

THE CRITERION

Vol. XXXIII, No. 42

Indianapolis, Indiana

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July 22, 1994

Abortion sparks debate over policy

It's an issue in health care debate, U.N. conference

by Catholic News Service

WASHINGTON—From the U.S. Congress in Washington to discussions in Rome and beyond, abortion and its role in national and international policy claimed renewed attention in mid-July.

Among other developments, a cardinal warned that he would go to jail rather than include government-mandated abortion coverage in employee health packages while pro-lifers in Little Rock, Ark., faced court appearances following abortion clinic demonstrations.

In the United States, along with the issues raised by the national health care debate, controversy centered on the U.S. government's position on worldwide population policies and in the related U.N. International Conference on Population and Development to be held in Cairo in September. But the U.N. conference, and the Vatican's reaction to it, prompted scrutiny overseas as well.

A bipartisan group of members of the House of Representatives July 15 released the text of a letter to foreign governments, criticizing what they described as aggressive promotion by some U.S. government officials of abortion as an international population control initiative.

"We urge your delegation to the upcoming Cairo population conference to reject any proposal or language in the final document designed to weaken or nullify the anti-abortion laws in your country and the approximately 100 nations around the world that currently protect their children from abortion on demand," said the letter. It was signed by Reps. Christopher H. Smith, R-N.J., Henry J. Hyde, R-Ill., Nick J. Rahall, D-W. Va., Douglas Applegate, D-Ohio, and more than 60 others.

Visiting Louisville, Ky., for a national conference of the Ancient Order of Hibernians, Cardinal John J. O'Connor of New York July 13 warned that "if I as the archbishop of New York am told by the government that I must provide abortion services for employees of our health care system, the answer would be a categorical 'no'; the answer would put me in jail."

He said that rather than acquiesce, he would shut down the network of hospitals, nursing homes, clinics and other facilities comprising the archdiocese's health services and that other bishops would do the same in their dioceses. "They would all be closed," in New York and elsewhere, he said. "Not one single bishop would yield on this, not one."

The same day that Cardinal O'Connor commented in Louisville, the U.S. bishops, citing a new survey showing that most Americans support universal coverage and oppose abortion coverage in health care reforms, launched a grass-roots campaign.

"Our message (to Congress) is direct and unambiguous—put genuine universal coverage in and take the abortion mandates out," said Auxiliary Bishop John H. Ricard of Baltimore, chairman of the bishops' Domestic Policy Committee.

The campaign includes a national advertising effort and a new letter from Catholic leaders to members of Congress.

"We will continue to work for true reform, but we vigorously oppose measures that advance an abortion agenda in place of a real commitment to universal coverage," said the letter, signed by Bishop Ricard; Cardinal Roger M. Mahony of Los Angeles, chairman of the pro-life committee; and



MEDJUGORJE PILGRIMAGE—WTHR Channel 13 news anchor Anne Ryder and video photographer Rusty Hornickel of Indianapolis (above) tape a report on the international pilgrimage site of Medjugorje in June while standing on Podbrdo Hill near the apparition site where visionaries have reported receiving messages from Mary. Ryder had an opportunity to talk with four of the visionaries, who said the Marian messages of peace and prayer and conversion are meant for everyone, not just Catholics. "There is but one God," the visionaries said. "It's the people who create the differences. We all pray to the same God." Ryder also spoke with an Irish nun, St. Peter Gallagher from Kyles More Abbey in Conover, Ireland (at right) at Medjugorje, who told her, "You're doing Mary's work." Channel 13 will broadcast the six-part Medjugorje series on Sunday, July 24, at 11 p.m. and during the 6 p.m. newscasts on Monday, July 25, through Friday, July 29. WTHR also plans a half-hour documentary on the trip at a later time. Ryder and Hornickel traveled to war-torn Bosnia with 22 Hoosier pilgrims June 19-28 as part of Ryder's new "Hope to Tell" profiles. This summer marks the 13th anniversary of the first reported Medjugorje apparition. Since 1981, pilgrims from all over the world have flocked to the remote village for prayer and healing. See an editorial commentary on page 2 and a related article on page 9. (Photographs by Kevin O'Keefe)



Archbishop William H. Keeler of Baltimore, president of the National Conference of Catholic Bishops.

A few days later, White House Chief of Staff Leon Panetta said that the national health care plan should allow people to make a choice about abortion coverage and indicated that the Clinton administration seeks a compromise on the issue. He spoke on the NBC program "Meet the Press."

(See ABORTION ISSUE, page 10)

No paper next week

The Criterion does not publish an issue the last week in July. Therefore, there will be no paper next week. The newspaper's office will be closed the week of July 25. The next issue will be dated Aug. 5.

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Archdiocese not involved with local AIDS-awareness campaign

by John F. Fink

After being asked by *The Indianapolis Star* for comment about new AIDS-awareness radio and TV spots were released to the media Monday, the Archdiocese of Indianapolis issued a statement saying that it had not been involved in its development nor had the opportunity to preview it.

However, the statement said, Archbishop Daniel M. Buehlein stated last January that "the archdiocese would welcome the opportunity to participate actively in local efforts to raise awareness about this increasingly serious public health problem provided that they truly promote responsible attitudes toward sexuality."

The statement also called attention to the

new chastity program for adolescents that will be introduced this fall in Catholic schools and parish youth ministry programs. The program, titled "A Promise to Keep: God's Gift of Human Sexuality," was described in last week's *Criterion*.

'Faith Alive!' to take its annual vacation

The religious education feature "Faith Alive!" and "Kids Views" will take their summer vacation beginning with this issue. They will return in the first issue in September.

THE CRITERION

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SEEKING THE FACE OF THE LORD

Why is the Holy Eucharist important?

by Archbishop Daniel M. Buechlein, OSB

We need food and drink to live. No human ritual of togetherness is more basic than a shared family meal. So the Eucharist nourishes our life of faith. And the Eucharist incorporates us into the body of Christ. The Eucharist is the source and summit of our Christian life. Thus said the Second Vatican Council (*"Lumen Gentium,"* n. 11). Without the Eucharist there would be no church. (And in Christ's plan, without the ordained priesthood, there would be no Eucharist.) The heart of the truth about the Eucharist is the heart of the truth about the church, so Pope John Paul II wrote in his 1994 Holy Thursday letter to priests. In a sense the church is born daily from the Eucharist. How does that happen?



Describing the connection between the Eucharist, the sacrament of orders and the church, Pope John Paul II once said: "The priesthood exists because Christ left in the church, in the Eucharist, the sacrifice of his very body and blood which at the Last Supper had become for the first time, food and drink for his disciples, under the species of bread and wine. In the Upper Room Christ made bread and wine sacramental symbols of the sacrifice that he would have to offer the Father the next day with his very body and blood. In the Upper Room Christ made his own sacrifice

into the sacrifice of the Church. And so that all could participate in the sacrifice of redemption, Christ said to his apostles: 'Do this in memory of me.' And when they did it, the apostles did not act simply in his name, but through the effect of an extraordinary assimilation to him who alone is priest at his own sacrifice, they became priests of his sacrifice in the sacramental order. Ordination to the priesthood is necessary to enable the church to be born of the Eucharist, and it is necessary to enable her to live as the body of Christ celebrating the memory of the death and resurrection of the Lord" (Andre Frossard, "Be Not Afraid," Ignatius Press, pp. 145-146).

The life of the church is rooted in the Eucharist. And so it is so important to ask ourselves what does the Mass mean for us as a community of faith? When we celebrate the Eucharist, the Lord's Last Supper becomes present among us and for us. In that hour, at that supper, Jesus obediently accepted death as the giving of himself to God for the redemption of the world. And in that hour he also gave himself to his disciples in the event and symbol of a meal. Every time we celebrate the Mass we live the mystery of that incredible hour when Christ's passion began. In solidarity with Christ, the celebration of the Eucharist is for us also a "yes" to Christ's passion in our lives.

Jesus sat together with those whom he loved, whom he called his friends, and who were for him, the beginning of the community which came to believe in him. When we celebrate Eucharist, in the person of Jesus, we sit with the community of faith still alive by that very meal; and we are

charged to love those with whom we sit. The Eucharist is a memorial of the Lord's Supper which gives life to the community of faith even now.

From our human perspective, the Last Supper and the gift of the Eucharist are dynamic and poignant! Jesus sat down to supper one last time with his friends; he sat with them and was present to them, even when he knew he was about to enter into his agony and, in obedience to the Father, he had to go to the darkest solitude of death alone. Jesus accepted this death which is truly ours and should not have been his; and he shared a last, memorial meal with his friends, one of whom would be the one to betray him. The Eucharist is a memorial of a lone, loyal friend. Even in the solitude of his death, Jesus wishes to remain one with us. When we celebrate the Holy Eucharist, we celebrate that moment when Jesus said "yes" to death for his friends, including the one whose hands would give him over.

And so the Holy Eucharist is not only a meal of friendship. It is also a memorial sacrifice of one who shed his very blood for his friends. But there are more! The Eucharist is a sacrificial meal which must be celebrated at Christ's request because the church is born from the blood and water flowing from the side of the crucified Christ on that Cross. And even more, the church lives because the passion and death end forever in the fantastic victory of resurrection! The meaning of the Eucharist overwhelms our minds and hearts.

EDITORIAL COMMENTARY

Preparing for a TV series about Medjugorje

by John F. Fink
Editor, The Criterion

As reported elsewhere in this issue, next week WTHR, Channel 13 in Indianapolis, will be running a series of telecasts about the events at Medjugorje, Bosnia-Herzegovina. Anchorwoman Anne Ryder recently went to Medjugorje and she will be reporting on what she saw and learned.

We have not seen the programs, but we have every reason to believe they will be done exceptionally well because Anne Ryder is a top professional newswoman as well as a woman of deep faith. We encourage you to watch.

Since WTHR has a wide viewership, many non-Catholics will be exposed to the Marian apparitions at Medjugorje, and you might be asked about the events there. If you are among the many who have already visited there yourself, you'll have no trouble answering. For others, here is what the church teaches about apparitions in general and Medjugorje in particular:

The church teaches that apparitions—the vision or appearance of Christ, the Blessed Virgin, angels or saints—do occur, but a Catholic need not believe in any particular apparition. Occasionally, the church approves or disapproves alleged apparitions. She has, for example, approved visions of Our Lady of Guadalupe (1531), the Miraculous Medal (Paris, 1830), Our Lady of La Salette (1846), Immaculate Conception (Lourdes, 1858), Our Lady of Knock (1879) and Our Lady of Fatima (1917).

Often messages are entrusted to those who experience apparitions. Such messages are termed "private revelations." Here is what the Catechism of the Catholic

Church says about private revelations: "Throughout the ages, there have been so-called 'private' revelations, some of which have been recognized by the authority of the church. They do not belong, however, to the deposit of faith. It is not their role to improve or complete Christ's definitive Revelation,

but to help live more fully by it in a certain period of history. Guided by the magisterium of the church, the *sensus fidei* knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ or his saints to the church" (paragraph number 67).

Vatican rejects petition from former St. Bridget parishioners

The Archdiocese of Indianapolis on July 14 received a decree from the Vatican rejecting "in law and in fact" the appeal of some parishioners of the former St. Bridget Parish to revoke the Jan. 27 decision of Archbishop Daniel M. Buechlein to close the parish. The decree was dated June 27.

