

# THE CRITERION

Vol. XXXIII, No. 40

Indianapolis, Indiana

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July 8, 1994

## United Catholic Appeal exceeds goal

### More than \$3.4 million reported by parishes at final report meeting

by John F. Fink

The 1994 United Catholic Appeal has exceeded its \$3.2 million goal by more than \$200,000.

At the parish report meeting Tuesday, June 28, representatives from each parish in the archdiocese gave oral reports to Archbishop Daniel Buechlein. At the end of the evening, the total of pledges and gifts was \$3,409,415.

That figure included the contributions raised by the Lead Gifts Division and the Family Division.

This year's total exceeded the amount reported at last year's report meeting by \$303,671. Last year's goal was \$3 million and the total at the time of the report meeting was \$3,105,744.

James Magee, campaign chairman, called each parish for its report and the totals for each of the 11 deaneries was posted. This showed that the contributions by deanery were as follows:

Indianapolis North Deanery: \$805,956.  
Indianapolis East Deanery: \$320,697.  
Indianapolis South Deanery: \$503,683.

Indianapolis West Deanery: \$419,626.  
Batesville Deanery: \$239,070.  
Bloomington Deanery: \$136,911.  
Connersville Deanery: \$177,484.  
New Albany Deanery: \$355,856.  
Seymour Deanery: \$194,176.  
Tell City Deanery: \$52,560.  
Terre Haute Deanery: \$203,396.

Although it is the smallest deanery, the Tell City Deanery was the one that boosted the drive over the top.

When the Terre Haute Deanery parishes were called last year, a representative from Assumption Parish in Brazil, which is in Clay County, suggested that next year parishes be asked to report in alphabetical order instead of by deanery.

Of the archdiocese's 154 parishes, 75 reached or exceeded their goals. At the report meeting last year, 57 parishes had exceeded their goals.

Much of the success of the drive came from the Lead Gifts Division and the Family Division. The Lead Gifts Division solicited prospects who might be able to contribute \$500 or more to the campaign. This division received pledges totaling \$1,002,655. The number of people who actually did contribute \$500 or more



**OVER GOAL**—The leadership of this year's United Catholic Appeal pose in front of the tote board used to total pledges reported by parishes at the drive's final report meeting. The board shows the \$3.2 million goal (top figure) and the amount reported by the parishes (bottom figure). Those pictured are L.H. Bayley, chairman of the Lead Gifts Division; James Magee, general chairman; Archbishop Daniel M. Buechlein; and Charles Schisla, chairman of the Family Gifts Division. (Photo by John F. Fink)

increased from 1,113 last year to 1,486 this year. Of those, the number of people who contributed \$1,000 or more increased from 449 to 531.

The Family Division, composed of archdiocesan employees, raised \$60,260 this year, compared with \$51,192 last year, including 21 gifts of \$500 or more.

## New stewardship education program planned

### Any parish which chooses to do so will be able to participate in the program

by John F. Fink

A new stewardship education program for the parishes of the archdiocese has been announced by Archbishop Daniel M. Buechlein. It will begin this fall, with preliminary meetings scheduled for August.

Any parish which chooses to do so will be able to participate in the program. It will be based on a successful program designed and implemented in the Archdiocese of Louisville.

The month of November will be designated by Archbishop Buechlein as "Stewardship Education Month." There will be special features and advertisements in *The Criterion*, posters and other awareness-raising efforts sponsored by the Catholic Communications Center, and special educational programs for adults, youth and children.

The program will begin with training sessions for pastoral leaders and stewardship committee members in those parishes

which wish to participate. They will be conducted by Father Thomas Gentile, chairman of the Archdiocese of Louisville Stewardship Committee, and Rosemary Smith, director of stewardship and development for the Archdiocese of Louisville.

Father Gentile and Smith will give parish representatives an overview of the Louisville program and what it involves during three meetings. The tentative dates for these sessions are Aug. 8 in Columbus, from 10 a.m. to noon; Aug. 10 in New Albany, from

7 to 9 p.m.; and Aug. 18 in Indianapolis, from 10 a.m. to noon.

The parishes will then have until Sept. 8 to decide if they want to participate. If so, they will sign an agreement form and supply certain information to the Office of Stewardship.

Training sessions for participating parishes will be held in October. Tentative dates are Oct. 13 in Columbus, Oct. 18 (place to be decided), and Oct. 21 in Indianapolis. All sessions will be from 7 to 9 p.m.

The stewardship education program will carry out one of the objectives in the archdiocesan strategic plan. Objective 5.1 calls for the development of a comprehensive, spiritually-based approach to stewardship.

This year more than 250 pastoral leaders in the archdiocese have attended one of a series of five regional gatherings in the archdiocese at which archdiocesan leaders have tried to define a shared vision of stewardship.

Daniel Conway, head of the Secretariat for Planning, Communication and Development, has also conducted more than a dozen individual presentations and meetings at parishes. He has introduced the best available materials and methodologies currently being used to teach stewardship as a way of life and to encourage generous sharing of time, talent and treasure.

Conway said that the new program will enable parishes to achieve two objectives: 1) a year-round stewardship education, and 2) an annual solicitation of gifts of time, talent and treasure to the parish. It includes a variety of activities ranging from "witness talks" at weekend liturgies and a special Ministry Faith to personalized mailings to all households with telephone follow-up for those who do not respond.

(See "A View from the Center" column on page 4 for more about the stewardship education program.)



**ARTIST**—A Caring Place participant, Burnie Bartlett of Indianapolis, poses with a quilt block-style painting he helped create with Catholic Social Services adult day care clients and Catholic school students. Bartlett saw the painting during an art exhibition on June 29 at the Archbishop O'Meara Catholic Center. See story on page 7. (Photo by Lula Baxter)

### Looking Inside

**Seeking the Face of the Lord:** The United Catholic Appeal and the Serra international convention. Pg. 2.

**Editorial:** President wants to take away our choice. Pg. 2.

**Serra convention:** Men don't choose their vocations. Pg. 2. National strategy for vocations. Pg. 20.

**From the Editor:** New catechism is an impressive achievement. Pg. 4.

**Parish profile:** St. Pius Parish in Troy. Pg. 8.

**Faith Alive!** Ecumenism brings people together in fellowship. Pg. 11.

**Abortion:** Supreme Court's "bubble zone" ruling criticized. Pg. 21.

**Population issue:** All Gore responds to church's criticism. Pg. 24.

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## SEEKING THE FACE OF THE LORD

## United Catholic Appeal and Serra convention

by Archbishop Daniel M. Buechlein, OSB

Some weeks I have a hard time choosing a topic for this column. This is one of them. On Tuesday of last week we had a report roundup for the 1994 United Catholic Appeal. And a grand roundup it was! As reported elsewhere in *The Criterion* we not only met our goal but we surpassed it by more than \$200,000. If past patterns continue, we will probably reach a total nearing \$3.6 million.

It is heartening that we are able to set goals and achieve them, but it is even more heartening that we will be able to carry on our shared archdiocesan mission and to do so with confidence. That's the real effect of the United Catholic Appeal. I am encouraged by the generosity of our folks who realize that we do in fact share a mission that is larger than our local parish communities and certainly larger than our family circle.

I am encouraged that more and more among us realize that by pooling our resources we can accomplish so much more than we could as individuals on our own. I am encouraged that more and more of us realize that in contributing to our church we are helping do God's work among us. When we get right down to it, God's work doesn't happen and our archdiocesan mission of "striving to live the Gospel in central and southern Indiana" doesn't happen by some miracle. It



happens through our human outreach "to worship God in word and sacrament, by learning, teaching and sharing our faith, and serving human needs." In our real world, these things don't happen except in practical ways, and yes, that includes financial resource.

A profound thanks to all of you who have given so generously. I realize that many of you have given out of your need and from hard-earned income. I could tell many a touching story of the sacrifice some help to help do God's work in order to make life better for others. And I know that sometimes some help others whose needs are not as great as their own. God will surely bless you a hundredfold!

A heartfelt thank you to our pastors, associates and parish life coordinators for your leadership. Each year parish participation increases. And a warm thanks to all of you parish volunteers who helped do the "nitty gritty" of making yet another annual campaign work! God reward you for your faithful and hard work.

And for those of you who have not yet participated in the 1994 United Catholic Appeal, it is not too late. We must remember that the Appeal is not the responsibility of just a few. The services made possible by the United Catholic Appeal benefit every Catholic (and others) in central and southern Indiana. But that is not really the point. All of us are called to help do God's work and all of us have a need to express our gratitude for God's blessings, and we need to do so in practical ways, as best we can. One of Marriage Encounter's sayings is that a happy person gives, not until it hurts, but until it

stops hurting! A friend of mine says God loves not only a cheerful giver, but also an "uncheerful" giver.

There is more good news. July 1 was the feast of Blessed Junipero Serra, one of the early Franciscan missionaries in our country. The feast day launched the 1994 national convention of Serra International in Indianapolis. Our archdiocese had the privilege of hosting the convention. Serra International is a renowned organization of dedicated lay people who are committed to help promote vocations to the priesthood and religious life. Some 1,200 Serrans and their spouses attended the convention July 1-4.

The Serra Club of Indianapolis has a stellar history as is evident by the fact that Indianapolis was entrusted with hosting this year's convention. Our Serrans and their chaplain, Father Tom Murphy, and many of our seminarians and other leaders of the archdiocese did a wonderful job of preparing for the convention. And they served generously, hard and well as hosts. We can be proud of their effort which was done in our name.

And as I mention the good work of Serra International, I am happy to report that nine candidates are applying for admission to the seminary for the fall semester. That means our seminarians will number somewhere between 35 and 40 for the coming year. We are growing in number and there are another dozen or so who are inquiring about the future. One of the major apostolates of Serra International is prayer for vocations. We join them, in support of our seminarians and those who are listening for God's call to priesthood and religious life.

## EDITORIAL COMMENTARY

## President wants to take away our choice

by John F. Fink  
Editor, *The Criterion*

The pro-choice people insist that we must have a choice in the matter of abortion. They want us trying to take away our choice when it comes to paying for abortions?

President Clinton's health care reform proposals, as well as the others that are slowly making their way through Congress, make it mandatory that health insurance plans cover abortions. This is despite the fact that poll after poll shows that most people object to paying for

other people's abortions—even those who consider themselves pro-choice.

One of the more recent polls, by the University of Cincinnati, found that 69 percent of Americans oppose including abortion in standard health care coverage. That's seven out of every 10 people, convincing evidence that Americans don't want to pay for other people's abortions. Their choice is for a woman who thinks she has to have an abortion to find a way to pay for it herself.

But Americans wouldn't have that choice if the bills now before Congress become law. And so far, congressional committees have resisted all attempts to exclude payments for

abortion. Indiana Senator Dan Coats has been one of the leaders in trying to eliminate abortion coverage in his Senate committee, but unsuccessfully so far.

Most of the health care reform bills now being considered would mandate that you and I would have to purchase abortion coverage, even if we know we would never use it. Our premiums would go into a pool which would pay for other people's abortions.

Your employer would also have to pay for abortion coverage in employees' health plans. That would include the health plans for the Archdiocese of Indianapolis, for Catholic parishes, for

the National Conference of Catholic Bishops, for every company that employs people.

The chairman of two bishops' committees have written to Congress about the unfairness of these mandates in health care legislation. Cardinal Roger Mahony of Los Angeles, chairman of the Pro-Life Activities Committee, and Auxiliary Bishop John Ricard of Baltimore, chairman of the Domestic Policy Committee, said: "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."

As health care bills get through congressional committees, it appears that the full House and Senate will eventually vote on them. That's why it's important to let your legislators know how you feel about this issue. You could also let them know that you will remember how they vote when it comes to the next election.

A poll taken June 6-10 by the Wirthlin Group showed that 66 percent of those surveyed would be less likely to re-elect their member of Congress if he or she voted for a law that would require them to pay for abortions as part of their health insurance premiums. Only 23 percent said they would be "more likely" to re-elect such a member.

Health care reform is badly needed, as the U.S. bishops have stated repeatedly. But the laws that are passed must not include abortion coverage. Our legislators must understand that that is not our choice on this issue.

## Providence sisters make 'Sisters in Song' record

by Marilyn Bish

Three Sisters of Providence of St. Mary of the Woods are among 60 sisters from across the country who participated in the second recording of "Sisters in Song" in Los Angeles during June.

The recording is an effort to provide financial assistance for retirement needs of Catholic brothers, sisters and priests.

Providence Sisters Kathy Burke, Lisa Stallings and Dawn Tomaszewski of St. Mary of the Woods were selected from among 280 women who auditioned for the recording project.

Sister Dawn is director of the Office of Congregational Advancement at St. Mary of the Woods. Sister Kathleen teaches chemistry and physics at Mother Theodore Guern High School in River Grove, Ill., and Sister

Lisa is director of music at St. James Parish in Elizabethtown, Ky.

They said they enjoyed the experience of participating in this effort to assist retired religious.

"When religious communities pass the current retirement crisis in which we find ourselves," Sister Dawn said, "it will be because of what we have done together, what other people joined together have helped us to do, and that is—believe in the power of who we are to give voice to the voiceless, even when we are the voiceless."

They also traveled to Los Angeles in January to tape the first recording called "Sisters in Song Celebrate!"

This recording by a national choir of Catholic sisters includes contemporary and traditional religious songs, including the popular contemporary hymns "On Eagle's Wings" and "Shepherd Me O God," the classic hymn "Amazing Grace," Hispanic music, and Schubert's "Ave Maria."

The second recording just completed in June includes Christmas songs and will be ready for sale in the fall of 1994.

"Sisters in Song Celebrate!" is currently available for \$9.95 on cassette and \$12.95 on compact disc. The recording can be purchased at the Providence Center gift shop at St. Mary of the Woods or by calling 1-800-LITURGY (548-8749).

All proceeds from both recordings benefit the national retirement funds of the Tri-Conference and Support Our Aging Religious (SOAR). These groups are devoted to helping meet the financial needs of aging and retired members of religious congregations.

The first recording was produced in conjunction with Oregon Catholic Press and the second recording was planned by World Library Publications. Each company has contributed up to \$6,000 in personnel, production costs, and other expenses associated with recording sessions for the projects.

Participants in the choir were suggested by their individual congregations. The choir represents 26 religious communities in major cities and small towns across the country. Francis Brownstead, director of music for the Archdiocese of Los Angeles, serves as musical director of the choir and St. Joseph Sister Sara Michael King is the project director.

OFFICIAL  
APPOINTMENTS

EFFECTIVE July 6, 1994

REV. MICHAEL FRITZCH, from associate pastor of St. Jude, Indianapolis to pastor of St. Paul, Greencastle and chaplain of Newman Center, DePaul University and chaplain of Indiana State Farm, Putnamville.

REV. DANIEL ARMSTRONG, from chaplaincy at St. Vincent Hospital and part time assistance at St. Michael, Indianapolis, to pastor of St. Leonard, West Terre Haute and St. Mary-of-the-Woods Village Parish.

EFFECTIVE August 11, 1994

REV. ANTHONY HUBLER, from associate pastor at Holy Name, Beech Grove, to associate pastor at St. Lawrence, Indianapolis.

REV. JONATHAN STEWART, from associate pastor of St. Lawrence, Indianapolis to associate pastor of St. Mary of the Knolls, Floyds Knobs.

EFFECTIVE September 7, 1994

REV. WILLIAM RIPPERGER, from associate pastor of Our Lady of Mount Carmel, Redwood City, California to associate pastor of St. Paul, Tell City, St. Michael, Cannellton and St. Pius, Troy.

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

THE  
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Official Weekly Newspaper of the  
Archdiocese of Indianapolis

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Associate Publisher: Daniel Conway

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# Men don't choose their vocations, speakers say

Those at international convention of Serra are reminded that God calls men to priesthood

by John F. Fink

God calls men to the priesthood; men don't choose their vocations.

That was a theme that underlined most of the talks given at this year's convention of Serra International held in Indianapolis July 1-4. From the homily by Archbishop Daniel M. Buechlein of Indianapolis at the opening liturgy July 1 to the homily by Cardinal James Hickey of Washington at the closing liturgy July 4, that message was repeated frequently.

Serra is an international organization of lay men and women. Its purpose is to foster and promote vocations to the priesthood and religious life. There are 624 Serra clubs in 32 countries with a total membership of more than 20,000.

More than 1,200 Serrans and spouses attended the 52nd annual convention in Indianapolis. The formal theme was "Discipleship: Call and Challenge." The talks were based on the apostolic exhortation by Pope John Paul II, *Pastores Dabo Vobis*, (I Will Give You Shepherds), issued in 1992.

In his homily, Archbishop Buechlein said, "God calls us to a specific state in life. It is not merely a choice we make. I have chosen you, you have not chosen me; it is an often forgotten saying of Jesus in our times. That's our first vocational message: God calls. Are we listening?"

Cardinal Hickey said, "Men will hear God's call to the priesthood if the linkage between the Eucharist and the priesthood is emphasized. We must point out that the Eucharist is the heart of priesthood; without the priesthood there could be no Mass."

Between the two homilies, other speakers emphasized the same theme.

In the keynote address, Bishop Anthony M. Pilla of Cleveland, vice president of the National Conference of Catholic Bishops, said that he found it difficult to believe that God is no longer active in calling candidates for the priesthood. "Perhaps, then," he said, "what has happened is that we, as a community, are not accepting our responsibility to serve as the voice of God's invitation to both the universal call to holiness and the particular vocations of the vowed and ordained." (See separate article in this issue for more about Bishop Pilla's address.)

Archbishop Eldon F. Curtiss of Omaha, the episcopal adviser to Serra International, said that God calls all Catholics to ministry. That ministry, he said, during the homily of a Mass on July 2, is either a charismatic ministry at the time of baptism and confirmation, or a ministry to continue the sacramental ministry of Jesus when men receive the sacrament of holy orders.

Dr. Doris Donnelly, a theology professor at John Carroll University in Cleveland, speaker at a general session, also stressed that men and women do not choose their vocations; they are called to them by God. She said that most people are called to a specific lay ministry, while some men are called to the priesthood.

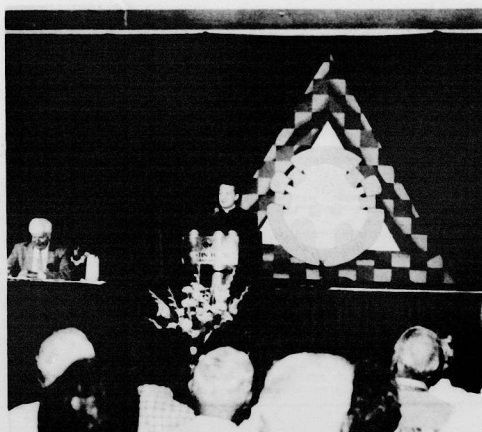
Archbishop Joseph A. Fiorenza of Galveston-Houston, principal celebrant and homilist at the July 3 Mass, asked, "Do we have a lack of faith that God is still inviting men and women? God is still giving his call. But perhaps we don't really believe that."

At another general session, Blessed Sacrament Father Eugene Lavenderie recalled that Jesus called the first apostles along the Sea of Galilee, trained them and sent them on a mission. He said that a sense of mission is essential to the identity of the priest. He said, "I have never met anyone who has a sense of being sent by Christ who has low morale."

During the convention, Serrans also were given the draft of a new national strategy for vocations to the priesthood and religious life (see separate article in this issue), heard a panel discussion about "Formation of Priests in the Circumstances of the Present Day," and heard reports about the state of Serra in various parts of the world.

Archbishop Buechlein was host for a session for Serra Club chaplains at which the new "Catechesis of the Catholic Church" was explained. Archbishop Buechlein is chairman of the U.S. Bishops' Committee for the implementation of the Catechism. Speakers at the session were Father Jeffrey Godseker, director of religious

education for the Archdiocese of Indianapolis, and Robert Meaney, coordinator of catechetical ministry formation for the Archdiocese of Indianapolis.



SERRA KEYNOTE—Bishop Anthony M. Pilla of Cleveland, vice president of the National Conference of Catholic Bishops, delivers the keynote address at the convention of Serra International in Indianapolis July 1. (Photo by Margaret Nelson)

## Cathedral welcomes its new parishioners

Transition teams from St. Bridget, Cathedral addressed dozen issues

by Margaret Nelson

The Sunday liturgies at St. Peter and Paul Cathedral reflected months of work by transition teams from two parishes. Members of St. Bridget Church, which was closed July 1, united with members of the Cathedral parish in prayer, song and service for the July 2 and 3 Masses.

Worshippers could see many new faces. And about half of the hymnal holders contained copies of "Lead Me Guide Me," a song book reflecting the African American, Catholic heritage.

In fact, teams from the two parishes addressed a dozen areas of concern in liturgy, religious education, and parish life in four meetings beginning in April. Agreement was reached on all points by June 8.

Ed Greene, Cathedral's music director, met with Pat Brown, a music leader at St. Bridget, to learn which "Lead Me Guide Me" songs are known by members of St. Bridget. Cantors and choir members will be given the opportunity to serve at the Cathedral. And a separate gospel choir may be developed.

St. Bridget Altar Society members will be encouraged to become part of the Cathedral Guild. Lectors, eucharistic ministers, greeters, ushers, and servers are being trained into the cathedral "logistics and customs." Some former members of St. Bridget served in liturgical ministries at the Masses last weekend.

Youth will be included as banner and cross-bearers, ushers, and greeters, as well as servers. High school youth may be lectors after they have been trained. And they may be eucharistic ministers after confirmation.

