, school, youth ministry, and Catholic Youth Organization programs.

The proposed building program will determine the feasibility of an exciting project that would benefit all of St. Michael's—school families as well as non-school families," Christina Laska, parish council president, explained. "It includes expansion of the church with a narthex. We are in great need of a gathering space. There also would be an area for youth ministry. A gymnasium and several multipurpose rooms would be added to provide space for use by the school and parish, to try to meet some of the school needs as well as parish needs. Our activity center includes a kitchen, stage and area for large-group play. It's the largest room we have, but it isn't gymnasium-size."

Part of the mission of the St. Michael Parish Council is to "unify the wider scope of parishioners and involve a greater number of people in parish activities," Laska said. "To do that, we need additional space. Youth ministry has really had quite an effect here, and we value it as a parish and want to support it. We care a lot about St. Michael's. As a council, we really want to see it grow and thrive, and we're working hard at that."

Council members currently represent 11 geographic districts, she said, and plans are underway to reorganize the districts for more equitable distribution of parish representation.

"Greenfield is growing very quickly," Laska said, "with lots of new businesses and housing. We'll be making a new parish directory this year, which we're in need of to see all of the new faces. We did the last one five years ago."

Parish secretary Sally Veenhuizen believes the Catholic Community of St. Michael offers "the best of both worlds" and that's the reason for the continuing parish growth and stable membership.

"We have the advantage of being suburban and rural," Veenhuizen said, "and yet we have the advantage of being close to a big city. We're a very friendly and warm parish and Father Herber is a wonderful pastor. We have an excellent school with a wonderful reputation in the county, and our religious education program is superior. Our youth ministry program is growing by leaps and bounds. Serving on the parish staff here for the last 20 years has been wonderful."

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St. Michael parishioners are devoted volunteers

by Mary Ann Wyand

With 765 families and a little over 2,000 members, the Catholic Community of St. Michael in Greenfield and Hancock County boasts lots of devoted volunteers.

"We have strong parish involvement in a variety of activities," Father Stanley Herber said. "When I came here as pastor five years ago, my goal was to encourage the people to be very involved and take a lot of initiative. The parishioners do that. We are a parish that has quite a bit of stability. The people who have moved into this area generally are settling in for the long haul, and that helps with involvement. There's a sense of the

traditions of the parish, and yet there are new people moving in, so it's a growing parish. This continued solid growth in the parish makes for a lot of hopefulness."

St. Michael Parish depends on sacrificial giving for financial support. Father Herber said, rather than relying on a festival or other fund raisers for income. The annual parish picnic is a social event.

Other social and faith-sharing opportunities for parishioners range from small Christian communities—a three-year-old ministry with meetings in homes—to the Family Life Committee's new Mothers of Preschoolers (MOPS) Program for outreach and evangelization of women who are parenting small children.

Knights of Columbus members from the St. John Neumann Council at Greenfield have arranged for an Icon of the Holy Family to be displayed at the church during a 6 p.m. Mass on June 18.

"At St. Michael we like to enable people to organize themselves," Father Herber explained. "Then we can do so much more. We are just 'down-home' folks here. People that move east come from the good, solid parishes of the eastside of Indianapolis. There is a lot of eastside loyalty, and Hoosier hospitality is very much a part of our parish."

St. Michael School principal Barbara Leek has tried to "focus on the stability of the school programs" in grades kindergarten through the eighth grade since she began her leadership role three years ago.

"There is a traditional sense of...[values for families here]," she said, "and that's the strongest thing we as a Catholic school can offer to people. We have a good percentage of non-Catholic enrollment, and I think the school is very well respected by the non-Catholic population of the area."

Sisters of Providence formerly taught at the school, she said. Now dedicated lay people instruct the students.

Curriculum includes mini-courses in a variety of specialty classes, she said, and St. Michael also provides a "So Big Program" for 4-year-old children to acquaint them with the school before kindergarten.



PARISH AND SCHOOL STAFF—St. Michael Parish and St. Michael School in Greenfield rely on the leadership of staff members (from left) Marlene Stammerman, youth ministry coordinator; Barbara Leek, principal; Father Stanley Herber, pastor; and Vicki Clem, director of religious education. Staff members praise parishioners and school parents for their strong support of parish and school programming.

Evidence of the continuing growth of the school and strong parental support, Leek said, is the scheduled arrival of a new school bus in August which was purchased following a fund-raising campaign.

Students and parish children also have an opportunity to participate in Catholic Youth Organization sports, the principal said, thanks to the dedicated efforts of sixth-grade teacher Matt Walsh.

Religious education programming also receives strong volunteer support, Vicki Clem, director of religious education, explained. "We have a good-sized Sunday morning program for preschool children through the sixth grade. We have about 212 students involved in that, with about 35 to 40 volunteer staff members."

Religious education classes meet between Masses on alternate Sundays, she said, to accommodate more children.

"A couple years ago, we started a Prayer Club," Clem said. "We wanted the children to learn the prayers of our traditions. They memorize the prayers on their own with help from their parents."

Right now, she said, St. Michael Parish is "gearing up" for Bible Day Camp for the children on June 20-24 and Christ Renewed His Parish for adults this fall. Rite of Christian Initiation of Adults programming continues throughout the year.

A variety of youth ministry activities are coordinated by Marlene Stammerman and the Youth Ministry Board all year.

"They're a great bunch of kids," Stammerman said, "with good hearts."

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Greenfield and
Hancock County**

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Pastor: Father Stanley Herber

Number of households: 765

Church capacity: 450

Masses: Saturday—9 a.m.,
Sunday—8 a.m. and 10:45 a.m.,
Holy Day anticipation—7 p.m.,
Holy Day—8:30 a.m.,
Weekdays—8:30 a.m. on Tuesday,
Thursday and Friday, 7 p.m. on
Wednesday

School: St. Michael School

Address: 515 Jefferson Blvd.,
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Telephone number: 317-462-6300

Number of students: 179

Principal: Barbara Leek

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23 Providence sisters mark 50th

Twenty-three Sisters of Providence with ties to the archdiocese are celebrating their golden jubilees on June 25. A liturgical celebration marking 50 years of religious life will be held at the motherhouse at St. Mary of the Woods.

Sister Gerry Cavanaugh, formerly Sister Marie Richard, ministered as a teacher at St. John School in Indianapolis; Holy Trinity in New Albany; and Sacred Heart, in Terre Haute. She is currently assistant principal in a school in Des Plaines, Ill.

Director of the masters program in pastoral theology at St. Mary of the Woods College, **Sister Ruth Eileen Dwyer** was former principal of Holy Spirit School in Indianapolis. She formerly served as general administration second counselor for the order and vice president for academic affairs for the college.

Sister Eileen Eberhardt, formerly Sister Eileen Francis, is now assistant personnel director for Catholic Charities in Chicago. She served as a teacher at St. Philip Neri, Holy Cross, and St. Agnes schools in Indianapolis.

The former music teacher at St. Margaret

Mary School in Terre Haute, **Sister Margaret Farabough** (once Sister Marian Alma) currently ministers as local resident accounts manager in the Sisters of Providence central business office.

Sister Kathleen Mary Gay once taught music at Holy Trinity School in New Albany. Now teaching at a school in Chelsea, Mass., she taught at Holy Spirit and St. Joan of Arc. **Sister Rita Clare Gerardot**, former principal at St. Luke School in Indianapolis, was also a teacher at St. Catherine and St. Simon schools there. She currently ministers at the motherhouse as local coordinating representative for health care services.

The pastoral associate at Precious Blood Parish in Jasper, **Sister Mildred Giesler** (formerly Sister Alma Joseph), formerly taught at St. Anne School in New Castle and at St. Andrew and St. Simon schools.

Sister Ann Jeannette Gootee entered the Sisters of Providence from St. Philip Neri Parish in Indianapolis. She taught at St. Thomas Aquinas School in Indianapolis and was a social worker and coordinator at Indiana University Medical Center there. She

is currently social work manager for Sacred Heart Southern Missions in Hernando, Miss.

Sister Dorothy Huckstoll, the former Sister Frances Ellen, ministers at the motherhouse as a companion to the sick in health care. She once taught school at St. Catherine, Indianapolis; Holy Family, New Albany; and St. Charles Borromeo in Bloomington.

Also at the motherhouse, providing transportation for sisters and companionship for the sick, is **Sister Evelyn Kelly**, the former Sister Marie Clare. She previously taught at St. Joan of Arc School in Indianapolis.

Sister Kathryn Koressel (formerly Sister Alfreda Marie) ministered as a school teacher at Holy Cross in Indianapolis; St. Paul, Sellersburg; and Annunciation in Brazil. She is now a receptionist at Providence Retirement Home in New Albany.

Former St. Catherine School principal in Indianapolis, **Sister Anne Krause** is now manager of planned giving in the Sisters of Providence Office of Congregational Advancement. The former Sister Marie Robert taught at St. Joseph in Terre Haute and was general treasurer of the congregation for 10 years.

Sister Judith Margin is an adult education teacher at Martin University in Indianapolis. She previously taught at these schools: Holy Trinity in New Albany; St. Margaret Mary, Terre Haute; and St. Thomas Aquinas and St. Philip Neri, Indianapolis. She also taught adult education at the United Southside Community Organization in Indianapolis.

A former teacher at St. Charles, Bloomington and St. Benedict in Terre Haute, where she was also principal, **Sister Marianna McGriffin** (formerly Sister Trinita Marie) is a consultant in spirituality at Open Spaces in Elkhart.

Sister Virginia Eileen Meagher resides in Lourdes Hall at the motherhouse. Now in

prayer ministry, she formerly taught at schools in Fort Wayne and Washington.

A native of St. Anthony Parish in Indianapolis, **Sister Patricia Melton** taught at St. Patrick in Terre Haute, and Holy Spirit, Immaculate Heart, St. Agnes, Ladywood-St. Agnes and Latin School in Indianapolis. The former Sister Leone Marie is currently director of religious education at St. Mary Parish in Rushville.

Sister Michael Ann Murphy ministers at the motherhouse in the stamp room and as a bus driver. She taught at Chicago schools.

A former teacher at St. Thomas Aquinas and St. Catherine schools in Indianapolis, **Sister Florence Norton** (once Sister Thomas Ann) is pastoral associate of a Chicago parish.

Sister Marie Victoria Podesta taught at St. Philip Neri and St. Joan of Arc schools in Indianapolis and at St. Paul in Sellersburg, where she was also principal. She now teaches in a Chicago school.

Now living at the motherhouse, **Sister Carol Rassenfoss** was a music teacher at St. John Academy and Ladywood High School in Indianapolis, and at Sacred Heart and Schaule High School in Terre Haute. She was once chairperson of the music department of a River Grove, Ill. high school.

Sister Miriam Clare Stoll ministers to shut-ins and the sick at St. Patrick in Terre Haute. She was a teacher at Holy Spirit and St. Philip Neri schools in Indianapolis. She was also in charge of home activities at St. Elizabeth, did parish work at St. Matthew, and hospital visits at St. Vincent there.

Now ministering in food service at Providence Home in New Albany, **Sister Ann Clement Goegerl** once worked in food service at Ladywood High School and St. Agnes Academy in Indianapolis. She was also a cook at the motherhouse for several years.

Sister Elizabeth Clare Vrabely is a staff assistant in the motherhouse Office of Congregational Advancement. She formerly ministered as a teacher at St. Catherine, St. Philip Neri and Ladywood-St. Agnes schools.

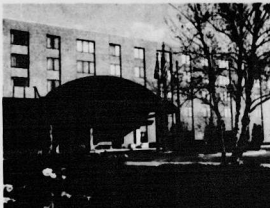


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GOLDEN JUBILIANS—Celebrating their 50th anniversaries of religious life June 25 are Providence Sisters Gerry Cavanaugh, Ruth Eileen Dwyer, Margaret Farabough, Kathleen Mary Gay, Rita Clare Gerardot, Mildred Giesler, Ann Jeannette Gootee, Dorothy Huckstoll, Evelyn Kelley, Kathryn Koressel, Anne Krause, Mary McGriffin, Virginia Eileen Meagher, Patricia Melton, Michael Ann Murphy, Florence Norton, Marie Victoria Podesta, Carol Rassenfoss, Miriam Clare Stoll, Ann Clement Voegerl, and Elizabeth Clare Vrabely. Not shown are Sisters Eileen Eberhardt and Judith Mangin.

Faith Alive!

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'One body in Christ' embraces cultural diversity

by Polly Duncan Collum

Picture a Sunday liturgy in progress in Any Parish, USA.

Near the back of the church is a family

with a squirming toddler who chats throughout, despite her distracted parents' efforts to keep her still with books and quiet toys.

Right next to this family is a deeply contemplative aged nun who cherishes a

holy silence and the celebration's ritual. Though she knows some regard it as old-fashioned, Sister misses the Latin liturgy whose beauty frequently moved her to tears.

Down the pew from her is a cluster of friends from the parish's youth group. They get bored at most anything other than folk Mass or the "picnic table" retreat liturgies celebrated outdoors by the new young parish priest.

How does one worshipping community hold together such different preferences?

These, born of differences in age and vocation, are typical of any parish. Add racial and ethnic diversity, socioeconomic differences, and different kinds of families to the catalogue of diversity that many parishes experience, and the task of becoming one body in Christ seems daunting indeed.

Parish life is about building community. "Community" is a pleasant word, one that evokes images of heart-to-heart talks between friends over coffee or neighbors bringing meals and consolation to a family suffering the loss of a loved one.

But community-building, whether in the parish, the family or in vowed religious life, can be a "harsh and dreadful thing," as Dorothy Day (and Dostoyevsky) said of love.

Human beings are building blocks of community. But while having much in common, human beings also are as different from one another as the creatures Noah invited onto the ark. And difference can lead to division.

However, difference is also the doorway to true community. Paradoxically, what we resist most becomes, mysteriously, the source of our greatest grace.

It has been said that Christian community is not about getting along with the people we have chosen, but precisely the opposite: creating community with brothers and sisters who have been given to us.

True community is not an endeavor in homogeneity. We are enriched by diversity. We take the risk of reaching out to, and being converted by, the people right around us with experiences different from our own, and we are blessed for our effort.

Recently I met a young man from Sarajevo who is now a member of my parish. What a profound presence he—with his suffering, joy, and deep faith—brings, like a hidden pearl, to our parish community! We pray in a more heartfelt way about the terrible conflict in the former Yugoslavia since coming to know him. Difference has been a source of grace.

Even in seemingly uniform parishes, diversity is evident. A parish in a financially secure neighborhood, for example, has single parents and newly unemployed white-collar workers whose

families are quietly and proudly struggling to make ends meet.

Difference exists between young and old; among singles, married, divorced, remarried and widowed parishioners; between those in good health and those suffering from physical and mental illness; between vowed religious and those pursuing a lay vocation.

The test of true community is whether we take an inclusive posture toward people across the societal barriers and taboos that tend to divide us.

In our parish, for example, a "separate but equal congregation," with different ethnic communities celebrating different Masses? What about creating opportunities for the entire parish family to come to know one another and to respect each others' traditions, despite the challenges posed by differing languages or cultures?

The early Christians were described to the Roman emperor Hadrian in this way: "They love one another. They never fail to help widows; they save orphans from those who would hurt them. If they have something, they give freely to the one who has nothing; if they see a stranger, they take him home, and are happy, as though he were a real brother. They don't consider themselves brothers and sisters in the usual sense, but sisters and brothers through the Spirit, in God."

Jesus' first followers welcomed the most vulnerable people of society as equals. Catholic teaching and Scripture repeatedly emphasize how we are all in fact "children" of the same God.

The illusion of separateness and the tendency toward individualism evident in society contradict fundamental principles of Catholic social teaching: concern for the common good, solidarity, interdependence, and responsibility for one another.

The challenge facing parishes is to welcome diversity and the tension it might bring. Through this graced tension, parishes grow to be places of real community, where we are "neither Jew nor Greek, neither slave nor free, neither male nor female, all one in Christ Jesus" (Galatians 3:28).

In the prayer after the consecration during the Eucharist, God is asked to "grant that we, who are nourished by his body and blood, may become one body, one spirit in Christ."

The Spirit of our one God brings about a unity-in-diversity. This is the mystery of true community.

(Polly Duncan Collum is the director of Parish Social Ministry for Catholic Charities USA, Alexandria, Va.)



DIVERSITY—True parish community is not an endeavor in homogeneity. It is a call to diversity. Parishioners take the risk of reaching out to, and being converted by, the people around them with experiences which are different from their own. (CNS illustration by Robert F. McGovern)

People make parish life fascinating because of their cultural diversity

by David Gibson

To discover how fascinating a parish can be, you must discover its people and also God's life in them.

Who are these people? Closely examine their diversity.

Parishioners are diverse because:

► They possess strengths which could benefit others.

► They suffer from needs, in which others might be of support.

A parish's diversity runs along many lines.

There are households with two parents, others with just one, others where a grandparent has charge. There are households with surplus income, others where costs related to a recent illness depleted

funds for next month's utility bills, still others where unemployment quickly is leading to temporary homelessness.