A copy of the decision of the Congregation of the Clergy (the Vatican office that hears such petitions) was sent by Father Frederick C. Easton, vicar judicial of the Metropolitan Tribunal (chief judge of the local church court) to Disa Watson, who has been representing the petitioners. Father Easton offered to meet with the parishioners at a mutually convenient time to discuss this decision, but they had not met yet as of July 18.

The Vatican's decree, signed by Cardinal

Jose Sanchez, prefect of the congregation, means that it is satisfied that the proper procedures were followed when the decision was made to close the parish.

The parishioners originally petitioned Archbishop Buechlein on March 29 to revoke his decision. The archbishop denied the request on April 6 and on April 29 the petitioners appealed the archbishop's decision to the Congregation of the Clergy in accordance with canon 1737.1, 2 of the Code of Canon Law.

If the petitioners wish, they may appeal the decision to the Supreme Tribunal of the Apostolic Signatura.

In releasing the decision, the archdiocese said that it "once again calls upon all former St. Bridget parishioners to move forward in fashioning a renewed faith community with St. Peter & Paul Parish."

Vatican upholds decision to close San Francisco parishes

by Catholic News Service

SAN FRANCISCO—The Vatican has upheld Archbishop John R. Quinn's decision to close six parishes and a nonparish church in San Francisco.

In a series of decrees received July 11 by the San Francisco Archdiocese, the Vatican Congregation for the Clergy said the archbishop had followed the proper procedures of church law in closing the churches. The clergy congregation oversees rules for the disposition of church property.

The congregation's rulings came in response to appeals lodged by some San Francisco Catholics after Archbishop Quinn approved the closing or merger of 11 parishes and churches in the city last November.

The Vatican agency confirmed Archbishop Quinn's decisions to close St. Bridget, Nativity, All Hallows, St. Michael, St. Edward the Confessor and St. Thomas More parishes.

It also confirmed the closing of historic

St. Francis of Assisi Church, formerly the archdiocesan cathedral, which ceased to be a parish church in 1992. Reinforcing the building for earthquake safety would cost \$4 million.

The closings were recommended as part of a citywide pastoral plan covering all aspects of church life. It was developed by an archdiocesan planning commission following a study and consultation with all parishes in the city.

One of the major factors behind the closings was demographic change. Average weekly church attendance in the city had dropped from 123,000 in 1961 to 47,000 in 1993.

Another factor was the enormous amount of money, an estimated \$60 million, that it would take to retrofit all unreinforced masonry churches to bring them in line with the city's new earthquake safety standards for public buildings.

In a written statement Archbishop Quinn welcomed the Vatican rulings.

In judging apparitions, the magisterium uses certain criteria. Some of these are the holiness of the people after they have seen the visions. They should show spiritual progress afterward. Other criteria concern the content of the messages: Are they in accordance with what the church has always taught? Revelations are suspect when they aim to settle theological or other disputes.

As for Medjugorje, where Mary allegedly began to appear to six children in 1981, the church has yet to make a definitive judgment. Unfortunately, part of the reason is because the apparitions got in the middle of a dispute between the local Franciscan priests and the local bishop. Subsequently, the bishops of Yugoslavia declared in a statement published Jan. 2, 1991, "On the basis of research conducted so far, one cannot affirm that supernatural apparitions are involved at Medjugorje."

Nevertheless, the "fruits" of Medjugorje have generally been very positive. Those who make pilgrimages there usually do show spiritual progress afterward, as we expect Anne Ryder's series to show. Mary's message has been a consistent quest for peace through prayer, penance and personal conversion. This has been criticized by some at the Vatican as banal and repetitive, but it does not contradict Catholic doctrine.

On the negative side, some of those who promote devotion to Medjugorje often seem to be intolerant and uncharitable toward those within the church who do not share their views about ecclesial matters, and thus cause division within the church rather than unity.

The pope has never made a public statement about Medjugorje, although it has been reported that he has indicated that he privately believes in the apparitions.

THE CRITERION
Official Weekly Newspaper of the
Archdiocese of Indianapolis

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DOUBLE DUTY PRIESTS

Father Crawford busy with parish, pro-life activities

by Margaret Nelson

Father Larry Crawford has two jobs. One of them takes him to the Catholic center, where he's the director of the Office of Pro-Life Activities. Father Crawford is also pastor of St. Simon Parish on the far east side of Indianapolis.

"I'm perfectly happy doing what I'm doing. I have a great parish. I enjoy doing work in the Pro-Life Office. Life is good," he said.

Of his 1,150-family parish, Father Crawford said, "I have a lot of help. I have a really good staff," said Father Crawford.

What are his priorities at the parish? "I feel strongly that I should go to the meeting of the parish council. I try to get to the board of ed meetings. I try to make sure I'm at all the finance council meetings. I don't always make it, but I try to attend the building and grounds committee. And I work closely with the planning committee," he said.

Liturgy is important to Father Crawford. "I let the communications group do its own thing. And I tend to let the sub groups of the board of ed run themselves."

"A lot of times, I deal with the chairpersons. We have small faith communities, as a consequence of the Christ Renewals Parish program 10 years ago," he said.

"This will shock you, but I have particular concern with what the pro-life and social justice committee does," Father Crawford said with a smile.

For the past year, Father Nicholas Dant has taught part-time at St. Simon School while teaching part-time at Marian College, as well. It was experimental for Father Dant, but the pastor said his associate likes teaching so much that he plans to begin work on his doctorate in theology next year. This year, he'll take language courses while teaching at St. Simon. Father Jeff Charlton is staying at the parish, helping there, as well as at St. Mark and Fatima Retreat House.

"It is ironic that I am pastor of St. Simon," said Father Crawford. He told of coming to see a friend stationed at the parish while he was on his first priestly assignment at nearby Holy Spirit.

"I would go over to visit. I thought this is really neat. And I thought that someday it would be nice to pastor of a parish like St. Simon," said Father Crawford. "Twenty-five years later, here I am being the pastor. I enjoy it tremendously. It is a great group of people."

"I find it to be one of the most spiritually-mature, challenging parishes I've seen. It is neat to be in this kind of atmosphere," he said.



Father Larry Crawford

Father Crawford goes to the Pro-Life Office at the Catholic Center three days a week. "We're having meetings prior to Respect Life Sunday, Oct. 2."

"We're well into the planning," he said. "We do an evaluation of the year. We always try to do things better. We reorganized a lot of things a couple of years ago."

Last year, the office offered a leadership workshop. The same kind of thing is planned for November of this year. "It's for anybody in the archdiocese who is in pro-life leadership." He explained that there would be a keynote speaker and several workshops.

Father Crawford's administrative assistant, Myrna Vallier, has planned a post-abortion reconciliation program.

"We will redo the whole way we observe the Roe vs Wade anniversary (Jan. 22) next year. Besides the bus trip to Washington, we will have a vespers service here," said Father Crawford.

When people walk by the Pro-Life Office, they're likely to see Father Crawford looking into his computer.

"I like computers. I spend a lot of time with them at the parish and the office to do programs and correspondence. It saves a lot of time," he said.

Father Crawford said, "I remember the day when I thought, 'What would a church ever want a computer for?' Now if I didn't have one, I'd feel like I didn't have my right arm."

Twelve years ago, when Father Crawford opened the Pro-Life Office in the archdiocese, he attended national meetings. About half of the dioceses had some sort of pro-life ministry, but not all had offices. Now there are many more with offices, and more of them are run by lay people. In 1982, he met mostly with priests, he said.

"We look at what we're doing on an ongoing basis," Father Crawford said. "We are constantly evaluating better ways of doing things."

"We are dealing with urgent issues that didn't exist when I became director of Pro-Life Activities. Who had heard the word 'AIDS' then? And euthanasia was not big at that point. There are a number of other issues we are dealing with now."

"In 1982, the number of people who talked about post-abortion reconciliation was few and far between," said Father Crawford. Now there is an increasing number of dioceses with such programs, he said.

"My biggest task would be constantly trying to get people to understand the teaching of the church on the dignity and value of life."

"No matter whether the issue is abortion, economic justice, or AIDS, the bottom-line is dignity of all human life," said Father Crawford.

New members already serving at Cathedral

by Margaret Nelson

"If you just talk to Ron Massey, he'll sign you up," joked Rocky Fanning, former St. Bridget member. Fanning met Cathedral member Massey while working on the team that planned for a smooth transition after the July 1 closing of St. Bridget.

Nearby SS. Peter and Paul Cathedral is welcoming more new members from the closed parish each week. And not only are more people gathering, they are being "signed up" for liturgical ministries, Massey's job.

"Cathedral has a very nice environment," said Fanning. "The fellowship is genuine. The attitude of the people is great. Last week I said, 'Don't welcome me anymore, I'm home.'"

Rocky's wife, Dorothy Fanning said, "I really think that we from St. Bridget have a new look, but the same mission. We need to look at our new mission and focus on that. It's not a time to look back." Then she added, "too much" as she and Rocky smiled.

Council member Ralph Johnson agrees with the Fannings. "I appreciate the opportunity to be on the council at Cathedral. It is a great opportunity for us to come together spiritually."

"By bringing the churches together, I hope to bring out the emphasis on youth," said Johnson. He taught the last series of youth religious education classes at St. Bridget. For four years, he served on the CCD program.

"I would like to incorporate those things at Cathedral," said Johnson.

"I think Cathedral did an excellent job of welcoming us. And as time goes by, I believe more and more of the St. Bridget people will join us," Johnson said.

Rocky said, "We were real pleased that SS. Peter and Paul Cathedral went

out of their way so that coming together would be comfortable for us."

"One thing—one of our hurts—was that we not only lost the church as a building, but the number of children was growing under Father Taylor, and later even more under Lillian Hughes," said Dorothy. The couple said that 30 young people were baptized at Easter time.

"The Save Our Church group is sincere people. You can't tell someone how to get mad," said Rocky. "These are people we've seen grow up. I coached some of these kids. I hope we can still keep them interested and bring them in."

Dorothy said, "We don't want to lose them; we just found them."

"They are making the adjustments they have to. I think people thought it would be a lot easier once they accepted it. Yet there is a continual, gnawing kind of hurt. Being prayerful, we're dealing with it," Rocky said.

"In certain ways, they were too hurt to hear," said Dorothy.

"I know they are sincere. Young people need to know just how powerful love is. They have put the emphasis on the hurt. If they take the love extended to them and join in the spiritual sense, in time it may be better than they expected," said Rocky.

"We have seen the growth at Cathedral the second Sunday," said Rocky. "I think that will continue. I hear former St. Bridget people asking, 'How is it there?' and the others answer, 'Oh, it's great!'"

"Father Rick has labored hard. He was very important in the scheme of things. He is young enough to relate to hurt and also young enough to find it as a challenge," Rocky said.

"He and Father KT were called on to carry the cross a whole lot earlier than they expected," said Rocky.

Of Father Kenneth Taylor he added, "My admiration for that young man has

just soared. The manner in which he has acted was a credit to him and his Catholic faith. Father Rick has said that anytime St. Bridget parishioners have a special occasion that they want to invite Father KT, the pulpit is open to him."