Youth liturgies will be decided after the youth group's needs are determined. It is possible that the Liturgy of the Word for Children will be used in the future.

The two parish liturgy committees will be combined, under the leadership of the pastor and music director.

Some liturgical art and vessels from St. Bridget will be used at Cathedral, among them the portrait of St. Bridget and the altar

crucifix. The liturgical art consultant will determine appropriate locations.

The Catholic Center will be used for religious education classes and storage of necessary equipment after the program is developed. This summer, catechists will receive training at Holy Angels. An administrator and other religious education personnel will be found so that the program can be "set in motion."

Sacramental preparation, RCIA, and Bible study will be the combined efforts of those currently involved. A Lenten speaker series is planned.

St. Bridget's spiritual life committee will continue its bereavement dinners, with help from members of Cathedral parish. The visits to the sick of St. Bridget by Providence Sisters Mary Terrance Haag of St. Bridget and Joan Frame of the cathedral will carry on with the continued assistance of volunteers.

The rosary group is invited to pray before Masses on Saturday and Sunday.

St. Bridget's St. Vincent de Paul service

operation will be addressed and begun at the cathedral soon. St. Peter and Paul's SVdP breakfast program will continue, as will its distribution of food vouchers and other assistance from the rectory.

Three former St. Bridget members will be appointed to the cathedral council, which has six elected members for 1994-95. Members of the council will determine other details, such as the staggering of terms.

Fellowship after Masses will continue, at least once a month, in the church vestibule. The first social gathering was last Sunday. (Fellowship is also planned for next weekend, because of the holiday weekend.)

It was agreed that policy regarding any form of gambling must be addressed by the parish pastoral council and the pastor.

The transition teams were concerned with the employment status of Lillian Hughes, former pastoral associate at St. Bridget. Her addition to the staff of St. Peter and Paul Cathedral is being considered.

She said that, through baptism, all are called to be a sacrament to others—to

whether or not God calls them to the wonderful vocation of priesthood or religious life, then we need to extend the invitation in an unambiguous and forthright way. Our youth need to know that God would invite them to be leaders in our church, and that it is both possible and privileged to be such a leader."

Cardinal Hickey's homily stressed the linkage between the Eucharist and vocations to the priesthood. He said that vocations come from families where parents have taught a deep love for the Eucharist.

"A priest is not a mid-level manager," he said. "He is ordained to perpetuate the sacrifice of Christ on Calvary. A priest exists above all for the Eucharist."

He asked, "Is it surprising that parishes that make eucharistic adoration available to the people have priestly vocations? Is it surprising that priests who make their eucharistic celebrations joyous events encourage vocations?"

Archbishop Curtiss elaborated on the charismatic ministry all Catholics are called to by baptism, and the ordained ministry that some men are called to through holy orders. He said that both ministries are essential to the church, that each gives support to the other.

"Without charismatic gifts, the church would be lifeless," he said. "Without the ordained minister there would be no sacramental ministry and the church would die." He said that Serrans are uniquely positioned to promote the ordained ministry and build up the charismatic ministry.

Dr. Donnelly, speaking on the topic "Disciples Serving the Church and the World," said that baptism is the principal sacrament of ministry. "We not only receive the sacrament, we become the sacrament," she said.

She said that, through baptism, all are called to be a sacrament to others—to

(Continued on page 20)



NEW BEGINNING—Father Richard Ginther, pastor of St. Peter and Paul Cathedral, begins Mass by inviting members of the parish to bless themselves with water from the baptismal font. Former members of St. Bridget parish, closed July 1, participated in the liturgy as new members of Cathedral parish. (Photo by Margaret Nelson)



## FROM THE EDITOR

# The new catechism is an impressive achievement

by John F. Fink

At the end of last week's column I said that I was reading the new "Catechism of the Catholic Church." This week I have to tell you that I am tremendously impressed by this catechism. I think it is going to accomplish the purpose Cardinal Bernard Law had in mind when he originally proposed it. It is indeed a compendium of all that the Catholic Church teaches.

I did not begin to read this catechism until it finally came out in English and was released on June 22. I could have read it in the original French or in Spanish but chose not to. First of all, I am not fluent enough in those languages to catch all the nuances that I can pick up immediately in English. Secondly, if I wrote about the catechism I wanted to write about the one that American Catholics would buy.

NOT ONLY AM I impressed by the content of this catechism, but I think it's organization is superb. It is easy to use. Its extensive index makes it easy to find whatever topic you want information about. Each paragraph is numbered, from 1 through 2865. In the margins beside most of the paragraphs are numbers of other paragraphs in the catechism that pertain to the same subject, so you can flip forward or backward to check those references if you want to.

Another innovation is the "In Brief" sections at the end of chapters or articles within chapters. These give a brief summary of the doctrine that has been covered in detail in that particular article or chapter.

This catechism is extremely thorough. Its authors went to great pains to show that the church's doctrines have been taught down through the centuries. Its footnotes are very

extensive, but they are not obtrusive. You can completely ignore the footnotes, if you wish, and still understand what the church teaches. Each footnote at the bottom of the page takes only a few words, identifying a Scripture reference or a document. But the "Index of Citations" in the back of the book is 64 pages long!

There are references to all of the 46 Old Testament books and to all 27 books of the New Testament. There are references to documents from 17 ecumenical councils. Twenty-two popes are quoted, 72 ecclesiastical writers.

THE CONTENT WILL NOT be a surprise to anyone who understands what the church teaches, but it's a superb reference book for anyone who isn't sure what the church teaches about a particular subject.

It does clear up one question, though. It's relatively minor, but from time to time people ask how often they may receive Communion during the same day. Some theologians have maintained that you may receive Communion only twice a day. The new catechism is clear, though, that "it is in keeping with the very meaning of the Eucharist that the faithful, if they have the required dispositions, receive Communion each time they participate in the Mass" (italics in the catechism) (No. 1386). It also says, "The church warmly recommends that the faithful receive Holy Communion each time they participate in the celebration of the Eucharist; she obliges them to do so at least once a year" (No. 1417).

What's the proper name for the first sacrament of healing? Under the section "What Is This Sacrament Called?" the catechism replies, "It is called the sacrament of conversion . . . it is called the sacrament of penance . . . it is called the sacrament of confession . . . it is called the sacrament of forgiveness . . . it is called the sacrament of reconciliation" (Nos. 1423-1424). I'm sure glad that's cleared up.

The catechism teaches about mortal and venial sin and is traditional in stating that for a sin to be mortal three conditions must together be met: grave matter, full knowledge and deliberate consent (No. 1857). It says that

fornication is "carnal union between an unmarried man and an unmarried woman. It is gravely contrary to the dignity of persons and of human sexuality which is naturally ordered to the good of spouses and the generation and education of children" (No. 2355). And it says that "carnal union is morally legitimate only when a definitive community of life between a man and woman has been established" (No. 2391).

It condemns homosexual acts as "intrinsically disordered" and says, "They are contrary to the natural law. They close the sexual act to the gift of life. . . . Under no circumstances can they be approved" (No. 2357).

However, it continues, "The number of men and women who have deep-seated homosexual tendencies is not negligible. They do not choose their homosexual condition; for most of them it is a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided" (No. 2358).

ONE WAY THE CATECHISM disappoints me is its use of exclusive language. I can understand how women will be disappointed and why Cardinal Law and many of the other American bishops felt so frustrated that the Vatican rejected the first translation that eliminated the exclusive language. It begins right with Section One, Chapter One. The title of Chapter One is "Man's Capacity for God."

Count how often the word "man" and male pronouns are used in these first two paragraphs of Section One: "Faith is man's response to God, who reveals himself and gives himself to man, at the same time bringing man a superabundant light as he searches for the ultimate meaning of his life."

"The desire for God is written in the human heart, because man is created by God and for God; and God never ceases to draw man to himself. Only in God will he find the truth and happiness he never stops searching for."

Other than that one complaint, I believe the new catechism is an excellent accomplishment. You should all have one.

## A VIEW FROM THE CENTER

## The new stewardship education program is open to all parishes

by Dan Conway

This week Archbishop Buechlein is announcing a parish stewardship program which will be made available to all parishes and missions in central and southern Indiana this fall. This new program, which will be adapted from a very successful parish stewardship manual developed by the Archdiocese of Louisville, will emphasize the importance of year-round education in the principles and values of good stewardship. It will also be very straightforward and direct in using witness talks, direct mail and telephone calls to invite parishioners to make gifts of time, talent and treasure to their parish communities.



When he announced this new program, the archbishop acknowledged the generosity of our neighbors to the south. In a letter to Louisville Archbishop Thomas C. Kelly, Archbishop Buechlein said, "As we begin this effort, I want to acknowledge with sincere gratitude your generous decision to share this program with us. More than 250 pastoral leaders from all regions of our archdiocese recently attended meetings at which your program was outlined. Their responses to the parish program, and to your educational materials for children, were quite enthusiastic, so we are eager to make these available to all of our parishes."

Louisville's decision to share its stewardship education materials is part of a growing spirit of collaboration and teamwork among Catholic dioceses in the United States and Canada in the relatively new, but increasingly important, area of stewardship education. In fact, when the Archdiocese of Louisville first got involved in providing assistance to parishes in their stewardship efforts, help and guidance was freely given

to Louisville by the Archdiocese of St. Louis. Since developing its own materials, including a very popular children's stewardship program called "Good Things Are for Sharing," the Archdiocese of Louisville has become a recognized leader in this area of our church's ministry.

But help for our archdiocese's new stewardship program has also come from the north. One of the educational resources which the Archdiocese of Indianapolis has now provided to each parish in central and southern Indiana is an adult education series entitled "The Disciple As Steward," which was written by Sharon Hueckel, director of stewardship for the Diocese of Lafayette-in-Indiana. This excellent study guide uses the format of the parish renewal program (RENEW) to offer reflection and discussion materials on the U.S. Bishops' pastoral letter, "Stewardship: A Disciple's Response."

Another resource which will become an integral part of our archdiocese's new program is called "Take A Step." This is a

planning guide for gifts of treasure which is designed to answer (in a remarkably simple and helpful way) the most frequently-asked question in any parish stewardship program: "How much should we give?" Using principles and techniques which have been in use in the Archdiocese of Seattle for the past eight years, the "Take A Step" process encourages Catholics to examine their giving to the parish (and to other charitable organizations) in the light of their overall household income, current giving levels, and a long-range goal of returning 10 percent to God (the biblical concept of tithing). The result is a practical guide to giving that does not resort to scare tactics or guilt trips, but provides an assessment of "where we are now" and manageable steps for increasing individual and family giving.

And last, but definitely not least, our new stewardship program will be based on a resource which was developed here in the Archdiocese of Indianapolis (and which has now been shared with all of the 198 dioceses of the United States). This is the published proceedings of the Conference on Stewardship co-sponsored by our archdiocese and The Lilly Endowment, Inc., in November, 1993. These proceedings include a keynote address by Archbishop Buechlein on "Stewardship and the Spirituality of Daily Living" which outlines the ways in which stewardship can become an integral part of the way individuals, faith communities and families live the Gospel on a daily basis.

As the archdiocese's new stewardship program clearly shows, stewardship is about sharing, and sharing makes good neighbors!

## THE YARDSTICK

## The new serenity in Christian-Jewish relations

by Msgr. George G. Higgins

Jewish-Christian dialogue received a new lease on life with the announcement June 15 that the Vatican and Israel have established full diplomatic relations.

The announcement and exchange of ambassadors followed two years of delicate negotiations, resolving an issue that has hung like a pall over dialogue between the Catholic Church and representatives of world Judaism for many years.

Although the process leading to full diplomatic relations was not yet complete when the International Catholic-Jewish Liaison Committee, the official international Catholic-Jewish dialogue group, met in Jerusalem in May, the anticipation that this issue would soon be resolved made this conference more upbeat and euphoric than some of its predecessors.

In preparing for the Jerusalem conference I reviewed notes from a 1975 conference on Jewish-Christian relations. At that time



misunderstandings following the 1967 Arab-Israeli war had become such a distraction that it looked as if the U.S. Jewish-Christian dialogue might have to be suspended indefinitely.

In the wake of the 1967 war, a number of prominent Jewish spokesmen said that the "silence" of the Christian churches at the height of the Middle East crisis rendered any further dialogue between the two groups absolutely meaningless.

At the time I thought that the crisis, however unpleasant it proved to be in the short run, would help to move the dialogue to a new plane.

The "silence" of the Christian churches in 1967 was an argument for, rather than against, the dialogue, I thought. One of the reasons that support by Christian groups for Israel did not meet the expectations of the Jewish community was that Christians do not generally understand what Israel means to the Jews in theological terms.

Jews are the only ones who can help us overcome this gap in our knowledge. And this to me means that we need more rather than less Christian-Jewish dialogue.

It also means that the dialogue must include a profound study of the theological

meaning of Israel from the Jewish point of view. Unfortunately, this issue was avoided or side-stepped in pre-1967 Christian-Jewish seminars. That is no longer the case. Another misunderstanding surfaced in the earlier years of the dialogue. It became clear that many Jewish leaders feared that Catholics would misuse the dialogue to "proselytize" their Jewish partners despite strong denials from the Vatican that it had any proselytizing intent.

I thought our Jewish friends were being unduly alarmed about the "conversion" issue at the time and told them they would be well advised to take the Vatican at its word. On the other hand, given the tragic history of Catholic-Jewish relations, I could understand why the Jewish people were so concerned about the conversion issue.

My hope that the "conversion" issue would be put to rest has proved to be well-founded. Like diplomatic relations, it too is now behind us. That helps explain why this year's conference in Jerusalem was a serene conversation about biblical and theological matters of mutual concern to Jews and Christians. That the dialogue has come this far in 30 years is a gift of the Spirit and cause for grateful rejoicing.

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### THE CRITERION

Official Weekly Newspaper of the Archdiocese of Indianapolis

Price: \$20.00 per year  
50¢ per copy

Second-Class Postage Paid at Indianapolis, IN ISSN 0574-4350

Published weekly except last week in July and December.

1400 North Meridian Street  
P.O. Box 1717  
Indianapolis, IN 46206  
317-236-1570

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





# To the Editor

## How close-minded people can be

It amazes me how close-minded some people can be in this day and age. I am referring to the responses by Marcella Smith and Florence Miller in the June 10 letters to the editor.

Marcella Smith criticized a letter from Jerry Finn. I have known Jerry for a number of years and there is no one who believes in the Catholic faith more than he does. We can respect the authority of the pope but as individuals it does not make us any less Catholic to have questions and disagree. According to Marcella Smith's thinking, just about every member of our church at some time or other would be looking for another religion every time there was a disagreement.

Florence Miller's comment on homosexuals is out of line. She has a misunderstanding about sexuality if she thinks a person can be recruited into being a homosexual. When Jesus was among the different people of his day, he did not become like them. He always found ways to help and understand them. This is what we as Christians should be doing.

Cary L. Dyson

Jeffersonville

## Where are young Catholic volunteers?

I'm impressed by those young Mormon missionaries I see all over the place down here in Central America—y'ang tikes, ages 18 to 22.

They are obviously and graciously interrupting their careers to do service for their religion before promoting their own material interests.

And I ask: Where are the young Catholics? Where are the graduates of Catholic high schools and colleges?

## LIGHT ONE CANDLE

## Retiring from The Christophers

by Fr. John Catoir  
Director, The Christophers

For more than 16 years I have had the joy and privilege of being the director of The Christophers. It has been both an honor and a great source of satisfaction to serve in this ministry, but now it's time for me to change gear.

I am writing this column to announce my retirement as director of The Christophers. While I have been exceedingly happy in this assignment, the time has come for me to step down and slow down. I will continue as director for another year, until the completion of The Christophers' Golden Jubilee celebration in September of 1995; but then I will return to my diocese.

This is a decision I made two years ago because I want to spend the remaining years of my priestly life serving the people of my home diocese, which is the Diocese of Paterson, N.J.

My health is good, thank God, but when I step down in '95 I will have begun my 65th year. The relentless schedule of deadlines, endless travel and media appearances has taken their toll. I want to slow down a bit. God willing, I do plan to continue writing this column for some time to come.

I have mixed feelings about this change, of course. What priest wouldn't miss such a ministry with its rich opportunity of using TV and radio to bring the Gospel to people in 124 nations and in all 50 states? I'll also miss the wonderful people I've worked with these past 16 years. I do feel a deep sense of



Where are the young people willing to identify with the mission of Mother Church who, despite her imperfections, is still a mother and father to people all over the globe?

For example, They are needed right here from whence I write to serve some 20,000 of the Earth's discardables, especially the indigenous children.

In fact, lo and behold! one young Catholic, a graduate of St. John's University, that place in Minnesota run by the Benedictines, did turn up last year. His name: Tim Arbis (he's "Timoteo" down here).

His secretarial services benefit around 1,000 of the children enrolled in our village Catholic schools. He's translating Spanish/English correspondence. No big thing, but ever so important.

It's the task that weeds the link of solidarity that will be missing if we don't find a replacement for "Timoteo's" very soon. Is someone out there? Someone who can move out fast? If so, contact Vicki Hoffman, Christian Foundation for Children and Aging, One Elmwood Ave. Kansas City, KS 66103. Tel. 800-875-6564.

Fr. Bernard Kurvil  
Guatemala, Central America

## Angry at photos of Vatican stamps

There are no words to describe how angry and disappointed we were when we received the June 24 issue of *The Criterion*. The enlarged pictures of the three Vatican stamps on the front page were really disgusting.

I understand they were the original paintings of Michelangelo, etc., but still don't see why they had to be on the front page of our Catholic paper and so enlarged. I can imagine what all the Postal Department and non-Catholics think us Catholics now. And all the children who will see these "naked people."

We are always asked to write letters, etc., against pornography and not to patronize

satisfaction for all that I and my entire staff have accomplished by working together. I will be endlessly grateful to God for the gift of this vocation within a vocation.

The Christophers board has given me the title of director emeritus which will take effect in the fall of 1995, and they have asked me to continue writing for The Christophers from time to time in the years ahead, which I will be happy to do. You know I will always keep you in my heart. In the meantime, God willing, I still have a whole year ahead of me to continue my TV and radio shows and other Christophers duties.

The Christophers now have a search committee working on the selection process for my successor, and I will do everything I can to welcome and assist the new priest when he comes. I know you will welcome him with open arms.

Pray for our success in this search, and be assured of our prayers for you. I pray that the Lord will be your strength and your joy in the months and years ahead.

Pope John Paul II once said that joy is the key message and the central motif of the Gospels. "Joy to children, joy to parents, joy to families, joy to the sick and elderly, joy to all people." "Joy to the world" was the first proclamation of the angels as they greeted our new-born king. The greatest honor anyone can give to Almighty God is to live gladly and joyfully, because of the knowledge of his love. In stepping down, I assure you, I am doing it with a joyful and a grateful heart.

With renewed appreciation for your goodness to The Christophers these many years, I offer my deepest thanks and best wishes.

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

places that support it, etc. Maybe we shouldn't subscribe to *The Criterion*, which is compulsory in our parish.

I never thought we would have to censor the "Catholic paper" before our grandchildren looked at it, but sure will from now on.

We aren't the only ones who are thoroughly disgusted with the Vatican stamps. My 93-year-old mother said she never had seen anything like that nor did she ever think she would in *The Criterion*.

Mr. & Mrs. James Blankman  
Greensburg

## Cares that minister is spiritually healthy

Several letters were published in *The Criterion* June 24 about ordination of women. I personally do not care whether or not women are ordained. I DO care that the minister is a spiritually healthy person.

The vindictive and dogmatic statements given in retaliation to the radio interview of Dr. Mary Jo Weaver suggest that any new idea or fresh thought waiting over the Catholic landscape is threatening, and calls for retrenchment.

## Point of View

## Priorities need to be set straight

by Arlene Locke

In spite of all the wealth and power that we see in this world of ours today, we are the poorest of the poor. The 20th century has created a monster which, in effect, is destroying the most precious of God's gifts—the soul's capacity for thought and appreciation of beauty.

There are so many events, places, communications, which put us today (if we are willing) in the mode of observer, listener, participant—in a constant frenzy of busyness. They are systematically and certainly robbing our civilization of the control of the mind and heart which are the center of each individual creation of God.

I suspect that my theory will not be popular and may even be scoffed at. However, after spending enough time in this world to have witnessed a series of devastating wars and rear a family, to have seen the development of the movies, television and news media, I feel that I've learned more than a little about what is not really good for us and our children.

Something is wrong, I submit, when entertainment, commerce and sports events take over our minds to the extent that our waking moments are filled with them and we are starving for a peaceful appreciation of a beautiful world and the members of our human family.

When Moses came down from his interview with God, he carried a pair of tablets on which this loving, caring Father had inscribed some basic rules for us. They were meant for our good and to serve as a triptic to heaven. The basic requirement for using them was that we study them with faith and keep them in our hearts for our day-by-day lives.

"But when? There is so much to be done, so many interesting things to read and see, so little time!"

As long as that is the attitude and we don't set about to change the things that have made it, as long as we don't take time to think about God and where we are going, as long as we don't use the beauty of his creation to seek solitude for peace of mind and soul, we are traveling a perilous road.

Priorities need to be set straight, "giving to God the things that are God's" (Jesus said it!) and eliminating the things that are insistently poisoning us and our children and robbing us of beauty.

Maybe when we realize the dangers and return to an appreciation of God's great gifts, there will be peace in the world and time for prayer and, pray God, vocations to the religious life.