The parish includes children succeeding in school and children failing many classes. There are healthy children, sick children, children in poverty, happy and depressed children, latch-key children.

The high toll of drugs and alcohol is being met in the homes of some parishioners, while in others Alzheimer's disease is becoming a familiar companion.

Parishioners are diverse in political viewpoints and spiritual needs. They are diverse in terms of race, ethnic group, age, education, career, and responsibility.

To discover the parish's strengths and needs it is necessary to encounter that parish in all its diversity.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Cultural diversity broadens faith

This Week's Question

How have you been enriched by the presence of other cultural groups in your parish?

"It certainly broadens my knowledge of my faith. We have one Hispanic person in our small-town parish here in Vermont. But because of her, we had a celebration marking the feast of Our Lady of Guadalupe." (Marie Hagen, St. Johnsbury, Vt.)

"We have had a number of priests from Kenya serve at our parish while they were studying at Duquesne University. They brought a wonderful sense of the African church to our parish. Once a year they have celebrated an African Mass complete with dancing. And through this experience we've come to sponsor a medical mission connected with a parish in Kenya." (Anne Connors, Pittsburgh, Pa.)

"Hispanic spirituality brings new dimensions that are less present in Anglo culture—particularly a sense of divine mystery. They are very comfortable with the divine. It's almost familial. My baptism classes have

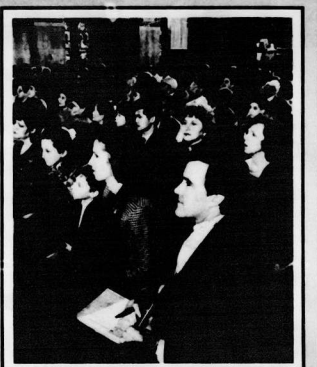
been enriched when I suggest to them that they use the Hispanic custom of blessing their children." (Gina McGowan, Scottsdale, Ariz.)

"My whole life has been spent trying to integrate my Basque heritage into a predominantly Anglo community. I've also been enriched by the Hispanics in our community. ... Their singing ... comes from the heart. There is a lot of joy in my heart when I hear them singing." (Mary Lou Limbago, Caldwell, Idaho)

"I am an American who grew up in the West with no sense of an ethnic heritage. I've worked in several bicultural parishes. Seeing the strong cultural traditions among the Hispanics and Portuguese, I'm a bit envious of the depth of their traditions and the sense of past that they bring." (Mary Beth Vogel, Des Plaines, Ill.)

Send Us Your Voice

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



Kids' Views

God makes each of us special and different

What makes you special as a person?

First-grade students at St. Malachy School in Brownsburg are special for lots of unique reasons.

The first-graders think their abilities to be funny and to play soccer are two favorite ways to be special.

I am special because I am funny. I try my best.

Ian Yearwood

I am special because my name is Andy. I like to make others feel good. God made me to be good at sports. I try my best at things.

Andy Knueren

I can make other people laugh. I like soccer very much. I like my name very much. I love my family.

Joseph Wiesing

I am lucky because my family is my favorite family. I like my brothers a lot.

Jacob Stroup

I do my best. I listen to my teacher. I do my duty. I help people. I help my daddy. I love God. I help my mom on Mother's Day. I'm funny too. I love people.

Jac Chase Kachadurian

I am good at sports. I like my name. I try my best.

Jonathan Bratton

My name makes me special. I'm a good artist. I am creative. I try my best.

Angela Miele

I am special. I try my best, and I like my family. I am good at sports. I have a nice brother and sister.

Patrick Sadtler

I try my best. I'm good at sports. I have a nice brother. I can do tricks.

Lucas Patterson

I am good at sports. I like baseball the best. I am good at running and at art, and I like to read. I like to read the Bible.

Justin Farley

I'm special because I'm a boy. I have black hair and I'm funny.

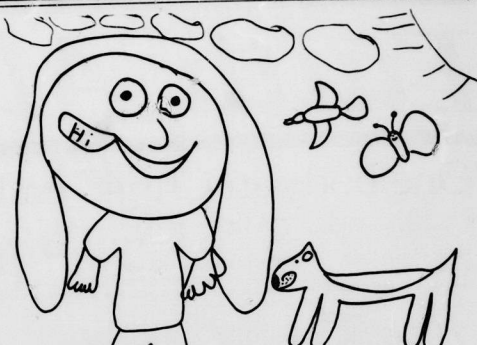
Jordan Roseman

I am special because I am a girl. I am special because I have a good name. I am special because I am funny.

June Zeunik

I am a good artist. I am good at sports. I am creative. I can do tricks. I do my best. I am funny. I like my name. I care for other people. I am a good writer.

A.J. Moir



Ari Tate

WE ARE ALL SPECIAL—All God's children are special. (Artwork by Ari Tate, above, and Angela Miele, at right)

My name is special. I am an artist. I am a good soccer player. I am funny.

Maureen Redmond

I get to play two sports. I am special because I've got a nice mom and dad. When it is my birthday I get to go to Pizza King.

Nathan Fox

I'm special because I am tall. I'm special because my foot is strong. I'm special because I'm funny.

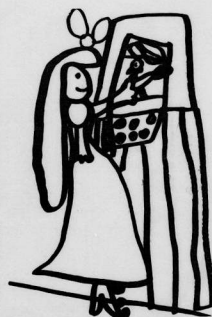
Thomas Patrick O'Connor

I am a good soccer player. I am creative.

Rachel Criss

I have good tricks. I am a good soccer player. My brothers are nice. I try my best at stuff. I have good classmates. Goodbye.

Beth Kelley



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FAMILY HEALTH 94



A SUPPLEMENT TO THE CRITERION

Catholic health care offers hope for poor

Examples of Catholic health aid for the poor are many and varied

by Nancy Frazier O'Brien
Catholic News Service

"Our programs for the poor have become poor programs."

That's how Sister Maryanna Coyle, president of the Sisters of Charity of Cincinnati and chair of the Catholic Health Association, sees the current state of affairs for medical assistance and other government aid to the poor in the United States.

But she sees signs for hope in many Catholic programs that have been working for years to improve health care for the poor.

The examples of Catholic health assistance for the poor are many and varied. In

addition to the more than 1,200 Catholic health care facilities in the United States, there are hundreds of small programs aimed at improving the plight of the estimated 37 million Americans who have no health insurance. Places where innovations are taking place include:

►Erie, Pa., where a Catholic parish donates the basement of its youth center to two retired physicians setting up a free neighborhood medical clinic for those who have neither health insurance nor government-funded health coverage.

►The Colorado dioceses of Denver, Pueblo and Colorado Springs, where low-income elderly can get free health care assessments and daily blood pressure screenings through a church-sponsored program that seeks to prevent health problems before they become life-threatening.

►Vilmington, Del., where a Catholic hospital and a diocesan office send a 35-foot van, complete with an examination room, into the city's poorest areas. Inside the van, a

medical team dispenses simple antibiotics, writes orders for X-rays and lab work and makes specialist referrals, all at no charge to the patient.

The statistics on health care for the poor are grim. The number of uninsured increased by 1.3 million between 1989 and 1990, and 85 percent of the uninsured are workers and their families.

Between 1985 and 1987, 28 percent of the U.S. population—63 million Americans—lacked health insurance for at least one month, according to Census Bureau figures. Of these, 66 percent were without coverage for at least seven months.

Care for the poor by 485 Catholic hospitals increased annually an average 14 percent between 1982 and 1991—a total increase of \$5 billion. Care for the poor is defined as charity care, bad debt and Medicaid services valued at full charges.

In a recent talk on urban health care, Auxiliary Bishop Joseph M. Sullivan of Brooklyn, N.Y., said the Catholic health system has long struggled with the issue of balancing its concern for the poor with the need to survive financially.

"The mission of Catholic health care was rooted in its concern for the poor," he said. "Should we withdraw from this field, in which we had a significant presence and had contributed so much, or (should we) be driven from the field by the fiscal consequences of fidelity to mission? It was the decision of the leadership in the Catholic Health Association that we had to be advocates for change."

The plan developed by the association's Leadership Task Force on National Health Care Reform relies on what it calls "integrated delivery networks"—medical professionals who would join together to provide a comprehensive package of health benefits to a given population for a set fee.

Sister Maryanna hopes the eventual national health care package won't differen-

FACTS ABOUT THE HEALTHCARE POOR IN AMERICA

Between 30 million and 37 million Americans, approximately 17 percent of the entire under-65 population, have no health insurance

The number of uninsured increased by 1.3 million between 1989 and 1990

Approximately 33 percent of all uninsured Americans—10 million—are children

In any given year, one of four Americans is uninsured or underinsured at some time

The percentage of poor covered by Medicaid has been in steady decline from 63 percent in 1975 to 40 percent in 1990

485 Catholic hospitals increased care for the poor annually an average 14 percent between 1982 and 1991, amounting to a total increase of \$5 billion

©1993 CNS Graphics

Source: Catholic Health Association

tiate between the poor and other Americans. "As long as they are segregated, the poor will always be fringe members of society," she said.

John E. Curley Jr., Catholic Health Association president and chief executive officer, agrees. "In a nation as rich as the United States, it is a tragedy that we continue to allow separate-but-equal to apply" in the health care field, he said.

The U.S. Catholic Conference has been active in the health care debate by enunciating three priority issues and eight criteria that must guide the discussion. Its three priorities are: concern for the poor, respect for human life and human dignity, and pursuit of the common good and respect for pluralism. Its criteria for reform include universal access, comprehensive benefits, equitable financing, cost controls and quality.

In a letter to Hillary Rodham Clinton, Auxiliary Bishop John H. Ricard of Baltimore explained why the Catholic Church brings to the health care debate "a special concern for the poor and vulnerable, rooted in both our faith and experience."

"It is the poor who suffer most acutely from the faults and failings of the health care system," he wrote. "It is their pain and suffering, their poor health and sickness, that sharpen our resolve to work for genuine reform now."

"If you create a health care system that safeguards the dignity of the poor, you will have created a system which is better for everyone," said Patricia King, USCC counselor on health policy.

As the national health care reform debate evolves, Curley wants every American to remember that "the poor are not some nameless they."

"In the present economy, all of us are potentially poor. All it takes is the loss of a job or a catastrophic illness. We're all that close to being among the health care poor," he said.

Junior high school kids often don't like the way they look

by Christopher Carstens
Catholic News Service

Most junior high kids are unhappy about their bodies, always thinking they are too "something."

Nobody in junior high is completely satisfied with how he or she looks. Adolescents typically spend part of every day feeling self-conscious and unattractive.

There are good and natural reasons for this. The adolescent body is going through changes, and the maturation of the brain in early adolescence leads to new ways of thinking of which younger children are simply incapable.

The junior high student can look at the world and understand that it could be different than it is. Having realized that things could be different, it is very easy—even appropriate—to be dissatisfied with the way things actually are.

It is quite understandable that early teen-agers are unhappy even about the particular body they happen to inhabit.

Junior high kids are also remarkably cruel with each other. Because the tormentors are unhappy with their own bodies, they try to make themselves feel better by making other kids feel worse.

The final complication is the junior high student's intense desire to fit in. At this early point in the teen-age journey, youth want to be one of the group. Anything that puts teens on the outside, or feels like rejection from the group, is a guaranteed cause for unhappiness.

The only redeeming fact is that junior high is temporary, and by the time most kids get into high school they're ready to leave most of that juvenile junk behind.

Teens need to remember that how they look does not determine their value as people or the quality of their lives. They can get a head start on growing up by focusing on developing their inner qualities and personal strengths.

Adolescents need to work on being good students, good sports, and good friends, because friendship involves more than looking like just everybody else.

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Don't turn a blind eye to effects of sunshine

Skin cancer is the most common form of cancer

by Catholic News Service

For many, summer means vacations and finding as much time as possible to bask in the glow of the sun and work on tans.

Yet, too few consider something else associated with sunshine—skin cancer.

More than 600,000 Americans develop skin cancer each year, according to the National Cancer Institute. Skin cancer is the most common form of cancer in the United States.

The institute estimates that 40 to 50 percent of Americans who live to age 65 will have skin cancer at least once. It says that "skin cancer is now almost 100 percent curable if found early and treated promptly."

The skin, the body's largest organ, protects against heat, light, injury and infection. It regulates body temperature and stores water, fat and vitamin D. It is made up

of two main layers: the outer epidermis, composed of squamous cells, basal cells and melanocytes, and the inner dermis, which contains blood and lymph vessels, hair follicles and glands.

The two most common kinds of skin cancer are basal cell carcinoma and squamous cell carcinoma. Basal cell carcinoma, a slow-growing cancer that seldom spreads to other parts of the body, accounts for more than 90 percent of all skin cancer cases in the United States, according to the cancer institute. Squamous cell carcinoma also rarely spreads, but does so more often than basal cell carcinoma.

Another type of skin cancer, which also occurs in the epidermis, is melanoma, the deadliest form of skin cancer from which an estimated 7,000 Americans die each year.

Ultraviolet (UV) radiation from the sun is the main cause of skin cancer, while artificial sources of UV radiation, such as sunlamps and tanning booths, can also cause it.

Several factors increase the risk of getting skin cancer, including:

►Complexion. Anyone can get skin

cancer, but the risk is greater for those who are fair-skinned and freckle easily.

►Locale. People who live in areas of high levels of UV radiation are more likely to get skin cancer. Skin cancer is more common in Texas and Florida than in Vermont and Indiana, for example.

►Personal history. While most skin cancers appear after age 50, the damaging effects of the sun begin at an early age. Prevention, the National Cancer Institute says, should start in childhood to prevent skin cancer later in life.

What can you do to help prevent skin cancer? Here are some tips:

►Avoid exposure to the midday sun, from about 10 a.m. to about 2 p.m. This is the period when the sun is most intense.

►Wear protective clothing, whenever possible. Sun hats and long-sleeve shirts can block the sun's harmful rays.

►Use lotions with sunscreens to protect uncovered skin. Sunscreens are rated in strength according to their SPF or sun protection factor. These factors range from 2

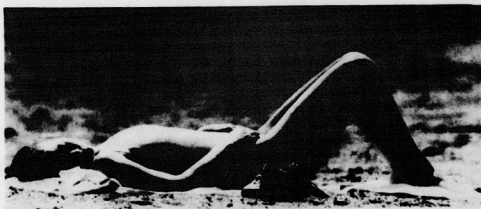
to 15 or higher, with the higher the number on the label the more the sun's harmful rays will be blocked.

►Do skin self-exams regularly.

Check your skin in a well-lit room using a full-length mirror and a hand-help mirror. First, learn where your birthmarks, moles and freckles are and what they usually look like. Then, check all areas of the body, look for anything new—a change in the size, texture or color of a mole or a sore that doesn't heal.

By checking your skin regularly, you will become familiar with what is normal. Contact your doctor immediately if you find anything unusual.

For a free booklet on skin cancer, call the Cancer Information Service, a program of the National Cancer Institute, at 1-800-4-CANCER. The service, available in English or Spanish, also provides telephone information for cancer patients and their families and can provide booklets on other forms of cancer.



WATCH THOSE RAYS!—Ultraviolet radiation from the sun is the main cause of skin cancer, which can also be caused by sunlamps and tanning booths. Experts say the best way to prevent skin cancer is to avoid the midday sun, wear protective clothing and use sunblock. (CNS photo by Joel M. LaValle)

Lowering cholesterol levels can reduce heart disease risk

by Catholic News Service

Americans have been focusing a lot of attention in recent years on cholesterol levels. Cholesterol has been the subject of front-page news, magazine cover stories, self-help books and scientific studies.

With the enormous and growing body of information on cholesterol, there is still confusion as to whether it is "good" or "bad" or whether it is a health risk.

According to the National Institutes of Health, high blood cholesterol is a primary, controllable risk factor for coronary heart disease. In the United States, people with high blood-cholesterol levels have more than two times the risk of developing heart disease as those within acceptable ranges.

Pure cholesterol is an odorless, white, waxy, powdery substance found in all foods from animals and in part of every animal cell. The human body uses cholesterol to make essential substances, such as cell walls and hormones, and for other purposes. Even if you did not eat any cholesterol, your liver would make enough for your body's needs.

Cholesterol is like other fat-like substances in that it won't mix with water. To carry cholesterol and fat in the blood, the body places them in packages of protein called "lipoproteins." Blood cholesterol is found in all the major lipoproteins, including the low-density lipoproteins (LDLs) and the high-density lipoproteins (HDLs).

Fat and cholesterol, circulating in the blood, are deposited in the inner walls of the arteries. Over time, scar tissue and other debris build up as more fat and cholesterol are deposited. When one or more of the arteries is seriously narrowed or blocked, a heart attack can occur.

Low-density lipoproteins contain the greatest amounts of cholesterol. As they are thought to be responsible for depositing cholesterol in the artery walls, they are sometimes called "bad" cholesterol.