"Father KT appears to be a quiet, spiritual man, but in a way he's a dynamo," said Rocky.

Dorothy added, "He really has done great things."

One of Rocky and Dorothy Fanning's three daughters is Pamela Carter, secretary of state. Another is a clinical psychologist in Cleveland, with four children. The third, who has one daughter, is a nurse in Fresno, Calif. All three are involved in community services.

At Cathedral Rocky is a lector and an usher, as well as serving on the pastoral council. Dorothy is a eucharistic minister and usher. She still helps the university chaplain with hospital calls.

"We're supposed to give it back," said Rocky Fanning of God's gifts.

Three generations of eucharistic ministers at St. Mark Parish

by Sharon Smay

Three generations of a family are often seen serving together as eucharistic ministers at St. Mark Parish in Indianapolis.

Maureen Kingham said that she felt "honored to be asked" to the ministry about nine years ago. Daughter Noeline Scott, who began to assist at about the

same time, found it "gave purpose to coming to Mass; it made me feel wanted and needed."

It has been almost a year since Kingham's granddaughter Jennifer, 16, elected to participate after being encouraged to do so by St. Mark's youth ministry coordinator and by her mother. Jennifer also holds the distinction of being the first female altar server at St. Mark.



EUCHARISTIC TRIO—Three generations of a family, all of whom serve as eucharistic ministers at St. Mark Parish, Indianapolis, are shown with Father Richard Lawler, St. Mark's pastor. From left are Jennifer Scott, her mother Noeline Scott, and her mother Maureen Kingham. (Photo by Eric Greulich)



FROM THE EDITOR

14 criteria for what makes a good parish

by John F. Fink

The Archdiocese of Baltimore has 464,000 Catholics, 17 percent of the total population. The Archdiocese of Indianapolis has 206,000 Catholics, 10 percent of the total population. But both archdioceses have similar problems, one of which is that most Catholics no longer live in the center city as they did when the big churches there were built.

Just as in Indianapolis our 18 urban parishes were originally built to serve 38,000 Catholics and now serve only 12,000, so in Baltimore 60 parishes originally served more than 150,000 Catholics and are now serving only 33,000 people. Meanwhile both archdioceses have seen tremendous growth outside the center cities.

Recently the Archdiocese of Baltimore announced that 16 parishes in the city of Baltimore have been designated for restructuring. That might mean merging parishes, sharing personnel, or building new facilities in place of large, old churches. (In another archdiocese, Milwaukee, nine inner city parishes are being merged into two. And in San Francisco seven parishes are being closed.)

AT THE TIME THIS announcement was made, Baltimore's urban vicar, Auxiliary Bishop John Ricard, published a set of 14 criteria for what makes a parish a good parish. They were listed in three categories: structural, what a parish is; functional, what a parish does; and supportive, what a parish needs. I thought it was an interesting list. Any parish could benefit from checking the list to see how it stacks up to these criteria.

The four structural criteria are:

1. Sense of community. A good parish will have a strong sense of itself as a community of faith, called by God, united

in Christ, led by the Spirit. Members will identify themselves with the community and be relatively well-satisfied with it.

2. Lay ministry. Members of a good parish will see themselves as ministers and will participate actively in the leadership of the parish and in staffing its ministries.

3. Pastor. The pastor of a good parish knows the people of the parish, and they know and feel comfortable talking to the pastor. The pastor, in person and/or through others, presides well at liturgy. The pastor announces in personal life as well as in homilies both the comfort and the challenges of the Gospel. The pastor identifies the people's talents, helps them experience the empowering and demanding love of God, and encourages them to take part in the ministry of the parish.

4. Staff. Parish staff, both ordained and non-ordained, are adequate in number for the work of the parish. They are properly trained for their ministries, have a sense of the purpose of the parish and cooperate effectively with the pastor and the people in achieving parish goals.

FUNCTIONAL CRITERIA: 5. Participation. Members of a good parish ministry will participate in its life and activity. They will take part both in the liturgy and the other functions of the parish.

6. Vitality of worship. A good parish will see the liturgy as the point to which all else leads and the font from which all else flows. Clergy and laity alike will take active roles in making the liturgy alive, resources will be devoted to it as necessary, and people will have a sense of pride and ownership of the parish liturgy.

7. Faithful education and spiritual formation. A good parish is strongly committed to the religious and spiritual development of its adults, youth and children. People participate in these ministries to contribute to their own formation and that of others. Resources are made available as needed for all groups and people feel a need to keep growing in Christ.

8. Evangelization. A good parish experiences the call of Christ to spread the Gospel and responds with an active program of evangelization. The Rite for the Christian Initiation of Adults is seen as a vital part of parish life, and people are active in the ministries of sharing the faith.

9. Service to the poor. A good parish will, in line with the church's preferential option for the poor, direct its services especially to the poor both within and without the congregation.

10. Presence to neighborhood. As a part of its service mission, a good parish is involved in the life of its surrounding neighborhood. In cooperation with others, ecumenically and civilly, the parish contributes to meeting the various social needs of its community.

11. Other service ministry. People will be concerned with and active in ministries which promote equality, freedom, justice and peace. The parish will have active programs to assist those with special needs, such as the elderly, the handicapped, etc.

SUPPORTIVE CRITERIA: 12. Size of community. A good parish has enough people, especially in their most active years, to take on all the ministries seen to be necessary and to perform the other work necessary to keep the parish functional. The distribution of parishioners by age, race and sex indicates a healthy inclusion of the whole people of God and an ability to keep the parish healthy in the future.

13. Financial condition. A good parish has enough financial resources to carry out its work without placing undue strain on its people and without becoming preoccupied with financial matters at the expense of ministry.

14. Facilities. A good parish has facilities that are useful for its life and work, and that are being maintained in acceptable condition. The community is not constrained by a plant that is too small, nor burdened by a plant that is too big, nor consuming its own future resources by not maintaining its plant.

A VIEW FROM THE CENTER

The Criterion celebrates its editor's 10 years

by Dan Conway

Last week, the board of directors and staff of *The Criterion* celebrated the 10th anniversary of John F. Fink's ministry as editor-in-chief of our archdiocesan newspaper. As *The Criterion's* editor-in-chief for the past 10 years, Jack Fink has made the archdiocesan paper an interesting, educational and spiritual tool for Catholics in central and southern Indiana. And it hasn't always been easy for him.

An editor must make the newspaper pay for itself. He must make it a ministry that helps people live better lives as Catholics. He must do all this in addition to producing a professional publication that meets—and, in *The Criterion's* case, exceeds—the basic standards of the Catholic Press Association.

Looking back over the years that Jack has served as editor-in-chief, it's plain to

see that guiding a Catholic newspaper is not an easy job these days. Today an editor must make the Catholic newspaper responsive to a growing number of interest groups by making it interesting and informative.

Today, the editor of a Catholic newspaper must be a person with excellent judgment. Like Solomon, the editor constantly has to decide between competing interests—what to include, what to emphasize, what to ignore. He must determine how to handle issues that may cause scandal, while honoring the paper's responsibility to respect the privacy of individuals and, at the same time, inform the minds and hearts of its readers.

It has been said that every newspaper, like every human being, has its bias. Whether it's *The New York Times*, *The Indianapolis Star*, *The Wall Street Journal*, *National Catholic Reporter* or *Our Sunday Visitor*, every newspaper has a point of view that in one way or another gets reflected in its news stories, editorials and features.

During the past 10 years under Jack's leadership, *The Criterion* has developed a point of view that is distinctive. You might even say that it's the newspaper's personality. I would describe *The Criterion's* personality as "the point of view of the thoughtful, faithful lay Catholic."

Under Jack Fink's leadership, *The Criterion* has continued a tradition begun by former editors Msgr. Raymond Bosler and Father Thomas Widner. This tradition focuses on encouraging Catholics in our archdiocese to think critically about what we believe and why we believe it. It stimulates us to be reflective and informed about our faith.

The Criterion has been faithful to the church's teaching magisterium and to the distinctive character of the church in central and southern Indiana. Jack has willingly accommodated the varied teaching styles of our archbishops and the pastoral leadership of this local church.

As *The Criterion's* first lay editor, Jack has brought a lay person's perspective to

our newspaper. Under his guidance, *The Criterion* has always affirmed the distinctive but complementary roles of the clergy and laity. It has helped us as an archdiocese to encourage and develop the truly remarkable tradition of lay leadership that is so characteristic of *The Criterion* board and of all the consultative bodies in the Archdiocese of Indianapolis.

And last, but certainly not least, under Jack Fink's leadership, *The Criterion* has maintained and solidified its unique identity and purpose as a Catholic newspaper. It has proven itself an instrument of communication and evangelization that is open to the whole universe of issues and ideas. It is a newspaper that is firmly grounded in the traditions and values of the church in central and southern Indiana.

The Criterion is a Catholic newspaper because it is deeply committed to the faith that we have received from the apostles, to the liturgy and sacraments and to the unity that comes from the leadership of our archbishop and all of the women and men who share in his apostolic ministry. Under Jack's care, *The Criterion* has made an important contribution to the church in the Archdiocese of Indianapolis, as well as providing a model of excellence for other Catholic newspapers nationwide.

On behalf of Archbishop Buechlein and all the clergy, religious and lay people of our archdiocese, I extend congratulations to Jack Fink for a job well done. *Ad multos annos!*

THE BOTTOM LINE

Unanswered questions about a murder

by Antoinette Bosco

With all the TV coverage of evidence in the O.J. Simpson case, it became a circus in which the two most forgotten people were the murder victims.

Simpson's guilt or innocence are not my point as I write today. But the extensive, endless coverage of his case prompted some other thoughts for me. I thought again at a press release regarding the murders of my son John and his wife Nancy.

The release said that the suspects in their murders last August in their Montana home had pleaded guilty to two counts of deliberate homicide and one count of aggravated burglary.

In exchange for the guilty plea, he no longer faced the death penalty and would be

sentenced to life in prison with no parole for 41 years.

I and my children had told the prosecutors we oppose the death penalty, so I have no quarrel with the conditions of the plea bargain. But what's hard to deal with is that the plea bargaining was held behind closed doors. Our family was not notified, no evidence was released and no information was given to us about the motive.

It strikes me that a crime gets mega-attention if a celebrity or a person of wealth or influence is involved. But if we are only nobodies, any crime can get shoved under the rug.

Getting word of the plea bargain was both a relief and a torment. At least there was closure to the crime committed by an 18-year-old, the son of the couple from whom my son and his wife bought their home in Montana just a few months earlier.

But the unanswered questions about John's and Nancy's deaths trouble me

greatly. I will not even be able to get a court order letting me see the evidence for months yet.

I remember once interviewing a Gold Star mother whose son was killed in Vietnam. She used the government insurance money for a campaign to have a national holiday observed for her son.

Some laughed at her. The media ignored her. I wrote her story because of one statement she made: "My son was killed—and the earth didn't shake."

Now I know what she meant.

Meanwhile, I continue to pray that I can take the terrible tragedy of the murders, and the lives ruined, and create hope from the rubble.

My children and I are one in our sadness and determination to find forgiveness so that the harm ends with the killings and does not extend further to bring any other kind of destruction to any other lives.