To all I suggest reading "A Crisis of Conscience," by Hugh L. Barber, M.D., director of the Department of Obstetrics and Gynecology, Lenox Hill Hospital, New York, N.Y. Now THERE is a book!

Kay Lynn

Indianapolis

It's not too late, but we can't afford to delay the change!

(Arlene Locke is a member of St. Christopher Church, Indianapolis.)

## Children help keep a balance in life

by Shirley Vogler Meister

At a recent Christ the King parish funeral, the hubbub from a volleyball game on the school playground drifted through opened church doors. Girls shouted and squealed and pounded their balls and athletic shoes against the blacktop.

These were the sounds of life at its vigorous best. Inside the church, an organist provided different sounds for a different scene.

The funeral procession entered. The church doors were closed and a Mass of Resurrection was celebrated.

Message, Father Steve Giannini spoke of my friend's figurative walk through life, especially since the death of her husband. It wasn't easy, he said, just as it became more difficult for her to walk physically during her later years.

Eventually, the volleyball game sounds returned to me throughout the service and I pondered: Surely, my friend also ran and jumped and played ball in her youth, just as the girls were doing at that moment outside. She, not they, had any idea of how or when her time on earth would end.

The girls playing volleyball undoubtedly had anticipated their activity with excitement—so different from the sadness of those getting ready to attend the funeral service. Yet, somehow it all seemed as natural as the time when a friend's father's death was

balanced by the joy of her grandson's birth at nearly the same time.

Other balanced moments come to mind, one being a recent elderscare support group meeting at Coventry Village. Attendees shared emotional responses to caregiving difficulties. Because she couldn't get a sitter, the social services director brought her baby girl along.

I found this a wonderful contrast to the meeting itself. Again, the baby was a reminder of the natural balances in life—the old and the young and those in between, sadness and gladness, declining health and the vigor of youth.

That's as it should be. Such intergenerational connections and dichotomies provide the poetic substance and the simple drama in life.



## CORNUCOPIA

# No shortage of teachers

by Cynthia DeVos

It is one of the lesser-known geographical facts that Piqua, Ohio is the home of an Underwear Festival held annually in August. This is because B.V.D.'s (don't ask) were invented there. Imagine that.

Discovery of this fact is what certain of my friends and relatives would call a "teaching moment." Without batting an eye they would extend this tidbit of dubious information into several lessons including, but not limited to, the origins of the name Piqua, the economic structure of the state of Ohio, and probably the case for wearing underwear.

Some people are just born to teach, as others are born to dance, or born to lead, their constant and sometimes single-minded efforts are usually necessary and often praiseworthy. To be sure, there's a lot to learn in this world (and about the nest).

A friend who is such a born teacher told of the time, as was her custom, when she seized on a remark made by a student to point out an interesting related fact. Another child, harried by the high tide of information forever bearing down on him, wailed, "Mrs. White, do you *always* have to teach us something?"



Upon reflection, my friend was surprised to realize that she actually *did* "have to."

But there are others besides the compulsives who need to teach: the bishops, for example. Archbishop Buechlein often says that he is, first and foremost, a teacher in fact, just about anybody connected with a Catholic institution teaches, including Mrs. Donnelly, the school lunch provider. She teaches kids to keep their fingers out of the whipped cream on top of the desserts unless they want a good smack on the wrist.

We like to say that mothers and dads are the first teachers. Their job is to make sure kids know enough to wipe their noses and say "thank you" and not burp in public. Not to mention keeping out of busy streets and refraining from eating anything other than food.

Parents also teach more abstract skills, such as enjoying music and really looking at flowers and reading books for more than information. Unfortunately, they often pile on a lot more stuff than anyone asked or wants to know.

Take Junior, lying in the back yard shirking his chores, chewing on a stalk of grass and squinting up at the sky. Does he really want to know what happens to the grasshoppers of this world as opposed to the ants? Or the difference between cirrus and cumulus clouds? I doubt it seriously.

Or Wendy, moping in front of the bathroom mirror at the sight of a new pipe. Will she respond favorably to a lecture on hygiene and junk food? Or to the

tale of how Mom cheerfully endured the same problems in the old days?

Actually, we are all teachers. Whether or not we have kids of our own, by blood or responsibility, we are teachers in some way or another. At work or in the family, in our neighborhood, community or parish, we constantly instruct others out of our own knowledge and experience.

Most of all, we teach by example, by revealing who we really are. Let's just hope and pray that Jesus is the author of our curriculum.

## check it out...

**CORRECTION**... On page 6 of the June 24 issue, it was stated that there are Conventual Franciscans serving throughout the archdiocese. In addition to those listed, St. Benedict Parish and St. Joseph University, Parish, both in Terre Haute, have Conventual Franciscans serving their parishes.

Three local lip sync group will host a **benefit performance** for the New Albany Deanery Catholic Charities on July 17 at The Grand, 138 E. Market St. in New Albany. The performance will begin at 7:30 p.m. The groups from the parishes of Holy Family, Our Lady of Perpetual Help, along with the Jeffersonville Knights of Columbus, have titled the extravaganza of entertainment, "We are Family." Cost is \$6 at the door. For more information, call Catholic Charities of New Albany at 812-948-0438.

The 11th Annual **CYO Kings Island Day** is set for July 27. All families are invited to attend a considerable savings. Adult tickets are \$17 (reg. \$25.95) and children's and senior citizens' tickets are priced at \$15.50. Last year, over 2,000 youth and adults participated in CYO Kings Island Day which has grown in popularity over the last 11 years. "CYO Kings Island Day has really become the highlight of our summer calendar," said Edward J. Tinder, CYO executive director. Tickets may be purchased by sending a check for the number of tickets needed, to the CYO Office, 580 Stevens St., Indianapolis, IN, 46203. The tickets will be mailed directly to you and must be ordered by July 21 to ensure their arrival by mail. Tickets are good for July 27 only and all groups must provide their own transportation to the park. For more information, call the CYO Office at 317-632-9311.

Cathedral, St. Agnes, Ladywood and St. Mary will celebrate their **30 year class reunion** on July 29-31. On Friday, the class will meet at the Snooty Fox (call Mag Chrapka at 317-255-9977 for more information). A buffet dinner and live band will be the entertainment on Saturday at the Holiday Inn North near the Pyramids. Cost for this evening will be \$30 per person or \$55 per couple. St. Mary Academy will have a "girls only" pitch-in on Sunday. For more details, call Kathy McGraw at 317-251-3538.

The next series of the **St. Francis Hospital**

and Health Centers' **Bereavement Support Group** will meet at St. Francis Hospital and Health Centers' Hospice Office, 438 S. Emerson Ave. in Greenwood, on Wednesdays from 3-4:30 p.m. or 6:30-8 p.m. July 20, 27; Aug. 3, 10, 17 and 24. Registration is required. Call the St. Francis Hospice at 317-865-2092.

Under the direction of founder and music director Henry Leck, approximately 108 **Indianapolis Children's Choir** singers will represent Indianapolis on concert tour of England and Scotland July 23-Aug. 4. The young singers will have the opportunity to both sing and visit many centuries-old landmarks. In England, the choir will present scheduled performances at Westminster Abbey, St. Paul's Cathedral in Canterbury and Stratford-upon-Avon Methodist Church in Shakespeare's birth and burial place. In Scotland, the choir will sing at St. Giles' Cathedral in Edinburgh and Holy Trinity Church in St. Andrews.

Kordes Enrichment Center in Ferdinand will present, "**Divorce Recovery Workshop**" on Aug. 5-6. The workshop will explain steps which can help divorced individuals heal. Participants will discover the process of grieving for the loss of a spouse and learn how to rebuild their lives while looking forward to the future. Maureen McCoy, a divorced, single mother, will conduct the workshop. She started divorce recovery workshops to help others receive the necessary support to work through the troubled times that a divorce can bring. Cost of the workshop is \$75 for overnight guests and \$55 for commuters. Fee includes the workshop program and materials, socials and meals. For further information about the workshop or to register, contact Kordes Enrichment Center at 1-800-880-2777.

## vips...



Benedictine Sister Emily Emmert will celebrate the 50th anniversary of her religious profession on July 10 at Our Lady of Grace Monastery, Beech Grove. Sister Emily entered the Monastery of the Immaculate Conception in Ferdinand in 1942 and made first vows in 1944. Former principal of Our Lady of Grace Academy, Sister Emily taught both grade school and high school for 39 years. Her assignments included schools in Bradford, Tell City, Floyd's Knobs and Latin School, Chataud and Roncalli high schools. She is a founding member of Our Lady of Grace Monastery. Sister Emily is one of nine children.



**PRINCIPALS IN SUMMER SCHOOL?**—Four principals from the Archdiocese of Indianapolis recently completed the Indiana Catholic Principals Institute at Marian College in Indianapolis. (Clockwise from top right) Benedictine Sister Nicolette Etienne, Our Lady of Lourdes, Indianapolis; Rita King, Shaw Memorial High School, Madison; Rita Parsons, St. Matthew, Indianapolis; and Colleen Coleman, All Saints, Columbus, participated in the program. The institute was developed with the collaboration of the five dioceses in Indiana and focuses on developing the spiritual and collaborative aspects of leadership which are unique to Catholic school principals.

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WHO ARE THE HOMELESS?

# Homeless father ignored poor last year

by Margaret Nelson

James admits that, less than a year ago, he thought of homeless people as "bums." He crossed the street if he thought someone was going to approach him for money.

But a set of unfortunate circumstances has left James, his wife Peggy and their three young children in the Holy Family Shelter.

Nine months ago, James was working in plastic factory. He became ill and his doctor ordered him to quit his job. (Other workers were constantly getting sick and he still wonders if the factory had toxic fumes.) He was unable to obtain unemployment benefits. His wife was six months pregnant with Stacy.

For six months James, Peggy and their two children 1-year-old Austin and 4-year-old Deshaun, moved to Mississippi to live with his mother and look for another job. There he was able to save some money and buy a car.

When the family moved back to Indianapolis in May, they thought they would be able to get on their feet again. They contacted a real estate agent.

James looked at a house that appeared to be in good condition. So they signed the lease. But when Peggy scrubbed the bathroom floor in preparation for their move, the toilet fell through the floor. Instead of caulking, someone had applied something that looked like paste.

Soon they found that the bathroom sink did not work. The kitchen sink fell through the rotted floor, and the sewer was backing up.

The landlord answered James calls by promising to fix the problems, but he never did. Day after day, the young family—

cluding the new baby—lived without water and toilet facilities, waiting for help.

When James told the Holy Family Shelter staff about his problems, they advised him to call the board of health. The inspector found sewage violations, fire hazards, safety hazards, and burst water pipes. The refrigerator and stove that came with the house "were a mess."

After the health inspector condemned the house, the family was referred to the shelter. "They don't take just anybody," James said.

Now the young father spends his days continuing his education—his second year of training as a computer operator, working in a fast food restaurant, and taking job interviews. Peggy works in a fast food place at night while James watches the children.

"Hope we will never be homeless again. Most people are just a paycheck away. We're learning to set our goals slightly lower. We have a nice comfortable budget now. We set our priorities straight," said James.

"I've learned a lot. If we ever sign a lease again, we'll have the board of health inspect it first—at least we should be able to have a chance to check it out thoroughly."

"In ten years, we'd like to own our own business," said James. "We could combine computers and child care to set up a full-time child care business. We'd like to make it a 24-hour operation so that people who work the night shift would have someplace for their children. Peggy has studied cosmetology."

"We had a bad experience with people," James said. "We want to contribute to the community as we always have. Some people will steal. As a leader, I would talk to those people when I get a chance."

The family attends church every Sunday morning. "We are a Christian family," said James.

"The people in the shelter may be homeless, but they have good hearts."

There is a woman here whose six-year marriage was messed up. She just didn't want to fight her husband for the home.

"People get the wrong impression about people in a homeless shelter," he said. "Some of them work at the city-county building or the state offices, and people don't even know they live in the shelter."

There is a licensed nurse here who probably gives CPR and the doctors don't know where she lives."

James thanks the Catholic Social Services plan to provide housing for homeless families for as long as two years is "a good idea. It really takes that long to get on your feet. You could save your money and get a good home," he said.

At Holy Family and at the proposed new apartment project, many services are available for homeless parents: counseling, medical and dental care, financial assistance, and funds for housing.

"They pay for me to go to the computer school and they furnish bus tickets. This place is all about helping people get on their feet," said James.

"I am a licensed minister. We have no idea of committing crimes. Just because we are homeless, does not mean we're thieves, criminals or dope dealers. We are just without a home for a few weeks until we get on our feet," he said.

"We get three hot meals a day and a snack if we need it. The people here are real nice. The place is spotless. I like that." The residents at Holy Family have chores as they would in their own homes.

"Everything is looking better now. We are aiming high. We have learned our lesson," said James.

"No one would choose to be homeless. I love to eat when I'm ready to eat and take a

bat when I'm ready. I'm thankful for what they have done here, but we wait for 85 people to bathe."

"Homeless people are still people. I hope people learn to love and help instead of shutting the door," said James.

"Before I was homeless, I kind of looked at the homeless as bums, or nasty people. But they say, you should really read a book before you know about it. I understand that now," said James.

"These people in the shelter are some of the nicest people you would ever want to meet. Everyone is more than willing to help. You can't relate to being low until you've been low," he said. "Now I know how people feel when they come to a grocery store with a food voucher. They're just trying to make it."

"When you're homeless, you really need God's help," said James.



## Adult day care participants and students collaborate on paintings

Arts project called for collaboration between old and young generations

by Mary Ann Wyand

"Extraordinary." Gazing at seven oil paintings created by Catholic Social Services adult day care participants and Catholic school students from Indianapolis, CSS staff member Lulu Baxter described them as "extraordinary" examples of intergenerational collaboration.

The three-month arts project was made possible by a matching grant from the Arts Council of Indianapolis and the City of Indianapolis, explained Baxter, who is program director for the CSS adult day care centers.

"The project consisted of bringing the older adult population and students together to paint art murals while listening to music to try to inspire them," she said. "It was an innovative approach to painting."

Muralist Carol Tharp-Perrin, cross-disciplinary artist Larry Gindhart, and musician Larry Clark of Indianapolis coordinated the project, which was titled "Participatory Performance Art: An Interaction of People, Paint and Percussion."

Fourth-grade students from All Saints School teamed with Holy Trinity Adult Day Care participants to paint small quilt block patterns and large abstract murals, Baxter said, while third-grade students from St. Thomas Aquinas School worked with A Caring Place participants to create similar paintings.

Providence Sister Susan Dinnin, site manager of A Caring Place, said the arts project was an exciting opportunity for the older adults to work with the children of nearby St. Thomas School as well as with a professional muralist and musicians.

"Our people responded very enthusiastically to the project," Sister Susan said. "They were just delighted with themselves and so proud of the collaborative effort. It was great fun. The presence of the children greatly enhanced the whole experience for our participants. The children were very caring

and sensitive in assisting the older adults who needed help."

The three quilt-style paintings and four abstract murals were displayed at the Archbishop O'Meara Catholic Center on June 29 so the older adults and the children and their parents could view the colorful intergenerational arts project.


"It's a beautiful collection of paintings," Baxter said about the art exhibition, which is slated for display at other Indianapolis-area sites. Those locations may include the Statehouse Rotunda, Holy Trinity Parish, and the ecumenical Quad-Parish Project locations—St. Thomas Aquinas Parish, Fairview Presbyterian Church, University Park Christian Church, and Faith United Christian Church—all on West 46th Street between Illinois and Capitol streets.

"In the process of getting the paintings together," she said, "Larry Gindhart, who is a percussionist, and Larry Clark had the participants play instruments. Some of the participants who had not moved much before responded to the music. It inspired them and put movement in them, and when they painted I guess they reflected whatever their feelings were as they listened to the music. There is a lot of joy evident in the paintings."

Catholic Social Services staff members are very pleased with the success of the three-month collaborative arts project, Baxter said, and hope to continue the program beyond this one-time grant.

"Hopefully we can do something similar, maybe not as professional, but a similar project within the centers again and maintain the intergenerational friendships," she said. "We are really blessed because both of our adult day care centers are located adjacent to a school or preschool child care center. They do have collaborations with the children on an on-going basis at both of the centers."

The exhibition is "a good example of what older adults and young people can do in a collaborative effort," she said, "and it's a good showing of what a demented or Alzheimer person can do with a little inspiration. The children and older adults were thrilled by the results."




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## SPOTLIGHT ON TELL CITY DEANERY

### St. Pius and St. Michael parishes remain separate but keep working together

Parishes have had a  
working relationship  
for many years

by Peter Agostinelli

The parishes of St. Pius in Troy and St. Michael in Cannelton have been in a working relationship for many years with St. Paul Parish in neighboring Tell City.

Since the 1970s, a pastoral team has ministered the three parishes. But even though the ministry is emerging as a tri-parish arrangement these days, St. Pius and St. Michael remain separate parishes with independent identities.

Father Dan Staublin, pastor of these parishes, said there was some initial concern among St. Pius and St. Michael about working together. But now that they've done it for a few years, it's becoming clear that it can be a practical and healthy relationship.

"I think they see the reality of the need to do this, but given the fact that they've been able to do it while maintaining their identities, they're not as fearful," Father Staublin said.

"I think initially they may have worried that St. Paul was going to suck them up." It's important to remember that the three parishes are not consolidated. They are served by one secretary and one business manager, as well as Father Staublin. Father William Marks, who was associate pastor since 1992, was recently reassigned to St. Barnabas Parish in Indianapolis. Father William Ripberger will start work in September as the new associate pastor of St. Pius, St. Michael and St. Paul parishes.

St. Pius and St. Michael, as well as St. Paul, continue to employ separate parish councils and other parish organizations. As Father Staublin says, they have maintained independence and identity.

But the relationships work in varying ways. The parish councils of St. Pius and St. Michael sometimes meet with St. Paul's

council. And it's becoming pretty common for parishioners to attend Mass at one of the other churches.

St. Pius parishioner Al Snyder said St. Pius and St. Michael are likely to do things with each other, whereas St. Paul is big enough to do most things on its own. Snyder said working together helps the two small parishes pool their resources.

Father Staublin characterizes the parishioners of St. Pius and St. Michael as friendly people who do what they can to contribute to their parishes.

"They're very much honest, hard-working German and Swiss," Father Staublin said. "That whole work ethic is very important."

"They're faithful people in a quiet kind of way. For the most part they don't wear their religion on their sleeve. But they're very quiet and faithful."

Most people in the Cannelton and Troy areas fall into the "working class" category, Father Staublin said. Some of them farm amid Perry County's rolling hills. Others work in factories. And some are both farmers and factory workers.

The city of Troy traces its history back to the early 1800s and the growing attraction of life near the Ohio River. Although the first settlers were German Protestants, several Catholic families moved into the area. The first known written reference to Troy was found in church records kept by Simon Brute, the first bishop of the old Diocese of Vincennes.

The first Catholic church in Troy was built in 1847, but by 1880 the growing parish was running out of room. It wasn't long before a new church was constructed for the many Catholics moving into the area.

In 1981 the parish celebrated the 100th anniversary of the beginning of construction on the second parish church. One major project was the contacting of former members who had left the town in recent years.

St. Pius's Council of Catholic Women (CCW) is active in organizing many parish events. Snyder, who serves as secretary/treasurer on the parish council, said members of the council take care of a lot of

the maintenance and remodeling of St. Pius's parish hall. The hall used to house the old parish school.

The parish council and liturgy committee are active, Snyder said. And the choir is a very important part of liturgies, he said.

"We see that the essentials get done," said Snyder, a retired science and social studies teacher. "Since we're down to two priests, we try to have it so Father just needs to walk in on Sunday morning and everything is ready to go—the servers are there, and everything is lined up and ready."

St. Pius is a good example of what a pre-Vatican II church looks like. Snyder said parishioners have made changes, "but we have pretty well kept our church intact as far as statues, side altars, the main altar and things like that. About the only thing they removed was the communion railing."

Cannelton's Catholic heritage dates back to a predominantly Irish parish called St. Patrick, which was founded around 1850. A pastor from Leopold, Father August Besorries ministered to the small community of a dozen families. St. Patrick was closed by 1906.

St. Michael Parish traces its founding to an 1858 meeting held by Bishop St. Palais. It's believed that the prelate suggested the creation of a new church to accommodate the area's growing German population. A working relationship began with St. Patrick, which wasn't unlike the relationship it carries out today with St. Pius and St. Paul.

The town of Cannelton was named for Cannel Coal, the blue-burning fossil fuel discovered to be abundant in the surrounding hills. The town grew and became prosperous by mining this coal, which didn't have to be carried far for loading onto boats and barges stationed on the river nearby.

Father Michael Marendt pastored St.

Patrick and St. Michael Parishes from 1855 until his death in 1871. Little is recorded about the Irish parish, although many details were preserved about St. Michael—the German parish—in an 1883 history by Father Herman Alending. It noted about 75 German families and a handful of French families in St. Michael's congregation.

Even though a new church was constructed in 1882 for St. Patrick, no remains appear to have survived.

The church of St. Michael is the oldest building of the three parishes in the tri-parish group. In fact, one recent project was the installation of a replacement roof for the old decaying roof.

A new stewardship program was introduced last year for both St. Michael and St. Pius, as well as for St. Paul in Tell City. Father Staublin said it has taken effect very quickly and brought a new vitality to all three parishes.

Father 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.