High-density lipoproteins contain the

greatest amounts of protein and small amounts of cholesterol. As they are thought to take cholesterol away from cells in the artery walls and transport it back to the liver for reprocessing, they are sometimes called "good" cholesterol.

By lowering blood-cholesterol levels, buildup in the arteries will slow and, in some cases, reverse the narrowing process.

Here are some tips on beginning the process of lowering blood cholesterol:

►Limit the amount of saturated fats consumed. Large amounts of saturated fats are found in beef, pork, lamb, organ meats, butter, whole milk and whole-milk dairy products and processed and luncheon meats. They are also found in "hydrogenated" and "partially hydrogenated" vegetable oils and most unidentified "vegetable" oils.

►Read labels when shopping to see the type and amount of fat and the amount of cholesterol you get per serving.

►Avoid purchasing foods with coconut oil, palm kernel oil and palm oil as ingredients.

►Limit consumption of egg yolks to three or four a week.

►Use polyunsaturated fats, but only in moderation. Vegetable oils with the highest amounts of polyunsaturates are safflower oil, sunflower oil, corn oil, soybean oil and cottonseed oil.

►Avoid consumption of fried foods. Steam, bake, broil or stir-fry instead.

►Choose lean cuts of meat and trim all visible fats and skin before and after cooking.

►Avoid "fast foods" and high-fat baked products.

►Avoid high-calorie sauces, toppings, spreads and gravies.

►Add more fish, poultry (without skin), fresh fruits, vegetables, pasta, rice and whole grains to your diet.

►Switch to low-fat or skim-milk dairy products.

►Establish a regular exercise program, after consulting your physician.

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Unconventional medical practices catching on in American medicine

Doctors are now treating patients with many kinds of alternative methods

by Julie Sly
Catholic News Service

In recent years, unconventional therapies such as meditation, acupuncture and homeopathy have begun to gain a foothold in American medicine.

Across the country, millions of patients have been treated with such methods, and thousands of doctors either refer patients to practitioners of alternative medicine or use elements of it themselves.

In 1992, the National Institutes of Health established an Office for the Study of Unconventional Medical Practices to investigate a wide range of treatments, including herbal medicine and massage therapy. Harvard Medical School planned to offer a course on unorthodox medicine. Similar courses and lectures are already available to medical students at Georgetown University, the University of Louisville, the University of Arizona and the University of Massachusetts.

"In traditional medicine, we have spent a lot of money and energy trying to find out what makes people sick. Now we're asking, 'What keeps people well?'" said Larry Seidl, senior associate for pastoral services at the Catholic Health Association, based in St. Louis. "We have to look at nutrition, exercise, spirituality and alternative treatments."

Calling alternative treatments "complementary medicine," Seidl said such methods "can complement what physicians are doing, and help break down their skepticism."

Some of the alternative treatments receiving attention include:

►Acupuncture, an ancient Chinese practice that involves inserting thin needles into



THINKING ABOUT HEALTH?—A young woman meditates in Chaco Canyon, N.M. Alternative medical practices such as meditation, acupuncture and homeopathy have begun to gain a foothold in American medicine. (CNS photo by Mimi Forsyth)

the body at various points and manipulating them to relieve pain or treat illness.

►Biofeedback, a technique for teaching people to become aware of their heart rate, blood pressure, temperature and other involuntary body functions in order to control them by a conscious mental effort.

►Herbal medicine, the use of balm and medications prepared from flowers, leaves and other parts of plants.

►Homeopathy, a medical system based on the idea of treating disease by using minute, highly diluted doses of the very substances that, in large doses, can cause it.

►Hypnotherapy, a method of inducing a trance-like state characterized by extreme suggestibility in order to help patients relax, control pain and overcome addictions such as smoking.

►Naturopathy, an approach to treating

illness with diet, exercise and other "natural" means, rather than drugs or surgery.

►Chiropractic, a treatment focusing on neuromusculoskeletal problems and improving spinal health to treat pain.

According to the International Chiropractic Association, the number of chiropractors in the United States has doubled in the past decade, from 23,000 to about 50,000.

Relaxation techniques such as biofeedback are now routinely taught to patients at medical centers and doctors' offices around the country. Some 5,000 U.S. physicians now use hypnotherapy in conjunction with conventional treatments, according to the American Society of Clinical Hypnosis.

Acupuncture, a mainstay of Chinese medicine for thousands of years, came to Westerners' attention about 20 years ago.

American doctors were intrigued by the use of acupuncture as a surgical anesthetic, and researchers found that it works by inducing nerve cells to produce endorphins, the body's natural painkillers.

More than 2,000 physicians now use acupuncture in conjunction with conventional medicine, according to the American Academy of Medical Acupuncture.

Acupuncture has also become a key element of efforts by prosecutors, judges and public defenders in several regions, including Los Angeles and Dade County, Fla., to give drug offenders the option of addiction treatment instead of jail.

The ancient needling treatment has been said to calm the nerves, reduce drug cravings and soften the acute discomforts of withdrawal, making addicts more receptive to conventional counseling. Treatments for addicts are also directed at the organs most battered by a life of drugs—the liver, lungs and kidneys.

As scientific evidence supporting various unconventional treatments has accumulated over the past several years, many physicians now speak of a transition from the narrow biomedical model of Western medicine to a "biopsychosocial" one.

With this approach, doctors would continue to marshal the tools of Western medicine to do what it does best: save the life of a patient who is acutely ill or in critical condition, by pumping him full of antibiotics when he has pneumonia, for example, or mending his skull after it has been shattered in a car accident.

Doctors would also draw on holistic techniques to help prevent iller illnesses, such as heart disease, diabetes and cancer, and to treat chronic conditions, such as pain, hypertension and anxiety, that often do not yield to high-tech medicine.

Alternative therapies also have a reputation for being less expensive than conventional medicine, since practitioners prescribe fewer drugs and recommend fewer diagnostic tests and other costly interventions, and typically spend more time with patients than regular doctors do, said Seidl of the Catholic Health Association.

"The goal of medicine should be to improve the health of the community in which physicians practice," he said. "If this is the goal, then we have to educate patients to make responsible choices about their health, and the medical community has to be open and willing to accept some complementary therapies."

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Help your kids to get fit, stay fit

Parents are responsible to guide their children to good exercise habits

by Catholic News Service

American children spend more time watching television than any other activity except sleeping.

In an era where children are increasingly able to watch passively as the world goes by on the television screen, many do not know how to get fit or stay fit, according to the Road Runners Club of America, a national organization for about 500 running clubs.

In its 1992 publication, "Children's Running: A Guide for Parents and Kids," Road Runners Club of America says parents have a responsibility to guide their child to good exercise habits.

Stressing that "running is one of the safest forms of exercise," the organization notes that many of the injuries suffered by runners are due to overtraining or overdoing. It added that parents should consult with a physician about any genetic defect or congenital disease the child might have, possible injury to the growth plates of the bones or any other physical limitation.

After determining that the child is able to be physically active, what are some things a parent do to encourage a child? According to Road Runners Club of America, parents are encouraged to:

►Be physically active with your child, whether it be hiking, walking, running, swimming or other activities. If you aren't involved in regular fitness programs, you can encourage your child to be involved with a physically active group.

►Discuss with your child whether he or she would like to run alone or with others.



ACTIVE KIDS—Through example and encouragement, parents can help young children to be physically active in safe, healthy ways. (CNS photo by Bob Taylor)

Most adults and young people find running and other physical activities to be more fun in groups than alone. Many schools and communities have teams for young people that, though competitive, include runners of varying abilities.

It should be noted, though, that some people prefer to run alone. Often this can be a good stress release or give the child a sense

of comfort, power and discipline to be able to accomplish something by himself or herself. Don't push the team on the child, but rather allow the child to choose.

►Encourage regular exercise. Whether the child runs, walks, hikes, swims or plays team sports, kids should do something often, everyday if possible. Don't force your child to run or do any other physical activity if he

or she has no great desire to do it. The key is activity and the development of an understanding of the role of exercise in one's life.

►Purchase a good pair of running shoes for the child. Running as a sport is relatively inexpensive because the only essential equipment is shoes. Patronize a store which specializes in running shoes, where the employees are knowledgeable about running or are runners themselves. Many special features, like shoes that are lightweight or provide extra cushioning, are unnecessary for the child getting into running. Find a comfortable pair that fits your child well. Does the shoe feel good? Is there enough toe room? Is it wide enough? Does it provide adequate support? These are the questions you need to ask.

►Encourage a positive attitude in your child. Pressure on a child to be a winner, to be the vehicle whereby the parent can live out his or her athletic aspirations or to be obsessed by a sport is unhealthy and may be ultimately destructive to the child's sense of self-esteem and the child's enjoyment of the specific activity and exercise in general.

►Help your child deal with the aches and pains accompanying running. Every runner encounters a sideache occasionally. While no one knows the exact cause of every sideache, they are usually temporary and can be relieved by slowing down during the run or stopping, rubbing the area and trying to relax. In fact, most running malaises can be cured by relaxing, resting a bit and massaging the sore area.

►Be supportive. Help your child build self-confidence with praise for the things he or she does well, encouragement for the effort, and understanding when he or she is feeling down.

Copies of the booklet, "Children's Running: A Guide for Parents and Kids," is available by sending \$2.00 to Road Runners Club of America, 1150 S. Washington St., Suite 250, Alexandria, VA 22314.

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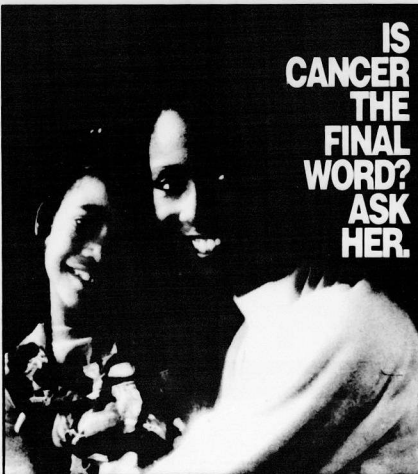
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Teen-agers can be victims of alcoholism

Alcoholics Anonymous has groups for teens

by Mick Conaway
Catholic News Service

Gary felt like his head had been split by a hatchet. He lay on his bed motionless, unable to move so much as an eyeball without feeling excruciating pain.

The slightest sound, however small, seemed to penetrate his skull, creating a thunderous volume of noise.

"I'm dying, I know it," he thought to himself. "I've had hangovers before, but this one is in the world-class category. If I live through this, I swear I'll never take another drink."

Famous last words. Gary had thought and spoken that phrase many times before, only to break the promise when the occasion arose to drink.

Most of Gary's friends drank, so he had found himself drinking along with them. Each time he drank, he did so with the idea that he would have one or two beers but wouldn't get drunk.

That didn't work. One or two beers didn't produce the buzz Gary enjoyed. It seemed to take more and more beer before he felt the effects. Once he started, he didn't stop until either all the beer was gone or until he crossed the line into drunkenness.

Gary didn't realize it, but he had been developing an increased tolerance for alcohol. It was gradual. Close scrutiny, however, would reveal a pattern of escalating drinking.

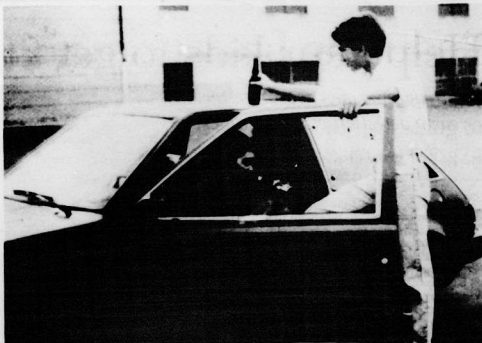
Then, at age 16, Gary became so drunk at a party that he passed out on the lawn. He had lain there for some time before a passing motorist noticed him. The police were called and Gary was taken to the emergency room in a state of acute alcohol intoxication.

The ensuing hours were frightening for Gary and his parents. The doctor told Gary's parents that he had overdosed on alcohol.

"Overdosed?" asked his father. "Don't you usually refer to overdose as something that happens with drugs?"

"Alcohol is a drug," the doctor responded. "It's a mood-altering chemical that has the same effect on the body as any other type of drug that might be ingested. When someone drinks to the point of vomiting, that is considered an overdose."

"Puking, an overdose?" an incredulous



TROUBLED YOUTH—Alcohol and drug use are among the symptoms of what's troubling American youth, but treatment programs can rescue teen-agers from chemical dependency. (CNS photo from Cleo)

Gary exclaimed when his parents told him what the doctor had said. "No way! I just had a little too much to drink and I got sick because of it. Don't make a big deal out of this."

"Gary, you were found unconscious in the front yard of your friend's home. You were so drunk you had to be taken to a hospital. If that's not a big deal, I'd like to know what is," his mother said.

Gary had felt sure he could control his drinking, but each time he drank he seemed to drink too much. Now he felt trapped, worried, scared.

As he lay suffering, he knew the time was right to take his dad up on a suggestion he had made.

Gary's dad had heard of an Alcoholics Anonymous group specifically for young

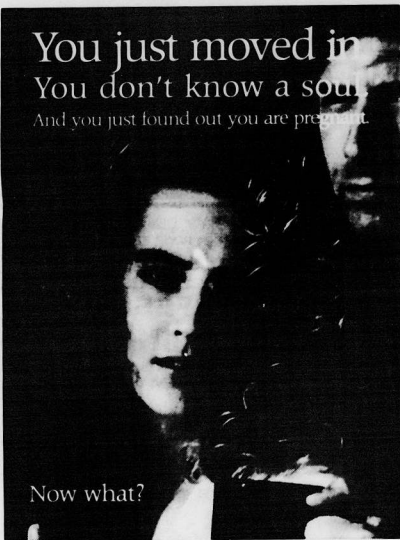
people that meets regularly in their community.

By all accounts, the kids going to this youth support group were enthusiastic about their sobriety. Some had been in treatment programs, others had not. But they were committed to a common cause: recovery from a disease called chemical dependency.

The first time he walked into the teen-age AA group meeting, Gary felt embarrassed and out of place. But he was welcomed by kids his own age who encouraged him.

He was introduced to the 12 steps of AA. To his surprise, Step 1 seemed to speak directly to him: "We admitted we were powerless over alcohol—that our lives had become unmanageable."

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Chemically dependent teen-agers can often be amazingly resilient

by Mick Conaway
Catholic News Service

While working with chemically dependent teen-agers, I've found that kids are amazingly resilient.

I've seen teens in treatment with a long history of alcohol or drug abuse, family dysfunction, school problems, legal complications, and other obstacles which sometimes seem insurmountable, who are able to rally and meet the challenges successfully.

It's a great feeling for counselors to see teen-agers begin sobriety and to be part of their journey to recovery.

Teen-agers can be lots of fun to work with in treatment programs. They are enthusiastic participants once they have worked through the initial denial stage of their illness.

The teens begin to trust counselors and other staff members when they discover these people are there to help, not hurt them. When kids find out that many counselors are themselves in recovery, trust is not far behind.

Teens in treatment find it is not a bad experience being in an environment where restructuring their lives is the name of the game. Besides learning more than they ever wanted to know about chemical addictions, they have an opportunity to meet others who have had similar problems.

It is not uncommon for kids to form solid, even lifetime friendships while they are in treatment. Bonding between teen-agers who have shared pain and heartache because of addictions can be a strong reinforcement to help them stay in recovery.

There's a large poster on the bulletin board in the treatment center where I'm employed that says: "The change of one simple behavior can affect other behaviors and thus change many things."

I often use that slogan in group therapy to evoke thought and discussion on how our behaviors impact not only ourselves but others around us. Teen-agers can be insightful when given the task of identifying negative or harmful behaviors.

Lively discussions on lies, exaggeration, gossip, aggression, negativism or anger stimulate thoughtful reflection on how these

behaviors have been consequential in the teens' own lives.

Teen-agers who are in the middle to the latter stages of treatment can be very helpful to newcomers. The seniors are often willing to explain assignments to the "rookies," help them get started in the routine of treatment, or give excellent feedback in confronting their denial about their drinking or drug usage. With their own recovery under way, the seniors recognize the fear and uncertainties newer patients experience when asked to "get honest" about alcohol and drug usage.

Teens in treatment have suffered many losses because of their alcohol or drug dependence. Family trust has been lost, friends may have abandoned them, and education has almost certainly been compromised.

Loss of self is a central issue and one that produces great emotion when the teen-agers realize what alcohol and drugs have cost them. Dealing with these losses is part of what treatment of chemical dependence is all about.

One of the most important components in any treatment is rebuilding, or in some cases, introducing spirituality into the teen-ager's life. Indeed, the relationship between spirituality and recovery is so crucial that it is intertwined in every aspect of treatment.

At the treatment center, prayer before meals and the Serenity Prayer as a closure to all meetings are expressions of our reliance on God for everything that happens each day.

The 12 steps of Alcoholics Anonymous are the foundation for recovery from chemical dependency. The concept of spirituality is interwoven into the steps as a reminder that, with God, all things are possible.