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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

Clarification about the Orthodox Church

As a regular reader of your church journal, I enjoy the information and the insight that I consequently get concerning the Roman Catholic Church and its Indiana/Midwestern U.S.A. expression of same.

I was especially appreciative, being a Greek Orthodox priest of over 20 years in North America and overseas, of your June 24 "Editorial Commentary" on the recent "Doonesbury" comic strip's promotion of the Boswell book. Professor Boswell's "thesis" on behalf of same-sex/homosexual unions is, as you and Father Robert Taft note, an outlandish distortion of early church traditions, canons and theology.

The rites or services—which Boswell argues "canonically blessed and united homosexual partners"—were strictly the church's liturgical and pastoral handling of adoptive relationships: parents who adopted children, brother-with-brother, sister-with-sister, and even the canonical relationship between a spiritual father/confessor (mentor) and that person whom he undertook, by the grace of God, to advise, counsel and lead.

Several of us, in the recent national meeting of the Orthodox Theological Society in America, discussed the Boswell/"Doonesbury" proposal and none of the theologians present could find any historic grounds, canonical interpretations or the like in the churches' traditions which might remotely lend weight to the homosexual proponents' arguments.

However, I also need to offer some points of clarification on popular understandings concerning the early church and the Orthodox Church.

1) Contrary to your editorial justification of "Catholic" vs. *vis-a-vis* "Orthodox":

First of all, at the time when the above-referenced services were in more or less regular pastoral usage, the churches of the east and west were fully in communion, prior to their mutual medieval schism.

Second, the formal legal name of Eastern Orthodox Churches—as one communion of churches, as one church—is, as attested by many documents and sacramental certifi-

cates, "The Orthodox Catholic Church of Christ" (and, thus, the particular regional/national jurisdiction).

Third, while representing the Orthodox Churches in Rome for efforts towards cooperative family life and pastoral ministries nearly a decade ago, I met in private audience with Pope John Paul II and several Vatican Curia leaders. Throughout the dialogue, the Roman pontiff repeatedly referred to "our separated sister Catholic Churches of the Eastern tradition," or "our Orthodox brothers of the Catholic faith which, by God's grace we share," etc., etc., referencing the ancient fathers' and councils of the church.

2) A reader, whose letter you printed, asserted that the Orthodox Church had somehow seceded from, or rebelled against, the supremacy and communion of the Roman Catholic Church, "of which the Eastern Churches originally were a part." As diverse scholars and church historians of both East and West would point out, the dialogue between the two sister churches continually affirms, the *Orthodox Church and Churches* were never a part of a "Roman mother church," as (the Protestant) churches of the Western Reformation were.

The churches of the East and the West (and Africa) were, rather, sister churches, fully in communion with one another, fully in mutual respect for the others' autonomy, and—as the several ecumenical councils and the 879-880 A.D. Council of Reunion between Pope John VIII and Patriarch Photos I, with their respective synods, affirmed—mutually in agreement on the inviolability of the original Nicene Creed (without the Western Filioque insertion), on the primacy (not "supremacy") of Rome, and on the "lifting of the anathemas" between the ancient sees.

3) Again referencing recent *Criterion* editorials and readers' letters, the differences between Orthodoxy and Roman Catholicism are not solely over the question of "Roman supremacy." There are, actually and sadly, a number of significant differences that continue to present problems to reconciling our respective "separated sister Catholic Churches" as one. The principal, continuing problems are doctrinal and canonical:

The Orthodox Churches recognize—for a

reunited church—the primacy, yes, but not the claimed "supremacy" of the Church of Rome nor the recent (since Vatican II, 19th century) doctrine claiming the "infallibility" in teaching of faith and morals" of the Pope of Rome/Patriarch of the Western Church.

The Roman teaching and usage in the Creed of the *Filioque*, inserted unilaterally by the Western Church in medieval times, and its Augustinian and Thomist Scholastic theology are neither accepted nor seen by the Orthodox Church and Churches as compatible with "The (Catholic) faith once delivered to the saints."

The definition of two Marian traditions—the "Immaculate Conception" and the "Assumption" of the Blessed Virgin Mary—as incontrovertible "Catholic doctrine," binding on the universal church and the very salvation of Christian faithful—"both of recent vintage."

In addition, though not doctrinal obstacles, there are a number of troubling, almost fundamental differences that continue of a canonical or disciplinary nature. Among these are: the enforced celibacy of the Roman Catholic clergy (including, increasingly, the Eastern "Eastern Rite" priests); the appointment by Rome of all bishops, and the dependence of all national and regional churches (and their episcopal conferences) on the Roman See; the semi-theological concepts of Roman ability for "development of doctrine" and "a hierarchy of truths"; and as regards the question of women's suitability or eligibility for ordained ministry, the apparent bar towards restoration of the ancient order of (female) deacons—a question separate from that of women's eligibility in the presbyteral and episcopal orders.

And, lastly, the "Uniate" model and practice of the Roman Catholic Church as an approach towards re-uniting Christendom, in both East and West. As the preceding paragraphs are illustrative, the "Uniate" model—in both its "corporate reunion" and "individual conversion" versions—does not respect the theological, sacramental and canonical integrity of either "local churches" or the faithful of those traditions and communities.

There is an integral, ethical, spiritual and sacramental identity, autonomy and historic-



SHEPHERD

ity of being which is violated and crippled when these are, corporately and/or individually, somehow subsumed and subjugated as mere "rites" into the dominant, more uniformist, Western expression of Christendom. While international and national dialogues between East and West supposedly have sworn off the "Uniate" model, the continuing story of what's happening in Central/Eastern Europe and the former Soviet Empire is just one indication to Orthodox and other ecumenical Christians that—if all else fails in Rome's quest for reunion—that model remains the favored "axe in the block" to bring it about!

Again, sir, I want you to understand that this letter is neither inimical nor angry in spirit or intent. Rather, I am attempting to clarify some of the matters which, as Pope Paul VI and Ecumenical Patriarch Athenagoras I put it, "prevent us from sharing in the common chalice of faith and sacrament," even though there is so much more that we do share and witness to. And I "speak the truth only in love... [that] [we] all may be one."

Rev. Dr. Gregory C. Wingenbach
Louisville

INTERNATIONAL YEAR OF THE FAMILY Putting family values back in order

by Shirley Vogler Meister

Who would think I'd be pleased about the caustic criticism of a book in which I have a poem?

Why pleased?

Because the critic complained, "Too many of these poems have haunting echoes of a campaign for Family Values." The reviewer emphasized *Family Values* as though I were a terrible term. I, however, took the remark as a compliment.

The critic, who was anonymous, wrote the review for a major publication. He/she also criticized my work, "The Sacrifice," as "a sing-song rhyming poem about adoption," not realizing that was precisely my goal—although I'd prefer to describe it as poetic and rhythmic. (My form was purposely chosen because I wrote about a child, the mature language represents adulthood.)

The critic also lambasted Stephany Brown's prose, "Holy Places." It's about a 16-year-old whose boyfriend promptly enlists in the Army when he learns she's pregnant. What seems to irk the critic most is the girl's saying, "... having this baby is still the best thing I ever did."

"Too many of these pieces have haunting echoes of a campaign for Family Values. Reading these pages, one would assume women no longer make choices other than having children vs. having an abortion, marriage vs. divorce..." the critic gumbles.

Indeed!

The book reviewed is "If I Had My Life to Live Over I Would Pick More Daisies." It encourages family values, then I'm proud to be a part of it.

Making fun of such values was once

popular, but currently more organizations, more press, and more experts are saying loudly and clearly that we'd better get back to strong family basics before society crumbles under the weight of permissiveness, selfishness and lawlessness.

The need is being acknowledged individually and universally. For instance, in Louise Erdrich's new novel, *The Bingo Palace* (the retelling of Chippewa history), a character comments appropriately, "... we are trying to travel back to the beginning, trying to put families into order and make sense of things."

Years ago, in "To My Daughter, With Love," Pearl Buck wrote, "The lack of emotional security of our American young people is due, I believe, to their isolation from the large family unit. No two people—no mere father and mother—as I have often said, are enough to provide emotional security for a child. He needs to feel himself one in a world of kinfolk, persons of variety in age and temperament."

"A world of kinfolk," she says. Because of her international interest, Pearl Buck undoubtedly referred not only to kinship with the immediate family but to a connectedness with what is usually referred to as "the family of man/humankind."

American families are part of neighborhoods, communities, towns, cities, states, and the nation as a whole. Catholics are in parish and diocesan/archdiocesan families, religious communities, the wider Christian community, and, more inclusively, everyone else too. "A world of kinfolk, persons of variety."

French biographer Andre Maurois believed, as I do, "Without a family, man alone in the world trembles with the cold."

A book like "Daisies" helps ward off that cold. Emphasizing choices women make, it weaves a warmth of connectedness, not all happily, but certainly human.

We can all believe in positive family values.

LIGHT ONE CANDLE God is alive; atheism is dead

by Fr. John Catoir
Director, The Christophers

There are 70 million Americans called Baby Boomers. They were born between 1945 and 1964. Interestingly enough, according to recent polls only one percent of them claim to be atheists. In light of this, I think it would be fair to say that atheists are a dying breed. Only a few years ago *Time* magazine featured a cover which proclaimed that "God is Dead," and for over 70 years the communists indoctrinated their people with the same empty lie. Now communism is dead, and for the most part so is atheism.

Atheists are a tiny minority these days, and they need our prayers. Even though they miss the first fact of reality, namely that something doesn't come from nothing, they hang on to their denial. Some even hide behind science, proclaiming their atheism as a badge of honor.

Most scientists believe in God, but they are quick to say that their belief depends on what you mean by the term "God." Many of them accept the idea of a Supreme Intelligence behind the order and the beauty of the universe, but they do not believe in the God depicted in the Bible or the Koran. Nevertheless, they stand in awe before their Maker. They are not atheists.

To deny the existence of a higher power behind the universe takes blind faith because no one can prove that God doesn't exist. Atheists set their will to deny God's existence because they say

they can't prove it in a laboratory. In the process of denial they end up spiritually bankrupt. Denying something doesn't make it cease to exist.

If the truth were told, most atheists are really agnostics. Deep down they simply don't know for certain whether there is a God or not, so they deny him rather than accept all the implications of a Supreme Being with authority over them.

There are some good people who deny God's existence. They do it in good faith, because they can't accept the idea that God would allow so much evil to flourish in the world. They're angry with God so they deny him. But while most of them may block out God, I don't think they really mean to deny him. They just can't deal with him.

Original sin is a much easier doctrine to prove. Year after year we listen to newscasts and are shocked. The human will is free after all, and evil is an option. What we can't explain is why so many people do evil things. Original sin is the theological rationale for it. But we are free to choose our own destiny. We are not compelled to do good. There are no love slaves in heaven.

There may be no empirical evidence to prove the existence of God, but God is alive and well nevertheless. Denying the existence of a Supreme Creator is a form of deliberate indifference to the sin by which the angels fell. Blinded by pride, they refused to submit to God and lost their way.

Walt Whitman once wrote, "A single mouse is miracle enough to convert a thousand infidels." Pray for atheists that they may come to know the Lord.

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



CORNUCOPIA

Call the meeting to order

by Cynthia Dewes

During the temporary absence of the chairman, the meeting is called to order by Peter, who begins to take roll.

