

# St. Bridget people have final celebration

Six priests and full church are present for final Mass at Indianapolis church

by Margaret Nelson

St. Bridget had a celebration Sunday. Before this final Mass after 114 years of Masses, a parishioner said, "I just don't see how they can expect us to celebrate a church's closing."

But it was a celebration. Those present celebrated the heritage, the giving and receiving of the gift of faith, and the future continuation of this ministry in the larger Body of Christ.

Pastoral associate Lillian Hughes was the lector. The planned music was hopeful: "In My Father's House," "He Has Done Great Things for Me," and "This Little Light of Mine."

Father Kenneth Taylor, pastor of both St. Bridget and of Holy Trinity parishes, said, "The last five months have been very emotional for all of us here at St. Bridget."

He said that the January announcement that the parish would close July 1 had forced the parish to face the question of what the church is and to "put together a larger answer."

"God wanted to do so much for us that God came to us as the Body of Jesus Christ. When Jesus ascended into heaven, the work he came to fulfill was not done," Father Taylor said that Christ's Spirit came to motivate, guide and direct the church as the Body of Christ.

"In today's Gospel, we see people in need of Jesus and Jesus responding to their needs," said Father Taylor.

"The church needs to reach out to people and fulfill their needs. When we look back through the years, over and over again the true message of the Gospel is reaching out to people in need of God's person."

The pastor said that when slaves were freed from the south and began moving into the Indianapolis area, St. Bridget responded by reaching out and providing education. Last year, the parish celebrated 100 years of Catholic education.

Father Taylor talked about the hospital ministry, when emergency vehicle drivers picked up the St. Bridget priests on their way, and when parishioners visited the sick at the Indiana University hospitals.

Lockefield Garden, within the parish, was one of the nation's first housing complexes built by the federal government. The pastor told of the Legion of Mary members going door-to-door "long before the word evangelization ever became popular."

And he told of the different needs the parish has continued to meet until the present time, including the ministries of day care and kindergarten, St. Vincent de Paul, and the Clavers.

"The parish of St. Bridget was at its best when we were reaching out and when we enabled others to reach out to others. We know the job is not finished," said Father Taylor (See ST. BRIDGET'S, page 3)



**CELEBRATION**—Concelebrating the concluding Mass before the closing of St. Bridget are Fathers Stephen Giannini, Michael O'Mara, Clarence Waldon, pastor Kenneth Taylor, Ruta A. Kateme, and Joseph Kos.



**RECOGNITION**—Father Kenneth Taylor, with Ida Jackson at the lectern, receives a plaque from parishioner Edna Watkin in recognition of his years of service as pastor of St. Bridget. The assembly stood and applauded Father Taylor.



**SYMBOLIC**—Teresian Sister Agnes Jones (left) and Providence Sister Mary Terence Haag leave St. Bridget Church after the final Mass, as Father Taylor processes out with the Blessed Sacrament. (Photos by Margaret Nelson)

## Indianapolis plays host to Serra International

by John F. Fink

Members of Serra Clubs from throughout the world are in Indianapolis this weekend

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for the annual convention of Serra International. Meetings are being held at the Convention Center and in the Westin Hotel, with some liturgies at St. John Church.

The Serra Club is an organization of Catholic lay men and women. Its primary objective is to foster and promote vocations to the ministerial priesthood and to develop appreciation of the priesthood and of all religious vocations. Its secondary purpose is to encourage its members to fulfill their Christian vocations to service.

Its name is taken from Blessed Junipero Serra, a Spanish Franciscan missionary who founded the Catholic missions in California. Father Serra's feast day is Friday, July 1.

The Serra movement began with the founding of the first club in 1935 in Seattle, Wash. It spread from there to other cities in the western United States and then gradually to the entire country. The Indianapolis Serra Club was founded in 1951. Within the Archdiocese of Indianapolis, there is also a Serra Club in Terre Haute.

Serra expanded worldwide during the 1950s and 1960s, first to South America, Europe, Asia and Australia. It expanded into Africa during the 1980s. There are currently 624 Serra Clubs with 20,359 members.

Serra International's current president is

Luis Jimenez Franco, from Guadalajara, Mexico.

Through the years, two members of the Indianapolis club have served as president of Serra International. In 1977 Thomas Murphy, then an Indianapolis attorney, led the international organization. He later discerned a vocation to the priesthood for himself. He is now Father Thomas Murphy, pastor of St. John Church and ecumenical officer for the Archdiocese of Indianapolis.

Father Murphy celebrated a Mass for the Serra's Thursday evening. It was called a "traveler's liturgy" for those who arrived early for the convention, which began officially on Friday.

The other former president from Indianapolis was George Maley, who held the office in 1992-93.

Cardinal James Hickey, Archbishop of Washington, D.C. is among those attending this year's convention in Indianapolis. Cardinal Hickey will be the principal celebrant at a Mass on Monday morning at 8:30 at St. John's Church.

Archbishop Daniel Buechlein celebrated the opening Mass Friday morning and welcomed the Serraans to Indianapolis.

Other bishops with prominent roles in the convention are Archbishop Eldon Curtiss of

Omaha and Bishop Anthony M. Pilla of Cleveland.

On Monday, a trip has been arranged to St. Meinrad Seminary for Serraans who will still be in Indianapolis.

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## SEEKING THE FACE OF THE LORD

## The O.J. Simpson tragedy and our youth

by Archbishop Daniel M. Buechlein, OSB

A lot of us were heart broken as the O.J. Simpson tragedy unfolded. I was in Southern California for our national biennial bishops' meeting. Everything came to a halt during the chase in slow motion. (The Knicks/Rockets game was almost completely eclipsed on local TV.)

I am struck by many aspects of this latest tragedy of an athletic folk hero, but I am particularly struck by the impact on our youth. A group of young folks standing near the TV were watching kept saying, "He is innocent unless proven guilty!" It was as much a wish as an acknowledgment of a principle of justice that was in jeopardy.

Journalists began to describe O.J.'s tragedy as a kind of "martyrdom" which will now surface the true, dark face of abuse in the home. One journalist said O.J.'s tragedy will do for family abuse what Magic Johnson's tragedy did for AIDS. The analyses of the phenomenon of abuse in the home, its causes and its remedies which journalists cite are disappointing. They are about as "on the mark" as the claim that Magic's tragedy did significant things for the AIDS epidemic.

Abuse in our homes is epidemic and much more needs to be done to bring it to the fore. We should study



the psychological and sociological causes of abuse because much violence is due to sickness. We also know that much of the sickness is curable, but for that reason abuse in the home needs to be brought forward. Yet not all of violence is due to sickness. A significant cause of our troubles is the moral malaise of our society. We are caught in what Pope John Paul calls "a culture of death." We have lost a respect for the sacredness of life.

Our youth have seen one more hero fall and it won't be long before they can watch the story replay as a TV movie. Instead of images of wholesome human, spiritual and moral values we offer them anything but those. Before our youth reach puberty they are presented with some 100,000 hours of sexual situations and twice that many acts of violence on television. Listen to the anger and vulgarity of their music! The words of the old commercial, "Do you know where your children are?" refer to more than a physical place.

Our youth will listen to the challenge of a good moral life. At the 1993 World Youth Day Pope John Paul II won standing ovations in Denver as he challenged them to choose life and the spiritual values that support and promote real love and freedom. His talks were not entertaining or exciting, yet our youth were attentive and responsive. Why? Because they want true freedom and authentic love and they want God in their lives. And they sense the genuineness of the pope.

The challenge of our generation as parents and civic and religious leaders is to support our youth in their best desires. First, we need to call each other to faith

and, just as importantly, support each other in faith. We need to join each other at Sunday Mass; we need to see each other in prayer and our children need to be with us at prayer. We need to remind each other that we need God. What we do spiritually and morally is more important to our youth than what we say.

We know that family love is more important than family wealth, yet it is said that the American standard of living pushes us to put so much time and energy into work and causes physical and emotional absence from family. It is said that the rat race of society makes parenting so stressful. It is said that enticements to infidelity are so prevalent that it takes super-virtue to remain faithful to spouse and family. It is said that almost no one outside our church calls us to keep promises for life. Sometimes keeping our promises is the greatest act of love, even when it doesn't feel like it. Sad, yes, but we can do something about it.

Like the Simpsons, our children become victims of a culture of death. We parents, civic and religious leaders can pull together for mutual support in recovering the high ground of moral standards that respect human persons. We can witness that God makes a difference. We pastors stand ready to help, but it is the primary vocation of the laity to bring God to the marketplace. Tragically like the Simpsons, can be an occasion for good to happen. We parents and pastors and civic leaders have a lot more to offer our society than superficial remedies. Christ gave us the help to do what needs to be done.

## EDITORIAL COMMENTARY

## Promoting vocations is everyone's responsibility

by John F. Fink  
Editor, The Criterion

This weekend about 1,200 people from countries throughout the world are giving evidence to their belief that God will continue to provide priests and men and women religious for his church but that it is up to us to see to it that our youth are listening to that call.

Those people are attending the annual

convention of Serra International at the Convention Center in Indianapolis, the first time the convention has been held here. (See story on page 1.)

Serra is a lay organization; only lay men and women can be members. But those lay people who join the organization do so because they understand the importance of the priesthood and religious life in the Catholic Church. They are concerned about the priest shortage and the decline in numbers of religious

orders, and they want to do their part to try to do something about it.

The Serrans generally are practical men and women—business executives and those in the various professions—who aren't much inclined to waste their time. The fact that they are here this weekend is evidence that they believe that something can be done to turn the vocation picture around.

One of the practical ideas that came from the Serra Clubs is the "Called By Name" program that has been used by dioceses across the country, including the Archdiocese of Indianapolis. Last January more than 800 names of possible candidates for priesthood and religious life were submitted by Catholics in this archdiocese, including several of our present seminarians. Two weeks ago some of those whose names were submitted met to learn more about religious life. During the past couple years, the

vocations picture in this archdiocese has shown signs of improving. When the school year starts at the end of the summer, it's expected that there will be 31 men in seminaries preparing for the priesthood.

Serrans aren't the only ones who must be concerned about religious vocations. We all share the responsibility of inviting young people to consider God's call. As Archbishop Buechlein has stated, it isn't realistic to insist on having a priest in each parish and yet do nothing to find new candidates for the priesthood.

The church has often been counter-cultural and those who accept God's call to the priesthood and religious life are those who know that today's secular culture leaves much to be desired. They not only want something more for themselves but also want to lead others to follow the values taught by Jesus Christ.

We welcome the Serrans to Indianapolis and pray that their convention will bear fruit in a resurgence of religious vocations throughout the world.

## Sandra Behringer to direct development of endowments

Sandra Behringer has been appointed to the newly-established position of director of endowment development by Dan Conway, head of the Secretariat for Planning, Communication and Development.

She will be responsible for helping parishes, schools and other Catholic institutions to establish, maintain and increase endowment accounts with the Catholic Community Foundation, Inc. (CCF). She will also continue to direct the archdiocese's parish-based planned-giving programs.

She will also serve as staff to the CCF's Investment and Planned-Giving Committees and serve as principal liaison between the CCF and its endowment account holders.

Behringer will work closely with Scott Lubarsky, executive director of the Office of Stewardship and Development, Lubarsky,

who served as resident counsel for the United Catholic Appeal for the past two years, is now a full-time staff member who is responsible for coordinating all of the archdiocese's development programs.

Members of the CCF's strategic planning committee are discussing plans for carrying out an expansion of responsibilities for the CCF. Detailed proposals will be presented to board members by the planning committee at its next meeting in August.

In making the announcement, Conway said, "In just a few years, the CCF has become a remarkably successful instrument for meeting our archdiocese's endowment needs. The board of directors and staff of the foundation are committed to continuing the important work of endowment development as they take on additional responsibilities for serving the immediate and long-range development needs of all our parishes, schools and agencies in central and southern Indiana."



Sandra Behringer

## 12 Catholic groups form large unit at this year's Black Expo

Will be in Indianapolis during this weekend

by Margaret Nelson

Catholics who attend the 1994 Indiana Black Expo, the National African American Family Summit, will see an exhibit that features the work of the Catholic Church and 12 of its archdiocesan parishes and agencies.

The Office of Catholic Education: Archdiocesan Black Catholics Concerned, Marian College, Providence Volunteer Ministry from St. Mary of the Woods; the Mission Office and Holy Angels, Holy Trinity, St. Andrew, St. Michael, St. Monica, St. Rita, and St. Thomas Aquinas parishes will be part of the Catholic exhibit.

Black Expo, with the theme of "People Taking the Lead," will be held at the Indiana Convention Center and Hoosier Dome on July 2 and 3.

The display of Catholic parishes and agencies was designed and coordinated by the medical illustration department at St. Vincent Hospital. The location has been moved for and from the southwest wall. The exhibit will form a back-to-back coordinated unit, rather than the long row of tables used in previous years.

Each table will have brochures with information and other materials representing their approach to religion, education and ministry. Schools, kindergartens,

and day care services will use the booths to explain their educational policies and advantages.

Parishes will show their health, housing, employment, food pantry and other community outreach programs.

## THE CRITERION

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## DOUBLE DUTY PRIEST

## Father James Bonke serves tribunal, three parishes

by Margaret Nelson

It could be said that Father James Bonke has quadruple duties. He serves four days a week at the Catholic center as defender of the bond at the Metropolitan Tribunal.

And he's sacramental minister at three southern Indiana parishes: St. John the Evangelist, Enochburg; St. Maurice, Decatur County; and St. Anne, Hamburg.

At the tribunal, "It's almost exclusively cases involving nullity of a marriage of a Catholic person who has been previously married and now wishes to remarry in the Catholic Church. Or it may be a non-Catholic person who has been previously married and who now wishes to marry a Catholic in the church," Father Bonke said.

"Part of the nullity process involves the defender of the bond. His responsibility is to defend the integrity of the sacrament of marriage and the church's view of marriage," he said. "I am the church's advocate—not to make nullity an impossibility—but to uphold the church's idea of marriage."

Father Bonke does not personally meet with those who wish to have their marriage nullified. "It's strictly reading the acts of the case—the petitioner's written personal history and the testimony of witnesses the person has named."

The tribunal's advocates and judges interview the people personally, Father Bonke said.

His normal weekend routine begins at about noon Saturday, when the priest

leaves the rectory at St. Peter and Paul Cathedral, where he lives. He begins the 190-mile round trip down I-74 to the Batesville (or Newport) exit.

Father Bonke celebrates a 6 p.m. Mass at Hamburg, then travels to Enochburg for the 7:30 p.m. Mass (From November to April, the first Mass is at 4:30 at St. Maurice and the second at 6 p.m.) After the second liturgy, he travels back to Hamburg, where he stays in an apartment connected with the parish hall.

On Sunday morning, he says another 8:30 a.m. Mass at St. John before heading to St. Maurice, Decatur County, for a 10:30 a.m. Mass. The Sunday liturgies are the same, winter and summer.

Father Bonke hears confessions before the Masses except the Saturday night one at Enochburg. Infant baptisms are scheduled between or after the Sunday Masses two Sundays a month, whichever is convenient.

If a wedding Mass is to be celebrated, the priest leaves Indianapolis earlier, as he did last Saturday when a couple was married at St. Maurice.

Three or four times a year, Father Bonke tries to see those in the parishes who need anointing of the sick. He leaves the tribunal for funerals during the week—missing only one last year.

How does he eat? Sometimes he takes leftovers from the cathedral rectory and sometimes he goes to restaurants in the area. His parishes are some 10 miles from Batesville, where there are two nice restaurants. Oldenburg is about eight miles away, and it's 15 miles to Greensburg.

Father Bonke stressed that the parish life coordinator, Franciscan Sister Shirley Gerth, is the administrator of the three parishes. "I'm not involved in any way with parish administration," he said.

"I am strictly trying to fulfill the sacramental needs of the people," said Father Bonke. "It is something that is very needed and valued and it's something I'm happy to do."

"The disadvantage is the limited time I have to spend at the parish. I don't get to know people that well. And I don't get the opportunity to form any kind of relationships with them. That's a real disadvantage," he said.

During one of Father Bonke's recent homilies he told parishioners: "When I was ordained 24 years ago, my concept of my situation as a diocesan priest was that I would be assigned to serve in a parish providing priestly ministry for a particular parish community."

"Little did I think I would be serving as a circuit-riding priest. And I can't imagine that 24 years ago, you thought you'd be part of a three-parish arrangement, served sacramentally by one priest who wasn't even living in the area. We would not have thought that situation would arise, but it has—and we have to adjust accordingly," he told the parishioners.

"I think by and large, that people have adjusted," said Father Bonke. "I'm sure they wouldn't choose this arrangement, but they



Father James Bonke

realize it has to be this way. They would no longer have the Eucharist, which they love."

"I certainly don't think this is an ideal arrangement, but it is an arrangement that meets the needs of our time," he said. "I guess I knew, when I accepted the tribunal assignment four years ago, that I would probably not be having full-time parish responsibilities. And this was what was presented to me by Father (Paul) Koetter last year before I returned from Rome." Father Bonke completed his graduate studies in canon law there in 1993.

On the road, he listens to the radio and tapes. He receives the Indianapolis stations until he gets to Greensburg. "I know the good Cincinnati stations now. I know where all the parishes are on I-74 between Indianapolis and Batesville," he said. He usually doesn't have to make the drive at night.

After the Holy Week liturgies, Father Bonke admits to being tired. This year, the Holy Thursday liturgy for all three parishes was at St. Maurice. He presided at afternoon and evening Good Friday services at Enochburg and at St. Maurice. The three parishes gathered at St. Anne for Easter Vigil. And he celebrated an Easter Sunday Mass at each of the three parishes.

During one week night during Advent and Lent, Father Bonke offers a penance service at each church. He offered First Penance services on one Saturday afternoon at each church. And each parish had a Sunday for First Communion. He went down on three different Friday nights to celebrate Masses for the anointing of the sick at each parish. Father Bonke also celebrates Mass during the week at the cathedral, usually giving a short homily.

"One thing is satisfying about the tribunal work," said Father Bonke. "Once the petitioner receives the decree of nullity, we see that person reconciled with the church and able to celebrate marriage in the church. In almost all cases, the person pursued the matter because of a desire to remain faithful and to be an active member of the church community—one who can fully participate in the life of the church," said Father Bonke.

## Plans continue for new Office of Urban, Multicultural Ministry

by Margaret Nelson

"We need to listen before we formally plan for the Urban and Multicultural Ministry Office," said Chancellor Suzanne Magnant.

She will soon begin focus groups as a way to consult with members of the African American and Hispanic communities as the next step in planning for the Office of Urban and Multicultural Ministry.

We want to recognize the gifts, the richness they bring to the community and make sure the people feel a part of the archdiocese."

Magnant announced that Carmen Hansen-Rivera has agreed to facilitate the Hispanic focus groups. A facilitator will soon be named to work with the African American gatherings.

As head of the archdiocesan secretariat for leadership, pastoral formation, and services, Magnant has been doing "a lot of one-on-one over the last couple months. We have had a lot of individual suggestions, but small focus groups offer an opportunity to hear each other. It's a different set of ears. Ideas can come out differently when people come together as a group."

Magnant's secretariat is responsible for implementing some of the action plans of Goal 3 of the Archdiocesan Strategic Plan, which was announced last September. "Provide for the pastoral and leadership needs of the people of the archdiocese."

One objective is to "strengthen local parish communities, recognizing the unique resources and needs of urban, suburban and rural areas." (3.2)

According to action plans, the secretariat will (by July, 1995) "Promote an increased awareness of the ethnic strengths and diversity of the archdiocese." (3.2.4) And by July, 1996, it will "Assist parishes in developing services to meet multi-cultural needs." (3.2.5)

"We will launch several series of focus groups," said Magnant. "We will specially invite people whose names we've received from a variety of people in the archdiocese. We will invite people from within the Hispanic community, people within the African American community, and people from other cultural communities."