"I had been hearing about (stewardship) in my days at St. Meinrad," Father Staublin said. "I had classmates from Louisville, and the Louisville diocese has been (working on stewardship) for some years. And they were just raving about it."

The new stewardship program came just before the archdiocese began emphasizing it for parishes throughout the different deaneries. Help also came from Dan Schipp, a St. Paul parishioner, who brought his stewardship and development background from his work at St. Meinrad.

A stewardship committee formed last summer and worked behind the scenes for



WORKING TOGETHER—Reality has brought together the parishes of St. Michael in Cannelton (above) and St. Pius in Troy (top). Parishioners hold some activities together and share pastoral and office staffs. But the parishes remain distinct in their liturgies and activities. (Criterion file photos)

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several months before the program was presented to the parishes in November. Parishioners soon received letters and ministry catalogs that described the program and provided suggestions for participation.

Father Staubin said stewardship will be emphasized every year. In fact, the pastoral staff is already looking toward this fall's stewardship efforts, he said.

As at nearby St. Paul Parish in Tell City, St. Michael and St. Pius are somewhat isolated from much of the Indianapolis archdiocese. Father Staubin said the distance can be a hindrance when it comes to feeling like a part of archdiocesan life.

One thought that puts the distance into perspective—it's possible to travel from Troy or Cannelton to Nashville, Tenn., in the same time it takes to travel to Indianapolis.

"There's a significant number of people here who have never been to Indianapolis," Father Staubin said. "But they don't even think about it. If they want to go to the big city, they go to Louisville or Evansville, or even Nashville."

The growing relationship among the people of St. Pius, St. Michael and St. Paul will help. And while most people may prefer worshipping in their own parish and preserving their parish history and identity, Father Staubin said good things are coming from their working together.

### St. Pius

**Parish:** St. Pius  
**Year founded:** 1849  
**Address:** c/o St. Paul Rectory, 814 Jefferson Street, Tell City, IN 47586  
**Telephone:** (812)547-7994  
**Pastor:** Father Dan Staubin  
**Associate pastor:** Father William Ripberger (in September)  
**Parish administrator of religious education:** Mary Meunier  
**Parish secretary:** Judith Meunier, Nellie Peter  
**Church capacity:** 200  
**Mass Sunday:** 10:30 a.m.  
**Number of households:** 121

### St. Michael

**Parish:** St. Michael  
**Year founded:** 1859  
**Address:** c/o St. Paul Rectory, 814 Jefferson Street, Tell City, IN 47586  
**Telephone:** (812)547-7994  
**Pastor:** Father Dan Staubin  
**Associate pastor:** Father William Ripberger (in September)  
**Parish administrator of religious education:** E. Kaye Miller  
**Parish secretary:** Judith Meunier, Nellie Peter  
**Church capacity:** 250  
**Mass:** Sunday-7:30 a.m.  
**Number of households:** 133



**BLACK EXPO**—Father Kenneth Taylor, pastor of Holy Trinity Church, looks at a map showing locations of Catholic parishes and schools at a display at Black Expo at the Indiana Convention Center and Hoosier Dome July 1 and 2.



**OUTREACH**—Mark Hofer, Notre Dame student who works in the Office of Catholic Education this summer, and Lillian Hughes, a staff member at SS. Peter and Paul Cathedral, look at one of the 12 displays in the cooperative Catholic Church exhibit. (Photos by Margaret Nelson)

## Priest marches for morality

by Margaret Nelson

On June 29—right on schedule—Father Mathew J. Kunnath walked the streets of Indianapolis to protest media pornography and violence.

The flag he carried proclaimed: "Stop Pornography: Promote Decency; Stop violence: Promote Peace; Stop Killing: Respect Life."

It was part of the priest's 64-day, 55-city trip to demonstrate his motto: "I can't do all the good the world needs, but the world needs all the good I can do."

Serving two parishes in the Diocese of Sioux Falls, South Dakota, the priest from India began by walking 12 miles between the two churches he pastors—one in Platte and its mission in Geddes.

Father Kunnath's Indianapolis walk was from the Catholic Center to the Circle, to the Capitol Building and back to the Catholic Center. In talking with the media about his schedule he was surprised to learn about Indiana's Eastern Standard Time, which gave him a bonus hour.

He still had three more state capitols to go—in Illinois, Wisconsin and Minnesota—before completing his 48-state tour. He walked about three miles in each city for a total of 148 miles.

After his original walk between his parishes, he planned a four-day 134-mile march last October. Bishop Paul V. Dudley of the Sioux Falls Diocese joined him during the last two chilly miles. South Dakota has no obscenity laws.

As a result of that effort, Father Kunnath was named Man of the Month for January, 1994, by Morality in the Media.

In the march just ended, he left Platte for Pierre May 2, and returned to Platte and Geddes on July 4.

Father Kunnath said that two governors met him at the capitol buildings. The Knights of Columbus helped coordinate the trips and notify the bishops and governors. They reached 24 bishops, but some, like Archbishop Daniel M. Buechlein, were gone when the notice arrived. But he did receive

approval for his march in Indianapolis by Father David Coats, vicar general.

Father Kunnath has another goal in his fight for morality—that 1999 will be named the International Year to Respect Life.



**PORNO PROTEST**—Father Mathew J. Kunnath of South Dakota walks through Indianapolis to promote decency and respect for life.

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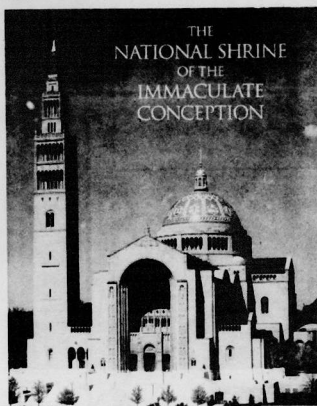
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# Faith Alive!

A Supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1994 by Catholic News Service.

## Ecumenism brings people together in fellowship

by John Borelli

This happens in many parishes. A speaker, invited to discuss current ecumenical or interreligious relations, is greeted enthusiastically by certain parishioners.

Why are they so excited?

They seem to hold a powerful conviction, and they are clearly not content with Christian disunity. They might be married to a Christian of another community. Or perhaps their lives involve intense interaction with people whose faith is different from their own.

There are many possibilities, but experience has convinced them that more serious engagement is needed in interchurch relations, or in dialogues with Jews, Muslims or members of another family of faith.

Twice I was asked to give a workshop at the same seminary—on the same topic, but for different groups.

The first time, I spoke to seminarians, most in their 20s, on the Catholic Church's engagement in interreligious relations. I gave them two situations to discuss in small groups and to report back.

In one, they were asked to imagine being a pastor in a town where there are three other churches—one Methodist, and perhaps two with evangelical affiliations. A sizable number of Muslims also live in the vicinity but are having community problems trying to build a mosque.

What would they do?

A year later, when I gave the same situation to somewhat older men and women in their capacity as parish ecumenical coordinators, the group dynamics were different.

The people of this archdiocese had a great idea: Ask every parish to select a volunteer to assist with ecumenical and interreligious relations, and support them with workshops and materials. The volunteers were to be parishioners with enthusiasm for this work.

Less formal than the younger men in trying to develop a plan, the parish ecumenical coordinators promoted dialogue from the start.

Listening to the Muslims and forming relationships with them was a bottom line. Another fundamental was to cooperate ecumenically with the community's other churches on the basis of common tradition.

The parish coordinators had vision, energy and, above all, those with experience were comfortable with the suggestions they were making.

Why dialogue? Or better yet, why this conversion to dialogue?

Dialogue became part of the language of the faith for Catholics with Vatican Council II from 1962 until 1965. Ground-breaking documents encouraged dialogue with other Christians and with Jews, Muslims, Bud-

dhists, Hindus, other believers, and even with nonbelievers.

Vatican II's "Decree on Ecumenism" in 1964 asserted that "there can be no ecumenism worthy of the name without interior conversion."

The final statement of the 1985 World Synod of Bishops declares: "After these 20 years we can affirm that ecumenism has inscribed itself deeply and indelibly in the consciousness of the church."

Vatican II's "Declaration on the Relationship of the Church to Non-Christian Religions" in 1965 encouraged "Christians, while witnessing to their own faith and way of life, to acknowledge, preserve and encourage the spiritual and moral truths found among non-Christians."

After 25 years of this ministry, the Vatican offices accountable for mission and for interreligious dialogue agreed in a 1991 document titled "Dialogue and Proclamation" that "interreligious dialogue does not merely aim at mutual understanding and friendly relations" but "reaches a much deeper level, that of the spirit, where exchange and sharing consist in a mutual exploration of one's respective religious convictions."

The value of dialogue also is found in reviewing other Vatican II documents. For example, nearly every dialogue group involving representatives of the Catholic Church with other Christians has affirmed the often-quoted passage in the council's "Constitution on the Church," completed in 1964, that elements of sanctification and of truth exist outside the Catholic Church's visible confines.

Compelling testimony comes from Pope John Paul II. He has met, prayed with, and addressed innumerable Christian and multi-faith groups.

After the 1986 Day of Prayer for Peace in Assisi, Italy, the pope noted that "The interreligious meeting held in Assisi was meant to confirm my conviction that every authentic prayer is prompted by the Holy Spirit, who is mysteriously present in every human heart."

Catholics profess that the Spirit of God is active in the world, opening the hearts of all to salvation, wholeness and fullness of life through their cultures, religions and a multitude of experiences.

Involvement in ecumenical and interreligious relations has meant blessings.

Fostering renewal of faith and spirituality. Promoting joint action.

Enhancing moral insight.

Reducing misunderstandings.

Tempering disputes.

Facilitating restoration of Christian unity.

Linking Christians in broad relations with people of other faiths.

Though some fear that faith will be diluted by dialogue, the opposite actually has been the case.



**BUILDING BRIDGES**—Many Catholics want to hear more about the goals of dialogue. Building bridges among people of different faith traditions is of interest to most Catholics, especially those with interdenominational marriages or whose lives involve interaction with people of other faiths. (CNS illustration by Caele Lowry)

People of faith engage in dialogue to grow in their faith, not to lose it or even exchange it.

In dialogue with other Christians, Catholics realize their own contribution to Christianity as well as the contributions of the others.

Healing division among Christians is fundamental to the faith. In dialogue with other believers, a Christian offers gifts and receives some in return.

Opening up to people of other faiths is an opportunity for Christians to grow in faith.

(John Borelli is associate director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs.)

### Families instill respect

by David Gibson

The hope of most families is that their members will learn to respect themselves and others. Each form of respect is essential.

If we lack respect for ourselves, we can be absorbed by others and give up our identity. If we lack respect for others, we are too ready to discount them altogether.

When respect is mutual, it becomes possible to converse with others in new ways, even in the face of disagreement. (David Gibson edits Faith Alive!)

### DISCUSSION POINT

## Faith grows with dialogue, prayer

### This Week's Question

**As an ecumenical leader, why do you believe your own faith can grow through dialogue with those whose faith is different?**

"As we dialogue with people who see things differently, it helps us focus on what is truly essential and what is peripheral in our faith. I find that tremendously helpful personally. . . . It helps to diminish that sense that there is so much bad in the world. Grace is happening all over the place!" (Sister Jane Kern, Las Cruces, N.M.)

"I have a friend who goes to the Orthodox Church. Sharing with her has increased my respect for her faith. At the same time, it strengthens my sense of what is important in my faith and my commitment to my church. The example of how other churches live out the Gospel also challenges me." (Clara Stenberg, Charleston, W.Va.)

"When I'm talking with someone whose faith is different than mine, I find I need to be clear about what I believe. In that process of clarification, I am using what I take for

granted and sharpening it. . . . Growth takes place." (Wally Ford, Albuquerque, N.M.)

"We believe that truth is one, a many-splendored thing. (But) the Holy Spirit gives truth to a lot of people. If we believe that the Holy Spirit is working through other churches, then those are aspects of God we can learn from." (Father Vince Dulock, Las Cruces, N.M.)

"The Vatican II document on ecumenism says the church of Christ in some way subsists in other Christian churches. Whenever we can discover the faith of Christ then is very important. We complete ourselves by seeking out the richness of Christ as he is present in our fellow Christian churches." (Father John McDonnell, Charleston, W.Va.)

### Lend Us Your Voice

An upcoming edition asks: Tell of an occasion when a sacramental celebration was particularly meaningful.

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



# Kids' Views

## Pen pals study religions

**What have you learned from your friendships with people of other faiths?**

Fifth-grade students at St. Thomas Aquinas School in Indianapolis answered that question for the "Kids' Views" page at the conclusion of their yearlong correspondence with pen pals from the Hebrew Academy of Indianapolis.

Here is a sampling of their answers:

**I learned some neat things about Jewish people. They believe in God but not in Jesus. They don't believe in saints. We can still be friends with them even though they celebrate different traditions.**

*Jeff Turner*

**I learned that we are all children of God, but we just have different beliefs. I also learned that Jewish people are very loyal to their religion. I enjoyed learning about their customs.**

*Jackie Scanlan*

**Jewish people have to learn Hebrew. They believe that the Messiah will come and save them. We believe Jesus has already saved us. Their Sabbath day is on Saturday, and they cannot work on that day. They kiss many things when they walk in a room to show respect and love for God.**

*Kate Hoffman*

**Julia and Rachel are my pen pals. They taught me many things about Hebrew. Julia wrote words, my name, and her name in**

Hebrew. Rachel wrote the Hebrew alphabet for me.

*Joan Wyand*

**I learned they follow God and not Jesus. I noticed that they have very different churches called synagogues. I learned there are different kinds of Judaism.**

*Abby Albrecht*

**Miriam taught me a lot about respecting secrets and her religion. She told me about herself and her religion.**

*Billy Potter*

**I've learned a lot from my pen pal and on our field trip to the Hebrew Academy. There are signs of their religion found in the way they dress and how they act.**

*Matt Arant*

**When I began writing letters to Angie, a student at the Hebrew Academy of Indianapolis, I was doubtful about other pen pals. I'd had never wrote back. But when letters began flowing between us, I really liked it. The best part was learning and telling about so many different customs and beliefs.**

*Emily Bloomer*

**I have a pen pal, Miriam, from the Hebrew Academy. Even though she is Jewish and I'm Catholic, we're still the same people for our religions. I learned that even though people are different, they're still the same.**

*Kate Bloomer*

**I learned a lot from Moriah. Moriah's class sang to my class when we went to visit her school. She also showed me that it doesn't matter if you are a different religion. You can still be friends.**

*Laura Carroll*

**Lee, a student at the Hebrew Academy, taught me that Jewish people must learn Hebrew. I learned their Halloween is not like ours. It's Purim. On Fridays they wear blue and white for the Israeli flag.**

*Michael Coffey*

**I learned a lot this year about the Jewish religion. I didn't know you had to learn Hebrew. It seems cool to know two languages fluently.**

*Walker Farrell*

**I learned some pretty interesting things about Jews. They learn this cool language and writing called Hebrew. They have things called mezuzahs on their doors. On the Sabbath they go to the synagogue.**

*Laura Hanley*

**We are used to our own religion, our own holidays, our own lifestyle. We learned all about their religion, which is totally different. They have to learn their own holy language.**

*Dylan Sauer*

**I have learned that you can be friends with someone of another faith. We are all the same on the inside.**

*Zach Matzen*

**I learned that they have many objects of their faith, like mezuzahs and mezuzahs. They are nice and friendly.**

*Andy Kientle*

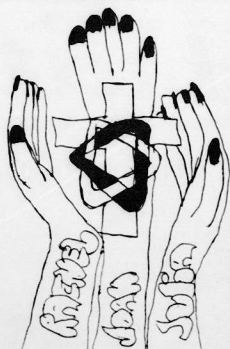
**I learned a lot about the Jewish religion. I learned how to write my name in Hebrew.**

*Luke Newcomb*

**I think that people of other religions are no different than you are except for what they believe.**

*Beth Sullivan*

**I learned that even though my Jewish pen pal I share in my beliefs of God and Jesus she was almost exactly like me. I also learned a little about Russia.**



**FRIENDS—Three hands, a cross, and a Star of David symbolize the friendship of a Catholic girl with her Jewish pen pals Rachel and Julia. (Art by Joan Wyand)**

because my pen pal, Inna, was born there.

*Marcus Jennings*

**I learned that the Jewish honor and worship their God strongly. I also learned that, just because people have different religions, they should all be treated fairly and the same.**

*Andrea Payne*

**People of different faiths aren't different from everybody else. The main different things are their beliefs and customs. Even though they may speak a different language or dress differently, we're all the same on the inside. You can still be friends.**

*Matthew Pike*

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## FIFTEENTH SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, July 10, 1994

Amos 7:12-15 — Ephesians 1:3-14 — Mark 6:7-13

by Fr. Owen F. Campion

The prophecy of Amos provides this weekend with its first reading from the Bible. Amos was not among the most prominent of the prophets, and his writings are not extensive. Only occasionally does he appear in the Liturgy of the Word. However, Amos long has been popular among devotees of the Scriptures.

Scholars know more about Amos than they know about several of the other prophets whose lives and circumstances are quite obscure.

Amos was from a rural region outside Jerusalem, but only 10 miles from the city. Today such a distance would mean nothing. But in the time of Amos, 2,700 years ago, 10 miles was a considerable distance indeed. The prophet's hometown was Tekoa.

Amos was a shepherd, and he tended fig trees. Apparently he was self-employed, and perhaps he even owned a grove of fig trees. This would imply that he was a man of some special status at his time, at least economically.

He also obviously was a very smart person. He knew the lore and traditions of his people, and he had a vision of events and circumstances considerably refined and developed for the age in which he lived.

From the literary standpoint, his use of agricultural and pastoral imagery conveyed is very good in the Scriptural passages bearing his name.

However, for whatever reason, Amos acted as a prophet only for a relatively short while.

Critical to a prophet's self-understanding, and indeed to the reaction with which people received a prophet, was the belief that each prophet specifically and individually was called by God for a purpose.

Almost inevitably, the prophets were called in the midst of a situation in which God's people at least were toying with idolatry.

In some cases, it was a matter of outright homage to false gods by the people. In other cases, it was a question of sinfulness, when self-interest or material allurements of the people supplanted God as the supreme good and objective in life.

In this reading, Amos argues with a priest representing a false religion. In this case, the inauthenticity of the religion followed the fact that the so-called religion was in reality

an invention of the king and a tool in the king's hand.

The most important verse in the reading is the last verse, in which God personally summons Amos to be a prophet.

The Epistle to the Ephesians is the source of the second reading.

In the first century A.D., Ephesus was one of the Roman Empire's major commercial and religious centers. It was a Mediterranean port, located in what today is Turkey. It was a rich, large and prosperous city.

Ephesus also was a pagan shrine. It was a difficult place for Christians, a place unfriendly to Christianity.

The epistle is soaringly encouraging, calling the Ephesians to the reality of their oneness with God through the Lord. This oneness rises from the call from Christ to be one with God, to be one with Christ, the Savior of all.

St. Mark's Gospel is the Gospel reading this weekend.

It is the story of the further commissioning of the Twelve, not to follow the Lord, but now as the Lord's followers, to extend the work of redemption. Here too the Scriptural message is of vocation and service as God's own instrument and representative.

## Reflection

From the first moment of the Lord's public ministry, the message has been clear: Each human being is singularly and particularly God's beloved.

If nothing else, the Gospels are a marvelous tribute to human dignity, for they recount God's love for each person.

The church has continued this message through the ages. Today, it is the most vocal, and often the only, voice for human dignity in its fullest expression.

These readings call us Christians to the reality that each of us is unique and each of us is blessed with a profound dignity.

Understandably then, God calls us individually to union with the Lord, and in the Lord with God.

Our union with Jesus is so perfect, as the epistle insists, that we become partners in the work of redemption.

As such partners, we have occasions to redeem others, to redeem the world, unavailable to any other person. Thus, the epistle encouraged the Ephesian Christians to use their distinctly individual gifts for God. These readings so encourage us as well.

## Daily Readings

Monday, July 11  
Benedict, abbot  
Isaiah 1:10-17  
Psalm 50:8-9, 16-17, 21-23  
Matthew 10:34-11:1

Tuesday, July 12  
Seasonal weekday  
Isaiah 7:1-9  
Psalm 48:2-8  
Matthew 11:20-24

Wednesday, July 13  
Seasonal weekday  
Isaiah 10:5-7, 13-16  
Psalm 94:5-10, 14-15  
Matthew 11:25-27

Thursday, July 14  
Blessed Kateri Tekakwitha,  
virgin  
Isaiah 26:7-9, 12, 16-19  
Psalm 102:13-21  
Matthew 11:28-30

Friday, July 15  
Bonaventure, bishop  
and doctor  
Isaiah 38:1-6, 21-22, 7-8  
(Response) Isaiah 38:10-12, 16  
Matthew 12:1-8

Saturday, July 16  
Our Lady of Mount Carmel  
Micah 2:1-5  
Psalm 101:4, 7-8, 14  
Matthew 12:14-21

## SAINT OF THE WEEK

## Benedict is father of Monasticism

by John F. Fink

The feast of the great St. Benedict, founder of the Benedictine Orders, is next Monday, July 11. He is called the Father of Monasticism in the West, just as St. Basil the Great (feast day Jan. 2) is called the Father of Monasticism in the East.

Benedict didn't start out wanting to be a monk. He wanted to be a hermit. This son of a distinguished family, born in central Italy in about 480 (the exact date is unknown) was sent to Rome for his education. But he was revolted by the way his companions behaved, and he ran away to the small town of Enthe, about 30 miles from Rome. He was accompanied by his nurse, who had been hired by his family.