After teen-agers complete their treatment program, they graduate in a ceremony in which families, counselors and fellow patients recognize the graduates' accomplishments.

The teen-ager standing proudly at graduation is on the threshold of a new life, free from chemicals.

Reducing breast cancer deaths

Mammograms offer women a tool for early detection of breast cancer

by Barbara Stinson Lee
Catholic News Service

A woman who finds a lump in her breast faces a very personal and powerful fear. A woman who doesn't find the lump in her breast very possibly faces death.

Beverly Davis of Holladay, Utah, knows all about what mammography can do. When the mobile mammography unit from Holy Cross Hospital in Salt Lake City set up its clinic in her Mormon church building, she and many of her friends took advantage of the convenience.

"Three of my friends who came that day were found to have lumps in their breasts," said Davis. "One of them had just been to the doctor for a physical two weeks before, and the doctor had found nothing."

"As far as I'm concerned, the mammograms saved their lives," said Davis, who now volunteers for the mobile unit each time it returns to her neighborhood.

Breast cancer, which is characterized by the uncontrolled growth and spread of cells in the breast, is the most common form of cancer in American women. The American Cancer Society estimates that one out of every nine American women will develop breast cancer in her lifetime, and 44,500 women will die from the disease in one year. It can occur without any warning signs.

But if breast cancer is diagnosed and treated early, said Monica Liebergessell, manager of the Holy Cross Hospital Mobile Mammography Screening Program, "the five-year survival rate is more than 90 percent."

The best assurance of early detection of breast cancer, she

said, is mammography, an X-ray of the breast. Exposing women to only minimal amounts of radiation, a trained radiological technologist positions a woman's breast between two plastic plates that compress the breast, spreading it out so the X-ray can produce as precise an image as possible. X-rays are read by specially trained physicians, who look for any suspicious areas. The results of the tests are then sent to the patient's regular physician.

Eighty percent of breast lumps found are non-cancerous. Early detection of breast cancer is the mission of the hospital's Breast Care Center, which developed the mobile mammography unit. "Our goal is to provide regular screening mammograms more conveniently and less expensively for women throughout Utah, especially in the rural areas," said Liebergessell.

Most breast lumps, she said, are benign (non-cancerous) tumors. "But mammography can often locate a breast lump long before it is big enough to be felt," she said.

The larger the size of the cancerous lump, she said, the lower are the chances of a woman's surviving the disease.

Following recommendations of the American Cancer Society, experts at Holy Cross Hospital's Breast Care Center recommend that all women have a base-line screening mammogram between the ages of 35 and 40, with follow-up tests every one to two years after that. But mammography is only one-third of the regimen needed to assist in early detection of breast cancer. Liebergessell said monthly self-examination of the breasts and regular clinical breast examinations are also vital.

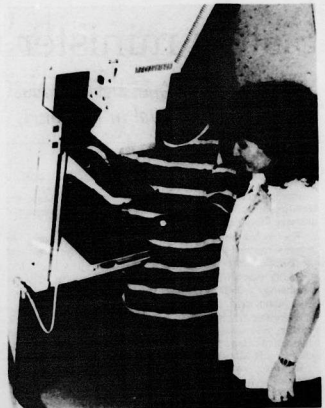
"All of these things combined give women the best chances of early detection and long-term survival," she said.

Vital to the early detection of breast cancer, said Liebergessell, is a woman taking responsibility for her own health care, including asking important questions of physicians, insisting on second opinions, and knowing her own health history and her family's history of breast cancer.

"No one knows what actually causes breast cancer," she said. "But we do know that breast cancer cells can survive for years before we see cancer cells develop in other parts of the body. It's very important that women realize that they are responsible for their own bodies and their own lives."

She said mammography does not offer a complete answer to cancer diagnosis. "Fifteen to 20 percent of cancers are not picked up on mammograms," she said. "So women really have to educate themselves about breast cancer."

The Breast Care Center and its mobile units perform about 10,000 procedures each year, but Liebergessell said she and



FIGHTING CANCER—X-ray technicians Sherry Uzelac and Pamela Freeman of Salt Lake City illustrate how a mammogram is performed using low-dose radiation. Mammograms, X-rays of the breast, provide the best chance of detecting breast cancer early and helping women to survive it. (CNS photo by Barbara Stinson Lee)

her colleagues are still concerned about the women who don't get the recommended tests.

"Some women don't get mammograms because they either fear the unknown, or they fear the procedure," she said. "Others claim their doctors don't recommend mammograms, and there are some who don't. Still others fail to get mammograms out of sheer lack of information, or because they are inhibited about health care issues in general."

She said the subject of mammograms should come up in families and in doctors' offices when young girls reach puberty, "which is when regular self-examination of the breast should begin."

"We definitely need to make early detection of breast cancer a matter of wellness, not one of illness," she said.

Bible people realized need for relaxation

Sabbath was designed to afford rest from unremitting toil

by Fr. John J. Castellet
Catholic News Service

The people who composed Israel's laws understood the practical necessity of rest and relaxation.

Perpetual motion produces chronic fatigue. People run out of steam and nothing gets done.

The Sabbath was designed to afford rest from unremitting toil, and the motivation behind the earliest Sabbath legislation seems to have been humanitarian.

Of the two main formulations of the law, the earlier one is found in Deuteronomy:

"Six days may you labor and do all your work; but the seventh is the Sabbath of the Lord, your God. No work may be done then. . . . Your male and female slave should rest as you do. For remember that you were once slaves in Egypt, and the Lord, your God, brought you from there with his strong hand and outstretched arm. That is why the Lord, your God, has commanded you to observe the Sabbath day" (Deuteronomy 5:12-15).

One kept the Sabbath "holy" by keeping it special, different, not working.

But it seems clear that the principal motivation was humanitarian. Later forms of the legislation connected the Sabbath with God's rest from the work of creation and emphasized the day's "religious" nature.

This overshadowed its humanitarian aspect and in many ways made it more stressful than relaxing. Detailed rules were developed.

The later rabbis specified 39 types of forbidden works, some of which strike modern readers as rather petty, like lighting a fire, clapping one's hands, jumping, slapping the thigh. Even the distance one could walk from one's house was limited.

Jesus respected the Sabbath but objected to this legalism. He recalled the original intent of the commandment: "The Sabbath was made for man, not for the Sabbath" (Mark 2:27).

What form did people's relaxation take in biblical times? There was no television, no radio, there were no concerts, no spectator sports, and certainly no shopping malls. Even if there had been malls, merchandising was strictly forbidden. The people led uncluttered lives. They worked and played close to nature. They relaxed with families and friends, with meals and singing and folk dancing, with men and women dancing in separate groups.

They made their own music with instruments of their own devising, like reed flutes and small drums and tambourines. In an interesting, and sad, passage Jesus compared his unresponsive listeners to people who refuse to react to music:

"They are like children who sit in the marketplace and call to one another, 'We played the flute for you, but you did not dance. We sang a dirge, but you did not weep'" (Luke 7:30).

When people of biblical times got a chance to rest, they simply rested—and they rested simply. As a result, their relaxation eased their tired bodies and lifted their drooping spirits.

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Sisters minister through touch

Sister introduces massage-therapy at a Catholic hospital in Missouri

by Teresa Coyle and Mark Lombard
Catholic News Service

Rave notices from nuns on retreat helped persuade the Ursulines to let Sister Nancy Vandever become a professional massage therapist.

The retreatants praised Sister Nancy's work, saying her massage relieved their stress, enabled them to slow down and concentrate, and soothed aches and pains.

"After that retreat, I realized it was something I should continue to pursue because it was so beneficial to others," Sister Nancy said.

A former teacher who had spent 11 years in geriatric nursing, Sister Nancy went on to the Chicago School of Massage Therapy and then introduced massage-therapy services at St. Mary's Health Center in Richmond Heights, Mo.

In doing so, she joined a number of men and women religious who do "bodywork" for both physical and spiritual benefits. She is one of 10 religious therapists in the St. Louis area.

"We never outgrow the need for touch. From infancy to old age, there's still that need for human touch," she said.

Sister Nancy contends that massage is medically beneficial

"for just about everything" since it increases circulation, reduces stress, relieves muscular tension and spasm, and promotes relaxation of mind and body.

Massage is popular with people who suffer from headaches, neckaches or backaches caused by muscular tension. "Some people come in on a weekly basis because it keeps their stress and muscular rigidity to a minimum. They don't have that buildup of muscular discomfort," she said.

Massage also appeals to many people who are seeking to cut back on medication for chronic pain or stress management.

Sister Nancy said that massage for senior citizens does more than ease aches and pains and improve circulation. It also provides therapeutic touch for people who are often alone or isolated and deprived of touch. She added that even for infants massage has been shown to promote protein synthesis, weight gain and more neurological development.

Massage sessions begin with the therapist doing a health assessment. The massage itself is given in a quiet, restful atmosphere with soft music playing, which promotes getting "in touch with yourself physically and mentally."

The results can be startling for people who have experienced touch in a negative way in the past. "The muscles remember things that the mind doesn't," she said. "Memories surface and some (clients) have actually come into touch with that whole issue through massage."

Psychiatrists, counselors and psychotherapists often refer inpatient or abuse survivors for massage therapy, she said. "The person needs to be healed. They're not really



MASSAGE THERAPY—Ursuline Sister Nancy Vandever performs therapeutic massage at St. Mary's Health Center in St. Louis. Her hands-on workout is designed to enhance physical, mental and emotional health for men and women of all ages. (CNS photo by Richard C. Finke)

emotionally healthy until they deal with the issues that are holding them back."

Therapists generally concentrate on one type of massage and use that with a variety of other techniques. Sister Nancy uses a Swedish system of long strokes, kneading and friction work.

Other methods include:

► Deep muscle/connective tissue massage.

► Trigger-point therapy, which uses finger pressure on muscle areas to break a cycle of spasm and pain.

► Shiatsu and acupressure, described as Oriental-based systems of finger-pressure massage on special points along acupuncture "meridians" where energy is considered blocked.

► Reflexology using similar principles based on points on the hands and feet that are believed to "reflex" to all areas of the body.

To be certified, massage therapists must complete education and experience requirements and be tested in their field.

The demand for specialists in massage therapy has surged in recent years. Between 1982 and 1991, schools accredited or approved through the American Massage Therapy Association increased from 12 to 56. The association, based in Evanston, Ill., has grown to more than 16,000 members.

Sister Nancy sees massage not as a job but as her way of continuing the ministry of Jesus to others. "Before I do each client, I place my hands on them and say a silent prayer," she said.

"I consider my hands a gift," she said, adding that they are an instrument for the physical, emotional, mental and spiritual healing that is needed.

Jesus used the "laying on of hands," Sister Nancy said. "He healed people on a physical and emotional level and he actually touched them."

Investing in nutrition pays healthy dividends

Some actions you can take to enhance your energy level

by Catholic News Service

Changes in the roles of men and women in the 1980s and 1990s continue to present new challenges in the areas of health and nutrition.

Nutrition affects stamina, and stamina is a must for peak performance at work and home, according to the American Dietetic Association.

The U.S. Surgeon General's office notes that for the two of three Americans who don't smoke or drink excessively, diet can influence long-term health more than any other action.

Due to today's busy lifestyles, power-packed meals and snacks are more important than ever. Investing the time and energy in establishing and following good nutritional habits pays healthy dividends in increased energy, improved productivity, better concentration, more alertness and a greater overall sense of well-being, the dietetic association says.

The American Dietetic Association recommends the following actions to enhance energy levels:

► Cut the fat. Limit daily fat intake to 30 percent of calories. The fat you eat turns to body fat more readily than calories from carbohydrates. It also takes the stomach about four hours to digest fat, leading to a feeling of sluggishness.

► Choose complex carbohydrates. Carbohydrates provide additional vitamins, minerals and fiber. The dietetic association urges that people eat at least three servings

daily of vegetables and at least six of breads, rice, pasta and cereal.

► Drink plenty of fluids. Remember coffee, tea and colas contain caffeine, which drains the body of fluids, and alcohol also has a dehydrating effect. Substitute water and juices instead.

► Don't skip meals. Missing a meal slows metabolism and ultimately energy. If you can't have a sit-down meal, eat healthy portable snacks, such as bagels, pretzels, whole-wheat rolls or bread, raisins, breadsticks, fig bars, dried fruits, fruit juices, low-fat crackers, low-fat yogurt and fresh fruits.

► Shake the salt. Excessive salt intake adds to fluid retention, which can leave a bloated feeling. Many foods naturally contain sodium, so salt is not usually needed.

► Eliminate sweets from your diet. High-sugar snacks can negatively impact your level of concentration. They salt blood-sugar levels, which results in a surge of energy, but blood sugar then drops dramatically and causes fatigue.

► Eat lean when dining out. Carefully monitor how foods are prepared. Choose roasted, broiled, grilled, baked and steamed foods. Limit fried, creamed or sautéed foods. Request that foods be prepared to your liking, limit alcohol consumption and trim all meats of visible fats.

► Exercise regularly. Even small amounts of daily exercise, like walking, climbing stairs and yard work, are beneficial. Consider establishing a regular exercise program, which might include running, swimming, biking or aerobics, after consulting your physician. Remember, fluids before, during and after exercise prevent dehydration.

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TWELFTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, June 19, 1994

Job 38:1, 8-11 — 2 Corinthians 5:14-17 — Mark 4:35-41

by Fr. Owen F. Campion

This weekend's first reading is from the Book of Job. Job is one of the most familiar names in the Scriptures, yet few know very much about him nor is the book of the Old Testament that bears his name a frequently consulted source.



Actually the Book of Job was not written by Job. Instead the book takes its name from its central figure, Job. It is possible that the name "Job" was used because it is very similar to the Hebrew term for the "persecuted one."

Surely in this book the character of Job is very persecuted. His fortunes are poor. There is discord in his relationships. In a word, he suffers.

Contrary to folklore, Job is not patient. Again and again, with great forcefulness, he asks why he must suffer so much.

There is virtually a dialogue with God. Job is good and almighty. In this weekend's reading the theme of God's great power is clear. God governs the sea.

Still today no human force truly can master the sea. It is true that ships cross the sea, and to some extent the sea can be restrained by walls and dikes. But even to resist the sea in the most limited of circumstances is a relentless effort. The sea is mighty.

This might long has awed human thinkers and writers. The writer of the Book of Job was no exception.

This weekend's reading insists surely that God is supreme over the sea. But it is not a threat. On the contrary, even as God rules the sea, God redeems us and protects us. God gives us life, safeguarding us from eternal death.

St. Paul's Second Epistle to the Corinthians provides the liturgy with its second reading.

It is both fascinating and uplifting to read the writings of Paul the apostle. Paul's beliefs, hopes, and indeed his entire life were totally absorbed by his faith in Jesus as Lord and Savior, as Son

of God. For Paul, Christ was everything. Nothing else in life, nothing in the world, possibly could account for anything when balanced against Jesus, God on earth.

This week's reading testifies to this great apostolic faith in the Son of God. The reading begins with the beautiful statement that the "love of Christ impels us." This was surely a fact in the case of Paul. It should be, in Paul's eyes, the chief fact in the life of any Christian.

St. Mark's Gospel again this weekend supplies the Liturgy of the word with its gospel reading.

The story is familiar. Jesus is aboard a boat with the disciples. The sea is rough, disturbingly so, and the disciples are all frightened.

Jesus is asleep, but when awakened, the Lord takes charge of the situation. Jesus subdues the angry weather and the tossing sea. All is well. The Lord admonishes the disciples to be of brave and strong faith.

Reflection

A lovely old hymn calls Christians to be calm, secure in the knowledge that God loves them and is with them. After all, the hymn says, the waves of distress still obey the Lord whom they obeyed when he dwelt below.

The church is telling us this weekend that we are as if we were in a boat on the unsteady sea of life.

So many events and circumstances can rock the boat, leading us to think that very soon it will capsize and sink, and that we will be helpless on an unforgiving sea.

Life is upsetting, terrifying even, the church is saying. We are in a boat on an angry sea. But even though we may not sense the presence of the Lord, even if the Lord seems asleep, Christ is with us.

Who is this Christ? Christ is God, the God of creation and of life, the God ruling even the mighty sea.

To find this great, powerful God, we must turn to God, unite with God, be one in our unity with God and with holiness, a unity perfected by union with Jesus, God and redeemer.

Sweet smiles and music
and all growing things
Remind me of him,
and so my heart sings.

I need no mystical signs
to tell me of his care,
Because beauty surrounds me
and I see him everywhere.

"Yes, Lord, I love you
and I know that you love me.
Grant me the grace to do your will
now and eternally."

by Arlene Locke

(Arlene Locke is a member of St. Christopher Parish in Indianapolis.)

MY JOURNEY TO GOD

Soliloquy

In the dark, quiet night,
at the end of my busy day,
He asks, "Do you love me?"
and I stop to count the ways.

The beautiful dawn each morning
and star-studded sky at night—
These breathtaking tents of blue
reflect his blessed light.