"We want to make sure that, in this area, we do the listening. We haven't taken time to focus in this particular way before. We need input for this new office."

Host and producer of cable television's "HOLA! Indianapolis!" Rivera has contacts throughout the archdiocese, Magnant said. It is believed that 10,000 Hispanics live in Marion County alone.

The focus groups will meet through the summer in Indianapolis as well as in other locations throughout the archdiocese.

"The focus groups will help us know the spiritual and sacramental needs, including worship; other types of spiritual development; educational needs; lifelong faith formation; and social service needs."

"It's not only about the needs. It's also about the gifts which they bring to the

church. Quite a few people have let me know what they can give as gifts. They want to be involved."

"Our community is very diverse," said Magnant. "But I want to stress that we are not separating these groups from everyone else in a way of making people feel unwelcome. They should help heighten our awareness of their gifts and needs. People from all groups should have membership on various consultative bodies."

Some names were obtained when a group of African American Catholics consulted with Magnant and Archbishop Buehlein in February. Since then David Weir, president of Archdiocesan Black Catholics Concerned, has provided additional names to Magnant, as has Amanda Strong, president of the archdiocesan pastoral council.

"From what we learn by listening to the focus groups, we may find we need other surveys and other input. We will want to provide feedback to make sure we heard what was said. A summary of these discussions will be available in the fall," she said.

"We are establishing an Office of Urban and Multicultural Ministry. In the urban ministry side, a good deal of the planning was already done by the Center City Task Force and its implementation team. In the multicultural side, after we finish the planning we will put together a job description, get a search committee and hire someone to be director of the office."

"It's a big step for the archdiocese to establish a multicultural office. But really, we're coming full circle," said Magnant.

At one time the church in Indiana was an immigrant church, she said. A lot of ethnic groups had separate churches. "The archdiocese is still very diverse and we want to recognize this in the new ways that our archdiocesan community calls us to."

"While recognizing diversity, we also want to recognize the oneness that we share," said Magnant.

"I often think of the archdiocese like a kaleidoscope," she said. "We see all different pieces and colors. The patterns change, but without the individual pieces it is nothing to look at. It also would not be pretty if it didn't fall into some patterns."

"I need to know more people in our cultural communities. I like a chance to meet people with different gifts and skills. We need to invite them to be represented across the organization of the archdiocese and to make employment opportunities available to all."

"I feel strongly that the listening has to precede the planning," said Magnant. "I want to hear from the people in the pews. I want to get to know as many people as possible. We cannot wait until 1995 to start this process."

"I'm real excited about the variety that is present here. It is interesting and stimulating. It is a great opportunity for us, while we recognize differences, to come together as one body," said Suzanne Magnant.

## St. Bridget's Church closes with liturgy of celebration

(Continued from page 1)

He said that parishioners were willing to stay and continue that work in that part of the city.

"It was not to be," said Father Taylor. "We need to keep in mind that the parish is not the total Body of Christ, but part of the Body of Christ."

"We still have a mission to fulfill," said Father Taylor. "Wherever we may find ourselves, we still have the mission of being the Body of Christ."

The pastor asked St. Bridget parishioners to continue to follow the tradition of those who went before them—"to reach out and touch the hands of those who need God's power and to be available for people to touch us. In doing that the spirit of St. Bridget will never go away."

The full-church assembly was augmented by former parishioners and others who received the sacraments at St. Bridget or attended the school, and priests, religious, and others associated with center city parishes.

Five priests came to show their support

Father Stephen Giannini, associate pastor at Christ the King, who served at Holy Trinity as a seminarian; Father Clarence Waldon, pastor of Holy Angels Parish; Father Michael O'Mara, St. Philip Neri; Father Joseph Kos, chaplain at Indiana University Hospital; and Father Rufe A. Kahane, chaplain at St. Francis Hospital.

Some 20 people, still distributing Save Our Church literature during the Mass, wore shirts with the inscription "Help St. Bridget's doors remain open." These same people formed a semi-circle in the space in front of the first pews during the singing of the Our Father.

At the end of the liturgy, the assembly rose and applauded when Edna Watkins presented a plaque to Father Taylor for his service at St. Bridget. And the St. Catherine of Siena choir, led by the Ladies of Peter and Paul, sang a gift of appreciation.

In the procession out of church, Father Taylor removed the Blessed Sacrament. Father Giannini "stripped the altar of linens and candles" while the protest group sang "We Shall Overcome."



## FROM THE EDITOR

## Have you read any good books lately?

by John F. Fink

The idea for this column comes from Archbishop Remberk Weekland of Milwaukee. Every once in a while, in his weekly column in his archdiocesan newspaper, The Catholic Herald, he asks the question in the headline above and then proceeds to tell his readers what books he has read lately. I thought you might be interested in the books I've read so far during 1994. I make it a point to read a book every day.

This does not include my Scripture reading, which is mainly from the Office of Readings which I read in the morning, as well as the daily Mass readings. The Office of Readings also gives me readings from the fathers and doctors of the church and from other saints.

**IN JANUARY I READ** "Full Pews and Empty Altars" (University of Wisconsin Press), a project of sociologists Richard A. Schoenher and Lawrence A. Young that was funded by The Lilly Endowment. It presents in minute detail the demographics of the priest shortage in the United States. It breaks down the problem by age of the country and has projections for each diocese. Its more than 400 pages has 81 tables of statistics. It's extremely comprehensive—an important book.

Next I started and finished two books at the same time, reading in one of them one night and the other the next. They were "Sacraments of Love," by Father Andrew Greeley (Crossroads) and "Evangelical Catholics," by Keith Fournier (Thomas Nelson Publishers). The Greeley book is quite unlike the other books he has written. It's his spiritual journal, a diary of his prayer life from Sept. 21, 1991 through Dec. 31, 1992. I think those of us who keep spiritual journals are always

interested in reading someone else's. The book is a very intimate and revealing portrait of the priest/sociologist-novelist.

"Evangelical Catholics" is a much different type of book. It's a call for Christian cooperation in evangelizing America's society, particularly between Catholics and evangelical Protestants.

I thought several books while I was on a weekend retreat at St. Meinrad Archabbey. The first one I read was "The Spiritual Journey of Newman," by Jean Honoré, the Archbishop of Tours, France (Alba House). Cardinal John Newman has always been one of my favorites and I was happy to see this book that concentrated on his spiritual journey through life. It's an excellent book.

**ALSO AT ST. MEINRAD** I bought "Finding God in All Things," by Jesuit William A. Barry (Ave Maria Press). This is a companion to the "Spiritual Exercises" of St. Ignatius Loyola and was adapted from a series of talks that Father Barry gave to the Jesuit Community at Boston College. I already had the "Spiritual Exercises," a spiritual classic that has inspired Catholics for more than 450 years.

I don't read much fiction, but I made an exception for "Murder in Irvington," by Indiana author Robert A. Fangmeier (Guild Press of Indiana). It is a reconstruction of conditions in Indianapolis during the 1920s. Since Catholics were the chief KKK target here in Indianapolis, many prominent Catholics of the year 1925 appear in the book. It's not great fiction, but it was interesting.

I took a couple books along on my vacation the first week in May. One was Father Ray Brown's "The Gospel and Epistles of John" (Liturgical Press), another book I had bought at St. Meinrad. Although I had read many of Father Brown's commentaries on the Bible, I had not read this one and wanted to get a better understanding and appreciation of John's Gospel.

Another book that I took along (but only got started on

during my vacation. I finished it later) was the spiritual classic "Introduction to the Devout Life," by St. Francis de Sales (Image Books). In this case it was a matter of re-reading, but I hadn't done so in years, and a case can be made that this is the best devotional book ever written, especially for lay people.

The Catholic Press Association convention was the end of May and I brought back several books with me. One was "The Ambassador's Story," by former U.S. Ambassador Thomas Melady (Our Sunday Visitor). I wrote an entire column about Tom and his book in our June 17 issue.

**I MUST SAY THAT** I was disappointed in the next two books I read. I had looked forward to reading "The Angelic Doctor: The Life and World of St. Thomas Aquinas," by Matthew Bunsen (Our Sunday Visitor). But I'm afraid I found very little about St. Thomas in the book that I didn't already know.

Then I read a book about my favorite saint, "Thomas More: The Search for the Inner Man," by Louis Martz (Yale University Press). This was mostly an analysis of More's writings while he was in the Tower of London before his execution, and I have always been much more interested in his life and writings when he was younger.

But I was satisfied with the next book I read—"The Shadow-Lands of C.S. Lewis: The Man Behind the Movie" (Ignatius Press). "Shadowlands" was one of two movies I saw this year (the other being "Schindler's List"). I had known C.S. Lewis mainly from his books "Mere Christianity" and "The Screwtape Letters," but Lewis wrote more than 50 books of great variety—religion and philosophy, children's and adult fiction, poems, literary history and criticism. This book has a selection of his works based on the five themes of the movie—earth, joy, heaven, the Golden Key and the problem of pain.

At present I'm reading two books—"The Catechism of the Catholic Church" and "The Catechism of the Council of Trent." They'll keep me busy for a while.

## A VIEW FROM THE CENTER

## New assignments bring challenges and opportunities

by Dan Conway

This week I begin my new assignment as associate publisher of *The Criterion*. For the past two weeks, since this appointment was announced by our publisher, Archbishop Buechlein, I have been asked many times, "What is an associate publisher?" and, "How will you find the time for another full-time job?" I have been feeling that I'll learn the real answers to these questions over time, but here is how I see things this week "on the job."

As associate publisher, I have two main duties. First, I help the publisher carry out his leadership responsibilities by working closely with the newspaper's board of directors and with the editor-in-chief, John F. Fink, to implement *The Criterion's* overall mission and goals.

Archbishop Buechlein is strongly com-

mitted to our newspaper's mission "to inform, educate and evangelize its readers to help them live fully as Catholics." That's why he takes the time to write a weekly column. It's also why he has affirmed our archdiocese's policy that every registered Catholic household in central and southern Indiana should receive this important instrument for teaching and sharing our Catholic faith.

Because the archbishop has many other responsibilities, it is not possible for him to attend to all of the policy questions and administrative matters that newspaper publishers have to deal with every day. For this reason, it's common practice in the Catholic press to delegate many of the publisher's duties to someone else. In recent years, here in the Archdiocese of Indianapolis, the archbishop has delegated responsibilities to the head of the retreat in which *The Criterion* is located (until a year ago, Father David Coats held this responsibility) and to the editor. As Father Coats recently reminded me, this new assignment merely confirms (and make public) responsibilities which I already have as the archbishop's representative to all of the agencies in the

Secretariat for Planning, Communications and Development.

My second area of responsibility is to serve as the chief business officer of *The Criterion Press, Inc.* In the past, *The Criterion* has either employed a business manager or delegated these responsibilities to the editor and his staff, but this is the first time that the responsibilities of the secretariat head and of the business manager have been combined in one position (associate publisher).

Although *The Criterion* is, first and foremost, a communications ministry of the church in central and southern Indiana, it is also a small business. Our operating budget for the coming fiscal year will be nearly \$1.4 million. Slightly more than half of *The Criterion's* income (55 percent) comes from subscription fees from individuals and parishes. The remaining 45 percent comes from advertising sales and various print-related business enterprises operated by *The Criterion Press, Inc.*

For me, the business side of *The Criterion* represents some significant new challenges. For example, one of the major

objectives in *The Criterion's* strategic plan is to increase the percentage of our cost which is covered by ads and other sources so that, when postage and printing costs go up (as they inevitably do), we can maintain reasonable rates for individual subscribers and parish communities. This won't be easy to do, but fortunately, our board and staff are committed to being good stewards of *The Criterion's* resources!

How will I find the time to do this new job? Well, as I mentioned above, I've been doing part of this job for the past year, so not everything about it is new. But also, during the past year I have served as a consultant to several other dioceses in the areas of planning, communications and development. With this new assignment as associate publisher, I am now out of the consulting business and into the newspaper business.

Also, with my new responsibilities comes a new weekly column, which I'm calling "A View from the Center." I hope this new column will continue to address the stewardship themes that are so important to our church today, but I also plan to comment on a broader range of issues. I hope that "A View from the Center" will reflect what's going on here at the Catholic Center (and how we try to serve the needs of Catholics throughout central and southern Indiana). We frequently hear that we need to do a better job of "telling our story" (and listening), and I hope that this column can help with this ongoing communications challenge.

## THE BOTTOM LINE

## Do angels show up when we are in dire need?

by Antoinette Bosco

The Bible says that "for everything there is a season," and, judging from the popularity of angels these days this must be their season.

Not only do you find shelves full of angel books in bookstores, but now there are stores fully devoted to angel products, everything from pins to writing paper. And in May, angels made prime-time television.

It is kind of nice to know that something Catholics always believed in now catches the imagination of others. But I worry a bit that the angel phenomenon might be bordering on show biz. If so, it won't last, and that's too bad.

The arrival and exit of angels always defies a physical explanation. Many times in my life, especially while driving, I

have come close to an accident and was spared. I felt, by unseen help that I could name my guardian angel.

Once I had an experience that made me wonder if angels really do show up when we wonder if angels really do show up. It happened in New York City on 40th Street and 8th Avenue while I was walking arm in arm with my son Paul.

Suddenly, a big man sitting on the walk bounded up, pulled my purse from my hand and started to run. Paul yelled at him that he couldn't do that to his mother and started running after him.

I was left "naked" on that corner, no purse, no identification, no money, no keys, no son. I called after Paul, "Come back," scared to death that he would get a knife or a bullet in his body.

At that moment, a tall, gentle looking young man was next to me saving calmly, "I saw the whole thing. Don't be afraid. The police are right across the street." He led me to them. We told them quickly what had happened. They ordered me to go back across the street and wait there, as they went into action.

The young man crossed the street with me. I thanked him and told him I'd be fine. He said he'd wait with me. I argued that he probably had more important things to do. He said no. We chatted and it was clear that he was trying to keep me assured that all would be all right.

We were together for about 15 minutes when I saw Paul running toward me, calling out that they had caught the thief. I ran to him and hugged him, and then turned, telling Paul about this young man. . . But he was gone! He was nowhere in sight. I never had the chance to thank him.

I have wondered ever since if he was an angel sent to help me in this crisis. Joan Wester Anderson's book, "Where Angels Walk," is a collection of stories about such visitors, who appear mysteriously, to help people in trouble.

Here's hoping that the current angel mania will derive its validity from this type of solid base, and that it won't turn out simply to be the latest fad in the search for entertainment and magic.



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# Point of View

## Pilgrimage to the National Shrine

by Fr. John Beitans

Muslims journey to Mecca. Asians trek to Hindu or Buddhist shrines. Christian pilgrims push to the Tomb of Christ. There is a universal human need to journey to encounter the divine.

Unfortunately, many people have recently lost the sense of religious pilgrimage. To them, pilgrimage seems as outdated as "The Canterbury Tales." Often the lead image is of medieval monks dragging along village roads while flagellating themselves to beg relief from the plague. That is unfortunate. Visits to sacred places have been modern vacations, trips and travels more meaning. A pilgrimage, despite some inconveniences of travel, is almost always an experience of joy and religious bliss.

Late this summer and early this fall we will mark the 50th anniversary of the elevation of the church of Indianapolis to



the dignity of an archdiocese. Our archbishop is inviting us to mark this occasion not only with prayer but also pilgrimage as well. There is no way to fathom how much faith is expressed by the people of an archdiocese church in a half century. The countless prayers, Communions, Masses, confessions and sacrifices stagger the imagination. They call for a special expression of gratitude to God for so extraordinary an outpouring of Spirit.

Many men and women were not present for the creation of the archdiocese because they were in European or Asian service during the bitter warfare of 1944. Now, by contrast, we enjoy peace.

Anti-Catholic bigotry was a painful part of Catholic life 50 years ago. Now Catholics play a respected role in the life of our nation.

Then many parishes struggled with woeful lack of resources. Today we see churches and schools which are well equipped, comfortable and beautiful even in the least populous areas of our archdiocese.

Then we enjoyed the service of more sisters, brothers and priests. But today we enjoy the benefit of new lay ministries which invite any who feel called by the Spirit to active service. This too challenges us to demonstrate visibly that we are aware and grateful.

Our celebration will be threefold. Our

archdiocesan blessings will be remembered in prayers and petitions in our archdiocesan Sunday liturgies on the weekend of Aug. 13-14. Each deanery will have an opportunity for a local deanery pilgrimage around 3 o'clock Sunday afternoon, Aug. 14. These deanery sites will be announced soon.

A pilgrimage to the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. will be the climactic event from Saturday, Aug. 13, to Thursday, Aug. 18.

The National Shrine is the preeminent shrine for all American Catholics. It will be there that Archbishop Agostino Casavallini, the apostolic pro-nuncio—the pope's ambassador to the United States and his representative to the American church—will preside over the celebration of Mass at noon on Monday, August 15. Archbishop Daniel Buechlein will concelebrate and deliver the homily.

The Mass will be broadcast live nationally on the Eternal Word Television Network. It will also be rebroadcast at 8 p.m. the evening of Aug. 15. The frequently recorded National Shrine Choir and great organ will provide the music. The Catholic Golden Age Society will add solemnity with a time of meditation after Communion with a candle-lighting ritual.

The morning activity will be a meditative tour of the religious images of the church building. The staff of the shrine call it the "Tour of Faith." Three o'clock will mark an afternoon time of devotion.

As archdiocesan director for shrine activities I too beg many to come. I would like to see all age groups, spiritual movements and ethnic groups of the archdiocese take part. My hope is that a bus might come from each deanery.

Our archdiocesan seminarians will participate by using the pilgrimage as their annual summer retreat. Many religious sisters are already registered.

I urge each pastor to designate a person in the parish to help distribute the promotional materials for the pilgrimage. The low price of \$30 should be a great incentive by itself. I know of no other way to experience six days of this sort of journey for that price. The best value is when three or four people can share a room. This is especially convenient for families and for young people. A limited number of double and single rooms will be



available at extra cost. Long negotiations with hotels and bus companies have resulted in substantial savings.

You may, of course, make your own travel and housing arrangements. We encourage all to come by any means.

The principal day of celebration with our archbishop will be Monday, Aug. 15, from 9 a.m. to 4 p.m. There is no cost for that. We do, however, encourage a donation to the shrine.

The evening banquet Aug. 15 is \$25. The Sheraton Premier at Tyson's Corner will provide shuttle service to National or Dulles Airports for those who lodge at the hotel.

The bus tour of Tuesday, Aug. 16, to carefully selected sites will be \$40. This includes admission to Arlington Cemetery and Mt. Vernon.

I recommend taking one of the deanery buses. There is a value to journeying together to experience the fullness of pilgrimage. Each bus will have a priest aboard to help shape the joyful spirit which invariably accompanies faith-filled people.

A pilgrimage together is a retreat and renewal. It is a chance to journey away from our everyday world. It is a time of freedom together in which we join Christ journeying with his disciples.

(Father Beitans is archdiocesan director of activities for the National Shrine of the Immaculate Conception.)

## To the Editor

### What do I say to my daughter?

I recently read your articles on the subject of women in the priesthood. I was truly hoping for some reasonable words of wisdom to support this conclusion. I was obviously disappointed.

I suppose I can handle it because it has always been that way, but what does one say to a 9-year-old daughter who wants to know why. The reasons stated about male priesthood being Catholic tradition, the apostles were chosen from men, and male-only priesthood is part of God's plan just do not wash with an inquisitive child. Can I seriously tell any female that while she can have children and raise them to be good Catholics, she is not good enough to be a priest. I think not.