Not satisfied with living in a small town, Benedict went farther into the Italian mountains—always seeking solitude. During his travels he ran into a monk by the name of Romanus, who helped him find the solitude he wanted. He led him to a cave in the mountains of Subiaco, and Benedict lived there for the next three years. During those years, Romanus would bring bread to Benedict, who let down a basket from the cave and then drew it back up with a rope.

But even here Benedict didn't find solitude. There were other men who were also seeking God in the wilderness, and soon disciples gathered around Benedict, attracted by his holiness and reputation for performing miracles. Soon he had 144 followers, whom he settled in 12 wood-built monasteries, each with its own priest. He himself served as their father, or abbot.

But Benedict didn't remain at Subiaco. He left suddenly and went to the territory of Monte Cassino, an impressive elevation commanding narrow valleys on three sides and a plain running toward the Mediterranean Sea on the fourth. Here, in about the year 530, Benedict began to build what was to become the most famous monastery in the

world, beginning with two chapels. The magnificent structure that exists there today was added to through the centuries. Here have lived many popes before they were elected to the papacy, and some who lived there in their retirement or exile.

Benedict did not duplicate what he had done at Subiaco. At Monte Cassino he gathered his monks together in one establishment, ruled over by a prior under his general supervision. He was also not as strict with the monks as he had been at Subiaco. The famous Rule (that he composed during this period is known for its moderation).

That Rule, still followed today by Benedictine priests, brothers and sisters, prescribed a life of liturgical prayer, study, manual labor and living together in community under a common abbot. During the Middle Ages all monasticism in the West was gradually brought under the Rule of St. Benedict.

Although Benedict never lost his tendencies toward hermitage, he nevertheless ministered to the people in the vicinity of Monte Cassino. He cured the sick, relieved the distressed, fed the hungry, and is even said to have raised the dead.

Benedict's sister, St. Scholastica, founded a religious community for women about five miles from Monte Cassino. The brother and sister visited each other once a year in a farmhouse. The story of St. Scholastica's life and death was told in this column in the issue of Feb. 4 because her feast is celebrated Feb. 10.

Benedict foretold his own death. Six days before his death, he instructed his disciples to dig his grave. As this was done, he was stricken with fever. He died in the year 547.

Today there are numerous Benedictine monasteries located throughout the world. In this archdiocese there are St. Meinrad Archabbey in St. Meinrad for priests and brothers and Our Lady of Grace Monastery in Beech Grove for sisters.

MY JOURNEY TO GOD  
Rosary Hour

Bones creak as he ambles along the arteries of the elderhouse, where peers wheel and shuffle and reach for notice: a smile, a handshake, a hug, an answer to urgent impotent questions.

Slim fingers slide over beads, retracing holy mysteries of joy and sorrow and the glory of tradition and truth: memory melts into a lulling limbo of cautious expectation.

His eyes gleam with pleading: "Take me home," but home is here, the crucifix of existence, until the moment when his beads are quiet and the "Why?" and "What?" and "Where?" become revelations.

Like sparrows clattering at dusk, distant voices promise a timeless sweet rosary—slumber—a shifting and drifting and flowing into new and brilliant and vibrant prayer, with eternal affirmation.

by Shirley Vogler Meister

(Shirley Vogler Meister is a member of Christ the King Parish in Indianapolis.)

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# Entertainment

VIEWING WITH ARNOLD

## 'Wolf' is a stylish look at classic werewolf tale

by James W. Arnold

You don't even have to witness Michelle Pfeiffer and Jack Nicholson in "Wolf" to wonder what reputable performers like them are doing in a movie like this.

It recalls the beautifully but heart-cracking climax of Rod Serling's "Requiem for a Heavyweight," when the old boxing champion performs as a clown in a sleazy wrestling match to save his friend and because there's no other way to survive.

Not that "Wolf" descends quite to the wrestling level. Veteran director Mike Nichols (last film: "Regarding Henry"), aims to put a subtle and sophisticated gloss on the werewolf movie genre, which has in recent years mostly come to be identified with teenage horror and silliness.

No kidding around in "Wolf," although it's hard to avoid a few chuckles as Nicholson, the premier film actor of his generation and the most recent winner of the prestigious American Film Institute's Career Achievement Award, slowly turns into a hairy beast.

Jack plays quiet-voiced, low-key Will Randall, a distinguished New York book editor, the world's "most civilized man," who begins to terrorize Central Park and wildlife on a woody Long Island estate.

The cause (naturally? unnaturally?) is a bite from an unfriendly wolf, which gets in its nip during an encounter on a lonely highway in Vermont under the requisite full moon. So much for the reviving reputation of

wolves, which naturalists have hoped to picture in recent years as misunderstood, if not downright warm and Disneyesque.

The irony is that Will is a gentle, literate fellow who is being squeezed out of his job as a godfather of important, quality books by two ruthless business predators. One is Alden, the billionaire conglomerate boss (Christopher Plummer), who has both the Long Island estate and a drop-dead gorgeous and, of course, rebellious daughter, Laura (Pfeiffer). He wants to make money with shock.

(Interestingly, early dialogue implies the splendid old literary culture is being replaced by popular culture—what may be dumb but brings in big profits. "Wolf" itself is a classic \$70 million case of the same phenomenon applied to movies.)

Will's other rival is the aptly named Swinton (James Spader), a junior associate. He pretends to be loyal but actually lusts after Will's job (and also, it turns out, his wife, played by Kate Nelligan). Nicholson and Spader, both oozing charm and venom, also battle to see which one will steal the picture.

The hero is being (figuratively) devoured by these sharks until he's wolf-bitten, whereupon he gets some canine macho in his blood. He munches meaty sandwiches, smells what people had for breakfast, and seems to fight back. But he also has disturbing nocturnal episodes in which he chases deer, visits the zoo, and snarls at some unlucky young muggers. His unfaithful spouse also makes a trip too many into the woods and (off-screen) suffers the fate of Little Red Riding Hood.

"Wolf" is doubtless meant just as an adult summer escape, with Gold Coast artists tastefully performing a normal lowbrow gig



'WOLF' AND FRIEND—Actress Michelle Pfeiffer and actor Jack Nicholson star in "Wolf," which the U.S. Catholic Conference calls "one of the more ambitious and stylish monster movies ever made." The U.S. Catholic Conference classifies the film A-III for adults. (CNS photo from Columbia)

and on that level it succeeds. E.g., you see no sex or violence, although there is enough innuendo to launch the space shuttle. Makeup artist Rick Baker foregoes past extravaganzas ("The Howling," "An American Werewolf in London") and suggests horror with wisps of facial hair.

But eventually, the script by Jim Harrison and Wesley Strick must decide what to do with its cursed hero. On the one hand, he's a killer and out there dining on deer. On the other, he's doing much better at business (he can overhear all the office conversations), feels years younger, and proves irresistible to Laura.

In earlier werewolf tales, changing from human to animal form was a metaphor for the worst thing that could happen to a human being: the loss of his soul.

But these writers aren't so sure. In the 1990s, they suggest, maybe it's not so bad being a Wolf Man. In the past, he was sometimes damned—lost forever out there in the wild. Or perhaps redeemed (by faith or science—once Lon Chaney's Wolfman was cured by brain surgery). Or maybe just shot, usually with silver bullets.

In "Wolf," the outcome is none of the above, and the myth's moral point is lost.

If you're bitten by a werewolf at the wrong time, the idea is to make the best of it.

Be the best werewolf you can be. The fascination of our current culture is not with religious questions about the profound separation of the human species and "lower nature."

In the long run, however, werewolf tales probably do traditional values no harm. In a scientific age, they represent very well our doubts that all truth can be weighed, measured, or fully explained on the Nightly News.

(Smooth and thankfully tame werewolf tale, with the usual morality a bit muddled; mild violence; sex situation; satisfactory for mature viewers.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

Blown Away.....	A-III
Just Like a Woman.....	A-III
Little Big League.....	A-III
The Shadow.....	A-III
A-I—least patronage; A-II—adults and adolescents; A-III—adults, with reservations; O—morally offensive.	

## 'India: Empire of the Spirit' spans 4,000 years

by Henry Herx and Gerri Pare

British historian Michael Woods takes viewers on a journey through 4,000 years of one of the world's great civilizations in "India: Empire of the Spirit," being rebroadcast on Thursday, July 14, from 10 p.m. until 11 p.m. on PBS. (Check local listings to verify the program date and time.)

Originally aired in 1991, it's the second in the six-part "Legacy" series on the ancient cultures of the past and how they helped shape the modern world.

Running through India's history is what Woods calls "the great tradition of unity in diversity," the key to understanding what holds together the vast variety of peoples, languages, customs and religious beliefs that make up the Indian subcontinent.

Along the way, Woods provides glimpses of that rich diversity which India absorbed from a series of invaders, starting with the Indo-Aryans and Alexander the Great down to the Mogul Empire and the 200-year rule of the British Raj. Yet the unity brought by the sword had less lasting influence than what Woods refers to as the Empire of the Spirit, whose roots are to be found in Hinduism and Buddhism as well as, to a lesser degree, the Muslim and Christian faiths.

This millennium-old spiritual legacy continues to grow in the small villages where two-thirds of India's 850 million people live.

In visiting some of these villages, Woods finds a jumble of ancient temples and shrines crowded with pilgrims and local believers praying to a wealth of gods.

To Woods, polytheism is as acceptable as monotheism because, he says, the human understanding of the Absolute is wrapped in "images and metaphors."

Woods spends less time talking about Buddha than he does examining the lesser-known Asoka, the third-century B.C. king of Patna, who developed the concept of non-violence and right conduct which became part of the Indian mainstream.

According to Woods, the spiritual quest at the center of Indian life has religious roots but secular ones as well, derived from such revered figures as Asoka and the Mogul Akbar the Great.

Gandhi and Nehru, the two great leaders of Indian

independence, are used by Woods to illustrate the intermingling of the religious and the secular in the modern Indian state.

Woods roams 4,000 years in a single hour intelligently but impressionistically, picking out central facets in India's spiritual legacy without getting lost in details or historical complexities.

For the viewer, the result is an impressive introduction to a fascinating subject, helped greatly by Woods allowing the camera to provide a direct experience of India's cultural richness and exotic variety of religious practices.

Above all, however, viewers are likely to catch some of Woods' enthusiasm for cultural history and time in the rest of the series. Those who do may find their minds stretched a bit but won't be disappointed in the least.

#### TV Programs of Note

Sunday, July 10, 8-9 p.m. (A&E cable) "Smithsonian Expedition Specials: Treehouse People, Cannibal Justice." Anthropologist Dr. Paul Taylor travels deep into the jungles of New Guinea in search of the Korowai tribe, a unique group of warriors so isolated from the outside world that they have an ecosystem untouched by contemporary society and marked by the practice of ritual cannibalism.

Sunday, July 10, 9-10 p.m. (HBO cable) "Confronting Brandon: The Intervention of an Addict." A "Lifestories: Families in Crisis" program dramatizes how a young drug and alcohol addict denies his problem when confronted simultaneously by family and friends, rushing off headlong into a car accident which finally prompts him to seek rehabilitation.

Monday, July 11, 8-9 p.m. (PBS) "Rough Guide." This is the season premiere of the offbeat travel series which explores unusual aspects of the featured land. In the opening episode, "Canada," viewers meet performers of the Cirque de Soleil, wilderness fanatics, and look at the film industry there.

Monday, July 11, 8-9 p.m. (A&E cable) "Christa McAuliffe." A "Biography" program presents the inspiring and also tragic story of the dynamic social studies teacher who was selected out of 11,000 teachers to become the first teacher on a space flight. Killed with six other astronauts when the shuttle Challenger exploded shortly after takeoff in January 1986, McAuliffe is profiled in the program which also examines the causes of the explosion and the impact it had on space exploration.

Monday, July 11, 9-10 p.m. (CBS) "Murphy Brown." In this sitcom episode repeated for summer viewers, Murphy (Candice Bergen), Peter and Frank are all nominated in the same category for journalism's most prestigious honor. The nominations make for a prickly atmosphere at work.

Monday, July 11, 9-11 p.m. (ABC) "Jim Thorpe Pro Sports Awards." The third annual special is named after the legendary Thorpe, who was considered the greatest all-around athlete of the early 20th century. Host Mark Curry and others bestow awards upon the top professional athletes in football, baseball, basketball, hockey, auto racing, boxing, and men's and women's golf and tennis.

Tuesday, July 12, 8-9 p.m. (CBS) "Rescue 911." In this repeat episode of the reality-based series, a golden retriever rescues a 3-year-old boy from drowning in the Colorado River, among other emergencies.

Thursday, July 14, 8-9 p.m. (PBS) "Special Edition from Germany." A "Scientific American Frontiers" program looks at a "self-driving" vehicle, a husband-and-wife team examining bird navigation, and promising, highly accurate surgery to treat epilepsy.

Friday, July 15, 10-11 p.m. (PBS) "B.B. King... Live at the Woodlands." This musical tribute features numbers by the veteran blues musician, his reminiscences, and a closing jam with Gregg Allman, Buddy Guy, Koko Taylor and others. The show is hosted by singer-songwriter Lyle Lovett.

#### TV Film Fare

Monday, July 11, 8-10 p.m. (Fox) "The Babe." Released in 1992, this sprawling saga of baseball great George Herman "Babe" Ruth (portrayed by actor John Goodman) begins in his youth in a home for "incorrigibles" and continues through his exploits on and off the field to his final turn at bat in 1935. Directed by Arthur Miller, the emphasis is less on Ruth's record-setting career than on the simple-minded character whose antics and indiscretions made him one of the era's more colorful personalities. The film includes discreet treatment of infidelity, a bedroom scene, and some coarse language. The U.S. Catholic Conference classification of the theatrical version was A-II for adults and adolescents. The Motion Picture Association of America rating was PG, with parental guidance suggested.

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

## QUESTION CORNER

# Catholics can't reject Vatican II teachings

by Fr. John Dietzen

Q My husband and I recently attended a Latin Mass at a "monastery" in a neighboring state. It brought back many fond memories and some things that I believe are not so important anymore—women had to wear head coverings, no jeans were allowed, etc.

What bothered me was that the priest said no one was to come to Communion unless they talked with him beforehand. Some people who think they are in the state of grace, he said, are not. Also, he said any marriage annulments since Vatican II were not valid and any baptisms since Vatican II were not recognized unless they were done under the conditions laid out by this congregation.

The nuns and priests told us that to attend Mass at our regular parish was a sin and that we were obliged to find a place where Mass is said in Latin and go there if we want to attend a real Mass.

I don't know what order these priests and nuns are from, but we are confused. My father thinks they are renegade priests and that the bishop does not recognize them. I don't know! Can you help us figure out what is going on? (Pennsylvania)

A Many Catholics are as confused as you are by a fairly large number of situations more or less like the one you experienced.

The very least that can be said is that any professed Catholics who teach and practice what you describe have clearly separated themselves from the official beliefs and practices of our church.

Of course, they would often be the first to admit as much, feeling as they do that they are the only ones who have kept the "orthodox faith."

If nothing else, it may help to know that their position stands in clear and open contradiction to the teachings and official positions of the church.

The two most recent documents relating to the use of the 1962 "Roman Missal," the last one to include the so-called Tridentine Mass, were the 1988 apostolic letter of Pope John Paul II titled "Ecclesia Dei" and the 1991 "Guidelines on the Tridentine Mass" from the Vatican commission formed to implement the Holy Father's letter.

(I say so-called Tridentine Mass because the order of Mass established in the 16th century just after the Council of Trent—in Latin it is called "Concilium Tridentinum"—actually underwent a number of changes and additions in the more than 400 years between then and now.)

Both of these documents point out that the Latin Tridentine Mass is part of the church's rich and diverse tradition of

liturgical spirituality and worship, and the "aspirations" of those who "feel attached" to such previous forms of worship should be respected, in accord with the judgment of each local bishop ("Guidelines on the Tridentine Mass," 2).

Both documents also make clear, however, that those availing themselves of these Masses must not do so as a way of rejecting or worse, condemning the orthodoxy or practices of the "Roman Missal" currently in force in the church, the one promulgated in 1969 and now in general use throughout the world.

All the Catholic faithful, says the Holy Father, must be faithful "to the church's tradition, authentically interpreted by the ecclesiastical magisterium"—especially in the eccumenical councils from Nicaea to Vatican II.

In this context, the pope calls on theologians and other experts to reveal clearly Vatican II's "continuity with tradition, especially in points of doctrine" ("Ecclesia Dei," 5).

The 1991 guidelines repeat these cautions. Priests who celebrate the Tridentine Mass "should not fail in their preaching and contacts with the faithful attending such Masses to emphasize their own adherence to the legislation of the universal church and their acknowledgment of the doctrinal and juridical value of the liturgy as revised after the Second Vatican Council."

Obviously, church authorities consider this a cause for

some concern, and your experience proves the concern is not unfounded.

The group you encountered clearly considers everything that the church has done consequent on Vatican II to be a denial of the "true faith."

I can assure you they are by no means alone; there are many thousands like them. Nearly each week my mail brings me a periodical, newsletter or other publication from one group or another saying pretty much the same.

Some go so far as to vilify in the most slanderous language the cardinals, bishops and even popes, not to mention lay people and priests, who disagree with them.

My advice is to use your good basic Catholic instincts in such matters and pay attention to the official positions and policies of the church about them. If you really need to know where the church stands about a particular local group, I suggest that you contact your chancery office.

(A true brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

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## FAMILY TALK

## Retired couples should share household chores

by Dr. James and Mary Kenny

Dear Mary: My husband retired recently and he has quite a bit of time on his hands. I have always been a traditional homemaker. Now that we are both at home I would like us to share some of these duties. Do you think we are too old to change? (Illinois)

Answer: I'm glad you asked. "Are we too old to change?" You got to the heart of the challenge. In order to set up new patterns, you both must relinquish old patterns.

How does your spouse feel? Is he willing to share the household duties? You might encourage him to cook certain meals. If he enjoys it, he might develop his own specialties and even take cooking lessons. Other spouses might be willing to help but prefer the simple but necessary tasks that take little training—basic laundry, doing dishes, trash, simple cleaning. Start with one or two tasks you husband finds most appealing.

Allowing your husband to become your co-worker will require flexibility on your part. You have done household tasks for a lifetime, and you undoubtedly know exactly how you like them done. Your husband will want to do some things his way. Show him ways that are effective and efficient, but be flexible. He might even suggest ideas you can use. Many efforts like yours have failed because the teacher demanded that her spouse follow exactly her ways of doing things and offered nothing but criticism of his efforts.

Encourage your husband to select the tasks he prefers, but express your own preferences as well. Ideally each of you will do more of the jobs you prefer.

As you become partners, never forget that you are also helpmates. Whatever your age, cooking and cleaning are basic human skills that make one more independent.

With shared good will, you and your husband can become more flexible, competent, useful people. In an emergency either of you can cope. On an everyday basis each of you knows the other can cover the homefront.

In a healthy, happy marriage, change occurs regularly over the years. You now have the opportunity to become partners in a new way.

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

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\$25,000 LUXURY CUSTOM VAN FOR \$10

Loaded 1994 Chevy Astro Conversion Van - V6, A/C, Raised Roof -- Many Options Including TV!!! Courtesy Tom Tepe.

That might be **YOU** Rev. John Minta is handing the keys to on August 27, 1994!

RULES AND REQUIREMENTS OF THE RAFFLE

- Random drawing made on Saturday, August 27, 1994 at 8:30 p.m. at St. John's Parish Hall.
- In the event that St. John's does not acquire a minimum of 3,000 paid entries by 5:00 p.m. August 25, 1994 St. John's reserves the right to substitute the prize as follows: Winner will receive 50% of gross entry fee. The winner does not need to be present at the drawing.
- Winners assume all license fees, local, State, and Federal tax responsibilities. Approximate amounts will be withheld from all cash awards for State and Federal taxes.

PROCEEDS FOR ST. JOHN CHURCH RESTORATION

OFFICIAL RAFFLE FORM

Mail Entries Must Be Postmarked by Saturday, Aug. 20, 1994

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

CITY/ZIP: \_\_\_\_\_

PHONE: \_\_\_\_\_

Number of Entries: \_\_\_\_\_ Total enclosed check: \_\_\_\_\_

Mail entry to: \_\_\_\_\_

St. John Catholic Church  
331 S. Buckeye St.  
Osgood, IN 47037



\$10 Per Entry

Chance

(Each entry will have a drawing number)

WIN THIS VAN ■ WIN THIS VAN ■ WIN THIS VAN

# The Active List

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

## July 8

Servite Father Peter M. Rokey 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 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. Tenth 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. Rokey 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. For more information, call the parish office at 812-246-3522.

☆☆

## Carefree Travel

9451 East Washington Street  
899-4477 or 467-4200  
1-800-553-0882  
Indianapolis to Las Vegas  
from \$299.00 Round Trip  
(includes air & hotel)

☆☆

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 317-556-5110.

☆☆

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.

☆☆

St. Anthony Parish, 379 N. Warren Ave., will hold its parish picnic from 12-4 p.m. For more information about location, call Jim or Mary Stumpf at 317-243-8184.

## July 11

Holy Cross Parish, 125 N. Oriental St., will hold Kaiendoscope, a multicultural appreciation celebration, from 6-8:30 p.m. For more information, call 317-637-2620.