Daily Readings

Monday, June 20
Seasonal weekday
2 Kings 17:5-8, 13-15, 18
Psalm 60:3-5, 12-13
Matthew 7:1-5

Tuesday, June 21
Aloysius Gonzaga, religious
2 Kings 19:9-11, 14-21,
31-35, 36
Psalm 48:2-4, 10-11
Matthew 7:6, 12-14

Wednesday, June 22
Paulinus of Nola, bishop
John Fisher, bishop and
martyr
Thomas More, martyr
2 Kings 22:6-13, 23-13
Psalm 119:33-37, 40
Matthew 11:5-20

Thursday, June 23
Seasonal weekday

2 Kings 24:8-17
Psalm 79:1-5, 8-9
Matthew 7:21-29
Vigil Mass
Birth of John the Baptist
Jeremiah 1:4-10
Psalm 71:1-6, 15, 17
1 Peter 1:8-12
Luke 1:5-17

Friday, June 24
Birth of John the Baptist
Isaiah 49:1-6
Psalm 139:1-3, 13-15
Acts 13:22-26
Luke 15:7-66, 80

Saturday, June 25
Blessed Virgin Mary
Lamentations 2:2, 10-14, 18-19
Psalm 74:1-7, 20-21
Matthew 8:5-17

SAINT OF THE WEEK

Gonzaga is the patron of youth

by John F. Fink

St. Aloysius Gonzaga, whose feast is next Tuesday, June 21, is the patron of youth—primarily, I suppose, because he died at the early age of 23. He lived an exemplary life, not easy for a young man in the second half of the 16th century during the moral decadence associated with Renaissance life in Florence, Italy.

Aloysius was not born in Florence, though, but in the castle of Castiglione in Lombardy in 1568. He was the son of a marquis who held a high position in the court of King Philip II of Spain. The marquis great ambition for Aloysius was that he would become a great soldier.

That wasn't Aloysius' ambition though. Already at the age of 7 he had what is usually described as a spiritual quickening or sudden development of religious faculties. He began to recite the Office of Mary, the psalms and other prayers daily.

Aloysius was sent for schooling in Florence when he was 9. His religious life continued to grow and by age 11 he was teaching catechism to poor children. He also began to practice some austerities and corporal mortifications. He fasted three days a week on bread and water, scourged himself with a dog-whip, and rose at midnight to pray on the stone floor of his cold room.

When he was 13 he went with his parents to Spain where he became a page to Don Diego, Prince of the Asturias. He was turned

off by the court life he saw and spent his time reading about the lives of saints. Among the books he read was one about the experiences of Jesuit missionaries in India, and he became convinced that he must become a Jesuit.

Thus began a long struggle between Aloysius and his father, who was dead set against his abandoning what he considered his true vocation. Eminent churchmen and prominent people were sent to argue with Aloysius, but they couldn't budge him. Finally, after he renounced his right to succession as a marquis, he was permitted to enter the Jesuit novitiate of Sant' Andrea in Rome in 1585.

Here a new problem arose. Aloysius was expected to behave as the other seminarians did. That meant he was obliged to eat meat and to take recreation at prescribed times. He was forbidden to pray except at stated times and he had to forego the austerities he had been practicing.

On the other hand, Aloysius had the great St. Robert Bellarmine (feast day Sept. 17) as his spiritual adviser.

In 1591 a serious epidemic or plague hit Rome and thousands died. The Jesuits opened a hospital to care for the victims. Although his health was always precarious (he had a longstanding kidney disease), Aloysius volunteered to work in the hospital. He washed the patients, made their beds, and performed the lowliest chores in the hospital. As might be expected, he contracted the disease.

However, he recovered from the disease—somewhat. Soon after the recovery he came down with a low fever that persisted for months and left him in a very weak condition. Despite his weakness, he continued to rise from his bed to worship before a crucifix. At one point, Aloysius asked Robert Bellarmine if he thought anyone could go straight to heaven, bypassing purgatory. St. Robert assured him that it was possible and encouraged him to hope that this grace might be his.

Aloysius learned in a vision that he would die on the octave of Corpus Christi. As that day arrived, his condition seemed improved. Nevertheless, Aloysius asked for, and received, viaticum. Then a change came over him and, while praying, "Into thy hands," he died at midnight between June 20 and 21, 1591. He was canonized in 1726.

Pope tells audience to rediscover Christ's love

by Pope John Paul II
Remarks in St. Peter's Square June 8

On Friday the church will celebrate the solemnity of the Sacred Heart of Jesus to remind us that the love of God for us has been made present in the world through Jesus Christ.

Modern men and women need to rediscover the depths of Christ's love, so clearly manifested on the cross, if they are to be healed in their need for interior integrity and harmony.

Heart of Jesus, fill us with hope and love!

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Entertainment

VIEWING WITH ARNOLD

'Maverick' is a playful western with suspense

by James W. Arnold

"Maverick" is a playful western that fits nicely into the current mood of anti-violence and not taking any cause—or hero or villain, for that matter—too seriously.

The gambler hero's main goal is to expand parody, based on the 1957-62 ABC-TV series, is to collect enough money so he can pay the entry fee for a 19th-century version of the World Series of Poker. "I needed to know how good I was once and for all," he says, sounding oddly like a person of the late 20th century.

He needs \$25,000 for the event, which is to be staged on a photogenic Mississippi riverboat. His second main goal is to keep his fancy "lucky" white shirt clean and not get caught up in any hurtful rowdiness.

The moral value of this wholesome approach may be obvious, but there is a trade-off for the overall lack of serious shootouts and massacres. The script instead takes on the values of the trickster. Bret Maverick is a genial con artist who gets his way, not by punching people out or sticking a gun in their chest, but by illusion and deception.

So do most of the other characters. The key joke is that nothing is as it seems, and in a sense, everything is a lie, including the Big Game of poker. So be prepared to be fleeced, though entertainingly. It's pretty much the same feeling you have when walking off a gambling boat after a few hours of blackjack.

Of course, "Maverick" is the first

TV-created western hero to make it to the big screen. How astounding is that? Maybe not world-shaking. But with the rest of the old TV shows being reborn as films ("The Fugitive," "The Flintstones," etc.), it does suggest the gradual emergence of television, replacing movies as the universal cultural experience in American life.

As a TV western, "Maverick" thrived in the golden age of the TV cowboy. It survived against its many series competitors, at least for a few years, with a unique satirical edge that came about largely by accident. Little did its creators know that their success was an early sign of a booming age of cynicism about heroes and a rebirth of individualism.

The new movie "Maverick" is much more spectacular to look at. The great cinematographer Vilmos Zsigmond ("The Deer Hunter") gives it the look of an ultra-zillion dollar summer movie, shot in national park wilderness areas. It does spoof western clichés gustily, but Mel Gibson as the hero is more boyish and upbeat, less acrobatic. Gibson is dashing, cheerful, mischievous, and clearly a guy who could do all that straight action hero stuff if he wanted to.

But Gibson's Bret can never be as wry and comically self-preserving as James Garner, the original. Garner found in "Maverick" a lovely raffish, slightly whining but always generous character that was to become his career signature. Nobody else can really do it.

To prove it, Garner, now in his backache-inducing mid fifties, shows up here as the misanthropic Zane Cooper, a sardonic U.S. marshal who hangs in the background until the plot blows up with surprises, sort of like the grand finale of a fireworks display.

High-powered Jodie Foster takes clear delight in a soft but spunky role as Annabelle, a saloon con-woman with higher



ADVENTURE FRIENDS—A lonely lion named Simba finds friendship with a warthog named Pumbaa and a meerkat named Timon in the new Disney animated film "The Lion King." The U.S. Catholic Conference calls the elaborate production "a beast feast likely to have a long reign." (CNS photo from Walt Disney Company)

ambitions. She's also abroad for the tour of familiar—but here, off-kilter—western movie situations concocted by superstar writer William Goldman ("Butch Cassidy and the Sundance Kid," "The Princess Bride," "All the President's Men").

Typical is the hero's poker game with tough guys, in which he cons them into thinking he's tougher. Or the action scene where Bret regains in the stagecoach's runaway horses just at the edge of a precipice, all the time taking banter and obstructionism from Annabelle and Cooper. Or his adventure as a prisoner of "wild" Indians, led by Graham Greene, who turn out to be sophisticated types who use 1990s expletives. Their warpaint and constant drum-beating are only part of putting on a show for a rich Russian archduke. (Goldman somehow gets in about every ethnic group.)

Veteran James Coburn shines in an extended bit as the rich sponsor of the poker game. Lots of old TV heroes (Like Doug McClure and Robert Fuller) are visible on the fringes of the action. Even Danny Glover, Gibson's buddy in the "Lethal Weapon" series, puts in an unbilled appearance, during a wacky double bank robbery, for producer-director Richard Donner.

The only real structural complaint is that Goldman and Donner work so hard to set up the poker tourney and build its suspense, then lose it all with farfetched and silly plot twists and reversals. The audience leaves chuckling but checking nervously for its wallet.

The movie hops you won't take it seriously, but on a moral level, Bret and Annabelle are cheerfully unrepentant sinners.

(Upbeat satirical comic western may be too clever by half; sex situation; minimal violence; satisfactory for mature youth and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

City Slickers II	A-III
The Lion King	A-III
The Princess and the Goblin	A-III
Speed	A-III
A-III—suitable for teens, with restrictions. O—morally offensive.	

'The Power of Dreams' examines our sleeping life

by Henry Herz and Gerri Pare
Catholic News Service

Our sleeping life is examined in the three-part series "The Power of Dreams," airing Sunday, June 19, from 8 p.m. until 11 p.m. on cable's Discovery Channel. It will be repeated several times during the next week. (Check local cable listings to verify the program dates and times.)

The opening hour, "The Search for Meaning," starts rather rudely by recruiting a man's dream that he shows up at the office without his pants or shorts on.

It seems that dreams not only fall into the wish-fulfillment category, but often reflect our unconscious worries. Apparently the fear of being naked in public is a quite common nocturnal concern.

Sleep labs analyzing dreams also suggest the brain downloads information gathered during the day, explaining why so many dreams contain disparate elements from that day's experiences.

The program reviews Freud and Jung's differing theories on dreams and gives a historical overview of dream research since the 1953 discovery of REM (rapid eye movement) sleep.

In one REM sleep disorder, patients unconsciously—and violently—act out their nightmares, sometimes beating their spouses or injuring themselves in the process.

Other dreams are positive motivators; a doctor who was a heavy smoker vividly dreamed he was dying of lung cancer. Upon waking he saw his small children, which immediately prompted him to give up his unhealthy addiction.

As an excursion into our dream states, "The Search for Meaning" visits various sleep research centers where scientists are examining dream content as harbors of deeper emotional states and exploring them as potential recovery tools to help people deal with crises periods in life.

This first episode is moderately interesting but is somewhat blandly presented and may not give much new information to those who already are fascinated by the study of dreams.

The second hour looks at the relationship between dreams and the creative process, while the final episode explores the connection between dreams and the spiritual world, using the example of Tibetan monks who believe

dreams are the pathway through the illusion of the waking world to that which lies beyond.

There is brief rear nudity in the first hour's opening scene, perhaps intended to wake up tired viewers. Nothing else in the hour is nearly as eye-opening! Some viewers, however, may find that parts of the program will tend to lull them to sleep.

TV Programs of Note

Sunday, June 19, 8-9 p.m. (ABC) "Good Morning America at Night." This special live prime-time airing of the morning news and entertainment program features hosts Joan Lunden and Charles Gibson.

Sunday, June 19, 8-9 p.m. (PBS) "A Celebration of Birds with Roger Tory Peterson." This rebroadcast of a program features travels with the renowned naturalist and field guide author as he tells the story of the fight to save American birds and their habitats.

Monday, June 20, 9-9:30 p.m. (CBS) "Murphy Brown." In this repeat of a sitcom episode, Murphy (Candice Bergen) is finally allowed to attend a White House luncheon and is on her best behavior. However, on the ride home from the event she discovers that she has a passenger—Socks, the first family's cat.

Monday, June 20, 9-11 p.m. (NBC) "Babies." This repeat of a lighthearted drama about three friends (Lindsay Wagner, Dina Merrill and Marcy Walker) profiles how the women learn to cope with the trials and triumphs of having a baby in the 1990s.

Tuesday, June 21, 8-9 p.m. (PBS) "T-Rex Exposed." This repeat of a "Nova" program goes to Montana to explore the laborious unearthing of the first nearly complete T-Rex (tyrannosaurus rex) skeleton ever found and looks at the peculiar mystique surrounding dinosaurs.

Tuesday, June 21, 10:30-11:30 p.m. (PBS) "Escape from China." In this "P.O.V." program, a Chinese television journalist returns to her homeland to trace the underground railroad that helped the last of China's most wanted Tiananmen Square leaders escape to freedom.

Wednesday, June 22, 8:30-9 p.m. (CBS) "Wyatt Earp: Walk with a Legend." This special hosted by Tom Skerritt focuses on Western movies, especially the upcoming theatrical feature, "Wyatt Earp." Its star, Kevin Costner, is interviewed. The program also features clips from many classic westerns.

Wednesday, June 22, 10:30-11 p.m. (PBS) "Where Are We? Our Trip through America." In this special, two filmmakers travel across the South and Southwest shortly after the fervor of the Persian Gulf War, randomly asking ordinary people about their feelings about life, their fears and hopes for the future as they pursue the American dream.

Thursday, June 23, 8-9 p.m. (CBS) "How'd It Do That?" During this series episode, viewers visit the Internal Revenue Service and learn how they decide which tax returns are going to be audited.

Friday, June 24, 8-10 p.m. (CBS) "Greyhounds." In this mystery drama, three veteran lawmen (Dennis Weaver, Robert Guillaume and Pat Morita) and a reformed con man (James Coburn) team up to solve the murder of a co-ed.

Saturday, June 25, 8-9 p.m. (CBS) "Dr. Quinn, Medicine Woman." This rebroadcast of a series episode tells the story of how members of the Ku Klux Klan come to town seeking recruits and intending to deprive a black homemaker of his residence.

TV Film Fare

Sunday, June 19, 9-11:30 p.m. (ABC) "Dad." When a heart attack kills the dominating wife (Olympia Dukakis) of a 78-year-old man (Jack Lemmon), it's a relearn independence from his adult son (Ted Danson), but then suffers a series of illnesses which require new priorities for the family. Though writer-director Gary David Goldberg's 1989 study serio-comic effort has various plot lapses and excessive climaxes, it offers some worthwhile insights on the subject of parenting, one's parents and coping with their illnesses and death. It's a topic members of the "sandwich generation" face in their own lives. The film includes mild sexual innuendos and minimal rough language. The U.S. Catholic Conference classification of the theatrical version was A-II for adults and adolescents. The Motion Picture Association of America rating was PG, with parental guidance suggested.

(Check local listings to verify the 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

Christians are divided at Lord's table

by Fr. John Dietzen

Q My husband was a Southern Baptist, but we were married in the Catholic Church and have remained active in our Catholic parish ever since. Why doesn't the church welcome people from other faiths to receive Communion? We both feel as if the church divides us by not allowing us to receive this sacrament together. (Missouri)

A Nearly all Catholics (and many other Christians) believe our separation at the table which our Lord meant to be the chief source of unity is a terrible tragedy and a particular scandal to those who do not share our faith.

The Eucharist is not only the way by which God forms us into "the one body of Christ," as the second Eucharistic Prayer says. It is also a sign of that unity. How much unity of faith must there be to make it a valid and honest sign?

Your question actually involves one of five conditions for Protestants to receive Communion in the Catholic Church: They must "have a faith in the sacrament in conformity with that of the church."

There are, of course, many different degrees in a unity of faith. Yet you would probably say you agree on the "basics." What are those basics?

Certainly the most fundamental are a belief in God the Creator and in his redeeming love for our human family, and belief in Jesus, the incarnate Son of God, who by his

death, resurrection and glorification with the Father has united us with himself and with each other in a way that transcends all hope and power without him. Also the beliefs that we are reborn into eternal life with him through baptism, that we celebrate and keep alive this redemptive act of Jesus by offering and eating the Eucharist as he commanded, that in the Eucharist it is truly his body and blood that becomes our offering and our food, and that we are destined through faith, hope and mutual love to be together with Christ our brother in eternal life.

Protestants hold most of these truths as sacredly as we do. Many non-Catholic Christians believe all of them as sincerely as we do. It's quite an array of doctrines to be united around.

The problem is that other considerable beliefs divide us. Mainly these involve church structure, the nature of the ordained ministerial order, the role of the bishop of Rome as the visible head of the church, and the other sacraments.

It's true that the Catholic Church considers these last differences of such significance that they preclude eucharistic sharing, at least as a regular practice.

As I hinted above, however, even those who deny our practice are not sure how to correct it without seriously undermining the sacramental significance the Eucharist has held in the church from the beginning.

This response is not, I imagine, the kind you wished. As one who feels that this separation at the table of the Lord is a disgrace before God for all of us, it's not the kind I would like to be able to give.