Unfortunately, the church is going to have trouble explaining this one and keeping young females believe in the faith. Without fully realizing it, the powers-that-be have bit the hand that feeds them. If the parents find it too hard to believe in the Catholic faith, there will be fewer and fewer vocations. I just hope the hierarchy gets a good dose of reality in my lifetime.

Ellen Healey Miller

Indianapolis

Indianapolis

### Poorer church if all these folks left

In your June 10 issue you published a letter from Marcella Smith which I took to say that all those who have some disagreement with the church should leave it. I suspect that many people remain in the Catholic Church in spite of some disagreement because they love the church and find something there which they feel they want or need.

For example, how many folks who consider themselves church members have disagreement with the church over birth control, divorce, homosexuality, or the status of women in the church? Yet many of these people work hard to promote the church and its work.

I think that we would be a far poorer church if all of these folks simply left. Remember Luke 5:32: "I have not come to call the just, but sinners to repent."

William S. Fabianic

Indianapolis

### Gays and lesbians are stereotyped

I would like to make a brief response to the letter written by Florence Miller, her specific comments being, "The gay agenda does not stop with acceptance. One of their slogans is, 'We don't reproduce, we recruit.' Vulnerable youth are particularly targeted" (To the Editor, July 10).

Ms. Miller is to be commended for having the courage of her convictions, and writing her letter. However, her view is typical of how gays and lesbians are stereotyped, and could not be further from the truth with mainstream gays and lesbians. Being involved with several gay/lesbian groups in the city, including organizational summits, I have never heard an agenda, or slogan, as she states exists.

Extremist views, regardless of sexual orientation, do nothing but promote intoler-

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues of concern to readers as long as those opinions are relevant, well-exposed to temperate in tone, reflect a basic sense of courtesy towards others and a willingness to hear the viewpoints of others, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to delete the letters to be published and will resist demands that letters be published. Letters from frequent contributors will not be used. The editor may also edit letters for length, grammar and style.

All letters become the property of The Criterion. The editor may share letters received for a reaction, clarification or verification.

Letters for publication should be sent to The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

### LIGHT ONE CANDLE

## Religion vs. Me-ligion

by Fr. John Catoir  
Director, The Christophers

This month The Christophers begin their 50th year of bringing Christ to the world through the masses. Fifty-nine years ago Father James Keller chose the name from the Greek word *Christophoros* meaning Christ-bearer. He wanted to encourage as many people as possible to carry the truth and love of Jesus Christ to the world. That is still our goal and it is the supreme mission of every Christian.

There are now more than 100 million unchurched in America. Many of them left their Christian roots behind, detaching themselves entirely from the community of faith. This trend is continuing today, especially among the young. Jesuit Father James D. Giacomo, in his book "Morality and Youth" (Sheed & Ward, 1993) calls it "Brand X" religion which he describes as follows:

"I believe in God. I believe in Jesus. 'Everyone is allowed to follow whatever religion he/she chooses.

"No one can say one religion is better than another.

"The way to pick a religion is to find one that agrees with your way of thinking.

"We have a choice of praying to God by ourselves or with other people.

"If worshipping God with other people is boring, then we don't have to do it.

"Ultimately, it doesn't matter what you believe as long as you are good.

"In order to be good, just follow your conscience and do what you think is right.

"No one can tell anyone else what is right or wrong, since it all depends on how you look at it."

This is the privatization of religion, and it bears little resemblance to the Gospel of



Jesus. Most of our young people see religion as something that individuals can choose for themselves, rather than as something instituted from above. They see their church as a group of individuals who have the right to change their own constitution. If someone doesn't like the rules, they can break away and write their own rules. The ultimate sin of consumerism is telling God to give us a more appealing revelation, or we won't buy his product.

Pope John Paul II has issued many encyclicals to clarify the objectivity of the moral order. He dismisses privatization as self-serving and intellectually dishonest. For instance, you cannot distort the nature of marriage by changing the words of consent: "I'll marry you but only for as long as I feel love for you." No! Marriage is a permanent union. You can't change the nature of the marriage bond. True love is in the will, not the feelings. Marriages based on feelings usually end in divorce, and many innocent people get hurt.

When Jesus Christ said that we should go forth and tell the world all that he commanded, he was calling us to transcendence. The importance of God's will in all of this cannot be overestimated. Religion is from above. Each one of us has a mission to build up God's kingdom and not to tear it down. Catholics need to examine their consciences to see if the spirit of consumerism has compromised their faith.

God loves us, but he also makes demands on us. That means the Gospel has a social dimension. Working for peace and justice, for instance, is not an option. Community worship at Sunday Mass is not an option. "Remember to keep holy the Sabbath." We are here to do God's will, not the other way around.

(For a free copy of the *Christophers News Note* "Praying Together," send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.)

## CORNUCOPIA

# No mistaking Fourth of July

by Cynthia Dewes

There's no mistaking the Fourth of July. And it's not just the fireworks.

I mean, people shoot off firecrackers now in honor of everything from the opening of a new Wal-Mart to stagings by Wunderbar Weddings, Inc. But even without pyrotechnics, we know the Fourth when we see it.

For one thing, there's a sultry summer weather, which has a different character than the sultry spring weather of Memorial Day, or the sultry fall weather of Labor Day in Central Indiana. Steam heat quivers upward from every leaf and blade of grass.

Science tells us this is because, on or about the Fourth, the corn is as high as a elephant's eye. In fact, all vegetation is proliferating like something out of a Stephen King novel. The atmosphere is so dense that the natives suffer from oxygen deprivation, camera lenses fog over, bathroom fixtures sweat, and thermometers pop.

Family reunions, picnics and other tribal gatherings are another sign of the times. You

can always spot where such events are being held by the crowd of pickup trucks, minivans and family sedans parked at the premises, and the toxic clouds of charcoal smoke being generated in the back yard.

Neighborhood parades give still another clue to the nature of the holiday. Kids limp down the street doing their best Yankee Doodle imitations, their heads bandaged over ketchup wounds. They bang around on toy drums and play tonettes their moms bought them in the first grade. Baby sisters and dogs trail behind waving little American flags.

Discount stores hold Sizzling Summer Sales and other dramatic retail events, ostensibly to honor the Fourth. The real purpose is to unload all their outdoor grills and lawn chairs and wading pools so that consumers won't be able to find any when they need them desperately at the tail end of the summer.

Communities, including parishes, towns, cities, retirement villages and the nation, mount celebrations which are the final giveaway that it's the Fourth of July and not just any old holiday. Immigrants reminisce about Ellis Island and the Statue of Liberty. Politicians get in line with George Washington and the Consti-

tution, and clergymen fit religious analogies into patriotic themes.

The Fourth of July looks back, as Memorial Day does, to origins. And, like Labor Day, it helps define national character. It's about family and having fun and enjoying a day off from work, or even shopping and politics and national image. But there's more to it than that.

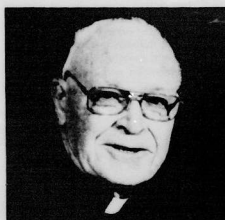
The Fourth of July is a celebration of freedom.

On the Fourth we're grateful for something we can't touch or taste or see but which we know exists in our country. We feel part of the great experiment which makes us a unique community of free men and women.

The Fourth of July was and is the birthday of a new, and we hope better, way to live out the human condition. In religious terms, it remains the national holiday.

God bless America.

vips...



**Benedictine Father Julius Armbruster**, originally from St. Catherine Parish in Indianapolis and ordained at St. Meinrad Seminary, marked the golden anniversary of his ordination on May 30. Presently, Father Armbruster is a monk of Blue Cloud Abbey in South Dakota. A jubilee celebration for family and friends will be held on July 10 at St. Catherine Church, 2245 S. Shelby St. in Indianapolis.

**Jeanette B. Colburn**, principal of Holy Name School in Beech Grove, **Providence Sister James Michael Kesterson**, principal of St. Jude School in Indianapolis, and **Joyce Schindler**, principal of St. Mary School in New Albany, have been selected to attend the 1994 National Catholic Principals Academy July 5-8 in Washington D.C. The academy is designed to recognize exceptional Catholic school principals and build a national support network of principals committed to leadership in Catholic education.

**Benedictine Sister Therese Hawkins** will make her final monastic profession of vows at the Monastery Immaculate Conception in Ferdinand, Ind., on July 3. She entered the Monastery Immaculate Conception in 1985 and professed her temporary vows at the monastery in 1988. A public reception will be held from 2-4 p.m. in Madonna Hall, located on the grounds of the monastery.

New officers of the Indianapolis Serra Club are **Thomas McKeand**, president; **John F. Fink**, president-elect; **Kevin O'Brien**, vice president for programs; **William J. Hammond**, vice president for membership; **Hugh R. Sullivan**, vice president for vocations; **Ann W. Ely**, vice president for communications; **Kill Killinger**, secretary; and **William Schaefer**, treasurer.

## check-it-out...

The friends of Rod Fasone are working at plans for the upcoming fundraiser, **Something Extra for Rod '94**, the second annual special event to benefit the Rod Fasone Memorial Cancer Research Fund at St. Vincent Hospital. Fasone died of colon cancer in 1992 at the age of 21. His personal battle with the disease, as well as his zest for life have served as an inspiration to those who knew him and even to those who didn't. Rod's friends have set this year's goal at \$60,000. The evening of music will take place on September 2 at the Vogue Nightclub. The public is invited to attend with a \$20 admission donation. Raffle items and auction donations are currently being sought by the organizing committee. To donate auction items or underwriting funds, contact **Susie McQuiston** at 317-849-7249.

The St. Mary of the Woods College (SMWC) Office of Continuing Education will offer a variety of camping activities for boys and girls ages 7-14 during this year's **Summer Camp at The Woods Program**. All camps will be held on the college campus and include general resident, day-only, special interest, music or horseback riding camps.

General resident camps feature dorm life in Le Fer Hall, canoeing, archery, fishing, tennis, biking, basketball and horseback riding. The final general resident camping week is July 10-16.

Horseback riding camps are offered for beginning riders ages 9-16 on July 10-16 and July 17-23 at the Mari Hulman George School of Equestrian Studies stable and indoor and outdoor riding arenas.

The special interest camps include topics of art, journalism, creative writing, science, girls soccer and theater. The camps are offered July 17-23 for children in a variety of age groups between 7-14 years old.

The day camp runs July 4-8 and includes arts and crafts, games and sports activities from 8:30 a.m. to 4:30 p.m.

The program is fully accredited with all counselors American Red Cross certified for CPR and first aid. Fees for camp range from \$125 to \$400.



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**JUDE TO JUDE**—Steve Thompson of New Haven, Ind., receives help from members of St. Jude, Spencer, in his bike trip to benefit St. Jude Hospital. Maurice Closser and daughter Stephanie are seated with Thompson. Standing are (from left) Bob Eggle; Beth, Ed and Sarah Mobley; Arlene Guertin; Shirley and Bill Riley; and Ellen Rose.

# Christians demonstrate unity in March for Jesus

Father Paul Landwerlen offers special prayers as nearly 5,000 Christians show love for Christ

by Mary Ann Wyand

Nearly 5,000 Christians proclaimed their love for Christ with prayers, songs and banners during the second annual March for Jesus on June 25 in Indianapolis.

Father Paul Landwerlen, pastor of St. Gabriel Parish in Indianapolis, led prayers written for the people of Indiana as thousands of jubilant Christians gathered on the Capitol lawn raised their arms to offer praise and petitions to the Lord. Ministers from other faith traditions also offered prayers.

A commemorative T-shirt printed for the ecumenical event set the theme for the joyous occasion. An excerpt from Psalm 113 printed on the shirts reminded marchers that, "From the rising of the sun to the place where it sets, the name of the Lord is to be praised."

Brightly colored banners featuring a variety of reverent messages swayed in the breeze as marchers moved through downtown

streets to gather for final prayers near the west steps of the Capitol.

Among the signs were faith-filled tributes to the Lord such as "Jesus Lives," "My Boss Is a Jewish Carpenter," "Worthy Is the Lamb," "Celebrate Jesus," and "Wise Men Still Seek Him." A few signs featured political statements like "Americans Need God" and "Jesus Is Right. Don't Be Left."

"I was impressed with the unity," Father Landwerlen said later. "Everybody was holding hands and praying in small groups. There were many more young people and children participating this year."

The message of the international March for Jesus movement is "unity," he said, as Christians "pray together and join hands so that God can bless us. He calls us to unity, not to division. That's what I like about the march—the unity of people from all the denominations joining together to praise the Lord and ask for his mercy and favor on our government, our country, and especially on our state."

About 40 St. Gabriel parishioners joined their pastor for the Indianapolis march, which was part of a worldwide celebration of Jesus Christ on June 25.

St. Joseph of Tipton Sister Julia Wagner, a staff member in the archdiocesan Office of Evangelization, said about 3,500 Christians participated in the first Indianapolis march last year and the crowd was much bigger this year.

Father Michael O'Mara, pastor of St. Philip Neri Parish in Indianapolis, joined a group of ex-subsidi Catholics from St. Philip and Holy Cross parishes for the ecumenical march last Saturday.

"It was fun because people were smiling about their faith," he said. "It was neat to see so many people have an opportunity to express their faith in Christ."

Renegade Sister Kathleen Yeaton, youth ministry coordinator for St. Philip and Holy Cross parishes, said members of their group carried signs proclaiming "Love Is Jesus and Holy Cross" and "Jesus Loves St. Philip Neri."

"We prayed out loud to celebrate

God's love for us and to praise Jesus," Sister Kathleen said. "It was a chance to take God outside. The kids were surprised by how strong and vocal people

were about their faith. It was a big celebration, a chance to celebrate God's love for us and to praise Jesus. It was really impressive."



**FAITH-FILLED MARCHERS**—Some of the nearly 5,000 Christians who participated in the second annual March for Jesus in downtown Indianapolis on June 25 gather on the west side of the Capitol for ecumenical prayers and songs praising Christ. The event attracted youth and adults from a variety of religious denominations. (Photo by Mary Ann Wyand)



**PRAYER LEADER**—Father Paul Landwerlen, pastor of St. Gabriel Parish in Indianapolis, leads March for Jesus participants in prayers for the people of Indiana on June 25 at the Capitol. (Photo by Mary Ann Wyand)

## Providence Sisters' workshop focuses on the environment

by Marilyn Bisch

More than 250 women religious, representing 12 congregations bearing the name Providence in their titles, were challenged June 3-5 to renew the spirit of the foundresses of their orders—to recapture their charism of the providence of God—and to be hope, care and healing for the Earth.

The challenge came as the Providence sisters from around the United States and Canada, joined by concerned lay persons, gathered at St. Mary of the Woods for a three-day workshop focusing on environmental renewal and preservation.

The workshop, "Providence Spirituality: Hope and Healing for the Earth," was sponsored by Women of Providence in Collaboration (WPC), an association of 12 independent congregations of Catholic sisters bearing the name Providence. The Sisters of Providence of St. Mary of the Woods are among those groups.

The featured speaker was Dominican Sister Miriam Therese MacGillis, the director of Genesis Farm, an experimental farm and community offering environmental training programs near Caldwell, N.J. She has conducted more than 800 environmental workshops and seminars in the U.S., Canada, Europe, and the Philippines.

Sister Miriam Therese called upon women religious to dedicate themselves to promoting the health of our global commons of air, soil and water.

"We need to foster a mutually enhancing human/earth relationship," she said, but such a relationship is impossible as long as humans perpetuate a "crisis of

perception" by continuing to see themselves as dominating all other creation.

This crisis of perception is brought about by the collision of traditional western human thought, she said, and the new knowledge of the universe gained in recent years.

Technology has allowed human beings to greatly damage the planet and the other species which share the Earth, she said. But technology also has allowed humans to recognize that the Earth is a part of the greater, moving, living universe.

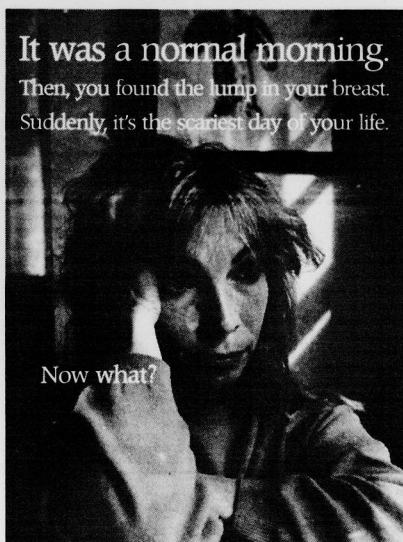
The task at hand is to come to terms with the reality which this changed perception now shows us, Sister Miriam Therese said. "We will go into the remnant of the natural world that is left as a single, sacred community."

Sister Miriam Therese urged conference participants to work for change from a context of hope.

"We all could be overwhelmed by the enormity of the crises that seem to be affecting us, both the human crises and the Earth crises," she said. "And if we do not touch hope, then how do we manifest the providence of the divine?"

Sister Nancy Nolan, general superior of the Sisters of Providence of St. Mary of the Woods and a member of the WPC board of governors, noted that, "The awareness that our perceptions need to be altered requires of us a change of mind and heart. Our new perceptions change our concept of our relationship to creation, other human beings, and God. This is really calling us to transform our spirituality."

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## SPOTLIGHT ON TELL CITY DEANERY

### Stewardship becoming a cornerstone of parish life at St. Paul, Tell City

by Peter Agostinelli

Ask Father Dan Staublin what's new, and chances are he'll talk about stewardship.

Father Staublin is pastor of three parishes in southern Indiana—St. Paul in Tell City, St. Michael in Cannelton and St. Pius in Troy. He has helped guide a young stewardship program that's gradually making changes in these Catholic communities.

"We're cautiously optimistic about what's happening, because the involvement of people seems to be up rather significantly in all three parishes in terms of people volunteering. And collections have gone up too," Father Staublin said.

The new stewardship program was introduced last fall. In a short time, the program has taken effect very quickly at all three of these parishes.

Father Staublin said he had been hearing about the archdiocese developing an approach to stewardship, and in coming to his position in Tell City in 1992, he felt it was time to implement it locally. So last fall parishioners at St. Paul—and at St. Pius and St. Michael—started hearing a lot about stewardship. A newly formed stewardship committee helped with planning the new program. The committee planned for several months and eventually presented the program to parishioners over three weeks of services.

One parishioner who worked on that project was Dan Schipp, who contributed his stewardship experience from St. Meinrad Archabbey. Schipp, vice president of development at St. Meinrad, helped organize the parish stewardship plan and also served as chairman of the stewardship committee.

Parishioners received letters, as well as a ministry catalog that described the program and provided suggestions for participating in it.

"I was dropping little hints in homilies and putting blurbs into the bulletin," Father Staublin said. "But then we had a three-

weekend push in November—one weekend talking about time and talent, one weekend talking about treasure, and a third weekend talking about commitment.

"And we're going to do that every year. It's not a one-time deal. Right now we're already looking to this fall."

Schipp said the movement started locally just before parishioners began hearing about the archdiocesan stewardship plans.

"What has been heartwarming for me is to see how people have brought forth their talents," Schipp added. "Up until now, some people may have only thought of certain ways of really participating in the parish—that you had to be a lector or a religious educator or a eucharistic minister. I think through the course of this year, people have come to see other ways that they can give of themselves."

Stewardship isn't the only thing that has grown in recent years at the parishes of St. Paul, St. Michael and St. Pius. These three Tell City Deanery parishes are working together more and more under the pastoral leadership of Father Staublin and, until recently, Father William Marks. Father Marks was associate pastor before his recent reassignment as associate pastor at St. Barnabas Parish in Indianapolis. Father William Ripberger has been named as the new associate for the parish.