"Andrew."

"Yay, bro."

"James."

"Here."

"John."

"Yo."

Humming snatches of "When the roll is called up yonder, I'll be there," Peter continues jotting down the names of Philip, Bartholomew, Matthew, Thomas, James deAlphaus, Simon, Judas O'James and Judas Iscariot. All present and accounted for.

"Any old business?" Peter asks.

Silence. Finally, a hand is raised. "How are we fixed for oils and spices and passover bread?"

Discussion follows: We have enough, we don't have enough, why do we bother buying union-made matzos, everything costs too much anyway, taxes are too

high, the poor don't appreciate what we do for them during the holidays, my arthritis is kicking up again.

Above the melee, the voice of a committee member is heard to complain loudly, "It's those darn vestal virgins! They're positively wasteful with the lamp oil."

"That's for sure," someone agrees. "And another thing, if silly women didn't keep wasting precious resources on anointing the chairman, we'd have more cash in the treasury to spend on the poor."

Off in the corner, Judas Iscariot strokes his beard and mulls over the options. He thinks to himself, "Speaking of the chairman, is he really leading us to political glory, or down the garden path to jail instead? Hmmm."

"Well, we'll be in Jerusalem for Passover in a couple weeks, so we'd better decide something," Matthew points out. Tax time is coming and it's making him nervous.

Philip looks out the window and cries, "Here comes the chairman! He'll know what we should do."

"I doubt it," says Thomas.

Does this scene sound familiar? Have

you attended just such a meeting recently? Do you feel that the end of the world can't come a moment too soon?

Actually, what we illustrate here is human nature, that which separates us from the other animals—and also from God, if we're not careful. To hold meetings is human, to accomplish anything is divine.

Even with a chairman like our Lord in charge, meetings can be tiresome, petty, irritating or unproductive. Delivering the goods requires more than talk, devotion to self-interest, or documented criticisms of others.

We need to exercise common sense, personal humility and sincere prayer in order to follow God's agenda. Super-human as it is, it's the only way to deliver an informed vote.

vips...



Providence Sisters Kathy Burke and Marjorie Funke

Providence Sisters Marjorie Funke and Kathleen Burke will profess perpetual vows as Sisters of Providence on Aug. 13 at St. Mary of the Woods. Both women are graduates of St. Mary of the Woods College. The daughter of Robert and Margaret Funke, Sister Marjorie entered the Providence order from St. Patrick Parish in Indianapolis. She is currently teaching at St. Athanasius High School in Huntington Park, Calif. A Gary native, Sister Kathleen entered the order from St. Paul Parish in Valparaiso. She is the daughter of Leo and Rita Burke and currently teaches at Mother Theodore Guerin High School in River Grove, Ill.

Benedictine monks Godfrey Mullen and William Schipper were ordained to the priesthood by Archbishop Daniel M. Buechlein on June 5 in the Archdiocese of Indianapolis. Father William Schipper, who is from Salem, Ill., was graduated from St. Meinrad College in 1988 and from St. Meinrad School of Theology in 1994. He professed solemn vows on Aug. 15, 1992. In July he was named associate pastor of St. Benedict Parish in Evansville. Originally from Cincinnati, Father William has studied his solemn vows on Aug. 15, 1993. He holds degrees from Boston University in Brussels, Belgium, Catholic University of Louvain in Belgium, Miami University at Oxford, Ohio, and St. Meinrad School of Theology. For the past two years, Father William has served as the associate dean of students and as a faculty member at St. Meinrad College. He now will serve the Benedictine college as director of the Office of Enrollment.

The Hispanic Education Center recently elected officers and added four board members to its board of directors. New officers are Dick Hester, president; Carmen DelBasha, vice president; Keli Quinn, secretary; and Mark Gramelspacher, treasurer. New board members are Dan Briere, Elba Gonzalez, Oscar Morales and Bertha Torres. The Hispanic Education Center, a non-profit organization located in the Fountain Square neighborhood of Indianapolis, provides educational opportunities for the Hispanic community in Indianapolis.

St. Mary of the Woods College administrative staff member Adria Davis of Clinton has been awarded a Louise Eleanor Ross Kleinhertz Memorial Scholarship by the Woman's Press Club of Indiana. Davis serves the college as the administrative assistant of student affairs.

The Knights of Columbus, Indiana State Council, installed Eugene W. Hendrix of Seymour as worthy state deputy following a July 9 Mass celebrated on the campus of the Gibault School for Boys in Terre Haute. Other new officers are Charles Maurer Jr. of Richmond, state secretary; Robert Wilcox of South Bend, state treasurer; Robert Lynch of Indianapolis, state advocate; and Leo Gestrinick of Greensburg, state scribe. Among other charitable projects, the Knights of Columbus supports the Gibault programs to help boys aged 10-17 become productive members of society. Last year, the Knights contributed over \$1.3 million to church, community and youth programs in the Hoosier state and donated over 37,000 hours of volunteer service.

Brebeuf Preparatory School faculty member and speech coach William S. Hicks of Indianapolis was inducted into the National Forensic League's National Hall of Fame on June 19 during opening ceremonies for the National Speech and Debate Tournament in Kansas City, Mo. Hicks also serves as Brebeuf as chairman of the Jesuit school's visual and performing arts department. He has coached students to 11 national speech tournaments. He was inducted into the Indiana High School Forensic Hall of Fame in 1983.

Four Benedictine sisters of the Monastery of Immaculate Conception in Ferdinand will celebrate their diamond jubilee of religious vows on July 25. Marking 75 years of religious profession are Benedictine Sisters Lucille Mandabach and Amata Alvey. Celebrating 70 years of profession is Sister Bernice Kavanaugh, and completing 60 years of profession is Sister Juliana Schaefer. Each sister taught at parish schools in the archdiocese.

check it out...

The Italian Heritage Society of Indiana in conjunction with the Indiana National Guard will present the fifth annual reunion rosary, Mass and pitch-in picnic at 11 a.m. on Aug. 7 at Camp Atterbury as part of ceremonies marking the golden anniversary of the Italian POW Chapel there. Father John Scarra will celebrate the memorial Mass in the "Chapel in the Meadow." The reunion events commemorate the 51st anniversary of the construction of this chapel by Italian prisoners of war incarcerated at Camp Atterbury during World War II. When built, the chapel was dedicated to the Blessed Virgin Mary. This year, Father Scarra will consecrate the chapel and the grounds surrounding it to "the most Immaculate Heart of Mary," a haven of peace and prayer. The event is open to the public. To get to Camp Atterbury, which is 30 miles south of Indianapolis near Ellettsburgh, take U.S. 31 south to Highway 252 west, then go south on 200 East Road and follow the POW Chapel signs. For more information, call Sol Petrucci at 317-849-9731.

Autumn programming at Fatima Retreat House in Indianapolis includes a "Tobit Weekend for Engaged Couples" presented by the Tobit retreat team on Sept. 9-11; a "Women's Serenity Retreat" for women affected by alcoholism moderated by Christian Charity Sister Mary Theresa Lynch on Sept. 16-18; a reflection day for families offered by Jesuit Father Albert Bishoff entitled "Around the Family Table" on Sept. 20; and an evening reflection by David Bethuram, director of the archdiocesan Family Life Office, on "Raising Your Children Catholic," also on Sept. 20. The archdiocesan retreat center is located at 5333 E. 56th St. in Indianapolis. For additional program information, telephone Fatima at 317-545-7681.

St. Mary Academy Class of 1954 will hold its 40th class reunion on Aug. 20 at the Academy at Lockerbie, the former school building adjacent to St. Mary Church in downtown Indianapolis. A tour of the facilities will begin at 4 p.m. followed by pictures, Mass and a dinner in the academy auditorium. The cost is \$25 per person. For reservation information, contact Carol Hutton Putnam of Marenna, Ga., at 404-894-4876.

Lifelines Children's Hospital, located at 1707 W. 56th St. in Indianapolis, is offering free developmental screening for children age 6 and under on July 29 from 1 p.m. until 4 p.m. and on July 30 from 9 a.m. until noon. For details and an appointment, telephone the hospital at 317-872-0555 by July 27.

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WHO ARE THE HOMELESS?

Medical bills leave working family homeless

by Margaret Nelson

When Vicki and Jeff and their four young children walk to the grocery store, the neighbors ask them how they are doing. And they show genuine concern.

That's because the family is staying at the Holy Family Shelter. They were left homeless because of heavy medical and car repair bills.

The working couple has been looking for a place that will house them and their family. The youngest boy is 7 months old; there's a girl who's 21 months, a boy of 5, and a girl of 7.

The couple wants to do something for the homeless after they are back on their feet. Before they lost their home, they thought of those in the shelters as being lazy and shiftless.

"We talk every day about goals and what we plan to do," said Jeff. The shelter provides financial counseling for the families who live there.

The couple's problems began during Vicki's third pregnancy. The young mother had to take off work during the last months before delivery. She was on a home monitor because of premature labor pains.

Vicki has worked at a Catholic hospital since 1981, so she had health insurance. Her doctor insisted that she take a medical maternity leave. The baby girl was 3 pounds, 13 ounces at delivery. The infant was born with an umbilical hernia, needing help with breathing and feeding. She was in and out of the hospital for months.

The health insurance eventually ran out and the new baby still needed a home nurse. Jeff had to leave his job with a mortgage company to stay with the children so Vicki could keep her job. The couple used up all the money they had saved.

Part of their financial problems center on transportation. The couple has had three cars over the two-year period and all of them have needed costly repairs. Now they need a larger car or van. It is hard to find public transportation that is handy to a home, jobs and day care.

"We never thought we were above the homeless. We just thought the Red Cross and Salvation Army should take care of people during disasters," said Jeff.

"Otherwise, I thought people should try to hold a job, even if it's in a fast food restaurant," said Vicki. "I looked at people and said, why don't they go work two jobs," said Jeff.

"If they have children, I thought they could just put them in day care," said Jeff. "We're finding out that's easier said than done. We've tried to work different shifts."

The Holy Family Shelter provides day-time care for children. But Jeff and Vicki are trying to plan for their move to a house. Day care for four children can get really expensive and complicated. Some places only take children who are able to walk. Others have a maximum age of 7 or so—even in the summer. So all four of their children can't stay in one place.

Jeff said that he is concerned about the women who are alone at the shelter with their children. "I see these women struggle to do so with the two of us have trouble doing. They have job offers or housing possibilities but they can't get there because there's no bus, or it doesn't fit the schedule. They have to reschedule interviews. Then people don't think they're dependable. How do these women do it without support from a husband?"

Vicki said they have been careful with their money. "We don't blow a lot of money at Christmas like we see people doing. We bought a real tree at a bargain, made our own ornaments, and strung popcorn on it. But no matter how we economized, we got more and more behind."

"Neither of us use drugs. We have never been involved in any crime. We use our kids to church every Sunday. We don't sit in front of TV. We spend a lot of time with the children," said Vicki. "We are both high school graduates. I have two years of college. We are not the exception at the shelter. People here with us have jobs. Everyone has a story here. It is interesting to hear. We meet all kinds of people. They are intelligent people, just like you and me."

"People's attitudes about being homeless are definitely prejudiced—just like the stereotypes racists have," said Jeff.