It's why we need to pray and work earnestly, each of us the best we can, to heal these spiritually costly divisions in the body of Christ.

Q I am Catholic and my husband is Methodist. We were married 20 years ago by a justice of the peace. I understood at the time that I could not receive Communion until he takes instructions to become Catholic and we remarry in the church. Is this still true? (Iowa)

A I'm sorry you were apparently misinformed. It was not true 20 years ago and is not true today.

From your letter I assume that neither of you were married before. If that is the case, you would simply need to see a priest and prepare for a ceremony validating your marriage in the Catholic Church.

You would then be free to receive the other sacraments. Your husband's taking instructions or entering the Catholic faith is in no way a condition for this to happen.

If there was a previous marriage on either of your parts, that would need to be dealt with first. Your priest will assist you with whatever is necessary.

Under no circumstances would your husband be expected, or for that matter permitted, to make any change toward the Catholic faith which would be contrary to his conscience or beliefs.

(Address questions to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Just say 'no' if people really don't need help

by Dr. James and Mary Kenney

Dear Dr. Kenney: "I am in my late 50s, and I live alone. I have several fair-weather friends who like to call me when they need favors but are never there at other times."

Yesterday one of these fair-weather friends called to ask if she could live with me for a few months until she could find a new home. She is selling her present house and wants a place to stay while she keeps it neat and clean. She has money to afford a rental if she wants.

I know she is just using me. Yet I said yes, and now I'm angry with myself. Please help." (Indiana)

Answer: Saying yes to the needs of another is an admirable quality. However, letting others walk all over you for their own convenience or to avoid spending their own money is a different matter.

Most of us enjoy helping our neighbor. Even something so simple as providing directions for someone gives me pleasure. If a person asks me how to get somewhere and I can help, I feel good all day.

Being a Christian adds two more dimensions in service to those in need. Christians will try to go even further. First, we help even when it costs us, even when we don't have the time or energy. Second, we are willing to help those we dislike, loving even our enemies.

The key factor in helping someone else, either at the ordinary level or at the Christian level, is the phrase "in need." We help those who need us. There is no reason to help those who don't need it.

Consequently, whether we are dealing with a panhandler on a busy city street or with your fair-weather friend, the first step is to assess the need. Does this person need you in a significant way?

Is your help a good solution to the problem? Are they unable to help themselves? Is what they are asking important to their happiness or life-effectiveness?

From your letter, I don't believe that your friend truly needs you. She apparently has other resources. Her need appears relatively minor (keeping her house neat and tidy) compared to what she is asking of you. You could have, and perhaps should have, said no.

How does one who has no experience say no? You simply say it, with no specific reasons given and no excuses. Start with the vertical pronoun "I" and say something like: "I'm not able to put someone up at this time." Or, "I simply can't."

If your friend is discourteous enough to ask why, you need simply reply, "It's just not possible at this time." Or, "My reasons are personal."

If you give reasons you may only be asking for an argument. If you use the second-person pronoun and suggest other ways she may meet her need, again you are asking for a discussion. Keep it simple: "I can't do that. Sorry."

If you still think you will have trouble saying no, imagine the situation and practice in front of a mirror or on a tape recorder. It gets easier.

Remember, Christians sometimes say no.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Bensenville, Ill. 47978.)

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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, Ind., 46206.

June 17

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

June 18-19

St. Mark Parish, 535 E. Edgewood Ave., Indianapolis, (Marion County) will hold "Funfest" from 4 p.m. to 12 a.m. both evenings. No admission cost. For more information, call John Neely at 317-787-8246.

☆☆☆

St. Mary Parish in New Albany, (Floyd County) will hold its parish festival from 5:30 to 10:30 p.m. on Friday (family night, no admission; on Saturday from 7 p.m. to 1 a.m. (\$7.50 admission). The Marlins and The Monarchs will be the entertainment features. For more information, call Cathy Detenber at 812-945-2865 or Bob Byrne at 812-945-3643.

☆☆☆

St. Michael Parish, 3354 West 30th St. in Indianapolis, (Marion County) will hold a festival from 5-11 p.m. both evenings. Raffle, games, food, rides. For more information, call the parish office at 317-926-7359.

June 17-19

Fatima Retreat House, 5353 E.

56th St., will hold a Tobit Weekend for engaged couples. For more information, call Fatima at 317-545-7681.

☆☆☆

St. Bernardette Parish, 4826 Fletcher Ave., will host "Beginning Experience," a grief resolution peer ministry for separated, divorced and widowed men and women. For more information, call the Family Life Office at 317-236-1596.

☆☆☆

St. Simon Parish, 8400 Roy Road, Indianapolis, (Marion County) will hold its parish festival from 6-11 p.m. on Friday, from 5-11 p.m. on Saturday, and from 4-11 p.m. on Sunday. Food, rides, games, entertainment for all ages. For more information, call the parish office at 317-898-1707.

June 18

A pro-life rosary will be prayed at 8:00 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

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Positively Singles will take and all-day trip to Louisville, Ky. to see sights and ride the Belle of Louisville riverboat. For more information, call Sue Ann Pflum at 317-254-1715 for details.

☆☆☆

St. Patrick Parish, 950 Prospect St.,

will hold a garage/bake sale from 9 a.m. to 3 p.m. in the hall. Clothing, miscellaneous household goods and appliances. Coffee available at 25 cents per cup. For more information, call Janice Maude at 317-787-0144.

June 19

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

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The Father Bernard Strange rosary group of St. Bridget Parish in Indianapolis, will meet at 10 a.m. in the church.

☆☆☆

Sacred Heart Parish, 1530 Union St., will hold a holy hour with rosary at 2 p.m. Everyone is welcome. For more information, call Dorothy Moody at 317-356-5110.

☆☆☆

Sacred Heart Church, 1530 Union St. in Indianapolis, (Marion County) will hold its annual parish picnic from 12-7 p.m. Food, crafts, kids games, bingo. The festival will be held at German Park, 8602 S. Meridian St. For more information, call the parish office at 317-638-5551.

☆☆☆

The Little Sisters of the Poor, 2345 W. 86th St., will host a Holy Hour for vocations at 4:15 p.m.

☆☆☆

The Women's Club at St. Patrick Church in Indianapolis will hold its regular card party at 2 p.m. in the parish hall. Euchre and Bunco will be played. Admission is \$1.25 for more information, call 317-638-3365.

June 20-24

St. Michael Parish, 3354 West 30th St. in Indianapolis, (Marion County) will hold Vacation Bible School from 9 a.m. to 12 p.m. each morning. The event is open to children 3-4 1/2 years old.

☆☆☆

St. Barnabas Parish, 8300 Rahke Rd. in Indianapolis, will hold Vacation Church School for children completing 3rd-5th grades. Sessions will run from 9 a.m. to 12 p.m. each morning. For more information, call 317-881-0631.

☆☆☆

Bishop Chataud High School will hold "Back to Basics" basketball camp from 8 a.m. to 12 p.m. each day. Boys entering grades 5-9 are invited to participate. Cost is \$75. For more information, call 317-254-5443.

June 21

The prayer group of St. Lawrence, 46th and Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

☆☆☆

St. Mary Chapel, 317 N. New Jersey St., will pray a devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-786-7517.

☆☆☆

St. Philip Neri Parish, 550 N. Rural St., will hold its neighborhood walk starting at Brookside Parkway North by the baseball fields at 6 p.m. All are welcome to attend. For more information, call the parish office at 317-617-8746.

☆☆☆

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The Archdiocesan Ministry to Separated, Divorced and Remarried Catholics will hold a get together for those working toward healing after divorce. The gatherings will meet on consecutive Tuesdays through July 12. It will be held at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., from 7-9 p.m. There is no charge for the series. For more information, call the Family Life Office at 317-236-1586.

June 21-July 1

St. Lawrence Parish, 6944 E. 46th St. in Lawrence, will hold Vacation Bible School from 9-11:30 a.m. every morning. For more information, call the parish office.

June 23

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

☆☆☆

St. Roch Parish, 3600 S. Pennsylvania St., will hold a 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.

June 24

Popfest '94, Bartholomew County Public Library, Columbus (Bartholomew County). Noon concert by Pro Musica Orchestra and Chorus. Dinner concert by Columbus City Band. Evening concert by Indianapolis Symphony Orchestra. No admission charge. 11:30 a.m. to 9 p.m. 812-379-1255.

☆☆☆

St. Lawrence Parish, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆☆

The Family Life Office will hold a workshop at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., from 9 a.m. to 4 p.m. for those who are remarried with (continued on page 25)

**ST. MICHAEL EAST THIRD STREET
BROOKVILLE, INDIANA**

June Fest '94

Saturday, June 25th

4:00-10:00 PM
(INDIANA TIME)

Sunday, June 26th

10:00 AM-9:00 PM
(INDIANA TIME)

**SATURDAY MENU
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CHICKEN DINNER**

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Youth News/Views

New report on teen sex omits important data

by Mark Pattison
Catholic News Service

WASHINGTON—A new report on teen-age sexual activity is as important for what it doesn't say as for what it does say, according to a U.S. bishops' pro-life official.

"They avoided what I think is the primary data, that more adolescents are having more sex earlier," said Helen Alvare, director of planning and information for the bishops' Secretariat for Pro-Life Activities.

She was referring to the Alan Guttmacher Institute's study "Sex and America's Teenagers," released on June 7.

The study by the Planned Parenthood affiliate noted that the pregnancy rate among sexually active teens has gradually declined since 1972.

But "since proportionately more adolescents are having intercourse," the report said, "the pregnancy rate among all teen-age women has increased."

"They talk about the physical consequences" of sex in the study, Alvare said in a June 9 interview with Catholic News Service. "But they don't talk about the psychological consequences."

The only evidence she said she uncovered in the report of psychological problems is that teen-age girls don't like to give up their babies for adoption because it upsets them.

"Psychological outcomes have become important to us as a society," Alvare said. "But there's no discussion (in the report) of how (teen sex) affects their attitude toward their body, or their ability to commit in a future marriage."

The study, by separating body and mind, is dualistic, she said. And the Catholic Church, often accused of dualism in matters of sexual morality, "is actually much more holistic" because of its concerns about how teen sex will affect such issues as "the ability to avoid divorce" and "have a committed fidelity."

Alvare added that the Alan Guttmacher Institute's study failed to note a possible connection between increased sexual activity and increased, and more explicit, sex education programs that include contraceptive advice.

"We don't know if the contraception programs are increasing or decreasing sexual activity," she said. But "a puny 57

million test" in the federal government's only teen sexual abstinence program, now slated for elimination in the Clinton budget plan before Congress, is too small and too short-lived for a legitimate comparison.

The Alan Guttmacher Institute report's "fundamental philosophy," Alvare said, is that "they believe teenagers are incapable of discipline. It can become a self-fulfilling prophecy."

Alvare took note that the study said that a clear majority of girls age 14 and under reported they had been "coerced" into having sex.

While not surprising, she said, "it seems logical" they could not resist pressure from a sexual partner typically three to five years older and already sexually experienced.

The report said that regardless of race, religion, economic status or location, about half of teen-age girls ages 15-19 have had intercourse.

When separated by religion, Catholic teens were lowest, with a 48 percent intercourse rate. Protestant teens had a 60 percent rate, fundamentalist Protestants a 55 percent rate, and other religions a 54 percent rate.

The Catholic numbers would be even lower if only practicing Catholics were included in the report, Alvare said, adding that the Catholic abortion rate is cut in half when only practicing Catholics are counted.

Still, "it says, obviously, we need incredibly greater education in our tradition about putting off sex until marriage," Alvare said. "We can't shut our eyes to statistics like these and pretend we don't have to respond."

The Alan Guttmacher Institute report said that:

►Only 18 percent of adolescents do not have intercourse during their teen years.

►Clear majorities of teens use birth control.

►Adolescents from better-off families are more likely to have abortions.

►About one-third of adults and adolescents alike believe that sex outside of marriage is morally wrong.

Teens, the report said, are more likely to refrain from sexual activity because of the fear of AIDS or pregnancy.

True Love Waits

"True Love Waits," a chastity campaign for youth, is designed to:

- promote the value of living a non-sexually active lifestyle for teen-agers.
- champion social environs that enhance teen-agers' sexual abstinence.
- encourage the development of systems which support the families in which teen-agers live.
- communicate and clarify the Catholic Church's moral teaching on human sexuality.
- affirm young people in their commitment to be witnesses for Jesus Christ as Christians in the modern world.

For additional information about "True Love Waits," contact the National Federation of Catholic Youth Ministry at 1-202-636-3825 or the archdiocesan Office of Youth and Adult Ministries at 1-800-382-9636, extension 1439.

Say 'no' to premarital sex

by Christopher Carstens
Catholic News Service

In the winter of her junior year, Therese started waking up with nightmares—terrible, frightening dreams that shot her sweating out of sleep.

She could hardly remember the dreams, but they left her feeling dirty, soiled and ashamed.

Then one afternoon her mom found Therese crying on the living room floor.

Her mom brought her in to see me. Therese and I had met before, about four years ago when there was trouble in the family, so she didn't feel so badly about being dragged off to see a shrink.

When people are carrying that much shame and self-hate around, the problem almost always revolves around drugs, violence or sex. This time it was sex.

When Therese was in the seventh grade, she dated Brian and they got way too involved way too fast. Before long, they were having intercourse.

They broke up after a few months, and Therese decided that she wasn't ready for sexual relationships. She put it as far out of her mind as she could.

During the next two or three years, Therese had a couple of boyfriends but those dating relationships were not very serious and nothing sexual happened on dates.

Therese was having a good time and feeling good about herself until she met Tim, one of Brian's old friends. Guys being the way guys are, Tim had heard about what went on with the two of them way back in the seventh grade.

Tim started off nice enough. "No pressure," he told Therese. "I'm willing to go slow."

"Slow" turned out to be about three weeks, and then Tim began pressing Therese to go farther and farther. He made it clear that if they were going to have a relationship he expected intercourse.

"You did it for Brian," he told her.

That's when Therese began having the nightmares and started thinking of herself as "a slut."

After all, Therese told herself, she had had sex with Brian and Tim knew about it. Tim wanted sex and she wanted to keep dating him, so that meant she had to have sex with him. It wasn't like she was a virgin.

The truth is that Tim was doing his best to use Therese, and somewhere in the back of her mind she knew it. Tim was treating her like she was "a slut" and that was what made her feel dirty and ashamed.

Teen-age boys can be very pushy and utterly irresponsible. Girls have to be good at saying no.

►First, the smartest thing that a teen-age girl can do is to put off having sexual intercourse. The earlier a teen-ager has intercourse, the more problems it causes in life.

►Second, even if a girl has been sexually active she can stop having intercourse. Nobody can make anyone have sex without consent. That's called rape and it's a crime.

Just because a girl has been sexually active with a guy does not mean she needs to have sex with him again. It's her right to say no.

The fact that a girl has been sexually active with a prior boyfriend doesn't place her under any obligation to have sex with a new boyfriend, even if he knows about what happened before.

But the reality is that if a boy knows about a girl's personal history he may think she is an easy mark. That's what was making Therese feel cheap and dirty, even though she wasn't doing anything wrong now.

No matter what a teen-ager's past has been like, it's important to remember that the future begins today and that the most important obligation is to maintain self-respect.

Student mathematicians tackle Pentathlon problems

by Mary Ann Wyand

Students from St. Ambrose School in Seymour, St. Andrew School in Indianapolis, and Our Lady of the Greenwood School in Greenwood joined students from 65 public schools in Indiana for Division IV of the Mathematics Pentathlon Tournament on May 21 at Immaculate Heart of Mary School in Indianapolis.

During the tournament, students played five games called Remainder Island, Pent'Em In, Prime Gold, Frac Fact and Fraction Pinball which involve active problem-solving and integrate computational, spatial and logical reasoning skills.

"We're trying our best to actively involve students in math," Kathy Fleming, Our Lady of the Greenwood School principal, explained. "If one of the 2000 Century goals is to make the United States first in math, we need to involve students in it in more ways than computation in the classroom. Students respond well to this program. The games are written in such a way that an adult playing the kindergarten (level) games enjoys them. You have to think I've had very young children beat me often."

The expressions on a student's face while working on a Pentathlon problem

indicate that the child is mentally involved in the game, the principal said. "I've never seen any educational game that makes the kids think more!"

Pentathlon games encourage problem-solving skills, Fleming said, which bring out the best in students because they learn to value other students' thinking abilities.

"I've seen students shine in these games who never did well on paper and pencil tasks," she said. "A former St. Joan of Arc School student who is now a senior at Butler University once told me that, 'It was the math games that showed me I was smart.' I think they turned his life around, because when he won a gold medal (in the Pentathlon competition) he began to value his intellect."

St. Andrew School principal Ivy Mencken said she believes "kids learn best through games. That's the way their minds work. Educators need to capitalize on that great ability of youth. That's one of the many reasons why I love these games."

(For information about the Pentathlon system of mathematics games, contact Kathy Fleming at Our Lady of the Greenwood School at 317-881-1300.)