This concept of pastoral leadership was worked in Tell City since the 1970s, when a team of three pastors worked in the area. But these days the parishes are working more in a tri-parish effort, and they're doing it under just two pastors.

Father Staublin and others are quick to point out that the parishes are still separate units. All three maintain their own parish councils, finances and parish organizations.

In other words, the parishes are not consolidated, and there's no plan for them to be. St. Pius and St. Michael are administered from Tell City, so the offices and rectory are located at St. Paul. One secretary and one business manager



TELL CITY—St. Paul Parish is one of the biggest parishes in the deaneries outside Indianapolis. Almost 1,300 families from the Tell City and the Perry County area are members of the parish.(Criterion file photo)

work for all three parishes. Also, the parishes use a joint bulletin.

Father Staublin said a growing cooperation is helping to strengthen the faith community.

"They all have maintained their own unique identities, but they've all been able to work together to do things," he said.

"I think it's encouraging that they know they can maintain their identities but still mix with one another, and that the world isn't going to come to an end."

The parishes sometimes come together for shared liturgies. And all three parish councils occasionally meet to discuss issues and plans relative to all three parishes.

Things aren't any easier since the community lost Father Marks to his new assignment. Father Paul Koettler, priest personnel director for the archdiocese, came down several weeks ago to talk about the situation. That's when Father

Staublin got the parish councils together to meet with Father Koettler. Council members talked about working together and how barriers are falling.

Members of one parish are more likely these days to attend Mass occasionally at one of the other two parishes. Sometimes another service just fits their schedules better, Father Staublin said.

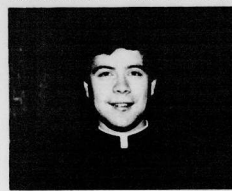
"They're starting to mix like that," he added.

There was little mixing in 1858 when Tell City was founded by a group of 300 Swiss settlers. In fact, there was a settlement already in the town of Cannelton, which is just a few miles south on the Ohio River.

(continued on page 9)

#### St. Paul Parish

Year founded: 1859  
Address: 814 Jefferson Street,  
Tell City, IN 47786  
Telephone: (812) 547-7994  
Pastor: Father Daniel Staublin  
Associate pastor: Father William  
Ripberger (in September)  
Chaplaincy: Perry County Memorial  
Hospital  
Youth ministry coordinator: Ginny  
Coleman  
Parish secretaries: Judith Meunier,  
Nellie Peter  
Church capacity: 700  
Masses: Saturday 5:30 p.m.;  
Sunday 9 a.m., Noon



Father Dan Staublin

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issues and plans relative to all three parishes.

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Members of one parish are more likely these days to attend Mass occasionally at one of the other two parishes. Sometimes another service just fits their schedules better. Father Staublein said.

"They're starting to mix like that," he added.

There was little mixing in 1858 when Tell City was founded by a group of 300 Swiss settlers. In fact, there was a settlement already in the town of Cannelton, which is just a few miles south on the Ohio River.

Around 1859, when the new settlers in Tell City established a Catholic church, they enlisted the spiritual help of a priest named Father Paul Heidebrandt, who in turn asked several women from the Tell City community to visit the many Catholic homes and make a list of the families.

As in many other parts of the archdiocese, anti-Catholic sentiment posed a threat at the time. The women collecting the information apparently took great caution in doing their work.

Tell City is almost 50 percent Catholic today. Considering the fact that the population is only about 8,500, it's

significant that St. Paul Parish counts almost 1,300 families in its membership.

It's somewhat ironic that St. Paul is one of the largest parishes in the deaneries outside Indianapolis. Tell City is located in one of the most sparsely populated areas of Indiana, Perry County, which has about 40,000 people. Also, the T-J-I City Deanery is probably the most isolated deanery in the archdiocese. In fact, the city of Troy is the most distant city in the archdiocese from Indianapolis.

The distance factor complicates any connections area Catholics might have with the center of the archdiocese. But people in Tell City, Troy and Cannelton have never really been linked with Indianapolis for any other reason.

One peculiar story sticks out in St. Paul's history. It involves the first parish church, established in 1859, which was to have been dedicated in honor of St. William. St. William is the patron saint of the Swiss national hero, William Tell, for whom Tell City is named.

That's when Bishop St. Palais paid a visit to the growing community. It's believed that he and others were worried about rumors that some Catholics were disregarding the Scripture that says, "seek ye first the Kingdom of God." So the bishop suggested a new patron—St. Paul, apostle of the heathens.

Starting in the 1970s, a parish team based in Tell City began administering to St. Paul Parish, as well as St. Michael and St. Pius Parishes. That team was made up of three pastors. These days it's two—Father Staublein and an associate pastor.

St. Paul's parish council is active, as is the

parish's Daughters of Isabella group. The former parish school is now occupied by a school run by the local public school system.

The parish also runs a "latch-key" program, an after-school program, which takes care of kids whose parents are still at work when the kids get out of school.

One current project at St. Paul is the recent formation of a task force that is studying the space needs of the parish. Growth is making for occasional space problems in the rectory/parish offices and parish center. But those are good problems to have, Father Staublein said, as they show St. Paul's life and activity.

Another current project is some renovation work on the St. Paul rectory, which is getting new carpet and paint. The upstairs has been painted by people who have come forward through stewardship.

Father Staublein said the volunteer contributions are evidence that parishioners have turned the stewardship message into work.

"It's the whole ownership thing," the pastor said. "I'm convinced that if people feel a sense of ownership, then they're going to support the faith community."

"We're trying. It will take several years, but I've been encouraged by the initial results."

Schipp said: "I think the people at St. Paul are kind of reserved. Now I think

some of them have come to realize that there's a role for them too."

"People have taken to heart the challenge to be generous sharers of what God has given to them. Of course there's much more we can accomplish as a parish. But I think all of us on the stewardship committee have pleased with the first twelve months of the program."

Father Staublein said stewardship is also contributing to a greater interest in other parish activities. For example, more and more people are running for election in parish offices, he said.

"It encourages me when people come forward," Father Staublein said. "Recently we needed some bookshelves here in the rectory, and a fellow who's a woodworker came up and said, 'I'll make them for you. Consider it part of my stewardship.'"

"Another time we had old shrubs growing around the parish grounds. One fellow donated a big machine to pull them out while we were landscaping the yards. He said, 'Just consider that part of my stewardship, Father.'"

"So when I hear them *stew* the language, I realize that it is sinking in. They're giving something back to the church."

## St. Mary, New Albany parishioner, 'Shorty,' gone but not forgotten

by Cynthia Schultz

Robert Gonder brought happiness and haven to many at the New Albany Inn. It seems ironic that the St. Mary parishioner was brutally killed in that same place last month.

Gonder was a little man who went by the nickname of "Shorty," but his heart was anything but small. For a decade the owner of the inn, with the help of community organizations and individuals, provided free Christmas dinners to the poor and those who were not put down on their luck.

For the last several years, along with a dedicated crew of volunteers, he also passed out free sandwiches from the inn each Friday. Friends say he kept a rack of second-hand clothes and some toys for children nearby.

Gonder was killed one Saturday evening during a robbery at the inn. His attacker is now facing 60 years in prison.

Kaye Holderman, Gonder's daughter, calls his death "senseless." If the murderer had told Gonder he needed money, her father would have given it to him, she said. "But no. He gets stomped to death."

Holderman said her father owned the inn for 20 years. Located in the heart of town, she said it was a prime location for Gonder to witness and minister to the needs of many people.

"He would see indigent people all around town," she said. "All of his life, he was attracted to the downtrodden."

Gonder's generosity didn't stop with food giveaways. Agencies, churches and individuals would call on him to house people who, for various reasons, were stranded on the streets.

Father William Ernst, pastor of St. Mary's, used Gonder's services many times when people would knock on his door seeking shelter.

"I always appreciated his helping a lot of people might not have been willing," Father Ernst said. The church usually paid \$25 a night for a room, he said.

Rosanne Haley, of the Salvation Army, said Gonder's services will be sorely missed by the community. She called him daily, but estimated he sheltered approximately 300 people each year at discount rates.

"We'd send the homeless, transients and fire victims," Haley said. "Shorty would always have a room."

Gonder didn't question the situation or the circumstances of the people, Haley said. "He never asked a lot of questions. A lot of the people we dealt with were a little rough, but he never complained."

"What more can you say?" Haley said.

Robert 'Shorty' Gonder

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## INTERNATIONAL YEAR OF THE FAMILY

## My home reaches to 10 countries, 40 kids and seven grandchildren

by Nancy L. McKee

Although 1994 marks the celebration of the International Year of the Family, we started the celebration early. In 1984 a young man came from Venezuela with poor English skills and a desperate need for "an American family." My husband Richard and I wanted to help him but we were not sure if we qualified as a family since we were a childless couple. We prayed for strength and guidance, and a natural progression occurred.

Soon a few more Venezuelans came and then one from Mexico and one from Japan; some lived with us (resident kids) and others were in and out of our house quite frequently, and should have been residing within our walls. While all this was happening these young adults became affectionately known as "our kids" and our small house became their home.

One day a few years later, a young man approached me. He said, "My name is Ayed and I'm from Saudia Arabia. I need an American family. Can I come live with you?" With a plea like that who could turn it down? We thought that if Ayed had that much trust and determination he deserved a huge try from us, and so we went forth.

As the years rolled by, we had two dreams develop. The first one was to deal with our kids on an individual basis, sharing love and respect of cultures, religions and languages, and to do whatever possible to protect them from any prejudices against them just because they were called "foreign." We wanted their experience in the United States, Indianapolis in our home to be the best ever and to take something good back with them to their home countries. In other words, our dream was to create one drop in the ocean toward world peace.

Our other dream was a selfish one as we wanted all of our kids to come to Indianapolis to help us celebrate our 25th wedding anniversary. That dream was shattered as now there will not be an anniversary celebration. Richard died in 1991.

During the last 10 years, the number of our kids has grown to 40, with seven grandchildren (and one more on the way). During this time we crossed the boundaries of countries, cultures, religions, and languages. With our kids, then and now, there are still many worried, sleepless nights; tears, laughter, arguments, white hairs, but there is also a great sense of pride and joy along with respect and patience and, most important, lots of love and affection.

We had established a few rules and they are still in force today. They were enforced with a firm and loving hand. Our kids were forbidden to use the term "foreign" in reference to themselves; those who were to be called "internationals." We also emphasized that, if one of their brothers or sisters of the world need their assistance, they are to give it without question and show the same love and respect as they would want for themselves.

One of the things that I can never bring myself to do is say "goodbye" when one of my kids departs and goes to points unknown. I always say to them, "God speed." Then I go to the house and feel as if my heart has a big hole in it and I feel so empty. However, before much time passes, I light the candle in front of the statue of the Virgin and pray for their safety when traveling. The kids know that I have to hear from them before the candle is extinguished.

When the kids leave, I do not know when and if I will ever see them again. Their own parents expect that one day they will return to their home countries again. I do not have that guarantee. I do have one guarantee: I think God provides a filler for the hole in my heart as when one leaves another comes, and it may be either a new kid or an old one.

Our kids have been a source of strength for us to become family-like and to be a proud people. I remember in 1988, I was going to my 20th class reunion. I was beginning to feel sorry for myself. I made the mistake of telling one of my girls that I was not going to the reunion because I didn't have any family, and I had to go as an accomplishment was concerned. Carolina, a tiny Venezuelan,



INTERNATIONAL FAMILY—Nancy McKee, seated center, poses with some of the 40 children in her international family. Seated with her are Juan Lopez and German Leon, both from Colombia. Standing, left to right, are Roberto Sanchez, Colombia; Yadisell Gonzalez, Panama; Andres Torres, Ricardo Mejia, Andres Guzman, Ambrosio Ayala and Sandra Ayala, Colombia; and Jocely Mamerros and Fanny Chian, Panama. (Photo by Frank McGrath III)

folded her arms, looked me straight in the eye and said, "So, the other 18 and I are nothing to you, we aren't your family. Vaya (Spanish for old woman), we love you and you are important." She shamed me so much that I purchased a brag book and put all of the 19 kids' pictures in it, listing names and countries. Then when somebody asked me if I had kids, I said yes and showed the book.

Now, when somebody asks me about my family my reply is, "Yes, I have 40 kids. Don't I look good for having 40?" What stares of astonishment I receive. Many other instances have occurred where these kids have reminded us of being a family. In January 1991, Richard died and phone calls were made to the then 22 I could hear the tears and screams on the phone. These kids, no matter where they were, felt my pain and shared it with me. Ayed was the last to be notified because of the time difference between countries and he was not home for the original call. His country is eight hours ahead in time. I did not tell his uncle what was wrong, only that it was important to talk to Ayed. When Ayed would call he always would say, "Hi Mom, how's dad?" but when the phone rang at 3 a.m. on Sunday at my house he said, "Hi Mom, what's wrong?" It was like he knew before I could tell him, he sensed something was wrong.

During this dark time in my life, five of the 22 were at Richard's funeral, and two of the boys carried him with great honor and pride. The kids sat with me, held my hand during the Mass and shared in my tears. They never left my side.

Three weeks later, I began to worry about my Middle Eastern kids as Desert Storm broke out near the cities in which six of my kids were living. I prayed daily for strength and for their safety. I was truly frightened because I could not know what was happening. I then wrote to all of the kids and shared my desires for prayer for their brothers near the war site. I also sent them a portrait picture of Richard and good news about the new scholarship started at Marian College (where I work) for the international students.

The next six months were lonely for me but my kids were again a source of strength as letters and calls from seven countries including my own were received. In July 1991, I received a phone call from a lady at ELS Journal of March with the inquiry, "Are you ready for another kid?" At this point, I was not sure how I could qualify for being a family as there was only one of me and again I begged for guidance. Then came a tall Colombian named Juan. He was a quiet man and very eager to learn English and a willingness to accept me as a single parent. In the beginning, we had numerous arguments and I began to think that this arrangement would not work. Then something happened and I realized I was still grieving and Juan was quite homesick and he was a closed type of person. When this

happened, we moved forward in a better, stronger relationship.

After Juan came another young man from Colombia, German, and my worries started again. I felt I had done both of them an injustice as they were from the same country, spoke the same language and had been friends before and through medical school. In the beginning my husband and I established an "English only rule" to help these kids overcome the inconvenience of a different language. This time it was difficult to enforce this rule but it was accomplished. I was always asking these two kids, "Where is your English?" German would always laugh and say he was speaking French or Italian.

The days following German's arrival we had to overcome some serious trouble and poor Juan could not express himself to his best friend because, he told me later, "I don't know what to do." He stood there with sad eyes and so very helpless. I gave German a hug and the tears were flowing in his eyes and mine too. The embrace was a strong one—one that I can still feel to this day. It was one that crossed the language barrier and one of total fear.

As this story unfolds, I am finding there is really a purpose for me and for my kids. After these two doctors came two more doctors, two dentists, several businessmen and plenty of students. The others are teachers, a stockbroker, business owners, civil and petroleum engineers and computer whizzes. The last includes a man from Puerto Rico and one from Greece and within a few months I obtained three young ladies from Panama. Each of my kids has different needs and brings a different gift along with their varying personalities.

I realized at two different times within the last six months how I must set forth: the example of a strong family and throw out the entire world. Last October, I received a call saying my government had sent one of my girls home leaving behind a devoted husband and the other kids. I was devastated and could not understand the misunderstanding of her deportation. It was because she making too many trips to her home country in order to be there for her father. I cried for a solid week and prayed for guidance. This situation is still unresolved, but maybe soon it will be resolved.

The last time I realized how important it was to become a strong family unit when one of my beginning kids (I cannot say original any more as the others ask if they are copies) was five months pregnant and cancer was discovered in one of her breasts. I again felt so very helpless and I wanted to go to New York to be with her and her Greek husband. On Saturday morning before I even had my coffee or brushed my teeth, I called all of the kids then living in the United States and asked them to pray for their sister and to either call or send a note to let her

know we supported her. She got the letters and phone calls just prior to her surgery and she later told me how strong she felt with the prayers from her international family.

I had sent her a chain with my wedding bands, a gold piece from the Middle Eastern kids and a cross. I told her the rings signified the love Richard and I shared for 15 years, the rose was the support of all of her brothers and sisters and the cross was God's blessing on her. This was the second time this had been given to one of my kids to wear as a reminder of what our purpose is while here on this earth. The first time for this event was when German had kidney surgery. Luisa is wearing this chain now and says she will give it back to me in person after her baby is born.

After this incident, it became clear to me to do things for my kids as much as possible, and let them know somebody is here for them no matter what their needs—that we need to share the good and the bad. One of my Middle Eastern kids told one from Mexico that he has to let his "things" because "they" (meaning us) are the only ones in the United States who really care for us—don't be so selfish.

Each of my kids has special talents, interests, cultures, languages and religions and they are all the most special people in the world. We have been through many things in the last 10 years from hospital trips, illnesses, loneliness, and poor language skills. Then, there have been weddings, births, deaths and financial woes, prejudices and bias. We have had our share of arguments, hugs, tears, pride, and worry but I now know in my heart that when I light that candle or give a lecture or lie in bed with tears in my eyes and hear, I really do have a family, and my small structured house is not really small at all but reaches to 10 countries, 40 kids and seven grandchildren.

When my kids return and tell me they are happy to be home, when they call and ask if they can bring a girl friend home for me and their brothers and sisters to meet, or when things happen like what happened this Mother's Day, I know I can move forward and God has granted me new special gifts.

This year on Mother's Day, I had invited my kids home for Mass at St. Michael's and a family portrait for the directory. At Mass they filled the entire pew and some sat elsewhere. Afterwards my kids pushed me out of my kitchen and prepared a beautiful lunch. I had one of my girls do the share. The fun part happened when it was time for the portrait. The photographer sat me on a stool in the front and the kids were placed surrounding me. I felt so sorry for the photographer as he didn't quite know how to handle these kids who were laughing and making a lot of jokes—in Spanish. I could know without knowing who was doing what—just as a real mother does.

As this is the 10th anniversary of our kids' beginning, I recognize that many things have been obtained and many more in reach. We have started our journey towards a strong family unit and I feel confident we are on the way. We had our first family meeting and we are sharing events with each other's lives. A few years ago, I had one kid from Colombia ask me, "Nancy, how do you know when you will have another kid?" Well, it is not like going to the hospital to have a baby, but rather it is a more gradual adoption process. There have been both resident and non-resident kids passing through my house, and hopefully many more will do so in time. To be a part of this family, there are serious obligations; it is not just all fun and games and parties, and the kids know and learn that coming in.

Even though I wear a different name tag to many of my kids and most of them have nicknames, too, I am still their American mother and the respect and love still always there. The names of all of them are not listed here but are engraved deep within my heart. Maybe one day, I can bring all of these kids home for that long 3-for family reunion and bring each to know and love all of their sisters and brothers of the world. Right now I am the connector; they know each other through me. Even if it takes a while for the family reunion to happen, we all share a dream of one drop—one drop in the ocean towards world peace.

(Nancy McKee is a member of St. Michael Parish, Indianapolis.)



# Faith Alive!

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## Do you know what your vocations are in life?



**PARTNERSHIP**—Vocation is our response to the invitation into partnership with God. It involves our work, relationships, and resources formed into a tapestry and put at the disposal of God's purpose. (CNS illustration by Joan Hyme)

## Vocations will make life great

by David Gibson

Are you 100 percent clear about what your vocation is or what your vocations are?

I am clear that I am called to be a husband and a father. Where the problem arises is in deciding at given moments how to fulfill my vocation.