## July 11-15

Our Lady of Lourdes School will hold Vacation Bible School from 9 a.m. to 12 p.m. each day. Volunteers are needed. For more information, call Mr. Tble at the rectory, 317-356-7291.

## July 12

The Ministry for Separated and Divorced Catholics will hold a discussion series, "The Church...



Where Do I Stand? From 7-9:30 p.m. in the Archbishop O'Meara Catholic Center. For more information, call the Family Life Office at 317-236-1596.

The Italian Heritage Society of Indiana will meet in the social hall of Holy Rosary Church, 520 Stevens St., Indianapolis, at 6:30 p.m. this evening.

For more information, call John Accetturo at 317-648-7798.

☆☆

The St. Philip Neri Neighborhood Walk group will meet at Jefferson and Brookside Plwy S. Dr. at 6 p.m. this evening.

☆☆

The Ave Maria Guild will meet at

**St. John Church**  
Hwy. 421 - Osgood, Indiana

**ANNUAL CHICKEN DINNER**  
Sunday, July 17, 1994  
Mass - 10:00 AM  
Serving 11 AM until 4 PM (EST) (Slow Time)  
Adults - \$6.00 Children under 12 - \$3.00  
CARRY-OUTS AVAILABLE

Quilts • Prizes • Games  
Country Store  
Beautiful Handmade Crafts

Drawing at 4:00 PM

— ST. JOSEPH'S —  
**ANNUAL PICNIC & FAMOUS CHICKEN DINNER** TO BE HELD RAIN OR SHINE  
SUNDAY, JULY 10TH  
Fairgrounds - Corydon, Indiana  
Take I-64 West from New Albany

ONE-HALF CHICKEN DINNER  
SERVED COUNTRY STYLE  
11:00 a.m. to 4:00 p.m. EDST  
\$6.00 ADULTS \$2.50 CHILDREN  
Under Shelter — Ample Seating  
Dinners Served by Number Carry-Out Dinners Available at 10 a.m.

Rides for Kids  
• Hand-Made Quilts  
• Grandma's Attic • "Gigantic Yard Sale"

A PERSONAL INVITATION  
TO TRAVEL WITH FATHER HAROLD KNUEVEN IN 1995  
"MY PERSONAL LENTEN JOURNEY"  
SPEND PALM SUNDAY IN ROME  
Attend Outdoor Mass with Pope John Paul II  
April 3 through 10, 1995  
\$1849 per person DOUBLE OCCUPANCY ..... \$225 Single Supplement

and

"I WALKED TODAY WHERE JESUS WALKED"  
A SPIRITUAL JOURNEY IN THE HOLY LAND  
June 2 through 13, 1995  
\$2289 per person DOUBLE OCCUPANCY ..... \$350 Single Supplement

Optional add-on ROME for 1 day and 2 nights, including a PAPAL AUDIENCE  
\$250 per person DOUBLE OCCUPANCY

For reservations or information, return the attached coupon. Reserve your trip by OCTOBER 1, 1994 and receive a \$50 pp DISCOUNT! Sign up for both trips and receive ADDITIONAL DISCOUNT!

I am interested in \_\_\_\_\_ please send more information.

Name \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

Home Phone (\_\_\_\_) \_\_\_\_\_ Work Phone (\_\_\_\_) \_\_\_\_\_

Send to: Rev. Harold L. Knuenen, Our Lady of the Greenwood,  
335 S. Meridian St., Greenwood, IN 46143

ALL INTERESTED TRAVELERS: You are cordially invited to our "EURO-VEYING" Wine and Cheese Parties... July 21, July 30, August 11, August 20... 6-10 to 8:00 p.m. Our Lady of the Greenwood Church. Come, taste & see these exciting lands & meet the folks who make our trips possible. Call (317) 888-2561 to say "I'll be there."

*Fr. Harold L. Knuenen*

**ST. MARY'S NAVILLETON**

**P E C N I E C**

**SUNDAY, JULY 17, 1994**  
**RAIN OR SHINE**  
**CHICKEN or HAM DINNER**  
DINNERS SERVED BY NUMBERS 10:00 - TILL?  
CARRYOUTS AVAILABLE

SENIOR CITIZENS	\$5.00	CHILD (6-12)	\$2.50
ADULTS	\$5.50	5 & UNDER	Free

BOOTHs UNDER SHADE TREES 400 PERSON DINING ROOM  
GAMES & BOOTHs OPEN 10:00 am

"\*QUILTS TO BE RAFFLED STARTING AT 9:00 am IN OUR QUILT TENT\*"

**RAFFLE \* \$1500 \* RAFFLE**  
\*CAPITAL PRIZE DRAWN AT 5:00 pm

OUT OF NEW ALBANY TAKE I-64 TO PAOLI-GREENVILLE EXIT.  
THEN HWY 150 TO GALENA.  
TURN RIGHT AT NAVILLETON ROAD. THEN 2 MILES TO CHURCH.



12:30 p.m. in St. Paul Hermitage, Beech Grove.

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

The prayer group of St. Lawrence, 46th and Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8825.

### July 13

Our Lady of Lourdes Parish's Catechetical Team will hold an educational religious series on world religions from 7-9 p.m. in the school cafeteria. Judaism, Islam and Buddhism will be the three religions that are studied. For more information, call the church rectory at 317-536-7291.

Holy Cross Parish, 125 N. Oriental St., will hold a Kaleidoscope, a multicultural appreciation celebration, from 6-8:30 p.m. For more information, call 317-637-2620.

The Archdiocesan Parish Secretary Support Group will hold its monthly luncheon meeting at the Knights of Columbus at 13th and Delaware at 12 p.m. For reservations, please call Jeri at 317-353-9404 or Bette at 317-357-8352, by July 12.

### July 14

Sacred Heart Church, 1530 Union St., will hold a Family Rosary Night at 7 p.m. For more information, call Rose Springman at the parish office at 317-638-5551.

Mt. St. Francis Retreat Center will hold a session of the "Kaleidoscope Women's Film Series: The Joy Luck Club," at 6:30 p.m. For more information, call 812-923-8817.

St. Roch Parish, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-794-1763.

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.

### July 14-15

St. Mary of the Woods College will present, "Return to the Sources: Renewing the Contemplative," beginning on Thursday evening at 7 p.m. until Friday afternoon at 4 p.m. Cost is \$25. For more information, call the Office of Continuing Education at SMWC at 812-535-5148.

### July 14-17

Raspberry Fest, Main Street, Batesville (Ripley County) Freshly picked red raspberries will be on the menu for breakfast, lunch and dinner. Meet the Raspberry Queen, collect winning recipes, browse local shops and there may be raspberries to pick. No admission charge. 800-445-4939.

### July 15

Holy Cross Parish, 125 N. Oriental St., will hold Kaleidoscope, a multicultural appreciation celebration, from 6-8:30 p.m. For more information, call 317-637-2620.

St. Lawrence Church, 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 15-16

St. Lawrence Church, 46th and Shadeland Ave., will hold a super rummage sale from 7 a.m. to 6 p.m. on Friday and from 8 a.m. to 2 p.m. on Saturday. All proceeds will go to St. Vincent de Paul Society.

### July 15-17

Fatima Retreat House will hold a

Tobit Retreat for engaged couples. Call 317-545-7681 for more details.

### July 16

Countryside Peddlers Arts in the Park, Artbuckle Acres Park, Brownsburg (Hendricks County). 450 juried arts exhibitors specializing in Country, Amish, Victorian, Shaker and other items, all handmade. Admission charge. 9 a.m. to 4:30 p.m. 317-852-8466.

Riverfest '94, Fairbanks Park, Terre Haute (Vigo County). The Fifth Annual Ratt Race down the Wabash River, firefighters' water-ball contest, 5K run, baby contest and more. No admission charge. 8 a.m. to finish. 812-299-1121.

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

### July 17

St. John the Baptist Parish, Osgood, (Decatur County) will hold its summer festival from 11 a.m. to 4 p.m. on the parish grounds. For more information, call Fr. Minta at 812-689-4264.

St. Patrick Church, 936 Prospect St., will host its regular card party at 2 p.m. in the parish hall. Euchre

and Bunco will be played. Admission is \$1.25.

St. John the Baptist Parish, Dover, (Dearborn County) will hold its summer festival and chicken dinner from 11 a.m. to 7 p.m. For more information, call Carol Ireland at 812-637-1351.

St. Mary Parish, Floyds Knobs, (Floyd County) will hold its parish picnic from 10 a.m. to 5 p.m. No admission cost. For more information, call Jody or Dan Schneider at 812-923-5624 or the parish office at 812-933-5419.

Positively Singles will go bowling at 2 p.m. at Woodland Bowl (465 and Keystone), dinner afterwards. Call Tim Smith at 317-353-0423 for more information.

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. Patrick Church, 936 Prospect St., will host its regular card party at 2 p.m. in the parish hall. Euchre

and Bunco will be played. Admission is \$1.25.

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

### Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K. of C. Council 6138, Johnson Co., 7 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K. of C. Council 437, 1305 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.; Ritter High School, 6 p.m.

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## Fr. Hesburgh to head legal defense fund for Clinton

WASHINGTON (CNS)—Holy Cross Father Theodore M. Hesburgh, president emeritus of the University of Notre Dame, has been named co-chairman of the legal defense fund for President Clinton and first lady Hillary Rodham Clinton.

Growing out of concerns that legal expenses stemming from the Whitewater investigation and a sexual harassment lawsuit could detract from the president's ability to do his job, the Presidential Legal Defense Trust was launched June 28 in Washington.

Chairing the trustee panel with Father Hesburgh is a former attorney general, Nicholas deB. Katzenbach.

"No previous president has had to face the enormous personal legal expenses confronting President Clinton, because of current legal proceedings based on events that allegedly occurred well before he took office. These expenses will be many times his total compensation as president," Father Hesburgh and Katzenbach said in a statement.

"Whatever the merits or motivations of these proceedings, we believe it is in the public interest to assist the president in meeting a financial burden that could otherwise distract him from performing his public responsibilities," they said.



## Saint Elizabeth's Home Eighth Annual Elizabella Ball

**What:** 79th Anniversary of St. Elizabeth's/  
8th Annual Elizabella Ball  
Archbishop Daniel M. Buechlein,  
Chairman

**Band:** Flip Miller

**Patrons:** \$175 (per person)  
Program Recognition

**When:** Friday, August 26, 1994

**Time:** Cocktail Reception at 7:00 p.m.  
Dinner at 8:00 p.m.  
Dancing 9:00 p.m. to 12:00 a.m.

**Individuals:** \$125 (per person)  
Tables of eight - Black Tie

**Where:** Indiana Roof Ballroom

**Contact:** Gary Wagner  
2500 Churchman Ave.  
Indianapolis, IN 46203  
(317) 787-3412

### Description of St. Elizabeth's

St. Elizabeth's is a nonprofit, United Way agency operating under the general auspices of the Roman Catholic Archdiocese of Indianapolis, Indiana. Its maternity, child care, child placement, and parenting programs are offered statewide and are open to all women, without regard to race, religion, ethnic origin, age, marital or economic status. Since 1915, St. Elizabeth's has served birth, single, and adoptive parents, improving practice and knowledge in the fields of maternity, child care, child placement, and other family problems related to adolescent pregnancy and teen parenting.

### ☐ Yes, I will attend the Elizabella Ball

Indiana Roof Ballroom  
Friday, August 26, 1994

**Mail to:** Gary Wagner  
2500 Churchman Avenue  
Indianapolis, IN 46203

Kindly respond on or before August 12, 1994.  
Your check will serve as your reservation.  
Make checks payable to St. Elizabeth's.  
Phone: 787-3412

**Guest** \_\_\_\_\_

**Street Address** \_\_\_\_\_

**City** \_\_\_\_\_ **Zip** \_\_\_\_\_ **Phone** \_\_\_\_\_

☐ We will attend (number of persons \_\_\_\_\_).  
\$125 per person / \$175 per patron

☐ We are unable to attend but are enclosing  
our donation to St. Elizabeth's. \$ \_\_\_\_\_

(MasterCard/Visa) circle one

# Youth News/Views

## Madison youth group tackles poverty in Mexico

by Steve Shockley

Poverty is a word that is generally foreign to most Americans. We hear this word tossed around from time to time to refer to street people, or people who live in lesser developed countries, or anyone else who cannot afford to pay for their basic needs.

We as a society tend to avoid this word poverty like the plague. We often pretend it doesn't exist by not driving through the "bad parts of town," by walking to the other side of the street if we see a beggar approaching, and by turning the television to another channel when we see pictures of African children with huge bellies and emaciated bodies.

This response to poverty is normal. We may be so afraid of it that we want to avoid it altogether, and we hope that it never affects us.

A group of 14 high school students from Prince of Peace Parish in Madison bravely faced poverty by spending two weeks in Oaxaca, Mexico, from May 29 through June 13.

The trip was organized to give the youth a firsthand experience of what the face of poverty looks like. Judy Koehler, a volunteer youth minister from the Madison parish, organized the trip.

This trip was not planned for pure enjoyment, but rather as an educational and service experience. Nonetheless, many of the youth were still excited about it.

"When I was leaving, I really did not want to go," Ann Koehler, Judy's daughter, explained, "but as I got there and began to work, I realized what an experience it was going to be."

This experience largely focused around the work that each youth was able to accomplish while in Mexico.

Each day began at 8 a.m., with an hour of

language instruction from a couple who lived nearby. After a breakfast of corn flakes, bananas and purified water, the youth left for their morning work sites at about 10 a.m.

By 1 p.m. it was time for lunch, which was eaten in the center of the town. Following lunch, the group went to the afternoon work sites.

The day ended with dinner at the house where they stayed, followed by an informational discussion and a movie about the situation of poverty in our world today.

For the time allotted for work sites, the youth were able to choose which place they would like to go in the mornings and afternoons. Options included visiting people in a nursing home, playing with neighborhood children, entertaining kids at a children's home, teaching English at an English second language school, and helping families with disabled children.

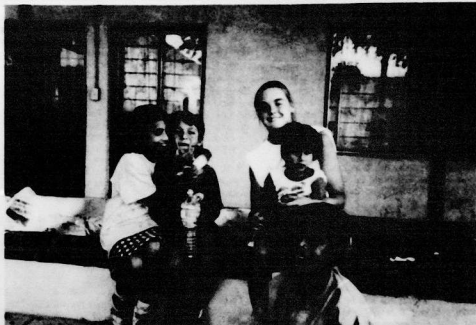
"What we did was spend time with children, visit the nursing home, and play games with them," Linda Westerkamp said. "It was a great experience to see how these people began to love you more and more each day."

Kristen Vande Warre recalled her experience with one of the families.

"The parents trusted us with the children, and—although most of us couldn't speak Spanish—the people of Oaxaca loved us unconditionally," Kristen said. "The Alexanders, a family I worked with, had six people living in a home that was about the size of my bedroom in my own home. It didn't matter to them that they had so little tangibly, because they had so much spiritually. They were happy."

This two-week community service helped these young people from Madison put "a face on" poverty.

By working among the people of Oaxaca, Janine Murphy said she was able to "learn to



**NEW FRIENDS**—Madison youth group member Ann Koehler plays with kids (above) at a children's home in Oaxaca, Mexico. At right, Trey Barlow talks with a neighborhood child during a community service trip to the Mexican town in late May and early June.

think more positively, and realizing I do have, and not I don't have."

For Trevis Bird, "this experience has changed me, because I look at life in a different way now. I believe love is more important than material things. The people of Oaxaca had nothing material, but they had more love for others than I've ever seen."

Another such witness to this powerful experience came from Colleen Potter, who said the trip to Oaxaca made her a better person.

"I came down here a bit selfish and spoiled," Colleen said, "but now as I leave here I feel a bit more generous toward everyone I see every day."

While the fear of poverty is still great in our society, the only known way to cure this fear is to put a face on it.

During the two-week stay in Oaxaca, Mexico, these young people were able to realize that poverty is something that is very real and affects real people. In addition, the teen-agers were able to begin to work to help alleviate this problem in the lives of others.



By doing this, these young people from Madison were able to look poverty in the face and feel that they are doing their part to help with the cure.

(Steve Shockley is a seminarian at St. Meinrad Seminary. He will be a third-year student at St. Meinrad College in the fall. Steve participated in the Madison youth group's community service trip to Oaxaca, Mexico, in May and June to help others and to learn about the needs of the impoverished people of Mexico.)

## Cathedral theater students raise funds for lighting

by Maureen Kaiser

Cathedral High School's theater department will present "For the Defense," an interactive courtroom drama, next weekend and proceeds will go toward the purchase of a new light board for the theater.

The curtain goes up at 7:30 p.m. on July 15, 16, and 17 for the student and alumni production which is supported by the school administration.

Tickets are \$4 for adults and \$2 for children under 12. Admission is free for children under the age of 6. Tickets will be available at the door on a first-come basis at 7 p.m. each night of the production. Cathedral's auditorium is located at 5225 E. 56th St. in Indianapolis.

"For the Defense" was written by James

Reach and centers around the murder trial of a character named Sam Lucky.

The story will take several turns as each witness takes the stand. The jury members will be selected from the audience before each production, and they will be asked to cast a vote of guilty or not guilty after all of the evidence has been presented during the play.

Because members of the audience will make the decision on the play's outcome, the cast as well as the rest of the audience will be anxiously awaiting the verdict each night.

Play organizers said members of the audience should expect to "be sentenced to fun, humor, suspense, and surprise endings with no chance for appeal."

"For the Defense" is very similar to "The Night of January 16," the best-known play of this genre, according to Terry Fox, the director of Cathedral's theater department. "It's a basic courtroom drama with two endings. It should be fun. The kids are doing a good job with it. They've got a nice set."

Four years ago, Fox said, Cathedral High School organized a theater department and arranged to present two plays a year. Due to the popularity of the theater program, drama students now present six plays each year.

Over 40 past and present members of Cathedral's Thespian Troupe No. 2074 are participating in the production of "For the Defense," which involves incoming freshman students as well as college theater majors.

Director Chris Gill, a 1993 Cathedral graduate, said this summer production gives newer theater students the opportunity to work with and learn from alumni who were influential in the theater department in previous years, as well as an opportunity to understand the responsibility that comes with being a member of Cathedral's Thespian Troupe.

Participating in theater productions builds self-confidence, he said, and encourages creativity.

"Each person must take on responsibility to make this a success," Chris said. "It makes everyone motivated to give 100 percent. We can look at the finished product and say 'We did that.'"

This mid-summer theatrical production will benefit the theater department's goal to purchase a new light board for the auditorium. The current light board was installed in 1963, and constant wear and tear over the years have caused breakdowns. Repairs are complicated by the fact that the company which made the original light board has gone out of business, and quality replacement parts are not available.

After Cathedral administrators assessed

the situation, a decision was made to replace the lighting system. A new light board costs approximately \$40,000.

Cathedral senior Kurt Otte has been one of the chief crusaders for a new and safer light board for the theater. Kurt has been responsible for many of the lighting special effects in previous Cathedral productions as well as a pyrotechnical effect for "Phantom," Cathedral's 1994 spring musical.

"The theater department is expanding at an enormous rate," Kurt said. "One-fourth of the entire student body took part in 'Phantom.' The equipment must be modernized to continue with the increasing success of this program."

"Cathedral has a long history of great plays," Chris Gill noted. "For the Defense" will no doubt continue that tradition.



**HARD AT WORK**—Cathedral High School theater students work on the set for a special summer production of "For the Defense" to raise funds to purchase new lighting equipment for the auditorium. The summer play, billed as an exciting courtroom drama, is an entirely student-run production. (Photos from Cathedral High School)



**DIRECTORS**—Director Chris Gill (left) from Our Lady of Mount Carmel Parish, and assistant director Mike Commons, a St. Matthew parishioner, review notes on set construction for "For the Defense."

# Young Adult Scene

## Parish teen club was comedian's start

by Mark Pattison  
Catholic News Service

WASHINGTON—Ray Romano has been working as a comic for 10 years, and only for the last five or so as his sole means of income, but he credits his start down the orad to professional funny man to his parish teen club.

"It was always the joker in class," said Romano, who had nine years of Catholic schooling.

"For church, in our teen club, we started a little group called No Talent Incorporated, and we would have these 'no talent shows.' I'd write our own material," he said.

"It actually went good" at Our Lady of Mercy Parish in Forest Hills, N.Y., he said. "The first time on stage always seems to be good. Then, the next time, it's really horrible."

Romano's peaks and valleys may have moderated somewhat since his start. But his

maximum held in critiquing his two stand-up performances on "The Tonight Show" this year.

The second appearance, done on two days' notice in early June, "wasn't as good" as his first guest spot, where he wowed the crowd with his version of fatherhood to three young children, with his Catholicism woven tastefully throughout the routine.

Weekdays, Romano is more apt to stay close to home, where his 3-year-old daughter and twin 1-year-old sons pull on his pants leg and make demand he can't quite understand. "I'm going to teach my children religion," he told Catholic News Service in a telephone interview from his home in Miller's Hill, N.Y.

Weekends, though, find Romano on the road at comedy clubs in different towns. Romano lamented that his career demands have resulted in his churchgoing habits resembling the title of the recent movie hit "Four Weddings and a Funeral."

Romano backed his way into comedy. He



WHAT A FUNNY GUY!—Catholic comedian Ray Romano started his career in parish teen clubs. (CNS photo)

admitted he didn't quite put his nose to the grindstone at Our Lady Queen of Martyrs Grade School and Archbishop Molloy High School in New York. "Not that I was stupid," he said. "I was careful." The same was true in college, where he dropped out after seven years without a degree.