"We don't want to be supported by the state. That may be all right for some people," he said.

"But we're young and healthy," said Vicki.

"Nobody at work knows what I'm going through," said Vicki. "I go to work and I'm still able to cheer someone up." She was recently nominated for outstanding work in the hospital where she works.

Vicki and Jeff talked about the plan Catholic Social Services has to extend the program so that a homeless family could stay in an apartment for up to two years, with the same day care, medical, employment and other benefits.

"That would be great. It's hard to squeeze the house and job hunting into 30 days," said Jeff. The couple would have time to save for a car before taking on the obligations of housing.

"We still don't have a car. We can't have a later car now and get all the kids in," said Vicki.

She said she and Jeff have worked hard during their stay at Holy Family Shelter. They spent four hours one day looking for a place to live. "We got up at 5 or 6 and we're not in bed until 11. If we had a car, the place wouldn't have to be on the bus line."

During their search for a home, they took the bus, "walked blocks and blocks. We walked to the realty office. It took one hour to get the key and another to get it back. If we hadn't taken it back, they would have kept our \$20 deposit. And we only had \$22," Vicki said.

Even the 45-minute walk to get shoes for the children was long, but "we really wanted to do it," she said. "It makes you appreciate the blessings you have."

"Longer-term housing would help people like us, especially if they kept the strict guidelines of the Holy Family Shelter," Jeff said. He called the director, Daughters of Charity Sister Nancy Crowder, "firm, but fair."

Vicki said that she hears people say, "you're using our tax dollars." She added, "They're my tax dollars, too. I've worked since 1981. So for one or two months of my life I need assistance."

"They need a lot of donations at the shelter, including people's time," said Jeff. "We've donated to all of these things," said Vicki.

The two said they do not receive welfare or food stamps. "We want to do it on our own, rather than have people give something to us."

Jeff said, "For many people, getting on welfare has to do with medical problems. Insurance for their kids is what they want. And you can't blame them."

"As for those who don't want apartments for the homeless in their neighborhood, they should meet some of the people who live at Holy Family Shelter," he said.

"Those who live in the apartments should have the same arrangements. You must be in at a certain time, unless your job requires that you be out later. Those who live here pull their own weight. There is no TV in the rooms and it doesn't come on in the lounge until 5:30 in the evening."

"If you break the rules, it's three strikes and you're out here. It has to be that way. It's a team effort. They're here to help you," Jeff said.

"We should have an open house. People should come in and see how it's run," he said. "I don't see this neighborhood falling apart."

"People would be shocked," said Vicki. "How often could you see this many people and have it work so well." Jeff is on the work list every week, to mop the floors or other chores. "If people are abusive to their kids, they're out the door," he said.

"If the new (extended housing) program would have the same guidelines, it would be a success," said Jeff.

"It had something a little more than the 30 days—they'd give a 15-day extension sometimes—a lot fewer people would be homeless. It would give them a chance to become financially stable," said Vicki.

"When we are settled, we will come back to the shelter and do volunteer work," Vicki said.



WORKING FROM SHELTER—Jeff and Vicki and their children look to a brighter future after spending time at Holy Family Shelter. Medical and transportation bills depleted their savings and salaries. (Photo by Margaret Nelson)

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SPOTLIGHT ON TELL CITY DEANERY

Perry County Catholics served by rural parishes

St. Isidore and Holy Cross parishes reflect the hard work of Catholics in Tell City Deanery

by Peter Agostinelli

Taking a walk around the grounds of Holy Cross and St. Isidore parishes helps define the sense of a country parish.

The parishes, which are both located in the northern part of Perry County, belong to the Tell City Deanery. Their respective locations of St. Croix and Bristow aren't really towns—they're more like districts of this rural part of southern Indiana.

The living in these parts has never been easy. The countryside is breathtaking, but its rocks and hills make things like farming difficult.

In fact, most of the land is owned by local furniture factories or the federal government. The Hoosier National Forest, which stretches through much of southern Indiana, is federally-owned.

Many of the local residents are descendants of the families that settled in the area 150 years ago. Their tenacity has carried them through tough times and the occasional economic hardships.

"They're good people. They've survived through their faith as much as anything," said Benedictine Father Richard Hindel, pastor of both Holy Cross and St. Isidore.

The parish of St. Isidore the Farmer honors an appropriate patron saint, considering the surrounding countryside. Established in Bristow in 1968, the parish combined the communities of two 19th Century missions, St. John and St. Joseph.

The parish membership increased from 85 to 129 families in its first 15 years. Today St. Isidore counts about 110 families in its parish membership.

Many of St. Isidore parishioners are descendants of the original dozen Catholic families to live in the area. Father Stephen Benoit, the first resident pastor in Perry County, found those families when

he arrived on horseback in 1837. They are the people for whom Father Benoit established the mission of St. John at a place called Cassidy's settlement.

It's not clear whether the priest built a church at this mission or simply offered the sacraments in people's homes. One thing is clear—Father August Bessonies recorded the construction of a mission church, which was dedicated to St. John the Baptist in 1847 or 1848.

St. Joseph Church was rebuilt in 1891 at the settlement of Ranger, located about five miles from its original site. The buildings eventually were torn down and later were replaced on the St. John grounds by the new St. Isidore Parish.

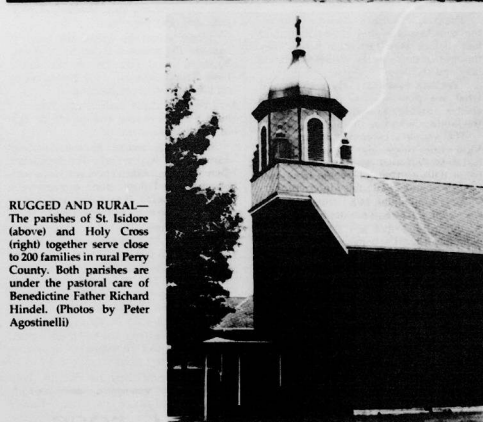
The first service in the modern sandstone church was offered at the 1968 Christmas Midnight Mass by Father Ralph Staasheim. One story holds that the priest, who was greatly loved by local Catholics, used to joke that he was going to name the parish St. Ralph's.

Spirits were high in the new parish, but tragedy struck just a few weeks after the Christmas vigil. Father Staasheim and parishioner Martin Lasher were working inside the nearly-finished rectory when an explosion and fire rocked the building. Lasher, 23, was a recently-returned Vietnam veteran who was engaged to be married. Father Staasheim, 37, died several days later in a hospital.

The tragedy still sits heavily on the minds of parishioners. But if any good could possibly have come out of such an accident, some people believe it helped bring the new parish together through shared grief. Despite the spirit of the new parish, there had been some negative feelings about consolidating St. John and St. Joseph into one parish.

Father Gerald Feldpausch, who served as Father Staasheim's successor, oversaw the rectory's rebuilding. He served as pastor until 1976.

St. Isidore parishioners have seen a number of pastors over the years, most of them Benedictines from St. Meinrad. Father Richard Hindel, who came from St. Meinrad Archdiocese to serve the parishes, will return to the abbey this fall.



RUGGED AND RURAL—
The parishes of St. Isidore (above) and Holy Cross (right) together serve close to 200 families in rural Perry County. Both parishes are under the pastoral care of Benedictine Father Richard Hindel. (Photos by Peter Agostinelli)

As in many other small communities, including Holy Cross Parish, St. Isidore benefits from a family and parish closeness. This is seen in parish activities like the annual turkey shoot, which draws lots of people from around the area. The shoot is a big source of revenue for the parish.

St. Isidore holds religious education one Sunday every month. It's one of the biggest parish activities, Father Hindel said.

The pastor also said the parish council is active and helps things run smoothly. Members are good about keeping him advised on current matters and concerns, Father Hindel said.

The parish is trying to buy several acres behind church so the shooting range can be moved farther south and away from the church. Other possible plans include the

construction of an open air building for parish activities.

St. Isidore's parish festival will be held in mid-October, while Holy Cross will celebrate its parish festival in early October. Some of the winners take home big sides of meat and other prizes.

In one ongoing project, St. Isidore parishioner Roger Sabelhaus has helped Father Hindel clean up the original but almost forgotten parish cemetery. This was the original cemetery for St. John's Parish.

The cemetery was overgrown with brush and trampled by cattle. But recently it has been the subject of a restoration project headed by Sabelhaus and Father Hindel. Sabelhaus has spent time refreshing the tombstones and clearing away the brush that

(Continued on page 9)



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7:30 p.m. Mass
Celebrant: Fr. Richard Doerr

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TV station to telecast series about Medjugorje

WTHR news anchor Anne Ryder joined pilgrimage to site of the alleged Marian apparitions

by Mary Ann Wyand

Medjugorje. The name evokes images of devotion to Mary expressed by the millions of faith-filled pilgrims from throughout the world who since 1981 have journeyed to this remote mountain village in what is now war-torn Bosnia. The place seems to radiate peace and serenity, pilgrims say, in spite of the remnants of the war visible nearby. And, they claim, the hardships and sacrifices of the pilgrimage are well worth the opportunity to pray in this sacred place where visionaries have reported receiving messages from the Mother of God. Is Medjugorje all that the pilgrims say it is? Are reports of Marian apparitions there fact or fancy? WTHR Channel 13 news anchor Anne Ryder and video photographer Rusty Herrick of Indianapolis journeyed to Bosnia with a group of people from the archdiocese to visit this international pilgrimage site and talk with pilgrims about what draws them to Medjugorje and frequently calls many of them back. A member of St. Ignace Parish in Indianapolis, Anne said she requested the assignment because she wanted to report on the Medjugorje phenomenon as part of a new "Hope to Tell" series which will be televised on Channel 13 on an occasional basis. Ryder will introduce the six-part Medjugorje series on Sunday, July 24, during the 11 p.m. news. Her reports on the Marian pilgrimage will continue next Monday

through Friday, July 25-29, during the 6 p.m. news broadcasts. WTHR also plans to broadcast a half-hour documentary on the Medjugorje trip at a later date. The reports are a wonderful opening for the "Hope to Tell" series, she said, which will be "stories about hope, about faith, in whatever form people find it, and about the resilience of the human spirit. These stories won't always have happy endings," Ryder said. "The basic premise is that everybody has dealt with adversity in life at one time or another. How did they find the faith? How did they pick themselves up and go on? These are the kinds of stories that a very dear friend would tell you." The Hoosier Medjugorje pilgrimage June 19-28 is an upbeat faith story, she said, because it was obvious that pilgrims travel to this mountainous village to express their religious beliefs. "It was a 27-hour trip from Indianapolis to Bosnia," Ryder said. "We were beat when we got there. When we woke up the next day, I don't think anybody on the trip had jet lag. It was amazing. There is an unbelievable serenity there. That was my first surprise." The Indiana pilgrims saw remnants of the war on their bus trip to Medjugorje, she said, but the pilgrimage site remains untouched by the war. "We saw a lot of war damage," she said. "The war has been as close as Mostar, and they were able to hear shelling as recently as four months ago, but the valley is untouched." The visionaries have said that Our Lady has promised to protect the pil-



PILGRIMS—The faithful who journey to Medjugorje for prayer and devotion to Mary represent many countries, as evident in this full church. (Photo by Kevin O'Keefe)

grims and the pilgrimage site, Ryder noted, and the people there believe that no harm will come to them. "I don't think there was anybody on the trip who was nervous about going into a war zone," she said. "But people who are not familiar with Medjugorje cannot fathom why pilgrims would want to go there because it is still considered a war zone despite the cease-fire." St. Roch parishioner Kathy Denney of Indianapolis, who led this pilgrimage, has visited Medjugorje 16 times, Ryder said. "We had a 50-year age span among the people on the trip. More than half the people, 14 of the 24, had been to Medjugorje once before or more than once." Medjugorje is quiet and peaceful, Ryder said. "It's not about rosary chains turning to gold. It's not about the sun spinning in the sky. It's not about all the miracles and the healings that some people go there for. It is about the quiet beat of faith."