I believe parents are called by God to provide structures, rules and guidance

for their children, while recognizing that their children need to grow in freedom and learn to make their own decisions.

To achieve this delicate balance, bear in mind that parents are the people who are called by God to believe in their children, to hang in there with children, and always to love unconditionally.

Having a vocation doesn't make life easy, but it makes life great.

(David Gibson edits Faith Alive!)

by Leif Kehrwald

Try to think of one person in your life who genuinely inspires you—not necessarily a famous person, but someone you know personally.

I am thinking of a long-ago friend who recently wandered back into my life. He literally showed up at our doorstep one evening, and we talked well into the night.

His profession and lifestyle—running a traveling carnival—are completely foreign to me, but his gifts of storytelling and generosity leave me spellbound.

He transforms me with simple wisdom. Does he have a vocation? Of course. So does the person who inspires you.

Vocation is a call to partnership with God on behalf of our neighbor. Sometimes our neighbor sleeps in the room next door, or even on the other side of the bed. Vocation means cooperating with God's work in the world, and finding a purpose for being in the world that is related to the purposes of God.

Occasionally you hear people refer to their vocation without realizing it.

"I guess it's my calling in life to endure parenthood." I heard that comment from a gifted and wonderful mother, and I wanted to respond. "No, it's clear to me that your calling is as an inspirational steward of your child's journey until she is ready to steward her own."

How would you describe your vocation? This by no means is an easy question. One's vocation comes from deep within, but it often is seen and discerned more clearly by others.

I know this sounds like a paradox, but it actually makes sense. If your vocation is expressed in how you make a difference in the world, then those who have benefitted from your vocation will likely recognize it before you do.

Vocation is not our job, our work or our occupation, or even our avocation, though you might hear it expressed that way.

A middle-aged woman said: "For years gardening has been my love. It's my release from life's stresses. Funny, I never thought I'd write a book about it. But I did."

To which I responded: "Yes, and through your book you share far greater riches than gardening skills and tips. You give us a glimpse of peace and harmony as well."

When it comes to a career one might hear, "I've worked hard shaping my career, and I'm proud of what I've accomplished."

To which I can reply, "No one could have done what you have done in your field, but your greatest accomplishment has been showing us success with integrity and grace."

While a vocation can certainly be manifest in a person's work, it is much richer and deeper.

Vocation is more closely tied to our active identity. It is our response to the invitation into partnership with God. It involves our work, to be sure, but also our leisure, our relationships, and our resources formed into a tapestry and put at the disposal of God's purposes.

Coming to grips with one's own vocation may sound burdensome, but actually it can be a freeing experience.

The excellence we are called to in our vocations never is based on competition with others. Each of us is singularly and uniquely gifted, and it is exactly those gifts God calls us to use for the benefit of others.

There is no shortage of ways to be a partner with God. Consequently, we are free to rejoice in the unique gifts and graces of others.

An added benefit is that we are freed from the false constraints of having to be all things to all people. When you know your gifts for the sake of others, you also become comfortable with your limitations.

Vocation is also the opposite of workaholicism. We are free to seek a reasonable balance between work and leisure, and in our vocations we are freed from the tyranny of time.

Once we are in touch with our vocations, our unique partnership with God, we will benefit from these great life-assets.

"There is no lack of vocations in the church." That was the emphatic conclusion my program director and I agreed upon at the end of a recent weekend seminar for lay parish leaders.

We didn't arrive at that conclusion because of the participants' skill and expertise in parish work. They were regular lay volunteers, like you and me.

What inspired us was their sincerity and passion to serve others in the name of the Lord. Would you call that a vocation? I certainly would. I not only witnessed it for an entire weekend, I am benefiting from it in a lasting way.

But would those lay volunteers say that they have a vocation to parish ministry? Likely not. From their humble point of view, they are just volunteers trying to make a positive difference. They have faith, hope, and in some cases, chaotic personal and family lives. But believe me, they have vocations.

And so do you.

(Leif Kehrwald is the director of Family Life for the Archdiocese of Portland, Ore.)

### DISCUSSION POINT

## Vocations involve helping others

### This Week's Question

Are you clear about what your vocation is?

"It's helping others. . . I'm disabled. I have my kids in Catholic school, so I help at the school. I help others as much as I can. We have foster children. Also being a parent is part of my vocation. By doing service for others, I am also setting an example for my children. And it is rubbing off." (Danny Flores, San Antonio, Texas)

"Yes, I think I am. My vocation is marriage, my commitment to my family. . . That's how I live my Catholic faith—through them." (Wally Bruce, Tulsa, Okla.)

"Yes, my vocation is to take Gospel values into the work area and work for alternative economic and ownership arrangements that will better serve justice. I work for The Cooperative Ownership Development Project. It is a non-profit organization that promotes cooperatively owned businesses." (Phil Dault-Berline, Silver City, N.M.)

"As a husband and father. . . Not only are (my wife and children) opportunities for me to experience God but I too bring God to them. Then there is my work as a consultant in youth ministry. Anyone in a caring profession realizes that

there is more to it than just the job. I feel God has given me a charism to help young people and adults." (Jerry Finn, Starlight, Ind.)

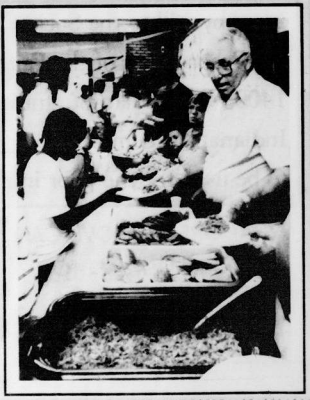
"I see it as twofold. First to my family and second in my working with teens. My primary vocation, however, is family. It is time-consuming. It takes a lot of energy. I definitely feel I am responding to a call from the Lord." (Chris Pochwat, Elkton, Md.)

"Yes, I am clear in the sense that I believe I have a responsibility to be part of a transformation. What I do to earn a living has to be part of that. In the past, I served as a pastoral associate in a parish. I helped make things work at the parish—organizational development. I want to do that in parish settings wherever possible." (Patsy Vincent, Las Vegas, Nev.)

### Lead Us Your Voice

An upcoming edition asks: Give your idea of "really participating" in the Mass.

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



# kids' Views

## God calls people to a variety of vocations

What does vocation mean to you?

Fifth-grade students at Pope John XXIII School in Madison thought about that question and wrote brief essays after hearing Benedictine Sister Alice Marie Gronotte talk about vocations in life.

Sister Alice Marie is the pastoral associate at Prince of Peace Parish in Madison. Here is a sampling of their essays.

**Vocation** is a call from God to have a certain lifestyle. God calls you and tells you to have this style of life. The three styles of life are single, religious, and married. Each lifestyle has a different meaning. Being single you can spend time with your family and friends. Being married you can have your own family. If you choose a religious life you can spend time with God and learn about God.

*Jacob Atkinson*

Vocation means being happy for life, and getting a call from God. Some people prefer being single, some religious, and some prefer getting married.

*Derek Manuagh*

Vocations are calls from God. They tell you what you should do when you get older.

*Michael Trueblood*

Vocation is a calling to live by one of the

three styles of life. The three styles are religious, single and married. You follow God's calling while living one of these lives. Being single might mean to the person that he or she could have more time to spend with other people. Being married might mean that the person can share the love that God gave them. Being religious, the person can teach people what God taught them. It all depends on what God tells you to do. God can tell you at any time of your life.

*Yvonne Tsai*

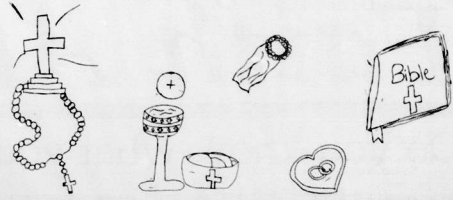
Vocation is a call from God to choose a lifestyle and become a religious, married or single person. This calling could come at any age or time. It is important to listen for God's call.

*Gabe Martin*

A vocation is a calling from God. God sends this message to us because he thinks it would be best for us. It is your decision too.

*Thomas Boone*

Vocations mean many things to many people. What vocations means to me is a call from God that tells me what I am going to do in life. You may recognize it that very split second or it would sometimes take you many years to figure out. It comes to people at many different times. You may know in grade school or you may know by the time you're 50. You



**VOCATIONS**—The pathways that people choose in life are called vocations. Some people are called by God to religious life. (Artwork by Kelly Morgan)

may think sometimes something is your calling, but it isn't and you figure it out and soon you'll be on the road to a wonderful life!

*Elizabeth Lee Anne Bennett*

To me a vocation is a very special call. It's not a call you get on the phone, but a call from God. This call is when you decide what you are going to do with your life. I think that it is not only God who chooses, but you also. A vocation is like a turning point in your life.

*Alison Barber*

A vocation is a call. I tell you what your mission in life is. It's God's way of telling you whether he wants you to be married, single, or lead a religious life. Everyone has a call in life.

*Ashley Andrew*

I believe a vocation is a call from God to be married, single (or) in a religious order. Sometimes a vocation does not come directly in words. Sometimes it takes years to understand when it comes.

*Chris Reynolds*

To me the word vocation means a calling from God to be the original person that you should be. A vocation is a very important part in a person's life.

*Kimberly Roberts*

Vocations are decisions we will have

to make some day in our lives. A vocation is a calling from God. It does not matter which you pick because God is with you in all of them.

*Tarah Limerick*

A vocation is a call from God. You might already know what your call is.

*Kelly Morgan*

I think vocations are calls that people get when they are trying to decide whether they are going to be religious, single or married. If some people decide they want to be religious they can be a priest, sister or brother. If you are married and have children there is much responsibility.

*Brad Ungru*

Vocations have many different meanings. To a single person it might mean more time for charities. A married person may see that vocation means to make a vow to love one person only. They have to make sure their children know about God and understand their religion. A person called to a religious vocation would become a nun, priest, sister or brother.

*Scott Duncan*

A vocation to me means a call to do something you do when you are older. This call can happen anytime in your life.

*Jason Lock*

## REMEMBER HOW HE LOVED YOU!!!



YOU CAN SAY "THANK YOU, GOD" IN YOUR WILL FOR ALL THAT HE HAS GIVEN YOU — YOUR LIFE, YOUR FAITH, YOUR FAMILY, YOUR FRIENDS — BY SHARING YOUR BLESSINGS WITH THOSE LESS FORTUNATE.

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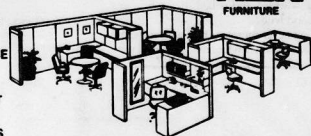
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# Entertainment

VIEWING WITH ARNOLD

## 'Endless Summer' sequel searches for perfect wave

by James W. Arnold

The original "Endless Summer" released in 1966 was a summer movie before they invented summer movies. Thirty years later, it's back with a sequel, which may suggest the laidback pace of this easygoing but spectacular movie for surfers of the imagination.

(Real surfers, presumably, won't have time to see the movie.)

"Summer II" is not just escape, play, enjoyment. Director Bruce Brown, who also co-wrote and edited with wife Dana, gives us all a break from the grind of workaday life. The Browns put us in touch with another aspect of the beauty of creation—something we had never really seen before—especially water, and especially water in distant places where we might never go.

They give new meaning to the old term "new wave."

Most of today's youth have—incredibly—heard of, much less seen, Brown's earlier film, in which two young California men went around the world in search of the "perfect wave." (Now there is a search with poetic simplicity.) Of course, they found it at a remote beach in South Africa, aptly named Cape St. Francis, where the surf washed in eternally in neatly rolling tubes.

In the interim, sad to report, that has changed, like a lot of other things. Brown's

new lead men—blond Patrick O'Connell, 20, from Dana Point, and dark-haired Robert "Wingnut" Weaver, 26, from Santa Cruz—go again to Cape St. Francis. They even bound over the sand dunes to "Lawrence of Arabia" music, as their predecessors did, instead of taking the (ominous sign) newly built road.

Alas, the shore is now built up with a thousand luxury homes and condos. The waves are less "perfect" because the sandy bottom has altered. It's a poignant insight: creation constantly changes. But at least the Cape's great moment is on film forever.

Not to worry. Only a few miles away, at a place called Jeffreys Bay, the cast and crew find a wave "perfect by today's standards," where the ride routinely lasts a minute, or on the night day, five minutes. Again, one admires the values: the preciousness of time.

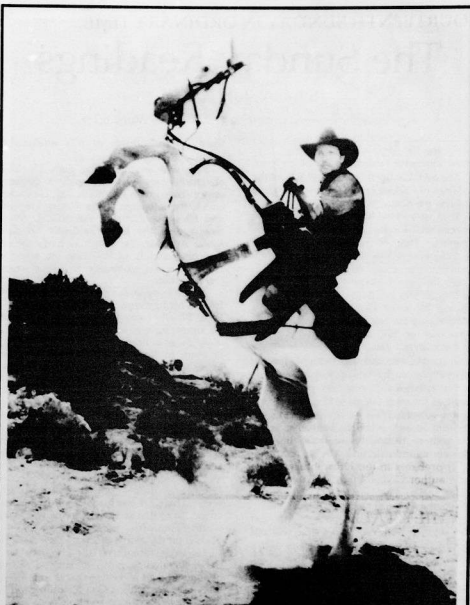
Brown's narration observes that waves are a true gift of "nature," that no two are alike. Oddly, except for the Polynesians, humans had never tried riding them until this century.

The sport has exploded since 1966. There are now surfers (including both genders, kids and the elderly) in practically every country, and new technology has made the more maneuverable short boards more popular. Even what is a "perfect wave" now depends on the board and the surfer's personality.

Camera technology has also improved geometrically, especially for capturing action in the water. Cinematographer Mike Hoover gets Pat and Robert, plus several pros they meet during their world tour, from the air, from underneath, from the board itself, in slow and super-slow motion. Sometimes the waves are translucent, and nothing matches the awe of appearing to ride along "inside the barrel" of huge 15-foot walls of water slowly collapsing overhead.

The trip this time covers some obvious spots, like Australia, where 10 percent of the population surfs, and some not so obvious, like Alaska, where the guys go into 39-degree water, tiptoeing in wet suits past grizzlies who seem totally uninterested.

Other highlights include Costa Rica, where one of the better beaches is, ironically,



**SLICKERS RETURN**—Actor and comedian Billy Crystal stars as Mitch Robbins, a New Yorker who sets out for the Wild West to search for hidden gold, in "City Slickers II: The Legend of Curly's Gold." The U.S. Catholic Conference said the movie is pleasant overall "but some plot holes are hard to swallow." The USCC classification of the film is A-III for adults. (CNS photo from Castle Rock Entertainment)

Ollie's Point, where Oliver North landed supplies for the Contras, the north shore of Oahu, where a 5-year-old shows his stuff, Biarritz (brief glimpses of nudity on the beach); Fiji, spectacularly beautiful, where water and air temperature are 82 degrees year-round; Bali (too crowded); and Java, where windsurfers barrel along at 40 mph.

It's possible to get waterlogged after an hour or so of this stuff, so the Browns include a wide variety of locals and their customs, animals ranging from elephants and crocodiles to lions who try to munch on the guys' Land Rover, and endless corny jokes, including surfing dogs and O'Connell riding an ostrich.

Both O'Connell and Weaver are free spirits whose enjoyment of the sport (and life

in general) is infectious. As the brash kid, O'Connell and his crackling laugh are the butt of much of the humor. "Every wave," he says, "is the best wave I ever rode in my life."

Finally, nobody can look dignified on a surfboard. Even the best surfers don't look dignified. They look intense, possessed by a combination of ecstasy and pure terror.

The sport is recommended for perspective and balance—for guerrilla leaders, radio call-in show hosts, editors and archbishops, presidential advisers, movie critics, corporate chairpersons, and everyone else yearning to be in touch with the joy and comedy of being human. (Recommended summer escape for all ages.)

USCC classification: A-II, adults and adolescents.

### Recent USCC Film Classifications

Freedom on My Mind.....	A-II
I Love Trouble.....	A-III
A Place in the World.....	A-III
Wyatt Earp.....	A-III

A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; C—morally offensive.

## 'States of Faith' examines religion in America

by Henry Herx and Gerri Pare

Catholic News Service

The role of religion in contemporary society is examined in the one-hour documentary, "States of Faith: A Look at Religion in America," airing Sunday, July 3, on many NBC stations. (Check with the local NBC affiliate for the exact date and time of this broadcast. WTHR Channel 13 in Indianapolis plans to air the documentary on July 12 at noon.)

What makes this program worth seeing is the insight brought to the subject by two knowledgeable observers of religion's place in American life.

One is Yale law professor Stephen Carter, whose study of religion, law and politics, "The Culture of Disbelief," received much attention last year, especially in White House circles.

The other is pollster George H. Gallup Jr., executive director of the Princeton Religion Research Center, which has been tracking religious trends among Americans since 1977.

Carter, an African American and Episcopalian, sees a growing skepticism toward religion and its expression in public life.

This comes partly, he says, from misinterpretations of the separation of church and state as drawn from the First Amendment's guarantee of religious freedom.

In using the image of "the wall of separation" between church and state, Carter points out that there have always been "a few doors in it."

In particular, he finds nothing wrong "with religious people applying their religious critiques to government and trying to be the kind of external moral critics of government that religions at their best have always been."

The impact of religion on society is most clearly seen, Carter points out, in its charitable programs serving the poor, the sick, the homeless, the unemployed, and the undereducated.

Gallup, also an Episcopalian, is more interested in what religion means to people and how they live their faith.

While noting some decline in church-going over the last half-century, Gallup reports that his survey data on people's belief in God and the importance of religion in their lives has remained "fairly stable."

Of more significance in his research, he says, are indications that people today are "searching for meaning in life with a new intensity." And many, Gallup says, are finding it by participating in small groups, among which he cites self-help groups, 12-step groups, Bible study groups, and prayer groups.

"Nearly every other person in this country is involved in a program that meets weekly for nurture and sharing," Gallup said, a phenomenon he calls "absolutely vital in our impersonal and fragmented society."

While the interviews with Carter and Gallup are thoughtful, provocative and far-ranging, they are only part of a program which looks at the wide diversity of the American religious experience, both past and present.

Among other things, the documentary looks at the role of religion in family life, talks with participants in a nondenominational spirituality group, and visits a Catholic hospital, a Cursillo week-end, an interfaith prayer service on AIDS.

The result is a kaleidoscopic view of the many different aspects of faith in America rather than an in-depth study.

What "States of Faith" shows is a picture of religion as a healthy, vibrant part of the American scene with some indication of its role as a unifying force in a pluralistic society.

Produced by Frank Frost and narrated by former NBC news anchor Mary Alice Williams, the program is a production of the Catholic Communication Campaign.

It is the second in the four-part "Horizons of the Spirit" series produced by the Interfaith Broadcasting Commission,

whose members are the New York Board of Rabbis, the National Council of Churches, the Southern Baptist Convention, and the U.S. Catholic Conference.

### "Land of the Eagle"

What our natural environment was like when English settlers arrived in Virginia is recreated in "Land of the Eagle," the first of an eight-part "Nature" series being rebroadcast on PBS stations during July.

The opening episode, "The Great Encounter," airs at 8 p.m. on Sunday, July 3, on PBS and begins with soaring, close-up footage of a bald eagle in flight so remarkable it doesn't look real. The eagle is an appropriate starting-off point as it was revered by Native Americans and became the symbol of the new American nation.

With old maps and drawings, narrator George Page quickly draws viewers back to the early 17th century and the doomed colony of Roanoke Island, N.C., where settlers died of malaria, typhoid and starvation despite the abundant wildlife and rich soil around them. Of the 8,000 settlers who came there and to Jamestown, 6,000 were dead by the spring of 1609 because they were unprepared for the hot, humid summers and harsh winters brought on in their native England.