Ten years ago, he wanted to impress a girl he was dating by taking her to the Improv comedy club on open-mike night and do a routine in front of her for her birthday. The act was a hit, but Romano rarely

did more than two stand-up engagements a year until he got tired of his job delivering mattresses, thinking there had to be more to life.

Romano said he's much like the "likable schlep" who tells jokes on stage.

"People have told me that I'm likable, the kind that people identify with," he said. "Your high school buddy-friend guy, your next-door guy, your 'Everybody.' I talk about family, what happens to me—it happens to everybody."

## Catholic colleges face challenges

By Jerry Filleau  
Catholic News Service

WASHINGTON—Catholic universities are called to be centers of dialogue in culture, Father J. Brian Hehir, chief Catholic chaplain of Harvard University, told a gathering of some 200 presidents and other top officials of the nation's Catholic institutions of higher learning.

Father Hehir, pastor of St. Paul's, the Harvard-Radcliffe campus ministry parish in Boston, gave the keynote speech at the annual meeting of the Association of Catholic Colleges and Universities in Washington.

The priest, also a longtime public policy adviser to the U.S. bishops, said Catholic higher education should be using and developing the resources of the Catholic tradition to address major issues in contemporary American society such as bioethics and the role of the United States in the post-Cold War world.

It is easy to be disheartened by the church's negative image today, he said.

But, he added, it is necessary to keep in mind that the church has a strong public vision and contribution to make in developing a critical response to key social, political and cultural questions the country is facing.

The following morning a panel of educators led a discussion of another cultural challenge confronting Catholic institutions, the need to contribute to multicultural understanding in a country and on campuses that are increasingly diverse culturally.

Ursuline Sister Dorothy Ann Kelly, president of the College of New Rochelle, N.Y., said nearly 90 percent of the college's 6,000 students are adults instead of the traditional college age.

She said 56 percent of the student body is black, 14 percent is Hispanic and only 27 percent is white.

Among students of traditional age, about three-fourths are Catholic, she said, but Catholics make up only about one third of the adult students.

Among the adult students, half the undergraduates are Protestant, and among those in graduate studies both Jews and Protestants outnumber Catholics.

Other panelists told similar stories of the changing, racial,

ethnic, religious, cultural and age identities of their student bodies.

Patricia A. O'Hara, University of Notre Dame vice president for student affairs, described Notre Dame's decision to double racial minority enrollment from 7 percent to 15 percent within five years shortly after Holy Cross Father Edward A. Malloy became president.

"We did it within three years," she said.

She described various programs of faculty and student formation that were put in place to "make Notre Dame a welcoming place for students of color."

She said the two most critical issues are hiring faculty of color and turning multicultural diversity into an integral part of student life—making it "not just a program, but a change in people's lives and hearts."

At another session the meeting participants discussed proposed new church regulations that the U.S. bishops are considering for the nation's Catholic colleges and universities. Their discussion focused especially on proposed rules for theologians to obtain a mandate from the local bishop in order to teach—rules that have drawn extensive criticism from Catholic academic circles.

The association honored Bishop James W. Malone of Youngstown, Ohio, with its first Presidents Award, an honor to be given for contributions to American Catholic education.

## Tips and notes on preparing for college

by Marcia Walker

The college has been picked, financing arranged, housing selected, and the red tape unraveled. Now all that is left for the budding freshman to do is pack his or her bags and head out the door. Right? Maybe not.

Those are the things parents think about. But what is on the mind of potential college students? What kind of advice and suggestions would students who have already experienced college want to pass on to those who haven't been there yet?

That's what Polly Berent decided to find out. Berent watched her own son head off to Stanford University two years ago, leaving behind the small midwestern town of Seymour, Ind.

"It was exciting, but I was also concerned about his feeling very alone away out there in California," Berent explained. "In a small town like Seymour, most kids have been together since grade school. So I typed up the new school addresses of all [Jonathan's] friends and sent a copy to the kids."

The students and their parents appreciated it and the following summer someone suggested she compile another list to go with it, this time a complete list of what to bring.

"That's sort of how the whole thing came about," Berent explained, referring to her practical 35-page handbook: "Getting Ready For College: Notes and Quotes, Tips and Quips, From Students Who've Been There."

Berent wrote down 20 questions covering everything from studying to social life, from doing laundry to managing money, focusing on one theme: what do you wish someone would have told you about this aspect of college life? Included in their responses came stories, personal experiences, that Berent's book.

To order a copy of "Getting Ready For College" send \$5.95 plus \$1 postage and your name and address to Moon Shadow Press, P.O. Box 37, Seymour, IN 47274. Or call Polly Berent at 812-522-8472.

## SERVICE OPPORTUNITIES

### Principal Position

Holy Family Catholic School, grades K-8, 283 students, located in Jasper, Ind. Fully certified with administrative and teaching experience required. Please send resume & letter of application to Phyllis Beshears, director of schools, Diocese of Evansville, P.O. Box 4169, Evansville, IN 47724-0169.

## MUSIC COORDINATOR

Full-time paid position for the parish of St. Mark the Evangelist.

Responsibilities include:

- Schedule and assist music ministers
- Plan for liturgical seasons
- Availability for weekend liturgies, some weekday and evening liturgies, and other special events

Must have keyboard skills and liturgical competence.

SEND RESUME TO:

Ms. Kathy Pierce  
535 East Edgewood Ave., Indianapolis, IN 46227

## PRINCIPAL OPENING

St. Ambrose Elementary, Seymour, IN  
K-6 ■ 106 Students  
Seeking licensed, Catholic Principal

A great opportunity for the right person to be a part of a growing community. Individual should be a creative person willing to develop new programs. The administrator will need to continue computer-based program, and the Step-Ahead program for advanced students with higher 1 Q.

Send applications to:  
Office of Catholic Education  
P.O. Box 1410, Indianapolis, IN 46206

## PRINCIPAL

K-8, for a suburban parish. Should be Catholic, have administrator's license and be able to work in parish dedicated to Total Catholic Education.

Send resume and references to:

Search Committee  
St. Michael's Church  
519 Jefferson Blvd.  
Greenfield, IN 46140



# National strategy for vocations is outlined at Serra convention

Plan will be presented to U.S. bishops at meeting in November

by John F. Fink

A new national strategy for vocations to the priesthood and religious life was outlined for about 1,200 members of Serra International at its convention in Indianapolis July 1-4. Auxiliary Bishop Robert J. Carlson of Sioux Falls, SD, chairman of the Vocations Committee of the National Conference of Catholic Bishops, presented a draft of a plan that will be presented to the U.S. bishops at their annual meeting in November. He was joined in the presentation by Archbishop Daniel M. Buehler of Indianapolis, former chairman of the NCCB's Committee on Priestly Formation; Archbishop Eldon F. Curtiss of Omaha, a member of the Committee on Priestly Formation; and Bishop Joseph A. Fiorenza of Galveston-Houston, a member of the Vocations Committee.

Emphasizing that the strategy is still a draft that has not yet been discussed by the U.S. bishops, Bishop Carlson said that the national strategy will culminate in a national gathering of men and women between the ages of 16 and 39 Aug. 2-4, 1996 in a city to be selected.

He said it is hoped that 5,000 of the young people would attend the national gathering. "The speakers will be outstanding leaders of faith taken from among the hierarchy, religious leaders and parents, who will be willing to talk on a variety of vocation themes," he said.

He said he hoped that the gathering would include a video message from Pope John Paul II.

Another part of the plan is for regional hearings around the country, beginning in April of 1995, to receive reports on the level of vocational pastoral ministry and the work of dioceses, lay groups, vocation directors, and others concerned about the shortage of vocations.

The title of the national strategy, Bishop Carlson said, is "A Future Full of Hope" (Jeremiah 29:11). These words of the Old Testament prophet, he said, came at a very bleak period in the history of the people of Israel.

"This national strategy takes into account the ecclesial situation in the United States and the sociological and cultural aspects of life in this country which have an impact on vocations," Bishop Carlson said. "We are aware of certain negative attitudes present in the church in the United States because of the large numbers who have left the priesthood and religious life, and the current scandal of sexual abuse in this country which impacts the bishops, clergy, Catholic families and, especially, our young people," he said.

"However," he said, "in the face of these negative

influences and with great confidence in our young people newly inspired by World Youth Day, we respond with a total act of faith in the Holy Spirit and pray to the Lord of the harvest that he send laborers into his harvest (Mt 9:38) as we courageously offer a vocational challenge to the men and women of our day."

Bishop Carlson said that the national vocation strategy will focus on the following goals:

To engage more men and women in the vocation discernment process through national and local programs, testing, recruitment and invitation.

To foster the role of "inviter" as a privilege and responsibility that belongs to each member of the body of Christ in encouraging others to consider priesthood, religious life and secular institutes.

To promote collaboration among bishops, diocesan priests and religious on diocesan, regional and national levels in the area of vocational pastoral ministry.

To make the individual parish community and every member of the parish realize their responsibility for encouraging and calling forth vocations.

To provide quality educational programs and enrichment opportunities for vocation ministers.

To engage in vocational pastoral ministry through

promotion and education which will significantly broaden the base of those contacted and invited to consider priesthood and religious life, and expand those lay organizations directly involved in vocation recruitment.

To endorse and create vocation awareness and educational materials/tools/media which convey a contemporary, positive image of priesthood and religious life.

To direct vocation awareness and invitation to specific audiences: families, parishes, campuses, communities of color, rural areas, apostolic groups and organizations.

Bishop Carlson said he hoped the bishops would be able to involve numerous national lay organizations, including Serra International, FADICA (Foundations and Donors Interested in Catholic Activities), the Knights of Columbus, the National Council of Catholic Women, the National Federation for Catholic Youth Ministry, the Catholic Committees on Scouting and Camp Fire Girls, National Evangelization Teams (NET), and the Catholic Campus Ministry.

The strategy also includes a national media effort, he said, both print and television.

Bishop Carlson said the strategy calls for sending vocational materials to each diocese and to each religious community that requests them in January of 1995. The materials will give specific ideas for how each bishop can promote religious vocations within his diocese.

The bishop stressed the need to involve families in creating a positive climate for vocations. "Christian parents are called to prepare, develop and protect the vocations that God stirs up in their family," he said. "They must enrich the family faith with worship and prayer as well as strong moral values and a deep religious spirit."

## Serrans challenged to identify those God is calling to priesthood, religious life

Bishop says we are not accepting responsibility to serve as the voice of God's invitation

by John F. Fink

About 1,200 members of Serra Clubs from throughout the world, meeting in Indianapolis for their annual convention July 1-4, were challenged to identify those members of society whom God is calling to priesthood and religious life.

The challenge came from Bishop Anthony M. Pilla of Cleveland, vice president of the National Conference of Catholic Bishops, who delivered the keynote address to the convention.

Serra is an international organization of lay men and women. Its purpose is to foster and promote vocations to the priesthood and religious life.

Bishop Pilla said that he found it difficult to believe that

God is no longer active in calling candidates for the priesthood. "Perhaps, then," he said, "what has happened is that we, as a community, are not accepting our responsibility to serve as the voice of God's invitation to both the universal call to holiness and the particular vocations of the vowed and ordained."

He said that, among the vowed and ordained, "one element seems to be common, and that is a deep sense of call."

He said that that call is usually first a call to service of others. But, he said, "Transcending service, many considering these vocations today do so because they want their service to be permeated by a faith dimension, something that is not often possible in many social service or professional settings."

He continued: "As you listen to the members of your community, do you hear the frustrations of individuals who are not satisfied with their current career because it lacks a deeper faith dimension? Are there individuals you know of who seem 'unsettled' because they wonder if they are really making a difference in our world? Can you identify a member of a parish prayer group, an RCIA team, or your parish's religious education program for whom faith-sharing is highly valued? If you can, then maybe you need to suggest that they look even deeper into their faith experience and ask them to consider what this might mean."

Bishop Pilla told the Serrans to imagine the potential effects on the lives of young people "if they heard and experienced over and over again, from all corners of the church community: 'Out of love, God has chosen you.' I am willing to bet that they would no longer ask themselves (or have someone else ask them): 'Do I have a vocation? Instead, they would ask: 'What is my vocation?'"

He said this would be a radical shift in thinking and behavior. Bishop Pilla said that studies have shown that many women and men who answer the call to vowed and ordained ways of life do so as the result of two basic influences: 1) the example of someone already dedicated to these lifestyles, and 2) the explicit suggestion from another that the young person ought to consider a church vocation as a viable option for his or her life.

He said that Serrans' discipleship must "be realized in your willingness to facilitate the hearing of Christ's call in the lives of those he is inviting to the vowed and ordained ways of life. By doing so, you give Christ's call a voice so that others can hear. It was not you who chose me; it was I who chose you."

## Men don't choose their vocations, speakers say

(Continued from page 3)

disclose the presence of God to others. "We are called to live out our baptism in the church and the world," he said, "and we express our sacrament by what we are, what we say, and how we behave."

Archbishop Fiorenza said that, although it is God who calls, it is the responsibility of the whole church to encourage that call. He emphasized that "the future of humanity passes through the family. If the family continues to disintegrate, the future of humanity is bleak."

He lamented the fact that families are smaller today, saying that there would be more vocations if there were larger families. "When the average family has 1.3 children, it's less likely that vocations will come from such families," he said.

Father Laverdiere stressed "mission" rather than "ministry." He said, "When we think of ourselves as ministers, we think in relation to the people we serve. When we think in terms of mission we think in terms of Christ who called us and we think of being sent by Christ."

The next Serra International convention will be July 3-5, 1995 in Genoa, Italy.

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# Supreme Court 'bubble zone' decision is criticized

Pro-life organizations call it an attack on free speech

by Patricia Zapor  
Catholic News Service

WASHINGTON—The U.S. Supreme Court's June 30 decision upholding the constitutionality of a "bubble zone" around a Florida abortion clinic was roundly condemned as an attack on free speech by organizations opposed to abortion.

The court ruled 6-3 that a 36-foot, no-protesters zone around the Aware Woman Center for Choice in Melbourne was constitutional. But by an 8-1 margin, the justices also said broader restrictions on approaching clinic clients and employees or displaying signs visible to people inside went too far.

Liberty Counsel attorney Matthew Staver, who represented Judy Madsen and two other plaintiffs in their appeal of the injunction, said the ruling "has transformed public sidewalks normally open for expressive activity into a type of Nanamem Square. By doing so, the court today has retreated to the Dark Ages, when speech was permitted only at the discretion of government officials."

The National Right to Life Committee said the only effect the Madsen ruling will have is that it "makes being pro-life a thought crime."

A statement from Right to Life president Wanda Franz said as a result of the Madsen case, women en route to having abortions will be denied a chance to be given information that might make them change their minds. "This decision is a devastating blow, not only for pro-life persons who wish to speak out against the destruction of unborn children, but also for the free speech rights of all Americans," Franz said.

Similar injunctions or local laws in several jurisdictions limiting protests near clinics have been in limbo while awaiting the Madsen ruling. A Phoenix city ordinance restricting protests within 100 feet of clinics has been the subject of an injunction barring its enforcement while the Supreme Court case was pending. In May, the California Supreme Court cleared the way for an injunction requiring

protesters to stay on the opposite side of a busy street from a Planned Parenthood clinic in the city of Vallejo. And in Texas, a ruling has been pending in a request for a permanent injunction barring Operation Rescue and Rescue America protesters from demonstrating close to 10 abortion clinics.

Jay Sekulow, an attorney with the American Center for Law and Justice who has represented key Operation Rescue defendants several times, said the Supreme Court ruling "crushes both the pro-life message and its messengers."

Chief Justice William H. Rehnquist, writing for the court, specifically said the injunction was properly based not on what the protesters said, but on their previous disruptive actions.

Mark Chycko, general counsel for the U.S. Catholic Conference, said he thought the ruling seemed to be aimed at protecting the rights of the Florida trial judge to control the cases before him. He agreed, however, that there seemed to be some merit to the "abortion distortion" argument of Justice Antonin Scalia. In a fiery dissent, Scalia said the injunction would have been summarily dismissed if the content of the protesters' speech was on any other subject.

Paige Cunningham, president of Americans United for Life, said one "unseen and unheard" point about the ruling is that "the court has bowed to the notion that abortionists need 'quiet' to carry out their work."

She said the ruling means even pro-life protesters who have no intention of disrupting clinic operations "will be swept off the sidewalks."

Injunctions like the one in Florida have become an increasingly popular method of limiting how close to a clinic certain abortion protesters can be. Madsen's appeal to the Supreme Court was based on the fact that she was included in the injunction even though she had never been charged with violating a law, as had many of the other people it included.

Beverly LaHive, president of Concerned Women for America, said the ruling breaks new ground in singling out one type of protest group. "It is clear that we have entered a new dimension of constitutional interpretation that caters to the pro-abortion elite," she said in a statement. "Pro-life peaceful protesters may be targeted now, but we have to ask, who will be next?"

While not condoning violent protests, LaHive said the members of her organization believe strongly that public sidewalks should remain a forum for peaceful demonstrations.

"America has historically defended the right to free speech even if the content is disturbing or offensive," she said. "Today the Supreme Court weighed two conflicting rights in the balance and found that the right to an abortion is greater than the right of free speech."

Supporters of legal abortion praised the ruling. A Planned Parenthood statement said it "makes clear that opposition to abortion is not a license to harass, threaten or stalk women and clinic staff."

## Disagreements should not affect Catholic-Anglican unity

by Robert Nowell  
Catholic News Service

LONDON—Disagreements over moral questions such as contraception or remarriage after divorce should not be insurmountable obstacles to unity between Anglicans and Catholics, said the latest agreed statement issued by the Second Anglican-Roman Catholic International Commission.

"Working together has convinced us that the disagreements on moral matters which at present exist between us need not constitute an insuperable barrier to progress toward fuller communion," said the ARCIC II statement, released July 27. "Painful and perplexing as they are, they do not reveal a fundamental divergence in our understanding of the moral implications of the Gospel."

The statement said it sought to address the "popular and widespread belief that the Anglican and Roman Catholic communions are divided most sharply by their moral teaching." Careful consideration had persuaded commission members that both religions "share the same fundamental moral values."

"This substantial area of common conviction calls for shared witness, since both communions proclaim the same Gospel and acknowledge the same injunction to mission and service," the statement said.

The commission said that even though there are serious areas of disagreement, it questioned whether they were "sufficient to justify a continuing breach of communion."

It said both religions recognize that liberty and authority are interdependent.

"It cannot be denied, however, that there is a continuing temptation—a temptation which the continued separation of our two communions serves only to accentuate—to allow the exercise of authority to lapse into authoritarianism and the exercise of liberty to lapse into individualism," the report said.

Pointing to another difference of approach, the statement said: "A notable feature of established Roman Catholic moral teaching is its emphasis on the absoluteness of some demands of the moral law and the existence of certain prohibitions to which there are no exceptions. . . . Anglicans, on the other hand, while acknowledging the same ultimate values, are not persuaded that the laws, as we apprehend them, are necessarily absolute."

Analyzing the differences over contraception, the statement noted that Anglicans and Roman Catholics agreed procreation was one of the divinely intended "goods" of marriage, that God called married couples to responsible parenthood and that the moral integrity of marital intercourse required respect for loving union and procreation.

Concerning issues of abortion and homosexual relations, "the disagreements between us are not on the level of fundamental moral values but on their implementation in practical judgments."

At a press conference to release the document, Bishop Cormac Murphy O'Connor, Catholic co-chairman of ARCIC II, said the church was "irrevocably committed" to ecumenism and "totally committed" to continuing ecumenical dialogue.



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## BOOK REVIEWS

# The triumph of God's grace

THE PUMMELED HEART, by Antoinette Bosco. Twenty-Third Publication (Mystic, Conn. 1994). 128 pp., \$7.95.

Reviewed by Msgr. Charles Dollen  
Catholic News Service

The mystery of pain and the sufferings of the apparently innocent have caused men to turn to philosophy to seek answers. When that fails, they turn to religion, but even with great faith, the answers are difficult.

Antoinette Bosco, an accomplished columnist for Catholic News Service, has known an incredible amount of pain and stress in her life. The glimpse she gives in her book, "The Pummeled Heart," makes her readers know for certain that she writes of "peace through pain" from vast experience.

She has been through the pangs of divorce, seen two of her family murdered, witnessed the suicide of a son, seen loved ones through terminal illness and known real poverty. Here is a heart that has been truly pummeled by pain.

She reminds us of that pain spares no one from blows and that the hurting is for real. Instead of meaning about the injustice of it all, she tries to help us make sense of pain, to look for the meaning of it. She concludes that God gets our attention and draws closer to us, blow by blow.

She never reduces her ideas to pious platitudes or outright sentimentality. Instead, she is at home with the advice of St. Francis de Sales, as that of St. Teresa of Avila, St. John of the Cross or Blessed Kateri Tekakwitha.

She goes with ease from Fulton Sheen to Dorothy Day, from Gerard Manly Hopkins to Pope John XXIII. She rejoices with the Fellowship of Mary Christians and bids a fond bow to the Benedictine nuns of Regina Laudis in Bethlehem, Conn.

This is a remarkable book about pain, faith and the triumph of God's grace. It deserves to be a best seller.

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

## Books of interest to Catholics

By Richard Philbrick  
Catholic News Service

WASHINGTON—Here is a list of books of particular interest to Catholic readers.