St. Isidore, Holy Cross serve Perry County

(Continued from page 8) was growing through the plot. Also, Father Hindel had a new fence built to serve as a border around the small cemetery. Along with the labor of Sabelhaus, Father Hindel said help also came from a Ferdinand woman who donated \$5,000 for the project. St. Joseph Shrine, located several miles away, is a monument designed by Father David Walpole. The parish holds Mass services at the shrine twice a year. Holy Cross Parish is located in the northern Perry County town of St. Croix. The old parish dates back to a Catholic community that came together just before the start of the Civil War. It was in 1860 that a group of French, Belgian and Irish families first worshipped under their first pastor, Father John Peter Dion, who founded the parish of Holy Cross. The parish history recalls that people worshipped in a small, unheated log chapel. Father Dion, an active priest, also attended to a number of missions throughout southwestern Indiana. He eventually retired to a chaplaincy of the diocesan orphanage for boys near Vincennes. This parish also has seen a number of pastors through the years. During one period, from 1891 through 1956, 19 different priests served the people of Holy Cross. Parishioners marked a milestone in 1985 when they celebrated the parish's 125th anniversary. Holy Cross and the town of St. Croix sit inside the territories of the Hoosier National Forest. The plot behind the church holds the parish cemetery, and its backdrop is some of the forested countryside that decorates this hilly region of southern Indiana. Former pastor Father Andrew Diezeman is retired but still lives in the St. Croix area. He was pastor from 1975-1989. Although they're as geographically isolated from the archdiocese as any other parishes, St. Isidore and Holy Cross have grown over the years and established strong roots of their own. Father Hindel said that just goes back to the people's faith, which has proven to be stronger than any geographic limitations. "They're just so far from Indianapolis," Father Hindel said. "We're closer to Evansville and Owensboro (Ky.) So they have no

other association with Indianapolis except for church."

St. Isidore Parish

Year founded: 1968
Address: HCR 64, Box 265, Bristow, IN 47515-9508
Telephone: (812)843-5713
Administrator: Benedictine Father Richard Hindel
Parish administrator of religious education: Mindy Hubert
Youth ministry coordinator: Sandy Richard
Parish secretary: Shirley East
Church capacity: 350
Masses: Saturday-6 p.m.; Sunday: 9:30 a.m.
Number of households: 110

Holy Cross Parish

Year founded: 1860
Address: State Road 62, St. Croix, IN 47576
Telephone: (812)843-5713
Administrator: Benedictine Father Richard Hindel
Parish secretary: Norma Ramsey
Church capacity: 150
Mass: Sunday-8 a.m.
Number of households: 65

Weekly profiles will include all parishes

One of the newest projects at The Criterion is an ongoing series of parish profiles. Every week a different parish is profiled. Several parishes from a deanery are profiled every month. After every deanery has been covered, the series will start over again. Then the process will repeat until every parish has been profiled.



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Abortion and health care: a line in the sand

Bishops say no abortion coverage, some legislators say no health care that excludes abortion

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—When the U.S. bishops threw down the gauntlet to Congress on mandated abortion coverage in health care reforms, the responses were quick and predictable.

Within hours after the bishops vowed to oppose any plan that requires abortion coverage, more than 65 members of Congress said they would be just as likely to dig in their heels against any legislation that does not include abortion and contraceptive services in its mandated benefits package.

House Democratic Whip David E. Bonior, a Catholic from Michigan, predicted that 35 to 40 House Democrats would heed the bishops' call to oppose any health care measures that include abortion coverage. He is reportedly working behind the scenes on a proposal that would include universal coverage and give employees a choice on whether their health plans should cover abortion, a plan that might satisfy no one.

White House health care spokeswoman Lorrie McHugh said the Clinton administration "will fight for" the inclusion of abortion coverage, but said the decision is ultimately up to Congress.

The bishops—who have often outlined their criteria for health care reform but have never backed a specific piece of legislation on the topic—were firm in their call to Congress.

"Now is the time for congressional leadership to rise above partisan and special-interest pressures and to bring to the floor comprehensive health care reform that will assure decent coverage for all and will not force Americans to participate in the destruction of unborn children," said a July 13 letter from three Catholic leaders to House Speaker Thomas S. Foley, D-Wash.

"There is much talk of compromise these days," added the letter from Archbishop William H. Keeler of Baltimore, president of the bishops' conference, Cardinal Roger M. Mahony of Los Angeles, chairman of the bishops' pro-life committee, and Auxiliary Bishop John H. Ricard of Baltimore, chairman of the domestic policy committee.

"We write to say as clearly as we can that compromise must not come at the expense of unborn, the unserved, the undocumented and the uninsured."

Bishop Ricard said none of the four major bills now before Congress meets the bishops' requirements on universal coverage or the exclusion of abortion.

Criticizing the current health system "that serves too few and costs too much," Bishop Ricard urged members of Congress "not to cave in to the powerful economic interests on universal coverage or to the abortion lobby on abortion coverage."

"We cannot compromise on this," said Bishop James T. McHugh of Camden, N.J., a member of the bishops' pro-life committee. "Abortion must be excluded."

But equally aggressive statements were coming from those on the other side of the abortion question.

"We feel compelled to convey to you our strong commitment that any health care reform package that comes before the House must contain coverage for contraceptive and abortion services if it is to gain our support," said a letter to Foley from 68 House members.

"That is not negotiable, it is not discussable, it is not compromiseable," said one of the signers, Rep. Jerrold Nadler, D-N.Y. "We're saying there's a hard line here. There will not be a health care bill without abortion coverage, period."

"Some of my colleagues threaten a fight if abortion remains in a final health care plan," said Rep. Peter A. DeFazio, D-Ore. "I guarantee a fight if it is taken out."

But everyone agrees that the weeks before the expected congressional recess in mid-August will be critical in shaping the final version of health care reform, if such reform is to receive approval before the November elections.

Public opinion seems to be on the side of the bishops, although their opponents claim otherwise.

A poll commissioned by the bishops and released July 13 showed that although 70 percent of Americans support universal coverage, the inclusion of abortion coverage in all the major plans currently under consideration in Congress erodes overall support for any reforms.

Forty-nine percent of the respondents said they would oppose health care reform "if it required that abortions for any reason must be covered by every insurance policy," while 38 percent said they would favor reform under those circumstances. The rest were undecided or said their response would depend on other factors.

An even higher percentage—65 percent—said they would oppose health care reform "if it required that coverage of abortions for any reason be taxpayer-subsidized." Twenty-four percent said they would favor reform in that case.

A poll by the *Time* Mirror Center—also released July

HEALTH CARE REFORM SURVEY



13 and unrelated to the bishops' survey—found that 68 percent of Americans opposed including abortion in the basic benefits package for national health reform. Twenty-six percent said they favored the inclusion of abortion.

The margin of error for both polls was just over 3 percentage points, plus or minus.

Few observers had wanted to see the health care debate reach the point of ultimatums, but perhaps that result was inevitable.

"I for one had hoped that this direct public confrontation could have been averted," wrote Archbishop Francis T. Hurley of Anchorage, Alaska, in a comment on the letter to Foley.

"But there comes a time when a line must be drawn in the sand," he added. "Abortion is not a matter affecting the choice of an individual woman. The injection of abortion services into the health care reform clearly shows that it is a matter affecting all of society."

Abortion issue sparks debate at several levels

(Continued from page 1)

On another front, an official of a pro-life group expressed concern about a so-called abortion-rights litmus test for nominees to the U.S. Supreme Court.

Paige Constock Cunningham, president of Americans United for Life, testified July 15 before a congressional committee considering the Supreme Court nomination of Stephen G. Breyer.

Her group "must oppose a nominee who supports the abortion regime that the Supreme Court has imposed on the American people," she said. Under the Clinton administration, "a nominee for the Supreme Court must now pass a test — a pro-abortion test."

Meanwhile, pro-lifers were slated for court appearances stemming from a 30-person blockade of a Little Rock, Ark., clinic, an action that may provide one of the first tests for the constitutionality of the new Freedom of Access to Clinic Entrances Act.

Separate groups of American Catholics also criticized the Vatican's position on the Cairo population conference.

At a July 11 press conference in Rome, Catholics for a Free Choice president Frances Kissling said the Vatican has undertaken "unprecedented activity in order to block any action at the forthcoming Cairo conference... that would expand the rights of women, the rights of couples, to have full and free access to a range of family planning and reproductive health measures."

She added that her group supports the draft U.N. document.

Pope John Paul II, top Vatican officials and church leaders throughout the world have condemned the U.N.'s draft plan of action. Church leaders object to the document's pro-sals for a wider distribution of contraception, its advocacy of legalized abortion and its approach to sexuality in general.

Catholics for a Free Choice was denounced last year by the U.S. bishops' 50-member Administrative Committee.

In another development, European pro-life leaders asserted that justice and compassion require Christians to work for health care and social and economic policies that promote traditional families and protect the unborn.

The officials, from pro-life groups in 14 nations, including Russia, met near Rome in early July at the invitation of the Pontifical Council for the Family.

Some proposals in the draft plan of action for the U.N. conference would work against families by increasing the distribution of contraceptives and promoting access to abortion, the leaders said.

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SEVENTEENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, July 24, 1994

2 Kings 4:42-44 — Ephesians 4:1-6 — John 6:1-15

by Fr. Owen F. Campion

The Second Book of Kings is the source of this weekend's reading. Originally the two books of Kings were one. At some point in history, an editor or translator divided the book into two. So Bibles today still present two successive Books of Kings. These books chronicle the lives and reigns of the kings of God's chosen people from the last days of David, through Solomon, through the times of many of the kings who led the two kingdoms after Solomon's empire divided.

In absolute monarchies, as these states were, the lives and actions of kings were singularly important. In this case, the kings were all the more important. The devout among the people believed that the king was God's special representative. Indeed God had made a covenant with David, the founder of the dynasty and father of Solomon. This belief was badly confounded when the kingdom was split into two. Still, however, there was reverence for the king. It was not a blind reverence, however, for the king of the belief was the expectation that the king should serve God whatever he should come.

When kings deviated from this course, then the people revolted them, usually with some considerable energy and in public. Understandably, many of the prophets found themselves outside the pale of royal favor.

One such prophet was Elisha, the central figure in this reading. Prophets were God's messengers. They acted with God's power.



Thus did Elisha act in distributing bread to a multitude. It was a sign of Elisha's place as a prophet. It also was a sign of God's mercy. Humans need food to survive. God provided for them in this most basic need.