The settlers did, however, bring a superior attitude with them. Nature was theirs to tame and use for their profit. This attitude contrasted sharply with the beliefs of Native Americans, who saw themselves as a part of nature where plants and animals were their brothers and sisters and the land was part of a mystical whole to be treated with respect. The subsequent clash of values was to change each group's lifestyle—and the course of American history.

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

## QUESTION CORNER

# Who wrote first five books of the Bible?

by Fr. John Dietzen

**Q** In a recent column you related that the church formerly said that the Pentateuch (the first five books of the Old Testament) were written by Moses. Now, you say, the church says this part of the Bible was not written by Moses.

You have a great problem if you deny Moses was the author of these books. Either (1) Christ was ignorant of the true author when he quotes Moses in these books, or (2) he lied or (3) we cannot trust John's or Luke's words when Jesus quotes Moses.

How do you explain all this? (North Carolina)



**A** There is at least a fourth possibility which you neglected to mention.

Jesus, according to the Gospels, was simply reflecting Hebrew tradition by referring to Moses as the author of the five books to which you refer, but had no intention to decide a technical question of authorship for future Scripture scholars.

Even though a few passages apparently do go back to somewhere around his lifetime, numerous parts of these five books indicate one way or another that Moses, who lived probably in the 13th century before Christ, was not their author.

## FAMILY TALK

## Single parents need help from community

by Dr. James and Mary Kenny

**Dear Mary:** I am a single mother. My child is 15. Lately he is being influenced by a group of friends. These kids are totally unsupervised and sometimes don't go home until 11 p.m. Now my son thinks he can do the same.

I decided to contact our local juvenile office, only to be told that unless he does something legally wrong there's not much that can be done.

This past week my child claims he was playing basketball and they were attacked by older guys who wanted the basketball court. I filed a report, only to be told it's dark at 7 p.m. and he should have been home.

All I ask is a little positive input, a word of advice. I am really frustrated with the system (Texas)

**Answer:** All teens want to run free, away from adult supervision, rules and curfews. Your problem is greater because, as a single parent, you must do all the supervising.

You are right to emphasize curfew and enforce it. We cannot supervise a teen every minute. We cannot expect a teen to admit to doing things or being with companions that mother don't approve. But we can enforce curfews, thus limiting the time teens have on their own.

Curfew is one of the most effective tools for control of teens. For that reason it is often questioned, debated and challenged by teens.

Parenting alone means that you are on the job every hour of every day. No one can work those hours. The black community has a wise saying, "It takes a community to raise a child."

You need to look for ways to share the challenge of raising a teen. Here are some suggestions:

Develop a support system. Look for other single parents in your neighborhood, at your workplace, at your church, at clubs you belong to, among your own relatives.

Starting with one other single parent, try to arrange ways to share supervision. As your friendship develops, you may find ways to share other problems and recreation as well.

Instead of or in addition to a single support person, you might try to establish a parent-support group where you would meet different people to share different needs.

So important is having support that you might even consider changing your living arrangements. Select adjoining apartments or share a duplex or a house with another single-parent family. In this way you each have your own household, but you are available to each other on a regular basis.

Today police departments are generally overwhelmed with serious offenses. Instead of criticizing the system, think of ways to make it work better.

See if you can start or improve a Big Brother/Big Sister program. Support a Neighborhood Watch program. Perhaps the probation department, which does not have time for at-risk children, might supervise a program for such children if volunteers can be enlisted.

If you want to change the system, you need to get political. Talk to local police and sheriff departments not as an adversary, but as a concerned citizen. Get the support of other concerned parents. Take your concerns to elected officials.

As a single parent raising an adolescent boy, you have a difficult task. Set up support for yourself and try to enlist the concern of your community. It might be one of the most important things you ever undertake.

(Address questions on family living and child care to be answered in print to The Kennises, 219 W. Harrison, Roseland, IL 47978.)

To take just one particularly superficial instance, Moses could not have described his own death and burial (Deuteronomy 34).

Your question and comments are a good reminder that we need to understand remarks of this nature made by Jesus or other biblical figures in the way the people would have understood them at that time, not as "proofs" of some question we are attempting to answer today.

Let me give just one example from the Gospel according to Matthew (12:40). Jesus says, "Just as Jonah was in the belly of the whale three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights."

There is no reason to conclude that by these words Jesus was declaring his belief that the man Jonah was actually swallowed by a large fish, spent three days living and breathing in the whale's insides, and then was spit out on the beach.

He was simply using a story, a parable from the prophets with which his listeners would have been familiar, to make a point about his own death and resurrection.

One more point. If you are at all familiar with biblical literature, you know that attributing certain writings to a popular figure, perhaps long dead, was a common literary device.

King Solomon, for example, who died about 920 B.C., was the pre-eminent wise man in Hebrew tradition,

renowned even beyond the borders of his kingdom, as we read in 1 Kings and 2 Chronicles.

Later writers in the Jewish wisdom tradition did not hesitate to name Solomon as the author of their work, even though it was written centuries later.

The Book of Proverbs (1:1) identifies itself as "the proverbs of Solomon," and the Song of Songs says (1:1) it was composed "by Solomon."

Yet both of these Old Testament works were written or put together, at least in the form we now have them, more than 400 years after the old king's death.

No deception or dishonesty was intended or suspected here. Everyone recognized it as a perfectly understandable way of uniting one's work with traditions that preceded it.

In the same manner, no one had a problem calling Genesis, Exodus, Leviticus, Numbers and Deuteronomy the "books of Moses," since they all intended to clarify and enlarge on the law and covenant which God originally revealed to this heroic figure of Hebrew history.

(A free brochure answering questions Catholics ask about baptism practices and baptismal sponsors is available by sending a stamped and self-addressed envelope to Father John Dietzen, 704 N. Main St., Bloomington, IL 61701.)

(Send questions for this column to Father Dietzen at the same address.)

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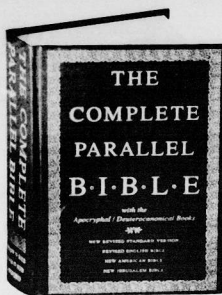
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NAB: "...to safe waters you lead me; you restore my strength."

REB: "...he leads me to water where I may rest; he revives my spirit."

NJB: "...By tranquil streams he leads me to restore my spirit."

## TYPE SAMPLE

## Psalm 23

A Psalm of David.

1. The LORD is my shepherd; there is nothing I lack.
2. In green pastures you let me graze; to safe waters you lead me;
3. you restore my strength.

You guide me along the right path for the sake of your name.

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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 pictures, please. 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.

## July 1

**Catholic Social Services' Family Growth Program** will hold Children of Divorce programs from July 7 to August 11. Registration deadline is today. For more information, call Sue Schaefer at 317-236-1500.

**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.

## July 1-4

**1994 Black Expo National African-American Family Summit**, Indiana Convention Center and Hoosier Dome, downtown Indianapolis (Marion County).

## July 1-8

**Kordes Enrichment Center in Ferdinand** will hold a workshop, "Women Mystics: A Tradition of Feminine Spirituality," beginning at 8 p.m. on Friday night. For more information, call the center at 1-800-880-2777.

## July 2

**St. Nicholas, Sunman**, will hold a **S.A.C.R.E.D.** meeting at 7:30 p.m. For more information, call the church office.

**Positively Singles** will gather for an evening at **Conner Prairie**. For more information, call Shirley Ross at 317-578-6882 for reservations.

A pro-life rosary will be

prayed at 9 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

**Holy Cross Parish, 125 N. Oriental St.**, will hold a dance in Kelly gym from 7-11:30 p.m. Admission is \$5. Adults only.

**The Apostolate of Fatima** will hold a holy hour at 2 p.m. at Little Flower Chapel, 13th and Bosart. For more information, call Lena Peoni at 317-784-9757.

## July 3

**The Young Widowed Group** will hold a Parents Pollack Picnic at Carol Hulse's house at 2 p.m. All kids under 21 are invited along with their parents. Call Carol to RSVP at 317-577-9764.

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

**St. Paul, Sellersburg**, will meet for prayer, praise and sharing from 7-8:15 p.m. Everyone is welcome. For more information, call the parish office at 812-246-3522.

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

A pro-life rosary will be

**St. Maurice Church, 1963 N. St. John St.**, St. Maurice, will hold its parish festival from 10 a.m. to 6:30 p.m. Raffles, games, bingo, refreshments, country store, chicken dinner. For more information, call St. Yvonne Conrad at 812-663-4754.

## July 4

**The Young Widowed Group** will attend the Symphony on the Prairie at Conner Prairie Settlement, 13400 Allisonville Road, Ament, 13400 Allisonville Road, Ament, 4100 E. 56th, will leave at 6 p.m. For more information, call Carson Ray at 317-898-5880. Bring own snacks and drinks.

**WEMS Fourth Fest**, downtown Indianapolis, (Marion County). An all day, four day festival on the steps of the Indiana War Memorial. Features of country music concerts and a country music concert and a fireworks. No admission charge. 11 a.m. to finish. 317-842-9550.

## July 5

**Benediction of the Blessed Sacrament** will be held at 7:30 p.m. in the Divine Mercy Adoration Chapel (next to Ritter High School). For more information, call Mary Ann Schumann at 317-926-1963.

**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 317-546-8805.

**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** will hold its neighborhood walk at 6 p.m., meeting on the church grounds.

**The Ministry for Separated and Divorced** will hold a workshop, "Rebuilding a Family After Divorce," from 7-9:30 p.m. in room 206 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. For more information, call the Family Life Office at 317-236-1586.

## July 5-8

**St. Simon Parish, 8400 Roy Rd., Indianapolis, (Marion County)** will hold Vacation Bi-

ble School at 7 p.m. each evening. Programming for adults is available while children are at the Bible school. For more information, call Joan Wilson at the parish office at 317-898-1707.

**Vacation Bible Study, St. Simon Church, 8400 Roy Rd., Indianapolis, (Marion County)**. Parents attend Bible study with their children ages 3 yrs to 4th grade. 6:30 to 8:30 p.m. Call 317-898-4997 for more information.

## July 6

**Positively Singles** will hold a planning meeting at 7 p.m. in the library of St. Paul X Church, near 71st and Keystone Ave. All invited. For more information, call Carson Ray at 317-876-4749 (daytime) or 317-228-9321 (evenings).

## July 7

**St. Francis Regional Heart Center** will offer a series of community education classes on healthy and "heart smart" nutrition during the month of July. Today at 1:30 p.m., Marge Bryan will instruct a class on low fat vegetarian diet. The class will be held at St. Francis Beech Grove office located at 1600 Albany St.

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, 3605 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.

**Fatima Retreat House, 5353 E. 56th St.**, will hold a playshop day, "Lighthearted for the Health of It," with Fr. Joseph Martin presenting. For more information, call Fatima at 317-545-7681.

## July 7-9

**Mary, Queen of Peace Parish in Danville**, will hold Festival '94 beginning at 5 p.m. on Thursday and Friday; and 12 p.m. on Saturday. Festivities include a carnival, Monte Carlo games, bingo, beer and wine garden. For more information, call the parish office at 317-745-4284.

## July 8

**Servite Father Peter M. Rookley** will celebrate Mass and healing service beginning at 7 p.m. with rosary at St. Charles Borromeo Church in Bloomington. For more information, call 812-336-6846.

St. Lawrence Parish, 46th and

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NO ONE STOOD A CHANCE AGAINST JONAH WHEN IT CAME TO FISH STORIES



SHADELAND

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

## July 8-10

**Holy Spirit Church, 7243 E. 10th St., Indianapolis, (Marion County)** will hold its parish festival from 5-11 p.m. on Friday and Saturday and from 1-11 p.m. on Sunday. No admission cost. For more information, call Dick Hess at 317-353-0474.

## July 9

**Assumption Parish, 1117 S. Blaine Ave. in Indianapolis, (Marion County)** will hold an indoor/outdoor garage sale from 9 a.m. to 4 p.m. For more information, call Bonnie La Russa at 317-638-9576.

**Servite Father Peter M. Rookley** will celebrate Mass and healing service beginning at 7:30 p.m. with rosary at St. Christopher Church, 5301 W. 16th St. in Indianapolis. For more information, call 317-241-6314.

**The Young Widowed Group** will dine at the Italian Village, 14016 N. Meridian St., at 7 p.m. Carpool from St. Matthew Church at 6:15 p.m. For more information, call Vince at 317-898-3580.

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

**Positively Singles** will hold a picnic in Fishers Park from 12-4 p.m. St. Louis deMontfort Young Adult Group and folks from other churches will join them for a day of fun. For more information, call Carson Ray at 317-576-4749 (daytime) or 317-228-9321 (evenings).

**Kordes Enrichment Center** will hold a workshop, "Introduction to Merton," beginning at 9 a.m. For more information, call Kordes at 812-367-2777.

## July 10

**St. Joseph Parish, Corydon**, will hold its annual picnic and chicken dinner from 11 a.m. to 4 p.m. Adults, \$8; kids, \$2.50.

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

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

(Continued on page 17)

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# Authority of text on women priests is debated

Never before has an act of the ordinary magisterium been put forward as 'definitive'

by Jerry Filleau  
Catholic News Service

WASHINGTON—The dust has not yet settled on the nature of papal teaching authority invoked in Pope John Paul II's declaration that the church cannot ordain women priests.

One key issue is whether the substance of the teaching can be described as "irreformable," or not subject to substantive change. Another is what kind of assent or obedience it requires from Catholics.

The authority question is central because a number of theologians have said that the letter is an attempt to exercise papal magisterium, or teaching authority, in a new way—one not seen before in the church.

In short the argument is this: The teaching is clearly what official church documents and theologians would refer to technically as an exercise of "ordinary papal magisterium." But never before has an act of ordinary magisterium by a pope been put forward as "definitive."

National Catholic Reporter, a weekly in Kansas City, Mo., entered the fray in its July 17 issue with a report that a group of leaders of bishops' conferences, called to Rome in March to discuss a draft of the letter, persuaded the pope to back off from declaring his teaching "irreformable."

That word does not appear in the final text of the papal letter on women priests, as it reportedly did in the draft. Instead, the letter says the teaching that women cannot be ordained priests is a judgment "to be held definitively by all the faithful."

Several theologians contacted by Catholic News Service after the papal letter was released in May 30 described the terminology "to be held definitively" as implying that the teaching is irreformable, however.

A week after the papal text came out, Cardinal Joseph Ratzinger weighed in with a commentary, released by the Vatican press office, in which he said, "The objective of this (papal) act is the declaration of a doctrine taught as definitive and therefore not reformable."

The cardinal, who is head of the Vatican Congregation for the Doctrine of the Faith, also described the letter as "an act of the ordinary magisterium of the supreme pontiff, therefore not a defining or solemn ex cathedra act."

The most notable previous reference to "irreformable" teaching in official church documents occurs in 1870, in the First Vatican Council's definition of papal infallibility. It says that when the pope defines doctrines of faith or morals infallibly, such definitions are "irreformable."

But if the papal teaching against women priests is irreformable, that claim does not rest on a claim of infallibility.

First, the letter on women's ordination lays no explicit claim to infallibility or even to "defining" a doctrine as such. The letter itself does not use the "I declare and define" formula of an infallible pronouncement. Instead the pope says only "I declare."

Cardinal Ratzinger's commentary reinforces that view. He says the letter sets forth the doctrine as "definitive" ("definitiva" in Italian), but the act of teaching is "not defining" ("non definitorio").

And anyone who wants to attribute infallibility to the teaching must confront the church's Code of Canon Law. After setting out the conditions under which the pope and the college of bishops can act infallibly, Canon 749 adds this sharp prohibition against spurious infallibility claims: "No doctrine is understood to be infallibly defined unless it is clearly established as such."

Father Richard McBrien of the University of Notre Dame wrote in his nationally syndicated column that "the letter comes close to a claim of infallibility" but in the last analysis does not make that claim.

"A noninfallible teaching like this one can change," he wrote.

Jesus Father Francis A. Sullivan of Boston College, one of the Catholic world's leading experts on ecclesiology—the theology of the church—explored the teaching character of the new papal letter in depth in an article in the June 18 issue of a British Catholic magazine, *The Tablet*.

He found the letter representing a "new way" of exercising the pope's magisterium, or teaching authority. He said it was the first time in history that a pope had tried

to attach "such a definitive and irreformable character to ordinary papal teaching."

"I do not find, either in Vatican I or Vatican II, any basis in conciliar teaching" for such a claim of authority, he said.

In a telephone interview Father Sullivan said, "Until this letter came out, I would distinguish between definitive and nondefinitive teaching... (and say that) when the pope teaches definitively he invokes the charism of infallibility."

He traced the new idea of a "definitive" teaching—in the sense of something less than infallible doctrine but at the same time more than ordinary authoritative teaching—to two Vatican documents issued within the past six years.

They are the new "Profession of Faith" issued in February 1989, and the "Instruction on the Ecclesial Vocation of the Theologian," issued in June 1990.

In *The Tablet*, Father Sullivan noted that the 1989 profession has three new paragraphs not contained in the previous profession of faith, each setting a different level of church teaching and each calling for a different level of adherence by Catholics.

In the words of the profession, Catholics are to "believe with firm faith" that which is taught by the church "as divinely revealed and calling for faith," whether the form of church teaching is "in solemn judgment or in the ordinary and universal magisterium."

Second, Catholics are to "firmly accept and hold" what is proposed "definitively with regard to teaching concerning faith or morals."

Finally, Catholics are to "adhere with religious submission of will and intellect" to authentic magisterial teachings even if they are proclaimed "in an act that is not definitive."

Father Sullivan said the evidence points to the letter being intended by the pope as a formal exercise of the second form of teaching cited in the new profession—a definitive teaching, but not proposed as a matter of divinely revealed faith.

As such, he said, it would ask of Catholics something less than a response of divine faith that divinely revealed truths require, but something more than the "religious submission of mind and will" called for by nondefinitive teaching.

"We are expected to give firm and 'unconditional' assent of our minds to the pope's judgment as certainly true," he said.

## The Active List

(continued from page 16)

✠✠✠  
Sacred Heart Parish, 1520 Union St., will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome for more information, call Dorothy at 317-356-5110.

✠✠✠  
Mary, Queen of Peace Parish, Danville, will sponsor an All-You-Can-Eat-Breakfast Buffet in the lower level of the church. Adults, \$4.50; kids 6-12, \$2.50; kids under 5 eat free. For more information, call Karen Beal or the parish office.

✠✠✠  
St. John Parish, 126 W. Georgia St., will hold a Tridentine Mass at 9:30 a.m.

✠✠✠  
Oldenburg Academy will host the 3rd annual Pro/Am Golf Classic Lou Holtz Dinner at the Academy at 5:30 p.m. Call 812-933-0737 for tickets.

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**Bingos**

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m.  
TUESDAY: St. Michael, 6 p.m.; St. Malachi, Brownsburg, 5:30 p.m.; Msgr. Sheridan C. of C. Council 6138, Johnson Co., 7 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m.  
WEDNESDAY: St. Anthony, 6:30 p.m.; K. of C. Council 427, 1385 N. Delaware, 5 p.m.  
THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K. of C. American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m.  
SATURDAY: K. of C. Council 437, 1305 N. Delaware, 4:30 p.m.; SUNDAY: St. Ambrose, Seymour, 4 p.m.; Rita High School, 6 p.m.



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# Youth News/Views

## 'Belle' cruises unite youth from archdiocese

by Mary Ann Wyand

"Rocking On the River" was an appropriate theme for the New Albany Deanery Catholic Youth Ministries high school and junior high cruises on the Ohio River in June on board the historic "Belle of Louisville" steamboat.