"Catholic Social Thought and the New World Order," edited by Holy Cross Father Oliver F. Williams and John W. Houck. University of Notre Dame Press, \$29.95 cloth, \$15.95 paper, 383 pp. Twenty essays by highly respected scholars on the development and evolution of Catholic social teaching along with comments on its practical application in the contemporary world.

"Our Greatest Gift," by Martin Henri J.M. Nouwen, Harper San Francisco, \$16, 160 pp. The author, sometimes spoke of as a spiritual elder statesman, examines human mortality and reveals the essential gifts that the living and the dying can give to one another.

"Practicing the Prayer of Presence," by Susan Muto and Holy Ghost Father Adrian van Kaam, Resurrection Press, \$7.95, 167 pp. Revised edition of a well-received book meant to inspire and guide persons in their efforts to shape a contemplative life in the midst of the clamor of work and family activities.

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

† ANDRES, Wilfred P., 72, St. Mary of the Knobs, Floyd Knobs, June 25. Husband of Genevieve E., father of Jerry W., Dennis E. and Phyllis A.; brother of Hubert, Philby, Leroy, Wilhelmene Beavin and Florence Renn; grandfather of three.

† BECK, Janice, 59, St. Agnes, Nashville, June 20. Wife of Joe; mother of David, John and Christina Vendely.

† BECKER, Ann M., 93, St. Louis, Missouri, June 28. Mother of Eugene J. Becker, sister of Ralph Laudick, Aloysius Laudick, Leo Laudick, Josephine Walke, Mary Topmiller, Agnes Wegel, Lucy Laudick and Clara Laudick.

† BEYER, Crystal P., 75, St. Vincent de Paul, Shelbyville, June 28. Mother of Linda Mohr, Virginia Beyer, Dorothy Vansodol, Fred Beyer and Donald Beyer; sister of Louise Kelley, Hazel Holsanson, Edith Griffith and Frances Cox.

† DEAN, David A. Kahler, 35, St. Paul, Tell City, June 18. Son of William J. and Patricia Kahler; brother of Mike Kahler and Brenda Stephens; stepbrother of Todd Williams, Michelle Gregory, Debra Poehlein and Tabitha Gunterman; half-brother of Tamara Kahler, companion of Virginia Dean.

† DEBURGER, George, 92, St. Lawrence, Indianapolis, June 20. Father of Mary Ann Hensch, brother of Alice Palmer, Dorothy Appar, Charlotte Dugas and Annabell Johantjes; grandfather of four; great-grandfather of four.

† DUPONT, Chris A., 33, St. Paul, Tell City, June 25. Husband of Monica, father of Emily and Aaron; son of Mr. and Mrs. Raphael Dupont; brother of Doug, Jim, Mike, Daniel, and Marc Carrell and James Hagman.

† GORMAN, Harry F., 82, Christ the King, Indianapolis, June 25. Husband of Dorothy; brother of Elizabeth Baxter.

† HARKERT, Patricia A., 49, St. Joseph, Shelbyville, June 25. Wife of Tommy; mother of Matthew; daughter of Harold and Gertrude Nickles; sister of Robert E. Nickles and Kathy L. Obermeyer.

† HOOKS, Delbert J., 64, Little Flower, Indianapolis, June 23. Husband of Mary Louise Steinmetz-Hook, father of John, Daniel J., Mary Ellen Larkin and Samantha; brother of Raymond, grandfather of ten.

† KELLY, N. Jean Duffin, 66, St. Anthony, Indianapolis, June 23. Wife of John E., mother of Mark, Donna Pingleton, Debra Thoms and Denise Mitchell; sister of Blanche Duffin and Patricia Parent; grandmother of seven.

† LANDER, Annette Valerie, 66, Sacred Heart of Jesus, Jeffersonville, June 17. Mother of Lisa Lander Delap, Valerie McCarthy, Diane Lander Simon, Corinne McCammon and Gregory Lander.

† LEE, Edwin M., 80, St. Mary, Greenwood, June 25. Husband of Mary Louise Pickett; father of John R. Pickett, brother of William Pickett, Ethel Kohlman, Bernice Harter, Velma Demaree, Betty Keller, Mary Ellen Ploughe and Eula Cook.

† ROBERTSON, Sidney E., 73, St. Andrew, Indianapolis, June 25. Husband of Elizabeth A.; father of Daniel E., Michael E., Kathleen A., Susan M. and Annmarie Buck; brother of Joseph and William; grandfather of one.

† SPRINKLE, Anna R., 91, St. Paul, Tell City, June 25. Mother of Glenda E. Etienne, Noble C. Sprinkle and William E. Sprinkle; sister of Melvin Hardesty, Cyril Hardesty, Leona Bennett and Irene Etienne; grandmother of seven; great-grandmother of 11.

## Providence Sister Patrice Borders dies on June 26

Providence Sister Patrice Borders died on June 26 at St. Mary of the Woods. The Mass of Christian Burial was celebrated for her on June 29 in the church of the Immaculate conception. Sister Patrice was 84 years old.

Sister Patrice entered the Congregation of the Sisters of Providence in 1927. She professed her final vows in 1955. Sister taught in schools staffed by the Sisters of Providence in Indiana and Illinois.

In the Archdiocese of Indianapolis, Sister taught at St. Joan of Arc, St. Philip Neri, Holy Spirit and St. Jude, all in Indianapolis; and at Sacred Heart in Terre Haute. Survivors include two brothers, Kenny Borders and the Most Rev. William Donald Borders, retired archbishop of Baltimore. One sister, Janet Buchas, also survives.

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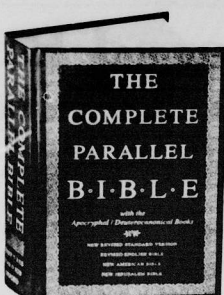
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NAB: "... to safe waters you lead me; you restore my strength."  
REB: "... he leads me to water where I may rest; he revives my spirit."  
NJB: "... By tranquil streams he leads me to restore my spirit."

### TYPE SAMPLE

Psalms 23

1 A psalm of David.

- The Lord is my shepherd; there is nothing I lack.
- In green pastures you let me graze; to safe waters you lead me.
- You restore my strength; You guide me along the right path for the sake of your name.

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# Cultural forces seem challenging families

## Cardinal addresses Couple to Couple League convention

by Charlie Wieser  
Catholic News Service

OMAHA, Neb.—Christians are being challenged by cultural and political forces to "defend and promote the natural, God-given family," Cardinal Alfonso Lopez Trujillo told nearly 500 people at the National Couple to Couple League Convention.

Cardinal Lopez Trujillo, president of the Pontifical Council for the Family, addressed the convention's opening session June 27 at Creighton University in Omaha.

The Couple to Couple League, which is an interfaith organization promoting natural methods of family planning and strong family life, has "achieved much for Christian marriage," said the cardinal.

It is "encouraging to see your work now expanding into the developing countries of the world," he said.

Cardinal Lopez Trujillo said the International Year of the Family has given Christians an opportunity to celebrate the

traditional family, described by Pope John Paul II as the "heart of the new evangelization."

He referred to the pope's "Letter to Families," released Feb. 22, in which the pope said that it is through the family that "the primary current of the civilization of love" passes, finding in the family "its social foundations."

The church's celebration of the Year of the Family will culminate, Cardinal Lopez Trujillo said, with a world meeting of families with the Holy Father and will include a Mass for families Oct. 9 in St. Peter's Square. It will take place during the Synod of Bishops on religious life.

Cardinal Lopez Trujillo also discussed the upcoming International Conference on Population and Development, to be held in September in Cairo, Egypt, saying that on the international level the situation of the family "is not so encouraging."

"It has been a rocky road to Cairo," he said. "Many serious ethical questions have been raised by the dominant ideology of population control and the methods used to reduce population, especially in developing countries. All forms of contraception, sterilization and even abortion are used to reduce population."

The pope, other Vatican officials and the U.S. bishops have strongly criticized the draft document for the Cairo meeting for what they say is its promotion of abortion and birth control to decrease the world's population.

Cardinal Lopez Trujillo also called attention to the

Pontifical Council for the Family's "Ethical and Pastoral Dimensions of Population Trends."

"This working document goes beyond such myths as world overpopulation and how more babies harm the environment," and proposes "the natural regulation of fertility" not as population control but to allow couples "to make responsible decisions based on serious reasons," he said. Therefore, "expansion of the Couple to Couple League and other providers of natural methods in developing countries" is urgent, he added.

According to Cardinal Lopez Trujillo, conflict over population has been building for years.

"From a faith perspective, it can be seen that there is clearly a struggle between the powers and culture of love and life and the powers and culture of death. This struggle centers around the family," he said.

In order to battle the "culture of death," he said, "we need to return to the basics" of the rights of the family and draw on "the living witness of Christian families who show the good that a stable, faithful, exclusive, generous, fruitful and responsible love produces in their lives."

While some in society are pushing "many models" of family life, he said, in the church there is no confusion about what the family is. It is "based on marriage, that intimate union of life between a man and a woman which is constituted in the freely contracted and publicly expressed indissoluble bond of matrimony, and is open to the transmission of life," he said.

## Catholic Crossword

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- ACROSS**
1. "Lift up now thine eyes, and..." (Isa 31:12)
  4. Appointment
  6. Hebrew dry measure
  12. Love without no... to his neighbor (Ro 13:10)
  13. Actor - Lead
  14. Penalty
  15. Actor - Lead
  16. Place of banishment for Cain (3 wds)
  18. Geneflects
  20. Migratory birds
  21. Amort
  22. Jack - TV host
  24. Tennis great Arthur
  26. At no charge
  27. Large container
  30. And for the... that (Isa 11:9)
  31. Singing groups
  32. Elixir
  33. Boring tool
  34. "ye shall... utterly perish from off the face" (Isa 4:3)
  35. Arabian Province
  36. Boxer Max
  37. "We may... of the fruit of the trees of the garden..." (Ge 3:2)
  38. One of a flight of steps
  41. Hindu tales
  47. Self
  48. Skating jump
  49. 1030's migrant (Is)
  50. Burial, water
  51. Christ made this from water
  52. Tools for St. Peter
  53. Obedience or Peace
- DOWN**
1. In a deep mine, where there is no standing... (Ps 69:2)
  2. Vene
  3. Where John appeared to Jacob
  4. Waste time
  5. My Lord...
  6. Made leather
  7. "...and then shall the... come" (Isa 24:14)
  8. "Thou shalt not... the blood of my sacrifice..." (Ex 23:18)
  9. "I have lifted up... hand unto the Lord (Isa 14:22)
  10. Son of Seth
  11. Counsel; advice
  17. Monsters
  18. "How long will it be..." (Isa 40:1)
  19. "I have believed..." (Isa 40:1)
  20. Monthly official
  23. Time period (Var)
  24. Arab garment
  25. "A time to read, and a time to..." (Ec 3:7)
  26. Shingle tool
  27. Privately gave
  28. "Swiss..."
  29. Root material
  30. Russian ruler
  31. Swiss river
  32. Christian holy book
  33. Release
  34. Carriage
  35. Public transport
  40. "And all the people shall answer and say..." (Isa 27:15)
  41. To join closely
  42. James... author
  43. Cola
  45. Tai, Heyerdahl's raft
  46. Presidential nickname

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# Cultural forces seen challenging families

## Cardinal addresses Couple to Couple League convention

by Charlie Wieser  
Catholic News Service

OMAHA, Neb.—Christians are being challenged by cultural and political forces to "defend and promote the natural, God-given family," Cardinal Alfonso Lopez Trujillo said nearly 500 people at the National Couple to Couple League Convention.

Cardinal Lopez Trujillo, president of the Pontifical Council for the Family, addressed the convention's opening session June 27 at Creighton University in Omaha.

The Couple to Couple League, which is an interfaith organization promoting natural methods of family planning and strong family life, has "achieved much for Christian marriage," said the cardinal.

It is "encouraging to see your work now expanding into the developing countries of the world," he said.

Cardinal Lopez Trujillo said the International Year of the Family has given Christians an opportunity to celebrate the

traditional family, described by Pope John Paul II as the "heart of the new evangelization."

He referred to the pope's "Letter to Families," released Feb. 22, in which the pope said that it is through the family that "the primary current of the civilization of love" passes, finding in the family "its social foundations."

The church's celebration of the Year of the Family will culminate, Cardinal Lopez Trujillo said, with a world meeting of families with the Holy Father and will include a Mass for families Oct. 9 in St. Peter's Square. It will take place during the Synod of Bishops on religious life.

Cardinal Lopez Trujillo also discussed the upcoming International Conference on Population and Development, to be held in September in Cairo, Egypt, saying that on the international level the situation of the family "is not so encouraging."

"It has been a rocky road to Cairo," he said. "Many serious ethical questions have been raised by the dominant ideology of population control and the methods used to reduce population, especially in developing countries. All forms of contraception, sterilization and even abortion are used to reduce population."

The pope, other Vatican officials and the U.S. bishops have strongly criticized the draft document for the Cairo meeting for what they say is its promotion of abortion and birth control to decrease the world's population.

Cardinal Lopez Trujillo also called attention to the

Pontifical Council for the Family's "Ethical and Pastoral Dimensions of Population Trends."

"This working document goes beyond such myths as world overpopulation and how more babies harm the environment," and proposes "the natural regulation of fertility" not as population control but to allow couples "to make responsible decisions based on serious reasons," he said.

Therefore, "expansion of the Couple to Couple League and other providers of natural methods in developing countries" is urgent, he added.

According to Cardinal Lopez Trujillo, conflict over population has been building for years.

"From a faith perspective, it can be seen that there is clearly a struggle between the powers and culture of love and life and the powers and culture of death. This struggle centers around the family," he said.

In order to battle the "culture of death," he said, "we need to return to the basics" of the rights of the family and draw on "the living witness of Christian families who show the good that a stable, faithful, exclusive, generous, fruitful and responsible love produces in their lives."

While some in society are pushing "many models" of family life, he said, in the church there is no confusion about what the family is. It is "based on marriage, that intimate union of life between a man and a woman which is constituted in the freely contracted and publicly expressed inseparable bond of matrimony, and is open to the transmission of life," he said.

## Catholic crossword

1	2	3	4	5	6	7	8	9	10	11
12								13		
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48									50	
51					52				53	

- ACROSS**
- 1 Lift up how time flies, and — (De 31:12)
  - 4 Appointment — (Mt 24:42)
  - 8 Hebrew dry measure — (Lev 13:10)
  - 12 "Love worketh no — to his neighbor" (Ro 13:10)
  - 13 Actor — Ladd
  - 14 Penalty — (Ps 69:2)
  - 15 Armist (5)
  - 16 Place of banishment for Cain (3 wds)
  - 18 Geni-flocks
  - 20 Migratory birds
  - 21 Attempt
  - 22 Jack — TV host
  - 24 Terms great Arthur
  - 26 At no charge
  - 27 Large container
  - 30 "And for this — that" (Jy in the land of Assyria (Isa 7:18))
  - 31 Singing groups
  - 32 Epoch
  - 33 Boiling tool
  - 34 "ye shall — utterly perish from off the land" — (De 2:26)
  - 35 Arabian Province
  - 36 Boxer Max
  - 37 "We may — of the fruit of the trees of the garden" — (Ge 3:2)
- DOWN**
- 1 "I — in deep mire, where there is no standing" — (Ps 69:2)
  - 5 "Where God appeared to Jacob" — (Nu 12:11)
  - 5 "— my Lord, I beseech thee" — (Nu 12:11)
  - 6 Make leather — and then shalt — the — come" — (Nu 24:14)
  - 8 "Thou shalt not — the blood of my sacrifice" — (Ex 23:18)
  - 9 Arabian Province
  - 10 "I shall stand up — hand unto you" — (Lev 14:22)
  - 10 Son of Seth
  - 11 Counsel; advice
  - 17 Monsters
  - 19 "How long will it be — they believe me" — (Nu 14:11)
  - 22 Monetary official
  - 23 Time period (Var)
  - 24 Arab garment
  - 25 "A time to rend, and a time to —" (Ec 3:7)
  - 26 Struggle tool
  - 27 Presidly garb
  - 28 Chasms
  - 29 Roof material
  - 31 Russian ruler
  - 32 Swiss river
  - 35 Christian holy book
  - 36 Cabbage
  - 39 Public transport
  - 40 And all the people shall answer and say — (De 27:15)
  - 41 To pen closely
  - 42 Jamies — author
  - 43 Cola
  - 45 "— Thy Heyerdahl's raft"
  - 46 Presidential nickname

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# Gore responds to criticism of population stance

Clinton repeats call for abortion to be 'safe, legal and rare'

by Nancy Frazier O'Brien  
Catholic News Service

WASHINGTON—In its first public response to a barrage of criticism from Catholic Church leaders about its stand on the upcoming U.N. population conference, the Clinton administration urged the Vatican to "move beyond the conflict and bitterness" over abortion.

That comment came from Vice President Al Gore at a June 30 population forum sponsored by the National Academy of Sciences, the Pew Charitable Trust, Turner Foundation Inc. and Harvard University.

Speaking to the same group the night before, President Clinton repeated his frequent call for abortion to be "safe, legal and rare" and said the United States would like to see family planning services available to everyone by early next century. "Contrary to some assertions, we do not support abortion as a method of family planning," Clinton said. "This should be a matter of personal choice, not public dictation."

Pope John Paul II has led Catholic officials in a charge against the draft document for the population conference, set for Sept. 5-13 in Cairo, Egypt. They have been most critical of the document's proposals for wider distribution of contraceptives and access to abortion and sterilization throughout the world.

In his talk, Gore had special praise for the Catholic Church's role in improving health and social conditions for women and children worldwide. "No organization has been more effective in addressing illiteracy and social injustice and child and infant mortality than has the Catholic Church," he said.

But instead of "conflict and struggle" over abortion, the vice president said the Vatican should join the United States in seeking "ways to communicate and work together

which accentuate the division of labor and diminish the feeling of conflict about this issue, while acknowledging respectfully the beliefs held by those who disagree with us."

"We can then move beyond the conflict and bitterness," Gore said. "Let's find ways to work together."

In his June 29 address, Clinton said the Cairo conference "can do a great deal to advance our vision of sustainable development and stabilize population growth."

He said the U.S. delegation to the Cairo meeting would push for policies "based on enduring values, promoting stronger families, having more responsibility for individual citizens, respecting human rights and deepening the bonds of communities."

In a statement issued June 30, the U.S. State Department said the draft population document had the support of "a majority of the world's nations."

"Our guiding vision is of a stabilized population growth and sustainable development, defined as that which meets the needs of current generations without compromising the ability of future generations to meet their needs," it said.

"Successfully realized, this goal will assure broad-based economic growth, protect the environment and enhance human rights, health and potential," the statement added.

Rep. Chris Smith, R-N.J., said the Clinton speech continued "a pattern of promoting highly intrusive abortion policies but trying to couch them in moderate rhetoric."

## Fear keeps numbers small at Mass in Rwanda

by Cindy Wooden  
Catholic News Service

VATICAN CITY—A papal envoy's Mass in remembrance of the three Rwandan bishops killed in the country's civil war brought fewer than 30 people to the cathedral in Kigali.

But Cardinal Roger Etchegaray, sent by Pope John Paul II with a message of comfort and solidarity for the people of Rwanda, said the Mass was nevertheless the most moving experience of his six-day trip to the blood-soaked nation.

"It was the first time since the death of the three bishops that a service was celebrated in this cathedral because throughout the region, for reasons of safety, the population has fled and everything has been abandoned," the cardinal said.

Cardinal Etchegaray spoke by telephone to Vatican Radio June 29, the day after he left Rwanda and arrived in Burundi.

The three Rwandan bishops who were killed in early June by members of the Rwandan Patriotic Front have been buried temporarily in the cathedral, Cardinal Etchegaray said. The slain prelates were Archbishop Vincent Nsengiyumva of Kigali and Bishops Thaddée Nsengiyumva of Kabgayi and Joseph Ruzindana of Butembo.

"In this large and beautiful cathedral, I celebrated the Mass with the only Rwandan bishop who was able to come, eight priests, and 16 faithful," Cardinal Etchegaray said.

The cardinal, president of the pontifical councils for justice and peace and *Co-Union*, the Vatican's aid coordinating agency, is a frequent papal envoy to world trouble spots.

When the African announced June 24 that Cardinal Etchegaray had reached Rwanda, it said the trip was meant "to witness to the entire Rwandan population the concern and solidarity of His Holiness John Paul II and to encourage that people in the journey toward reconciliation and peace."

Archbishop Rino Passigato, the papal nuncio to Burundi, told Vatican Radio earlier that Cardinal Etchegaray would be

traveling by jeep and would meet with the nation's remaining bishops, members of religious orders still in the country and, if possible, with government and opposition authorities.

As Cardinal Etchegaray was beginning his trip, the first convoy of French soldiers entered the country to begin distributing relief supplies and offer humanitarian assistance.

Archbishop Passigato, when asked if the situation in Rwanda was calming down, said, "no, tensions are many and strong." He said he hoped the French mission would "maintain its declared character, that is to save the salvageable and not become a military and offensive action."

Also June 24, the Missionaries of Africa confirmed that another of their priests, Spanish Father Joaquin Vallmajo, had been killed. The priest, who worked in refugee camps in the Diocese of Byumba, was taken by members of the Rwandan Patriotic Front April 26.

The confirmation of his death came during a meeting in Belgium of 58 Missionaries of Africa who were evacuated from Rwanda over the past two months. Earlier the order had reported that Father Andre Callone was killed by members of the Rwandan army.

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