PROBLEM-SOLVERS—Our Lady of the Greenwood School student Brian Black of Greenwood and St. Andrew School student Kellie Thomas of Indianapolis work on a math problem during the Mathematics Pentathlon Tournament on May 21 at Immaculate Heart of Mary School in Indianapolis. (Photo by Eric Greulich Photography)

SCANNING THE CATECHISM

Lord's Prayer is a focal point

by Jerry Fiteau
Catholic News Service
Last in a series of five articles

WASHINGTON—"Christian Prayer" is the title of Part 4 of the new "Catechism of the Catholic Church."

The catechism, due in U.S. bookstores in English June 22, is an 800-page official compendium of Catholic teaching approved by Pope John Paul II.

Its first three parts deal with the doctrinal, liturgical and moral aspects of Catholic teaching and are structured around the creed, the sacraments and the Ten Commandments. Part 4 focuses especially on the Lord's Prayer, the prayer Jesus taught his disciples when they asked him, "Lord, teach us to pray."

Before analyzing the Lord's Prayer as a model of prayer, however, it addresses what prayer is, why people are called to pray and the development and kinds of prayer in the Hebrew and Christian Scriptures and the tradition of the church.

The catechism gives St. John Damascene's definition of prayer, "the raising of one's mind and heart to God or the requesting of good things from God."

It calls prayer "a vital and personal relationship with the

living and true God" and "the response of faith to the free promise of salvation."

"According to Scripture, it is the heart that prays. If our heart is far from God, the words of prayer are in vain," the catechism says.

"Christian prayer is a covenant relationship between God and man in Christ," it says.

It traces the call to prayer back to creation itself: "In his indefectible covenant with every living creature, God has always called people to prayer."

It reviews the development of prayer in the Hebrew Scriptures, with Abraham, Jacob, Moses, David and Elijah.

It calls David "the first prophet of Jewish and Christian prayer." It says his Psalms are "the masterwork of prayer in the Old Testament" and "remain essential to the prayer of the church."

Reviewing what the Gospels say about Jesus at prayer, the catechism says, "The drama of prayer is fully revealed to us in the Word who became flesh and dwells among us. . . . Jesus' filial prayer is the perfect model of prayer in the New Testament."

Among forms of Christian prayer it cites blessing and adoration, petition, intercession, thanksgiving, praise. It

speaks of prayer addressed to the Father, to Jesus, to the Spirit and with and to Mary.

In explaining the ancient Christian tradition of praying to Mary, it says, "When we pray to her, we are adhering with her to the plan of the Father, who sends his Son to save all men. Like the beloved disciple we welcome Jesus' mother into our homes, for she has become the mother of all the living."

Among expressions of prayer the catechism cites vocal prayer, meditation and contemplative prayer. It devotes several pages to what it calls "the battle of prayer," describing various difficulties people face in trying to pray or to deepen their prayer life.

The catechism concludes Part 4 with a 28-page analysis of the Lord's Prayer, which it calls "truly the summary of the whole Gospel," "the most perfect of prayers" and "the quintessential prayer of the church."

"In the Our Father," it says in one summation, "the object of the first three petitions is the glory of the Father, the sanctification of his name, the coming of the kingdom and the fulfillment of his will. The four others present our wants to him. They ask that our lives be nourished, healed of sin and made victorious in the struggle of good over evil."

SERVICE OPPORTUNITIES

Parish Ministry Position Available

St. Paul the Apostle Parish is seeking a qualified person to coordinate religious education and campus ministry programs.

Send resume/inquiries to:
Susan Yost
1801 Sandalwood Drive
Greencastle, IN 46135

— Parish Secretary — St. Pius X Parish

There is an immediate opening for a full-time parish secretary. The position includes:

- Hospitality Receptionist
- Secretary to Ministerial Staff
- Coordinate Office Volunteers
- Maintain Official Church Records
- Intake for Facility Scheduling

Benefit Program through Archdiocese.

SEND RESUME TO:
St. Pius X Parish Office
Attn: Business Manager • 7200 Sarto Drive
Indianapolis, Indiana 46240

MUSIC COORDINATOR

Full-time paid position for the parish of St. Mark the Evangelist.

Responsibilities include:

- Schedule and assist music ministers
- Plan for liturgical seasons
- Availability for weekend liturgies, some weekday and evening liturgies, and other special events

Must have keyboard skills and liturgical competence.

SEND RESUME TO:
Ms. Kathy Pierce
535 East Edgewood Ave., Indianapolis, IN 46227

Diocese of Peoria Seeks

Superintendent of Catholic Schools

An opportunity for leadership in a school system of 7 high schools, 49 elementary schools, with more than 15,000 students.

The Diocese of Peoria seeks 96 potential (K-12) qualified candidates for the middle of Illinois from the Mississippi River to the Indiana state line, including Peoria, the Quad Cities, Bloomington/Normal, Champaign-Urbana, and Danville.

Screening and selection will begin immediately. Application materials are requested by July 1, 1994. Duties are to be assumed by August 1, 1994, or the earliest possible date. Committed and practicing Catholics are encouraged to apply. A Master's degree and administrative certification should be currently held by candidates.

A job description and other materials are available from:
Reverend Monsignor Janet F. Campbell
Chairman, Search Committee
Diocese of Peoria
419 N.E. Madison Avenue
Peoria, Illinois 61603
Telephone: 309-671-1550
FAX: 309-671-1595

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For application, please contact:
(219) 493-4553 (call collect)
and send resume to:
Principal Search Committee
Saint John the Baptist School
943 Powers Street
New Haven, Indiana 46774

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POSITION OPEN

Associate Director

The Ministry and Adult Formation Department, Diocese of Toledo, seeks a person to serve as the lead agent for planning and implementing pastoral planning processes that will be used by parishes and deaneries in the diocese. This person will provide catechesis for parishes on planning and leadership development. Qualifications: Master's degree; five or more years experience in ministry on parish and diocesan levels; knowledge of group process; strong interpersonal skills and proven ability to work within a collaborative model of church ministry.

Send letter and resume by July 15 to:
Director of Personnel Services,
Diocese of Toledo, P.O. Box 985,
Toledo, Ohio 43697-0985.

Three bishops among those killed in Rwanda

Pope calls on international community to stop the carnage

by Catholic News Service

WASHINGTON—The murders of three Rwandan bishops focused world attention on the massive bloodshed in the east Central African country, but the Vatican newspaper said the world is still doing nothing to stop the carnage.

The bishops, including the country's top churchman, were reportedly slain by rebel soldiers who lost family members to Hutu death squads. The rebel Rwandan Patriotic Front is drawn mainly from the minority Tutsi ethnic group. The bishops and 10 priests murdered along with them were Hutu.

Pope John Paul II on June 9 deplored the murders and called on the international community to act immediately to stop the carnage.

The rebel forces' radio station announced June 8 the "sad news" that four of its own fighters killed Archbishop Vincent Nzeiyanguma of Kigali, Bishop Thaddee Nzeiyanguma of Kabagyi, president of the Rwandan bishops' conference, and bishop Joseph Ruzindana of Byumba.

The troops, who were supposed to be safeguarding the bishops, thought the clergy had taken part in the murder of their relatives, the radio said. Reportedly one of the rebel soldiers was killed by other guards, but the remaining killers escaped.

The radio station said rebel forces were searching for the priests who committed the murders at their stronghold in Kabagyi, south of Kigali. On May 31, the Vatican had appealed to the United Nations to "declare the site of the religious center of Kabagyi as a safe area and send the necessary peacekeeping forces to protect this zone and our fellow human beings presently in danger."

There were conflicting reports as to whether the clergymen were killed on June 3 or June 5.

The U.S. bishops called for a United Nations military force to safeguard civilian lives. "We urge the U.S. government to do all it can to equip, transport and sustain U.N. forces in this humanitarian mission," said the U.S. bishops' Committee on International Policy. Bishop Daniel P. Reilly of Norwich, Conn., said in a June 9 statement.

Haitian poor suffer from parts embargo

Food, medicine can't be distributed because of lack of transportation

by Catholic News Service

PORT-AU-PRINCE, Haiti—Haiti's poor are going hungry and getting sick because of a lack of spare parts, relief workers said.

Food and medicine are exempt under the U.N. sanctions against Haiti, but other goods necessary for their distribution—automotive parts—are stranded in Miami while relief agencies battle with U.S. and U.N. representatives over their release, aid officials said.

"We have stuff in the U.S. right now and they are critical things," said Jim Kelly, food program manager with Catholic Relief Services, the U.S. bishops' overseas relief and development agency. The agency feeds more than 200,000 people in southern Haiti.

Parts for trucks and cars are at top of the list of items that are not to be exported to Haiti, which has been under a tougher U.N. embargo since May 21 in an attempt to force the country's military leaders to step down.

The parts cannot be imported because the U.S. Office of Foreign Assets Control and U.N. officials who drafted the embargo have not yet set up guidelines for exemptions, relief agency representatives said.

U.N. spokesman Eric Falt said the guidelines could be announced "any time now."

"It's a very strict embargo as you can tell, but every effort is made so humanitarian programs are not stopped or even slowed," Falt said.

The army has ruled the small Caribbean republic since September 1991, when it overthrew the elected president, Father Jean-Bertrand Aristide.

Humanitarian aid workers stressed that while their work had been affected, it had not yet reached crisis proportions.

"It's going to get real critical in a month," Kelly said. "We can have all the food we want sitting in the warehouse, but if the trucks break down, all the food will sit there."

Seven of Catholic Relief Service's 22 trucks and three of its six jeeps are idle for want of parts, Kelly added.

Representatives from CARE, the largest relief agency in Haiti, told a similar tale. Some 25 of the group's 43 trucks are stuck in the garage because CARE cannot find or import parts. Deputy Director Leigh Heart said.

"We're pushing the Office of Foreign Assets Control and the U.N., but they haven't set the guidelines, never mind issued the (exemption) licenses. It's a slow and confused pace," Heart said.

CARE feeds more than 600,000 poor Haitians in the northern part of the country.

The United States called the killings an "outrage" and demanded better control of the rebel fighters.

In a June 9 message addressed to the remaining bishops, priests, men and women religious, Catholic faithful and "all the Rwandan people," the pope said he was "deeply distressed" by the murders.

The war, which is tearing Rwanda apart, he said, "causes me to beg God, the father of all mercies, and Christ, who

Pope, cardinals talk about ecumenism

(continued from page 1)

with other Christian churches, the ecumenical commitment has kept its dynamism. He cited the fact that his recital of the Way of the Cross last Easter used prayers written by Patriarch Bartholomew of Constantinople, the spiritual leader of Orthodox Christians.

On the other hand, the pope said, the Anglican Communion's decision to allow ordination of women priests represents a serious obstacle on the path to Christian unity. "It is an act that casts additional shadows on priestly ordination in the Anglican community," he said.

The pope walked into the cardinals' meeting looking fit and without the aid of a cane. The encounter was postponed a month after the pope fell and broke his thigh bone in late April.

His speech was followed by a list of discussion suggestions from Cardinal Angelo Sodano, Vatican secretary of state. He said the church's preparation for the year 2000 should be fundamentally Christ-centered, marked perhaps by years of prayer by certain groups in the church.

The cardinal said there appeared to be much support for declaring the year 1999 a Marian year, during which special ceremonies and prayers would be dedicated to the mother of Christ.

Cardinal Sodano threw open for discussion two high-profile suggestions involving non-Catholics: a meeting of Christian representatives in Jerusalem and Bethlehem, where Christ was born; and a dialogue encounter among Christians, Muslims and Jews on Mount Sinai in Egypt, where the Bible says Moses was given the Ten Commandments.

The pope used the meeting as an occasion to report on recent activities of various Vatican departments and on global church developments.

He offered a brief evaluation of Christian-Muslim relations, citing "notable misunderstandings and difficulties" in countries of Muslim majority.

"There are Muslim countries in which Christians do not yet have the possibility of professing their own faith, and that is in direct contrast with respect for human rights," he said. On the topic of Vatican finances, the pope said the Holy See's greater openness in its economic operations had helped spur increased giving from the faithful, for which he offered thanks.

"The time has come to discredit the legends that sometimes circulated about the great hidden riches of the Vatican. The reality is quite different," he said.

Of the 139 living cardinals, 25 were not able to attend the opening session.

On the second and last day of the meeting, the cardinals were expected to talk about additional ecumenical issues, family and pro-life problems, and proposals on the role of retired bishops.

offered his life for the multitude," to bring reconciliation to the African nation and to welcome its victims into heaven.

Later, on June 13, Pope John Paul in a speech to a meeting of the world's cardinals asked for prayers that peace would return to every African country "tried by fratricidal wars."

Beninese Cardinal Bernardin Gantin, prefect of the Vatican Congregation for Bishops, said "we are in a long tunnel of suffering and bloodshed where men and women have been struck down and where the church—many priests and three bishops—has been hit."

With the continuing bloodshed in Rwanda, "the world remains immobile in the face of genocide," said a June 12 front-page headline in the Vatican newspaper, *L'Osservatore Romano*.

The newspaper had especially sharp words for Clinton administration officials who refuse to define what is occurring in Rwanda as "genocide," as well as the United States' refusal "to send its own troops" as part of a United Nations' mission, although it has promised financial support.

"The international community has yet to react to the genocide in Rwanda where some 500,000 people have been slaughtered in the civil war which has bloodied the country for two months," the newspaper said.

Archbishop Rino Passigato, the Vatican nuncio to neighboring Burundi, said June 12 his last contact with the murdered bishops was "a 'almost desperate appeal' dated May 31, which he received June 4."

He said the bishops "begged the Holy See and the international community to declare as a neutral city Kabagyi, which is an episcopal see and site of many Catholic institutions—parishes, convents, schools, a large hospital—which were sheltering and continue to shelter more than 30,000 displaced people."

"It was the last desperate cry of alarm they launched and in that cry they said: 'whatever happens to us, we will remain here to protect these people, these 30,000,'" Archbishop Passigato told Vatican Radio June 12.

The archbishop said he was certain that the bishops had been offered an escape, but they stayed thinking they could help save the people seeking shelter in the Catholic institutions.

He also said, "there are many elements which make us think that the three bishops and 10 or 11 other priests were killed June 3. The news was announced the evening of June 8—five days later. This probably explains the embarrassment of the person who had to give the news."

Bishop Nzeiyanguma in a letter dated May 11 had appealed to Catholic Relief Services for "urgent assistance" for material and financial assistance for the tens of thousands of refugees in the bloodied nation.

The bishop said in the letter, addressed to CRS director Kenneth Hackett, that the civil war has left many Rwandans "without shelter, food, and even hope."

"In this darkest hour that Rwanda has ever known, we count on you very much," the bishop said.

Bishop Nzeiyanguma had been scheduled to participate in a meeting on Rwanda in Washington this summer.

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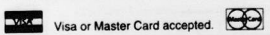
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BOOK REVIEWS

Accounts give sense of deja vu

LET SOMEONE HOLD YOU: THE JOURNEY OF A HOSPICE PRIEST, By Father Paul Morrissey. Crossroad (New York, 1994). 259 pp., \$16.95.

Reviewed by Father James Gilhooly
Catholic News Service

During his glories vice-presidency, Spiro Agnew had the misfortune of saying something along the lines of, "If you see one tenement, you've seen them all." The media

immediately savaged him for being insensitive and shallow. At the time, I was finishing nine years of working in the tenements of New York City's Harlem. I was one of the few who knew how accurate and on the mark Agnew's remark was.

This is the problem with Father Paul Morrissey's "Let Someone Hold You: The Journey of a Hospice Priest." One finds at least 16 accounts of people about to fly to God after dreadful illness. They are described in the foreword as "a person with AIDS, a Hispanic, Jewish, Irish, black, poor, or rich person."

And, unhappily, after you have read five or six of the accounts, you do get a sense of deja vu. You do begin to wonder why you must finish the book. In most probability, you will think. One must surely say of Father Morrissey what Elizabeth Kubler-Ross, who has written frequently on the circumstances of death, is quoted as saying of him on the back cover: "Thank you, Father Paul, for your compassion."

Out of four stars, I would award this volume one and a half. You must have better use for your \$16.95 plus tax.

(Father Gilhooly's articles have appeared in America, Commonweal, The Critic and The Tablet of London.) (At your bookstore or order prepaid from Crossroad, c/o Harper & Row, Keystone Industrial Park, Scranton, PA 18512. Add \$2 for shipping and handling.)

† Rest In Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication, be sure to state date of death. Obituaries of arch-

diocesan priests 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.

† BAKER, Evelyn Mae, 71, St. Patrick, Indianapolis, May 24. Mother of John L., William E., Walter L., Gregory A., Charles D., and Michael E. Baker, sister of Charles Green, Dorothy Adams,

Rosemary Walker and Grace Holis, grandmother of 14, great-grandmother of three.