During the high school cruise on June 15, 600 teen-agers from throughout the archdiocese enjoyed the sights and sounds of a moving dance floor while the 80-year-old steamer traversed the mighty Ohio.

Junior high school youth got their turn to party on the boat a week later, when about 700 students danced and played board games aboard the historic steamer on June 22.

"The 'Belle' cruise is a unique youth ministry event in the archdiocese," Dan Endris, coordinator of older adolescent and young adult ministries for the New Albany Deanery Catholic Youth Ministries, explained. "It helps connect southern Indiana with the rest of the archdiocese. It's a real nice way for kids who live in central Indiana to come down and see the southern part of

the archdiocese and be connected with the kids from southern Indiana."

Endris has participated in the deanery's annual "Belle" cruise since he was a high school student in the late '70s. At the time, he thought of the cruise as a fun time and good way to meet other teen-agers.

Now that Endris works in youth ministry, he describes the cruise as a summertime event that builds bridges between teen-agers from throughout the archdiocese and gives southern Indiana teens an opportunity to show hospitality to their peers.

"The river is a part of our lives here," he said. "People in southern Indiana tend to forget how unique it is to have a steamer in the neighborhood. It's unbelievable the amount of commerce that goes up and down the river every day."

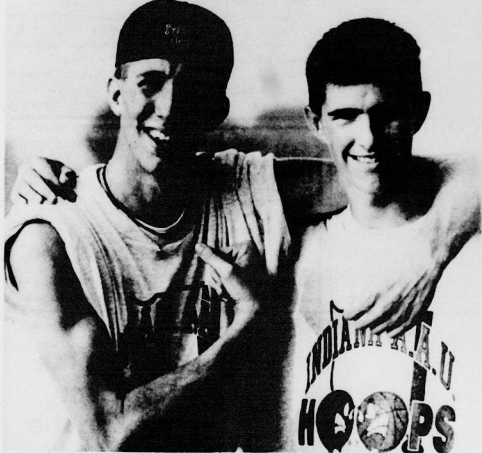
As the teen-agers danced to music by disc jockey Rick Taylor of Music Magic, a variety of barges and boats traveling in both directions on the mighty Ohio River passed the historic steamer. The cruise was definitely a night to remember, the kids said, unlike any other youth ministry dance



**CLOSE-UP**—St. Vincent de Paul parishioner Jessica Caraway from Bedford gets a close-up view of the Louisville Falls Fountain in the Ohio River at Louisville during the junior high "Belle of Louisville" cruise on June 22. (Photos by Mary Ann Wyand)



**VANTAGE POINT**—Junior high girls enjoy the view from on board the historic "Belle of Louisville" steamboat during the June 22 cruise. The Louisville Falls Fountain visible beyond the barge was donated to the City of Louisville by the Bingham family. This cruise marked the third year that the New Albany Deanery has sponsored a junior high party.



**FRIENDS**—St. Michael parishioners Andy Christensen and Rhett Reed of Greenfield celebrate summer and the end of eighth grade on board the "Belle of Louisville" on June 22. They were among about 30 St. Michael youth group members who journeyed to Louisville for the New Albany Deanery Catholic Youth Ministries cruise.



**CARD SHARKS**—St. Paul parishioners Jeremy Roberts and Carissa Lenfert of Sellersburg ponder their next moves during a card game on board the historic "Belle of Louisville" steamboat on June 22. Junior high students from throughout the archdiocese took a break from the dance to play board games on the upper level of the steamer.

## Mid-America Youth University is set for July 25-29

Niles College of Loyola University is the site of the sixth annual **Mid-America Youth University** scheduled July 25-29 at Niles, Ill.

Courses offered include the Advanced Christian Leadership Institute, Jesus and Scriptures, Justice and Peace Institute, Peer Ministry Institute, and sessions on music and liturgy.

Registrations are \$165 a person and are due to Chris Semmel at the Mid-America Youth University by July 11. The youth university is sponsored by the Region VII Youth Ministry Coalition of the National Federation of Catholic Youth Ministry.

For registration forms or additional information, telephone the archdiocese Office of Youth, Young Adult and Campus Ministries at 317-236-1439 or 1-800-382-9836, extension 1439.

St. Patrick parishioners Cathy Card and Richard Roth of Terre Haute are 1994 recipients of the **Governor's Youth Service Award** for distinguished service to young people.

Cathy has served her parish as a volunteer in the religious

education program for 12 years, and Richard has served as a parish religious education volunteer for more than 10 years.

They were recognized for helping shape young people's values and educating them about Catholic Church teachings.

Cathedral High School graduates Paul Goyette and Ryan Vertner will attend Indiana University this fall with financial assistance from the **Wells Scholarship Fund**. They are among 20 scholars chosen for the prestigious scholarship, which includes full tuition for four years plus an annual living stipend.

The scholarship is given in honor of IU Chancellor Herman B. Wells.

Roncalli High School's jazz band earned a superior rating at the Indiana State Student Musicians **state jazz contest** this year. Scholars Alex Will, Kevin Finn, Damien May, Don Dear, Catherine Lawrence and Jenny Knott earned special ratings in the state contest. Kathy Peach directs Roncalli's jazz band.

Seven Brebeuf Preparatory School juniors are studying

abroad this summer through the **Indiana University Honors Program in Foreign Languages**.

Brebeuf students Melissa Duncan and Kelly Hartley are studying in France. Ann Walling and Megan Williams are staying in Germany, and Paul Hayes, Samir Kulkarni and Sara Spaulding are living in Mexico for seven weeks during June and July.

St. Gabriel youth group members from Connorsville have become good friends with senior members of the parish as a result of last year's **World Youth Day** preparations.

Joyce Rowland, St. Gabriel's coordinator of youth ministry, said the teen-agers planned a breakfast and special slide program for the older members of their faith community since their journey to Denver.

Roncalli High School graduate Donald Elberg was honored by the Indiana State High School Hockey Association this year as a member of the **academic all-state team**. Don is a member of the Perry South Stars hockey team.

# Young Adult News/Views

## IUPUI law student participates in Newman Center ministry

by Elizabeth Bruns

Tonya Balthazar knows what hard work can do for a person. Currently, Balthazar is working on her final year as an law student at Indiana University-Purdue University at Indianapolis.

With an 100-page research project looming over her head, Balthazar seems very collected and confident. She says her dedication to her studies—and this research paper—are top priorities in her life right now. Aside from the Newman Center, of course.

Balthazar was born in Sri Lanka. Her family moved to the Niagara Peninsula in Canada (St. Catherine, Ontario) when she was seven-years-old. Balthazar did her undergraduate studies at the University of Toronto. St. Michael's College. She graduated with a bachelor's degree in history.

Her involvement in the IUPUI Newman Center is a family tradition. "My mom was a Newman Center groupie when she was an undergraduate—her life was the Newman Center," said Balthazar. "Growing up, I heard her talk fondly about her experiences there."

Balthazar started attending Newman Center activities in 1991, her first year at IUPUI. She learned of a house opening during her second year. "I thought it was a great opportunity," she said. "Might as well follow family tradition—so I got involved."

When a student lives at the Newman Center residence house, they are responsible for assisting the chaplain and Newman Center staff programming and activities. The 27-year-old helps with Mass set-up each week, among other activities.

"I put together the Goodwin Plaza Retirement Home Valentine's Day Dance with Newman Center students. Anything that the staff needs help with, I try to help," she said.

When asked if programming takes a lot of time from

studying, Balthazar said, "No, not really. I think we have to make time for things. If you spend your time inefficiently, you don't have time to do anything. Some weeks I put in a lot of time, but usually it's only about 3-4 hours a week."

Balthazar is a proud cradle Catholic who comes from a very strong, conservative family. Her mother is a convert.

"Our family says the rosary every day. I try to do that, too. "My personal mission at the Newman Center is to bring back the spirituality in the Catholic Church, at least in the community at the Newman Center," said Balthazar. "Recently, we've lost a lot of the spirituality in Catholicism. We are a contemplative church and we seem to have forgotten that at times."

"At times, I feel like in some ways the church is under siege. And we're not holding on well because we've lost sense of our beginning—what we are about," said Balthazar.

When the students come back to IUPUI for fall semester, Balthazar wants to start up a program that focuses on spirituality and the contemplative side of Catholicism and traditions as a church.

Balthazar thinks the program is especially important to be taught at the Newman Center. She believes that university-educated Catholics will eventually become future leaders of their parishes. "One thing we can't do is allow division in the church," said Balthazar. "If we have that spiritual commonality, then the church will survive—no matter what."

"(The idea of a program on spirituality) is going to take some getting used to because many people associate the Newman Center only with fun. So this is a little bit different. I think they'll come if for nothing else but curiosity," said Balthazar. "The group may be small in number, but if the program helps one or two or three people, that's great. Those people will hopefully carry it on to other people."

It has not yet been decided if the program will join students from IUPUI, Butler University and University of Indianapolis Newman Centers, or if it will be programmed at the individual centers. The program is still in the beginning stages. Balthazar would like as many people as possible

participating in the program. "We need the views of several people, not just one or two," said Balthazar.

"I think young adults like myself need to learn to separate the church as an institution, the doctrinal church, from what we are spiritually as a church," said Balthazar. "The essence of Catholicism should be spirituality—we shouldn't tie our faith solely to the administrative church as an institution. We are still one church—we can agree to disagree, but still come together," said Balthazar. "We should voice our views but still remember that after we leave, we will come back again to celebrate as Catholics."

Balthazar prefers a more traditional and conservative Mass than what the Newman Center offers. But she understands that the Newman Center "accommodates all sorts of views, because, ultimately, we are all Catholics."

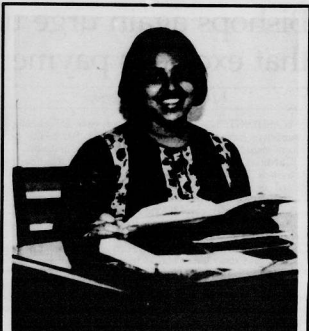
"She says she misses participating in Mass every day. "When I was at St. Michael's College, I lived with the Loretto Sisters for four years. Mass at 5:30 p.m. every day was a beautiful celebration that I looked forward to."

The Newman Center makes up a big part of Balthazar's social life. "My school work is very important to me. I try to choose my friends very carefully," said Balthazar. "I prefer to have four or five good friends than a million acquaintances."

The Newman Center is my family. Sherry Ballard (IUPUI Newman Center's administrative assistant) is a great support for me," said Balthazar. "I've found my friends here."

"It's tough to be focused on schoolwork when all your friends are getting married. I truly believe that if you allow God to direct your life and you are open to possibilities, he will guide you in the right way," said Balthazar. She believes that for now, her "right way" is to concentrate on her education.

Balthazar says, "We have a God that gives us free-will but I think God gives us free-will to the extent that he knows that we are able to handle it. There are people who don't get the opportunities that I have gotten. I am grateful to God for my good fortune and will let him lead me."



ACTIVELY INVOLVED—Tonya Balthazar, a third-year law student at IUPUI, is an active member of the IUPUI Newman Center located at 1309 West Michigan St. (Photo by Elizabeth Bruns)

## Marian College assists families evacuated due to June 28 Central Soya explosion

by Elizabeth Bruns

In the wee hours of the morning on June 28, Central Soya's feed mill and processing plant erupted with a chemical explosion that caused an evacuation of the plant and homes within a seven block radius. Franciscan Sister Norma Pacheco, vice president of mission effectiveness for Marian College, was up and actively organizing temporary shelter for those families who were evacuated from their homes.

When the plant, located on the near-westside at 1160 W. 18 St., exploded, Marian College officials were called upon to accommodate the evacuated families. Marian is a designated disaster site for the Indianapolis-area.

Della Pacheco, director of communications for Marian College, said, "Initially we were not sure how many people needed to be evacuated. Officials were looking for a site and contacted Marian. We have about 135 people from 5 weeks-old to 85 years-old staying with us at Marian."

Dorsey Hart, a spokesperson for the Indianapolis-area chapter of the American Red Cross, helped set up a shelter in Clare Hall, a dormitory, at Marian. "We have been here since 2 a.m. trying to help people with immediate needs," said Dorsey in a phone interview Tuesday morning.

The Red Cross not only helped by providing food and medical services, but furnished them with baby formula and baby formula for the children. They also acquired needed medicine for those in need of it.

Dorsey said, "The police say that those who have been evacuated from their homes will be able to return by 2 p.m. (on Tuesday), so Marian will feed them lunch." Dorsey said that Sister Norma has been a great help. "She is so gracious—she's really taking care of the children." Sister Norma brought games out for the children to keep them busy and content.

Currently, Marian College is hosting the National Youth Sports Program (NYSPP). The program is a national sports instruction camp with educational programs for building self-esteem and good health practices. The program started as an offshoot of the President's Council on Physical Fitness (started by former President Lyndon B. Johnson).

Many of the neighborhood children who were evacuated from their homes on Tuesday morning are participants in NYSPP. Pacheco said that that one boy in the program commented to Sister Norma that he knew he wouldn't be late for the camp on this morning.

Dr. Daniel Felcetti, president of Marian College, expressed special gratitude to the Red Cross and Sister Norma. "Sister Norma makes people feel at home at Marian," Felcetti said. He also added that the campus security and food service departments are to be commended for springing into action so quickly.

"Doing this comes out of instinct rather than forethought," Felcetti said. "It is part of why we (at Marian) are here. It is something that doesn't require a lot of forethought—we are here to help."

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# Vatican cites human cost of global arms trade

Poor nations spend on the average 20 times more on the military than on education

by John Thavis  
Catholic News Service

VATICAN CITY—The Pontifical Council for Justice and Peace issued a document on the arms trade on June 21. Titled "The International Arms Trade—An Ethical Reflection," it is the first comprehensive statement about the \$20 billion-a-year global arms industry, which it described as a gaping wound afflicting humanity.

Behind this new document lie some disturbing statistics on weapons sales. And behind those statistics lie real human stories of suffering and sorrow.

In the end, it's this human side of the problem that matters most to the church. Vatican officials want their ethical arguments taken seriously because, to cite just one example, hundreds of civilians around the world will die this week when they step on land mines.

At a press conference, French Cardinal Roger Etchegaray, president of the pontifical council, strayed from the finely argued moral positions to vent outrage at the consequences of weapons sales. He picked out land mines as unique offenders.

The cardinal, who is often sent by Pope John Paul II as an emissary to troubled regions, said he has seen first-hand the "tragic" results of mines in Asia and Africa.

"I speak with a good knowledge of the problem," said the cardinal. "Mines mow down human lives long after the cessation of hostilities. These treacherous weapons should be banned."

Unlike the more visible conventional arms like tanks of bazookas, land mines are a hidden weapon used increasingly in the world's zones of conflict. A 1994 U.N. Human Development Report noted that mines are well suited to many of today's drawn-out, low-intensity wars in which one goal is to demoralize the civilian population. In former Yugoslavia, for example, some 60,000 new mines are laid every month.

The report said that 105 million unexploded land mines are believed to remain buried in at least 62 countries. In Cambodia, 300 people are killed or maimed every month by mines. In Angola, some 20 million land mines remain intact, killing an average of 120 people each month.

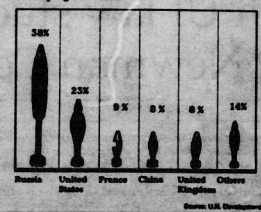
When Pope John Paul visited Angola in 1992, the front row seats at his Masses were often filled by men and women missing legs. They were among the thousands of civilians who have been maimed and crippled by mines.

The Vatican document emphasized the high human costs of weapons purchases in developing countries, which have little left to spend on such basic services as health and education. Here, too, the statistics are sometimes eye-opening.

According to the 1994 U.N. report, more than half the global arms sales today are to Third World countries.

## BIGGEST ARMS SUPPLIERS

The five permanent members of the U.N. Security Council account for 86 percent of the arms sales to developing countries.



Poor nations currently spend on the average eight times more on the military than on health care, and 20 times more than on education.

This is true despite the fact that the chances of dying from social neglect, such as malnutrition or preventable diseases, are 33 times greater than the chances of dying in a war from external aggression, according to the report.

The Vatican is particularly sensitive to this waste of resources, in part because church agencies in Third World countries must often supplement local governments' poorly financed educational and health care programs.

In the African nation of Burkina Faso, for example, the church in 1992 operated more than 400 welfare institutions, including hospitals, orphanages and homes for the handicapped. The same year, Burkina Faso—which has never fought a war, and where annual per capita income is under \$200—spent about \$100 million on weapons, making it one of the biggest per-capita Third World arms buyers.

When the pope visited Burkina Faso in 1990, he said the church would continue to put itself "at the service of humanity," but that it expected public authorities to respond to the real needs of their fellow citizens, such as health care, education and basic public service.

The Vatican's latest document is another pointed reminder that without meeting basic human needs, a security build-up does little good.

## IN LETTERS TO CONGRESS ON HEALTH CARE REFORM:

### Bishops again urge universal coverage that excludes payments for abortion

by Catholic News Service

WASHINGTON—The chairman of two U.S. bishops' committees have written Congress asking that health care reform include universal coverage and exclude abortion.

Cardinal Roger M. Mahony, chairman of the Pro-Life Activities Committee, and Auxiliary Bishop John H. Ricard of Baltimore, chairman of the Domestic Policy Committee, noted that the Catholic Church has much at stake in the health care debate.

As an employer, as operator of hundreds of medical facilities and as a caretaker for the poor, the U.S. Catholic Church has wide-ranging interests in the health care system, said their letter, dated June 15 and released June 23 by the U.S. Catholic Conference.

Mandating coverage for abortion not only would have destructive implications for Catholic health care organizations, it would fly in the face of how most Americans feel about use of tax dollars to pay for abortions, they said.

The letter cited a recent University of Cincinnati poll that found 69 percent of Americans oppose including abortion in standard national health care benefits. Yet, the Clinton administration's proposal and several alternative plans would require such coverage.

"The irony of this situation is clear," the letter said. "For 20 years bishops have insisted on calling abortion is 'pro-choice,' and said the real issue in abortion is 'who decides—the individual woman or the government?' Now American women have said in numerous surveys that they do not want mandated abortion coverage—and abortion advocates insist that government must impose it on them regardless."

An abortion mandate also would have "destructive implications" for Catholic health care, said the committee chairman.

Conscience clauses permitting some institutions to withdraw from requirements to provide abortions do not protect individuals and organizations from having to

ensure access to abortions by providing referrals for patients, they said. The clauses also would prevent Catholic health care institutions from being leaders of provider networks, thus forcing the organizations to the fringes of the system where survival would be more difficult, said Cardinal Mahony and Bishop Ricard.

Employers such as dioceses and Catholic agencies also would be required to provide insurance plans that include abortion, they added. "We find it hard to believe that Congress intends to force all Catholic institutions to violate their own religious convictions and moral principles by subsidizing abortion for their employees."

Their letter questioned how a conscience clause could be crafted to address that issue if abortion is a standard benefit.

And it pointed out that the Religious Freedom Restoration Act enacted in January was passed to protect religious institutions and individuals from government mandates that run contrary to their consciences.

Another complication from a federal abortion mandate would be that it would override current state laws that allow people to buy insurance that does not include abortion.

By simply adding abortion services to the list of procedures excluded from mandated benefits, all those problems would be resolved, the letter said.

"Tragically, this would not stop abortion, deny anyone access to abortion, or deprive anyone of the ability to purchase abortions or abortion coverage," they said. "It would simply mean that such purchase is not coerced by government."

The House Education and Labor Committee voted 25-15 June 23 to include abortion in basic benefits. It was the third such vote by a House or Senate committee.

## Church is not against sex, the pope says

But there is no moral basis for 'free love,' homosexuality and contraception, he says

by John Thavis  
Catholic News Service

VATICAN CITY—The church is not against sex, but insists that it be understood as a true language of love that goes beyond instinct, Pope John Paul II said.

Because responsible sexuality involves a commitment between a man and a woman and is open to new children, there is no moral basis for "free love," homosexuality and contraceptive birth control, the pope said at a Sunday blessing June 26.

The pope, who has dedicated the weekly talks this year to the family, said the family unit is based on reciprocal, unselfish love between a man and a woman. Among the ways of expressing this love is sexual union, he said.

"The church is sometimes accused of making sex taboo. That is far from the truth," he said.

Over the centuries, the church has developed a positive vision of the human being that recognizes the "significant and precious role" of sexuality, he said. "Sexuality belongs to the Creator's original design, and the church can only have great respect for it. At the same time, it must ask that everyone respect sexuality in its profound nature," he said.

The pope described sexuality as a "language in the service of love." It cannot be lived as a pure instinct, and it must be governed, he said.

At the same time, human sexuality cannot be manipulated arbitrarily, he said. Sexuality possesses "its own psychological and biological structure" that is ultimately aimed at communion between a man and a woman and at the birth of new people, he said.

To ask that this structure be respected does not indicate an overly moralistic or biological understanding of sex, but awareness of the truth about the human being, the pope said. "It is on the strength of that truth, which is also clear in the light of reason, that so-called 'free love,' homosexuality and contraception are morally unacceptable," he said.

"These are behaviors that distort the deep meaning of sexuality and prevent it from serving the person, communion and life," he said.



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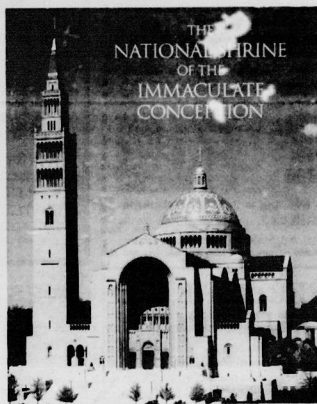
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## BOOK REVIEWS

# Falla urges awareness of Indians

MASSACRES IN THE JUNGLE, by Father Ricardo Falla. Westview Press (Boulder, Colo., 1994). 215 pp., \$16.95.

Reviewed by Laurie L. Olson  
Catholic News Service

U.S. newspaper headlines have reported the news of the "dirty war" in Argentina, the repression in Gen. Augusto Pinochet's Chile, and the assassination of an archbishop and priests in El Salvador. But the massacres of thousands of Guatemalan Indians seldom have gotten much ink.

Jesuit Father Ricardo Falla, with "Massacres in the Jungle," hopes to change that and also to contribute to a healing process in his native Guatemala, where during the worst years of the Guatemalan army's counterinsurgency campaign some 50,000-75,000 Guatemalans were killed and more than 400 villages destroyed.

Disappearances in Guatemala are said to account for approximately 42 percent of those that have occurred throughout Latin America.

To gather data for his book Father Falla worked five years with Guatemalans living in the northern Ixcán region. Ixcán was home to many landstarved people who previously had been seasonal migrant farm workers on large coffee, sugar cane and cotton ranches along the Guatemalan coasts. When portions of the jungle began to be cleared, Ixcán was seen as an economic alternative for agriculture, and the peasants moved there.

Their move to Ixcán coincided with a brutal escalation of warfare between the Guatemalan army and Guatemalan rebels. Father Falla explains that the peasants soon found themselves in the middle of the conflict and later, accused of being guerrilla sympathizers, they became targets of the army themselves.

Using the surviving peasants as his sources, the author, who has a doctorate in social anthropology from the University of Texas at Austin, puts faces on the numbers of Guatemalan dead.

There's Micaela Gaspar, 45, wife of Diego Juan, 60, and their children, Lorencia Juan, 35, and Gaspar Juan, 40. There's Lorencia's daughter Merchora, 6, and Gaspar's wife Maria

Francisco, 30, and their three daughters, Isabela Gaspar, 5, Isabela Segunda, 2, and Angelina Gaspar, 3.

All were Catholics active in the charismatic movement. The soldiers entered their home while they were singing and praying, a witness told Father Falla.

The soldiers seized them, forcing them to cross the Xalbal River, and killed them on the river bank. They were made to lie down on the river bank. The soldiers made cudgels and beat them as if they were beating corn cobs. They killed them off, one by one," reports the author.

Unlike books that have revealed government-approved death campaigns in other countries, Father Falla's book has been published at a time when atrocities continue in Guatemala. While the numbers of individuals killed or obliterated by the Guatemalan army has decreased significantly, the killings have not come to an end.

It's not surprising, then, that the clearly written "Massacres in the Jungle," published in 1993 in Spanish by the University of San Carlos in Guatemala City, angered Guatemalan government and military leaders.

Like the peasants he interviewed, the 61-year-old priest-author has been accused by Guatemalan authorities of guerrilla involvement, a charge that Father Falla, his Jesuit superiors and the Guatemalan bishops have denied vehemently.

"Massacres in the Jungle" takes an unusually honest, personal look at the brutal atrocities that continue to plague Guatemalans.

## † 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 archdiocese priests and religious sisters serving our archdiocese are listed.

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- † FAULKNER, Jason**, 19, Holy Cross, St. Croix, June 20 Son of Larry and Peggy Faulkner; grandson of Mr. and Mrs. Robert Rasche and Mr. and Mrs. Vernon Faulkner.
- † FISHER, Beulah**, 88, Sacred Heart, Clinton, June 17 Sister of Shirleen Naughtle, Lue Fisher and Dan Fisher.
- † FLANDERS, Rue E.**, 73, St. Lawrence, Indianapolis, June 19 Mother of Rue Ann Flanders and Michael Flanders; sister of Eugene Walker and Mary Jane Williams.
- † FULLENKAMP, Olivia E.**, 94, Holy Family, Oklahoma, June 19 Mother of Beatrice A. Ferrigno, Mary Ann Moeller, Victor, Eugene, Paul, Kenneth, Edward and Larry; grandmother of 50; great-grandmother of 80; great-grandfather of two.
- † HUNDELY, Eva Regina Snyder**, 72, Little Flower, Indianapolis, June 13 Wife of Jay W. Snyder; mother of Jay C. Cindy L. Culver and Connie Yoshida; sister of Paul Hicks, Lois Luther, Mary P. Baumgartner, John Glancy and Donna Minardo; grandmother of seven; great-grandmother of one.
- † KIEFER, Sophia L.**, 86, St. Roch, Indianapolis, June 21 Mother of Joseph A. Jr., Mary Therese Gagnon, Ann Marie Kiefer and James Kiefer; sister of Mary Kattos; grandmother of 12; great-grandmother of 12.
- † KLOIKER, Thelma K.**, 80, St. Christopher, Speedway, June 14 Mother of Robert J.; sister of Geraldine Heuts; grandmother of three; great-grandmother of one.
- † MASCARI, Anthony Michael**, 65, St. Matthew, Indianapolis, June 15 Wife of Barbara J.; father of Christin M. Marie A. Jeffrey M. and Steven A.; brother of Josephine Krutzeval, August, Thomas, John, Joseph, Frank, Paul and Leo.
- † MAULLER, Dale Duane**, 36, St. Mary, Richmond, June 5 Husband of Linda K. Mauller; brother of Gerald L. Anderson, Don Mauller and Tim Davidson.
- † MLINN, Ralph John**, 76, St. Patrick, Indianapolis, June 17 Father of John W.; brother of James, Forrest, Della Tucker and Elmilda McKinney; grandfather of one; great-grandfather of two.
- † McQUADE, Elizabeth L.**, 66, St. Paul, Greencastle, June 15 Mother of Patricia Escie, Gary L. McQuade and Thomas L. McQuade.
- † MERCHEN, Stella M.**, 81, Holy Family, Oldenburg, June 5 Sister of Clara Speith, Carlotta Kaiser, Robert Merchen and Edward Merchen.
- † MOSEY, Delores Marie**, 76, St. Mary, Richmond, June 19 Wife of Charles E.; mother of George,
- Charles, Stephen, Suzanne Henley, Carol Swarczok and Christina Davids; daughter of Beulah Moore; mother of two bookwalkers; grandmother of 14.
- † NAVARRO, Maryann Ruth**, 54, June 17 Mother of Gregory, Kurt and Kent; sister of John and Michael Casarik; grandmother of one.
- † PAULIN, Ella F.**, 90, St. Martin, Siberna, June 14 Mother of Richard, Earl, Eileen Gehlbauer; grandmother of 16; great-grandmother of 36.
- † SELM, Jeffrey Eric**, 26, St. Michael, Brookville, June 19 Son of Urban J. Selm and Jane Selm; brother of Joseph E. Selm and Julie Selm; grandson of Jeanette Selm, Ambrose Bruns, Edna Bruns.
- † SIMMERMEYER, Edward**, 87, St. Mary of the Rock, Batesville, June 26 Father of Jerome, Michael, Ron, Klug, Joan Meer, Bernie Lorenz, Mira Ahlers, Judy Noble and Carol Liviers; brother of Clara Scheide; grandfather of 43; great-grandfather of 49.
- † STARE, Vincenza "Jennie"**, 94, St. Andrew, Indianapolis, June 15 Wife of William H.; mother of Louis, Dominic, Maria Porham and Gina Howald; mother of Harry Benzold, Josephine Condello, Anne Anderson and Frances Olivia; grandmother of 14; great-grandmother of two.
- † TAYLOR, Robert J.**, 61, Little Flower, Indianapolis, June 16 Husband of Delores Taylor; brother of Gladys, Deborah Hovser, Susan Taylor-Barrow, Catherine Marlow and Laura Miller; brother of Ralph Taylor and Helen Taylor; grandfather of six.
- † TERRILL, Anna**, 81, St. Martin, Siberna, May 31 Wife of Robert.
- † TRIGGS, Mary**, 63, St. Malachy, Brownsburg, June 19 Wife of Edward M.; mother of Robert M. [and] Patricia Cunningham; grandmother of six; great-grandmother of one.
- † VIADOLI, Anna**, 87, Holy Trinity, Indianapolis, June 14 Mother of Robert; sister of Frank Toth and John Toth; grandmother of two.
- † WAGNER, Terry Lee**, 53, St. John, Osgood, June 19 Husband of Jeanette Huntington; father of Bill, step-father of Terry, Ted, Todd and Tim Norman; brother of Herman, Charles, Alvin, Alvin, Sam, Dan, Amelia Carter, Eleanor Rolf, Gail Walter and Kay Prather; son of Catherine Wagner; grandfather of nine.
- † WILHELM, Nicole**, 19, St. Michael, Brookville, June 7 Daughter of Melvin and Patti Bird Wilhelm; sister of Michael, Marissa and Katrina Wilhelm; granddaughter of Dorothy Bird, Leo Wilhelm Sr. and Angela Wilhelm; great-granddaughter of Mathilda Bonner.
- † YOUNGMAN, Edna E.**, 85, St. Louis, Batesville, June 7 Mother of Benjamin J., Diana Kirkpatrick, Malcolm, Gerald L., Hara Skodnicksky and Jane Salvo; grandmother of 11; great-grandmother of 11.



# Simpson tragedy shakes Brentwood pastor

O.J. Simpson, a non-Catholic, attended St. Martin of Tours Church after he married Nicole

by Tod Tamberg  
Catholic News Service

LOS ANGELES—Msgr. Lawrence O'Leary, pastor of St. Martin of Tours Church in Brentwood, was preparing to go out to dinner June 17 when he heard police were in a freeway pursuit of a car carrying O.J. Simpson.

"It was terribly upset," Msgr. O'Leary told *The Tidings*, newspaper of the Archdiocese of Los Angeles. "I canceled my dinner appointment but I couldn't watch the television coverage, it was too disturbing."

Simpson's ex-wife, Nicole Brown Simpson, 35, and a friend, 25-year-old Ronald Goldman, were found brutally murdered June 12. The former football star and actor has been charged with their deaths.

As pastor of the parish in which the Simpsons and their two children lived and occasionally attended

Sunday Mass, Msgr. O'Leary had what he described as a passing relationship with the family. Nevertheless, he had shared critical moments in the athlete's life, including the time 15 years ago when Simpson and his first wife, Marguerite, made the difficult decision to remove their small daughter from life support. She was hooked up to it after being pulled from the family swimming pool.

"They were both crying as they left the hospital together," said Msgr. O'Leary, who was in the room when life support was removed. "It's very tragic to lose a child like that."

A few days after Nicole Simpson's death, the priest was again wondering how he might need to assist O.J.

As the car carrying the despondent and reportedly suicidal Simpson headed north on the freeway followed by a phalanx of police cars, a thought crossed Msgr. O'Leary's mind: Might O.J. come to the church?

"I didn't know what he was going to do," Msgr. O'Leary said. "I didn't think he would come here, but I kept the church gate open just in case."

He watched the street from his room in the rectory and eventually saw the car and the police go right by the church toward Simpson's house. Not long after, Simpson turned himself over to police, giving up the items he carried with him in the car—a gun, a picture of his family and a rosary.

Just a day earlier, Msgr. O'Leary had officiated at the funeral Mass for Mrs. Simpson.

"O.J. looked terrible at the funeral," the pastor recalled. "I went up to speak to him as he was going to the limo with his two children and I said, 'O.J., you're very much in my prayers and I'm here if you need me.'"

At that, the athlete responded, "I might be seeing you next week," Msgr. O'Leary said.

Events surrounding the deaths have been especially difficult for the tight-knit and very private community of Brentwood. The neighborhood is home to several celebrities and while most residents might not be close friends, they have at least a passing acquaintance with one another.

"O.J. was well-liked in the community," Msgr. O'Leary said. "He was a very affable person with no pretensions at all. You would see him around the neighborhood quite often."

Simpson, a non-Catholic, began attending St. Martin of Tours after he married Nicole. They went to Mass there occasionally, but never attended any parish functions and stayed mostly to themselves, Msgr. O'Leary said.

The couple sent their two children to Marymount School, a private Catholic school that closed last year. They also were at St. Martin's together in May when their eldest child, Sydney, 9, made her first Communion, he said.

"O.J. even came to the first Communion preparation classes for the parents, which I thought was pretty good for a non-Catholic man with a busy schedule," said Msgr. O'Leary.

Catholic Crossword

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# New catechism receiving brisk sales and enthusiastic praise

**'I've been in this business 19 years and I don't think there's ever been a book where we've had this demand. Never'**

by Catholic News Service

WASHINGTON—It's not exactly the type of light, entertaining summertime reading or a good "bedside" book, as one religious communicator noted.

But the new "Catechism of the Catholic Church" could become a million-seller in the United States.

Not only did the catechism spark sales as soon as it appeared, it also generated enthusiasm from church officials and catechetical circles.

Cardinal Anthony J. Bevilacqua of Philadelphia termed the publication of the catechism "an occasion of particular joy." Along with the previous publication of the Spanish-language catechism, the appearance of the English version "affords the Archdiocese of Philadelphia an indispensable tool to jump-start our Catholic faith," the cardinal said.

"The church's task of showing the strength and beauty of Catholic doctrine is not easy," he said. "Many things vie for the attention of today's men and women," while economic pressures and the pace of family life "now make it difficult for parents to spend the time to hand Catholic values carefully over to their children."

"I fear that we may be raising a generation of faith illiterates," he said, pledging to "work to bring this generation to life." The Catechism of the Catholic Church, "he said, "cannot be regarded as just another book on the shelf. It must come alive."

Bishop John C. Reiss of Trenton, N.J., called the catechism a "gift to the church."

"For many Catholics this will bring an end to the uncertainty and confusion that they have experienced since the Second Vatican Council concerning what the church teaches," he said. "As the Holy Father said in the introduction to the new catechism, it is a sure and authentic reference for teaching Catholic doctrine."

Apparently, many would-be readers were eager to get their hands on the new book.

Heavy early sales prompted a second printing of 340,000 copies in addition to the initial printing of 560,000, according to Dan Juday, director of the U.S. Catholic Conference Office for Publishing and Promotion Services, the catechism's main U.S. publisher.

Those 900,000 copies will grow again from a third printing later this summer, and the English-language catechism's 15 U.S. co-publishers were already readying orders by late June, he added.

Based on anecdotal evidence from co-publishers and Catholic bookstores, the catechism, which officially went on sale June 22, prompted wide demand.

Dennis Klotz, owner of the Catholic Book Store in Detroit, said he had sold 1,100 copies by midday June 23. He had ordered 3,000 copies and advertised the book's availability in Catholic and secular newspapers and through parish bulletin inserts. One parish sent in an order for 146 copies.

"I've been in this business 19 years and I don't think there's ever been a book where we've had this demand. Never," said Klotz.

"It's incredible, the response we're getting," said Sister Bernadette Reis, a Daughter of St. Paul and assistant manager of her order's bookstore in the Boston suburb of Dedham, Mass.

Of 2,500 copies ordered for the Dedham store, 1,500 soon were gone by mail order or over-the-counter sales. "Veritas Splendor," Pope John Paul II's 1993 encyclical, "came a close second, but nothing national ever sparked this kind of interest," she said.

Sister Mary Peter of the order's St. Paul Media Center in Edison, N.J., said that the sales seem to be split between clergy, religious and lay people.

"People do want to know what's right and wrong," she added in an interview with *The Monitor*, newspaper of the Diocese of Trenton. "It's a hunger for the truth, what we really believe as Catholics. It's not bedside reading."

Sister Marilyn Kerber, director of religious education for the Archdiocese of Cincinnati and president of the

National Conference of Catechetical Leadership, affirmed her organization's strong support for the catechism.

"We are pleased that the English-language catechism is finally with us," said the nun, a member of the Sisters of Notre Dame de Namur. "And we anticipate its having a major impact on the entire catechetical enterprise."

But she also cautioned against inappropriate use of the catechism, which she noted "is not intended to be used directly as a teaching instrument with children" but instead "was meant to be a major reference work for bishops and their staffs, publishers" and others in catechetical work.

The catechism also has drawn attention from leaders and scholars of Judaism, with a recent Anti-Defamation League of B'nai B'rith publication featuring commentary by an assortment of Catholic and Jewish writers.

Rabbi Leon Kenicki, editor of *Interfaith Focus* and director of interfaith affairs for the ADL, praised the catechism for how it portrays Judaism in several areas but said he was concerned that it ignores or downplays some important aspects.

He said he was pleased the catechism stresses that Jews are not responsible collectively for the death of Jesus; teaches that the covenant between God and Israel has not been revoked; emphasizes that Jesus was Jewish; and acknowledges Jewish roots in Christian liturgy.

But he said the ADL also was concerned that the catechism treats the Old Testament solely as a preparation for Jesus' coming and vocation; depicts biblical episodes only as indications that Jesus is the fulfillment of God's promises to Israel; and incompletely portrays the role of Jewish law in daily life.

Meanwhile, missionaries from Peru and Mexico joined 44 participants from throughout the United States at the first national workshop for Hispanics on the new catechism.

Leaders of the workshop, held at the Mexican American Cultural Center in San Antonio, included Mercy Sister Maria Elena Gonzalez, president of the center and an expert in catechetical process, who noted that the center "was born out of the catechetical movement." Thus, she added, "now it is only fitting that it should take the lead in the interpretation and implementation of the new catechism."

In another development, the two most recent versions of the catechism, Italian editions in Braille and on audiocassette, were presented by a delegation from the Italian Apostolic Movement for the Blind to Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, on June 18.

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