† BIELEFELD, Leonard J., 57, St. Pius X, Indianapolis, May 30. Husband of Ann Ward, father of Denise, Diane, Carolyn Caldwell, John L. and Walter J., brother of

William Bielefeld and Barbara Gleason.

† BOMERSBACH, Nicholas L., 84, St. Mary of the Knobs, Floyd's Knobs, May 31. Husband of Grace, father of Hoyte T. and Doris J. Bucher, grandfather of seven, great-grandfather of six.

† BOUTELLE, George W., 71, St. Mary, New Albany, June 2. Husband of Helen J., father of Max W. and Tamra, brother of Chester, Ruth, Warren, Martha Broady, Helen Wilbur and Aileen Hill, half-brother of Mary Ferguson, Rita Henson and James Caswell, grandfather of four.

† BRAKE, Brendan Patrick, 16, Little Flower, Indianapolis, May 31. Son of Patrick J. and Pamela, brother of Leslie A. and Megan T., grandson of William and Ellen Brake, Barbara Daurle.

† BRIEN, Cecilia O., 94, St. Gabriel, Connersville, April 16. Sister of Frances.

† BRYAN, Eleanor A., 77, St. Joseph, Shelbyville, June 1. Mother of Patricia Mann and George "Bill" Bryan, grandfather of eight, great-grandmother of 18.

† BUYNARD, Noah, 78, St. Gabriel, Connersville, May 4. Husband of Hilda, father of Jim, brother of Joseph, Philip, Mary and Rita, grandfather of two.

† CARROLL, Norma Jean Daniels, 64, St. Joan of Arc, Indianapolis, April 15. Mother of Joseph and Francis, grandmother of four.

† CHOMEL, Dale, 75, St. Gabriel, Connersville, May 16. Husband of Laura Mae, father of Judith Young and Michael, brother of Francis, Donald, Robert, Lola Clark and Ann Bogue, grandfather of three.

† COLE, Ida M., 86, Prince of Peace, Madison, June 5. Mother of Francis Cole, Jr., grandmother of one, great-grandmother of two.

† DUNCAN, Anna Elizabeth, 80, St. Patrick, Indianapolis, May 29. Mother of Tom, Don, Peggy Conway, Patricia Brooks and Deborah Huffman, sister of Tom Means and Mary Owens, grandmother of 13, great-grandmother of eight.

† ERTLE, Wallace, 47, St. Nicholas, Sumner, May 28. Son of Anna Mae Ertle, brother of Roger, Ronald, Twila Stith, Georgia Cunningham and Roberta Jardine.

† FIELDS, Irene C., 67, St. Gabriel Church, Connersville, April 19. Mother of Karen B. and James A., sister of Mary Lineback and Patricia Marion, grandmother of one, great-grandmother of one.

† FLANDERS, Robert W., 75, St. Lawrence, Indianapolis, May 12. Husband of Rue Walker, father of Rue Ann Flanders, son of Michael Flanders, grandfather of one.

† FRANK, Edward Leo, 62, St. Gabriel, Connersville, May 24. Husband of Sue, father of Leo W. and Gary D., brother of Lawrence, Mike, John, Chuck, Joe, Agnes, Susan, Anna and Mary, grandfather of three.

† GIBSON, Sharon Frederick, 24, St. Louis, Batesville, June 11. Son of Brett S. and Shirley, step-son of Mary Gibson, brother of Kirk Gibson and Rachael Gibson, step-brother of Josh Hanes.

† HAURL, Joseph A., 75, St. Gabriel, Connersville, April 18. Husband of Ruth, father of Marilyn, Josephine, Gene, Melvin and Richard, grandfather of 18, great-grandfather of nine.

† HILGENHOLD, Anna "Katie," 91, St. Mark, Tell City, May 20. Mother of Charles H.,

Robert, Joseph, Madonna Wathen, Rita and Rosella Perrot, grandmother of 23, great-grandmother of 21, step-grandmother of two, step-great-grandmother of one.

† KLEIN, Pauline Jones, 70, Holy Family, New Albany, June 1. Mother of Regina Reeder, sister of Alma Osborne and Mary Wanda Blanton.

† KNABLE, Richard, 78, St. Anthony, David Padua, Clarksville, June 3. Husband of Josephine P., father of Jo Anne Wheeler and Francis Smith, brother of Bernard and Bernada Hagan, grandfather of two.

† LEFFLER, Dorothy A., 69, St. Gabriel, Connersville, June 3. Wife of Walter, mother of Linda Allen, Candy Smith, Lynn Oliver and Michael Leffler, grandmother of eight, great-grandmother of two.

† MEYER, Margaret "Peg," 73, St. Michael, Brookville, May 30. Mother of Richard, Terry, David and Mark, grandmother of eight, great-grandmother of one.

† MONGER, Emma L., stillborn, Little Flower, Indianapolis, May 26. Daughter of Timothee and Kim, sister of Justin R. and Angela E., granddaughter of Robert and Maureen Monger, John and Betty Parents.

† MORIARTY, Patrick T., 35, Little Flower, Indianapolis, May 23. Son of Patrick and Margaret, brother of Denis J., Michael B., John F., Brian L., Thomas D., Rev. Joseph B., Mary B. Adams and Theresa B. Brandon.

† MURPHY, Bernard E., 70, St. Malachi, Brownsburg, June 5. Husband of Joan, father of Ronald, Daniel, William, Alan, Roberta France, Diane Evans, Sue Murphy, Barbara Land and Mary Carpenter, brother of Helen Hebel and Barbara Rayball, grandfather of 15, great-grandfather of seven.

† PELUM, Adele C., 85, St. Gabriel, Connersville, May 19. Mother of Marlene Martin, Mark, Bill and John, sister of Clara Frey, Amanda Neel and Marie Stenger, grandmother of nine.

† RADER, Pauline R., 76, St. Gabriel, Connersville, April 25. Mother of Gary Crowe, Joe Crowe, David Crowe, Susie Taylor, Don Rader and Lois Callions.

† TEMPLE, Edward, 83, St. Gabriel, Connersville, May 22. Husband of Delores, stepfather of Tom Kuhlman, Dick Kuhlman and Pat Tresler, step-grandfather of seven, step-great-grandchildren of nine.

† WARD, Helen M. Weldon, 82, St. Lawrence, Indianapolis, May 12. Mother of Suzanne Tarpey, Mary Mabarak, Charles Wilder and James Wilder, sister of William Weldon, Pat Weldon, James Weldon, Robert Weldon and Richard Weldon.

Noel Jarrell, father of Fr. Steve Jarrell, dies on June 12

Noel Jarrell, father of Father Stephen Jarrell, pastor of the newly-founded St. Francis & Clare Parish on the Indianapolis southside, died on June 12 on his 73rd birthday.

The funeral Mass was held on June 15 in Connersville. Jarrell was a member of St. Gabriel Parish in Connersville.

Other survivors include sons Noel, Jr. and Mark H. Jarrell.

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Belgian bishops deny that letter stops debate on women's roles

Say questions about priesthood, authority, place of women all require reflection and criticism

by Cindy Wooden
Catholic News Service

ROME—Pope John Paul II's recent letter reaffirming "definitively" the church's practice of ordaining only men to the priesthood cannot be an excuse for ending discussions about the place of women in the church, the bishops of Belgium said.

"Loyalty in adhering to this teaching does not prevent one from being creative," the bishops said in a June 7 statement on

the pope's apostolic letter, "On Reserving Priestly Ordination to Men Alone."

The papal letter, dated May 22, was released by the Vatican May 30.

"The bishops would betray their mission as pastors of the church if they did not transmit this teaching to the faithful and propose it for their assent," said the Belgian bishops' statement, sent to Catholic News Service in Rome.

The bishops said various groups in their country had asked them to "choose between the pope and the faithful who find it difficult to adhere to this teaching."

Such a stance, they said, would not help anyone. Bishops have to be representatives and teachers of the authentic doctrine and faith of the church, they said.

"But the mission of the bishops also involves a strictly pastoral aspect," they added. "In effect, it is not enough that the bishops loyally adhere to the teaching of the pope; they must also serve their pastoral sensitivity."

"They cannot be content with just announcing doctrine," the statement said. The bishops "must use every means so that this doctrine is understood and accepted."

"Some people were shocked by the abrupt character of the pope's statement," they said. But readers should realize that

the teaching contained in the new letter was treated in detail in earlier Vatican documents, specifically a 1976 statement from the Congregation for the Doctrine of the Faith and Pope John Paul's 1988 letter on the dignity of women.

"It also may be the case that the tone and language of the document, although justified on a canonical basis," increased misunderstanding among readers, they said.

In his letter the pope said, "I declare that the church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the church's faithful."

The Belgian bishops said, "Whereas the word 'definitive' in ecclesial language means this point belongs to the doctrine received by the church and taught constantly by the pope and bishops, it may be that to modern ears the word sounds like a ban on thinking or speaking, or as an effort to impose silence."

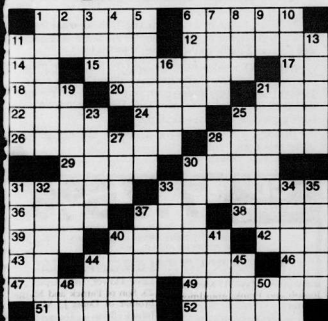
Questions about the priesthood, about authority in the church, about the role of men and women all require continuing "honest reflection and criticism," they said. But the discussions "must take place in a true spirit of faith and prayer."

"The bishops reject the idea that 'Sacrosancti Ordinis' can be interpreted as discriminatory or as a lack of gratitude and esteem for women in the church and for what they have accomplished and continue to accomplish," the Belgian bishops said.

"The pope's letter cannot serve as an alibi to avoid an active search for the just place of man and of woman within the church," they said.

"On this point, the declaration is neither a final point nor a reason to give up, but rather a pressing invitation to proceed along the way of a church following the heart of its Lord," the bishops said.

Catholic® Crossword



- ACROSS**
- 1 God caused this to fall upon Adam.
 - 6 ... before the Lord destroyed -- and Gomorrah -- (Ge 13:10)
 - 11 One-celled animal.
 - 12 Hemp ropes.
 - 14 N.Y. island (Abb.)
 - 15 Ruling over.
 - 17 Lily palm.
 - 18 Quart components.
 - 20 Caused Christ's wounds.
 - 21 Female he.
 - 22 Solomon to.
 - 24 David.
 - 25 Thwart or beat.
 - 26 "And when there was an -- made both of the Gentiles." (Ac 14:5)
 - 28 "Let not the foot of -- come against me" (Ps 36:11)
 - 30 Wear out.
 - 31 Use money.
 - 33 Propagator.
 - 36 Average amounts.
 - 37 Road covering.
 - 38 Leban's eldest daughter (Ge 29:16)
 - 39 Chicago firms.
 - 40 King of Judah.
 - 42 "Behold, the face of the ground was --" (Gen 8:13)
 - 43 Atlantic line.
 - 44 Milling bucket (2 ws).
 - 46 Room (Abb.)
 - 47 -- for your sins.
 - 48 Atlantic line.
 - 49 Ravens.
 - 50 Scottish head-band.
 - DOWN**
 - 1 Attacks.
 - 2 "Behold's" part-ner.
 - 3 Moray.
 - 4 Black.
 - 5 "I will incline mine ear to a --" (Ps 49:4)
 - 6 Leg extender.
 - 7 Possesses.
 - 8 TD.
 - 9 Alop.
 - 10 Means.
 - 11 "I am -- and Omega" (Rev. 1:8)
 - 13 All Israel laid this to Gibeon (1 King 15:27)
 - 16 Food plan.
 - 19 Nuns.
 - 21 Fell on the ice.
 - 23 "Latter" --.
 - 25 Full.
 - 27 Norse God.
 - 28 "Before" a word.
 - 30 Necks.
 - 31 "The Lord saith not with sword and --" (1 Sa 17:47)
 - 32 To bargain.
 - 33 Irradic bend.
 - 34 Handled or market.
 - 35 Sound-a-like.
 - 37 Lot had flocks, herds and these (Gen 13:5)
 - 40 Clue.
 - 41 -- Ben Ph.
 - 44 Commandments.
 - 45 Lion name.
 - 46 Abraham nick-name.
 - 50 "Westward" --.

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Comments on pope's letter on women priests

U.S. theologians say it won't end the debate on the issue

by Jerry Filleau
Catholic News Service

WASHINGTON—Pope John Paul II's letter declaring "definitively" that the church cannot ordain women priests did not end the debate on the issue, said U.S. theologians interviewed by Catholic News Service.

They saw no new teaching or doctrine in the letter, but they found in it a new form of expression of papal teaching authority.

The key passage in the papal letter, released May 30, said: "Wherefore, in order that all doubt may be removed regarding a matter of great importance, a matter which pertains to the church's divine constitution itself, in virtue of my ministry of confirming the brethren (cf. Lk 22:32) I declare that the church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the church's faithful."

Several theologians interviewed expressed concern at what they viewed as an attempt to settle an unresolved theological question by an act of authority, saying it poses new credibility problems for the church.

"We're losing the young people left and right. We're losing the intellectuals," said Monika Hellwig, theology professor at Georgetown University in Washington.

"The letter was not necessary," said Father Richard McBrien, theology professor at the University of Notre Dame. "I don't know of anyone who did not already know where the pope stands on this."

He criticized the document for "a lack of pastoral sensitivity." Although the letter will cause new difficulties for many Catholics, he said, the pope "offers no pastoral guidelines" for dealing with those difficulties.

As a longtime advocate of women's ordination, he said, "I've never had any doubt where the pope stands. But if you think that letter's going to change my mind or anyone else's, you're wrong."

Chester Gillis, who has taught feminist theology at Georgetown for the past five years, said he has many female students who already feel alienated from the church and tend to separate their spirituality from their institutional identification.

An already tenuous relationship with the church "can really be jeopardized by a document like this one," he said.

The pope's expressed intention is that all doubt about the issue will be removed, "but I'm convinced it will not be," Gillis said. "He wants absolute clarity... but I'm afraid that clarity has not filtered down to the people."

Benedictine Sister Mary Collins, chairwoman of the school of religion and religious education at The Catholic University of America, said she was concerned about the pope using "the voice of authority to cut off discussion in what are essentially troubled times."

She said his expectation that there would be no more discussion "is problematic at least."

Sister Mary said the papal letter introduces "a new note" when it says the pope's teaching is to be "definitively held by all the church's faithful."

The concept of the church teaching something "in a definitive way" was set out in the 1990 Vatican declaration on the role of theologians in the church, she said.

"It is a new category, but it is not clear at all" exactly what it means, she said.

Jesuit Father Ladislav Orsy, professor emeritus of Catholic University, agreed. When the Second Vatican Council discussed infallible teaching in its Dogmatic Constitution on the Church, he said, it twice used "definitive" with respect to infallible teaching.

"This is 'definitive' in a different sense. It is not infallible, but virtually or really unchangeable," said Father Orsy, who was in Rome concluding a semester as a visiting professor at the Pontifical Oriental Institute when the papal letter was issued.

He cited the Vatican's 1989 revised "Profession of Faith and Oath of Fidelity" as the original source that refers to papal teaching which is not formally infallible but nevertheless definitive.

The 1989 profession and oath are to be taken by Catholics when they enter certain pastoral or teaching offices in the church. After the creed and a declaration of firm belief in all that the church holds as divinely revealed and calling for faith, it adds: "I also firmly accept and hold each and every thing that is proposed by that same church definitively with regard to teaching concerning faith or morals."

The 1990 declaration on the role of theologians says church teaching authority, by the nature of its task of protecting and

expressing the faith, "can make a pronouncement 'in a definitive way' on propositions which, even if not contained among the truths of faith, are nonetheless intimately connected with them in such a way that the definitive character of such affirmations derives in the final analysis from revelation itself." A footnote after "in a definitive way" refers to the reader to the 1989 profession.

"This (noninfallible but definitive teaching) is an innovation," said Hellwig. But she found its roots much deeper, going back to the debate more than a century ago that led to the definition of papal infallibility at the First Vatican Council.

"The real crunch at Vatican I was not infallibility but irreformability," she said. "In all good faith, I think, this pope is trying to invoke irreformability in matters of (church teaching on) sexual morality and the role of women."

Father Orsy said the key argument in the letter "is that given the tradition, which has scriptural origins, the pope does not see how the church could have the authority to change the practice."

"He sees no evidence that the church has the power to change that practice. But to change that, you would have to have some heavy evidence... That is the essence of his argument," he added.

Asked about the likely impact on theologians of the pope's rejection of the idea that the question remains "open to debate," Father Orsy appealed to "the venerable tradition found in Thomas Aquinas. In his 'Summa Theologiae' he discusses everything under the sun... This type of discussion must stay alive in the church."

In calling for an end to the debate "I think what the pope means is contestation, questioning in the sense of 'I question this because I think you're wrong,'" he said.

Sister Mary Collins, however, said she feared that theology students and younger theologians without secure academic positions would shy away from writing or teaching on the questions surrounding women and ordained ministry if they have problems with the official position.

"If they want to survive, students are not going to enter this area," she said.

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