The Epistle to the Ephesians supplies the second reading. The passage read this weekend is quite familiar. It is one of the loveliest and most often quoted selections of the New Testament. The Epistle admonishes its audience to love one another, remembering that all who love God are united in God's own love and spirit. Indeed united as if they comprised one body.

St. John's Gospel provides the Gospel reading. This reading is the beautiful story of the feeding of the multitudes by Jesus. The story is renowned. Seeing a hungry crowd, unable to supply its own nourishment, the power of Jesus, the mercy of Jesus, are overwhelming. In fact, all are satisfied, and an abundance remains.

Reflection

For these long centuries, the Christian tradition has seen in this story of the feeding of the multitude a reflection of the Eucharist, and this tradition has seen in this story of Elisha a glance ahead from his time to the Eucharist. The depth and extent of this tradition, of this focus upon the Eucharist, is spiritually enriching and compelling.

Another dimension to the story is in human need. Such was noticed by Elisha. Such too was noticed by Jesus. In each case, the mercy and power of God were shown. In days long ago, in the time of Elisha and in the time of Jesus, humans needed food to survive. If deprived of nourishment, people died, as today any person starving for food would die.

The response of God to the human plight of death is eternal life. Those who love God in Christ live forever, even when their earthly lives end for whatever cause, starvation or any other. No person is supreme in himself or herself. All are limited. All need God. All are bound to die; only God's life-giving mercy redeems any from everlasting death.

In Jesus, God is indeed the Redeemer. God is lavish in the gift of life. God is merciful, fortifying the most basic of the human experiences, life itself. God showed mercy through Elisha, and profoundly through Jesus. The bread of the Eucharist is not merely earthly food. It is the body of Christ, the food of eternal life. And it comes from the hands of God in such abundance that humans cannot collect it all. This is the imagery. It speaks of spiritual reality.

People make themselves receptive for God's mercy when, as God loves them, they love all others. In this love all their individual talents, or inadequacies, merge to be one body in Christ, alive for eternity, alive with the Spirit of God, nourished by the Lord who is God.

Daily Readings

Monday, July 25

James, apostle
2 Corinthians 4:7-15
Psalm 126:1-6
Matthew 20:20-28

Tuesday, July 26

Joachim and Ann, parents of Mary
Jeremiah 14:17-22
Psalm 79:8-9, 11, 13
Matthew 13:36-43

Wednesday, July 27

Seasonal weekday
Jeremiah 15:10, 16-21
Psalm 59:2-4, 10-11, 17-18
Matthew 13:44-46

Thursday, July 28

Seasonal weekday
Jeremiah 18:1-6
Psalm 146:1-6
Matthew 13:47-53

Friday, July 29

Martha
Jeremiah 26:1-9
Psalm 69:5, 8-10, 14
John 11:19-27 or Luke 10:38-42

Saturday, July 30

Peter Chrysologus, bishop and doctor
Jeremiah 26:11-16; 24
Psalm 69:15-16, 20-21, 33-34
Matthew 14:1-12

Sunday, July 31

Eighteenth Sunday in ordinary time
Exodus 16:2-4, 12-15
Psalm 78:3-4, 23-25, 54
Ephesians 4:17, 20-24
John 6:24-35

Monday, Aug. 1

Alphonse Liguori, bishop

and doctor

Jeremiah 28:1-17
Psalm 119:29, 43, 79-80, 95, 102
Matthew 14:13-21

Tuesday, Aug. 2

Eusebius of Vercelli, bishop
Jeremiah 30:1-2, 12-15, 18-22
Psalm 102:16-23, 29
Matthew 14:22-36

Wednesday, Aug. 3

Seasonal weekday
Jeremiah 31:1-7
(Response) Jeremiah 31:10-13
Matthew 15:21-28

Thursday, Aug. 4

John Viannay, priest
Jeremiah 31:31-34
Psalm 51:12-15, 18-19
Matthew 16:13-23

Friday, Aug. 5

Dedication of St. Mary Major
Nahum 2:1, 3; 3:1-3, 6-7
(Response) Deuteronomy 32:35-36, 39-41
Matthew 16:24-28

Saturday, Aug. 6

Transfiguration
Deuteronomy 7:9, 10, 13-14
Psalm 97:1-2, 5-6, 9
2 Peter 1:16-19
Mark 9:2-10

Sunday, Aug. 7

Nineteenth Sunday in ordinary time
1 Kings 19:4-8
Psalm 34:2-9
Ephesians 4:30-52
John 6:41-51

SAINT OF THE WEEK

St. Alphonse Liguori is the patron of moral theologians

by John F. Fink

St. Alphonse Liguori, whose feast is celebrated on Monday, Aug. 1, was the founder of religious orders, a bishop, and a doctor of the church. Of all the doctors of the church, he lived closest to our own times, for he died in 1787.

St. Alphonse is known above all for his moral theology. In fact, he is known as the father of moral theology and was declared by Pope Pius XII to be the patron of moral theologians. In his moral theology, he steered a middle course between the extremes of the rigorist Jansenism of his day and over laxity.

He was born on Sept. 27, 1696, at Marianella, a suburb of Naples. He had private tutors during his childhood, so was able to enter the University of Naples at an early age. At only 16 he received the degree of doctor in both canon and civil law. He practiced law from age 19 to age 27.

While practicing law, Alphonse also carried on an apostolate to the sick. One day while visiting the sick, he saw a dazzling light and heard a voice say, "Leave the world and give yourself to me." Twice more he saw the same light and heard the same voice. At the Church of Our Lady of Ransom he promised God to give himself to his service.

Alphonse studied for the priesthood and was ordained in 1726 at the age of 30. He devoted himself to preaching missions and hearing confessions in various churches in Naples and vicinity.

In 1730 he preached a mission to some nuns and the superior told him of a vision she had received that he would reform their order. He revised their Rule and saw the establishment of the Redemptoristines in 1731.

A few months later the same nun, Sister Maria Celeste, had another vision in which Christ ordered her to tell Alphonse that he was to found a religious order of priests and brothers who would preach the Gospel to the poor and abandoned.

Alphonse did so and began his new institute with seven companions in 1732. When this institute received papal approbation in 1749 it was called the Congregation of the Most Holy Redeemer, known commonly today as the Redemptorists.

The Redemptorists had many difficulties in getting started, but they are beyond the scope of this article.

Alphonse's principal occupation from 1726 to 1752 was the preaching of missions, traveling from parish to parish in the Kingdom of Naples.

After 1752, when he was 56, various ailments curtailed his activities on the missions and he began writing and publishing religious books.

From ages 56 to 90 Alphonse wrote more than 100 books. Sixty-four were ascetical or religious works, 31 were in the field of moral theology, and 15 were in dogmatic theology.

His book "Visits to the Blessed Sacrament" went through 40 editions during his lifetime. It was for these writings that Alphonse was named a doctor of the church.

In 1762 the pope named Alphonse bishop of a small diocese near Naples. When he went to Rome for his consecration, it was the first time he had been out of the Kingdom of Naples. He continued as bishop for 13 years and conducted a thorough reform of the diocese.

During the last 20 years of his life, Alphonse was afflicted with severe rheumatic pains. He could not straighten his neck and the pressure of his chin caused a raw wound on his chest. He could only drink through a tube.

Alphonse was canonized in 1839.

Today, the Redemptorists in the United States have their motherhouse at Liguori, Mo., near St. Louis. They publish *The Liguorian* magazine and give missions in parishes.

One of the few canonized American saints, St. John Neumann, was a Redemptorist.

Women play vital roles in working for the kingdom

by Pope John Paul II

Remarks at audience July 13

Today our attention has been on the indispensable part which women play in the church's mission.

Women's essential cooperation has never been lacking in transmitting the faith in the family and in humanizing society.

In service and charity, women have shown and continue to show marvelous dedication and commitment to the poor, the sick, and those in every kind of need.

Women have always given of themselves with immense generosity and success, imparting a vital impulse to the spreading of God's kingdom.

MY JOURNEY TO GOD

Questioning and Believing

In the midst of despair and disappointments, it's easy to ask God, "Why? Why have you done this to us?"

I always think of God as an awesome God who doesn't want to hurt us.

Thinking about this, I am reminded of a homily I heard one Easter. The reading for the Mass was the one in which Thomas does not believe that Jesus has risen from the dead until he can stick his hand into Jesus' wounds and feel that he is flesh and blood.

The priest went on to ask the same question I asked God, "Why? Why is there so much suffering in the world? Does not God love us?"

And the answer is very simple. Because we are like Thomas. We do not always believe that which we cannot see. And it is at times like this that we also must reach into Jesus' side and feel his heart and know that it also is broken.

We also need to think of all the good things in life. The sun is shining, and it's a beautiful world.

by Jaime Raetz

(Jaime Raetz is a member of St. Benedict Parish in Terre Haute. She will be a sophomore at the University of Nebraska in the fall.)



Entertainment

VIEWING WITH ARNOLD

'Forrest Gump' teaches important life lessons

by James W. Arnold

"Forrest Gump" is a sort of miraculous movie in which everybody involved in making the art of the movies—acting, writing, directing, images and magic—does just about everything right.

It's also a compelling—and hugely funny and touching—metaphor about life, its infinite value, and how it ought to be lived. It doesn't preach—it just shows a good life happening. Finally, it's the ultimate baby-boomer movie, since it's virtually a wry social history of what Americans have experienced the last 35 or 40 years.

Eric Roth's stunning screenplay, from a Winston Groom novel, is told in the voice of the hero of the title, one of the world's true innocents. Forrest Gump, a dawning Alabama with a marginal IQ, is the ultimate proof that smartness is a relatively unimportant category in evaluating human beings.

As Gump, Tom Hanks transcends his child-in-a-man's-body comedy business in "Big." Forrest starts with nothing, a simple kid in the rural south, with a single mom (Sally Field), no smarts, no friends, and a back problem that puts his legs in braces. He

becomes a "success" in practically everything by following his Momma's simple rules. But especially, he succeeds by not being discouraged.

Yet, Gump is not Horatio Alger. His worldly success is always lucky and ironic, and in the scheme of things, trivial. What viewers most sense in Gump are the theological virtues: Unassuming as he is, he has them all: faith, hope and charity. Each has a profound impact.

Forrest believes in prayer and miracles, and pulls some of them off. He falls in undying love with a schoolmate, Jenny, when he's about 9, and he never quits loving her. Together, their lives trace the ups and downs of an era. In one of scores of creatively imagined scenes, she urges him to run to escape some rock-throwing school bullies, and Forrest runs right out of his braces and into a life-long talent.

As a pure straight-line speed demon, he gets a football scholarship at Alabama (a dry comment on college sports). While there, the university is integrated, and Gump is an onlooker as Gov. George Wallace stands famously blocking the door. Forrest is too good (in the best sense) to close his heart: when the black woman student drops her notebook, he retrieves it for her. Later, with his champion team, he's greeted at the White House by JFK (and has to go to the bathroom).

We actually "see" Gump behind Wallace and talking to Kennedy, a triumph in computer graphics used throughout by director Robert Zemeckis to put the hero in scenes with LBJ, Nixon, John Lennon and others. Even vast crowds—e.g., listening to Vietnam War protest speeches at the Lincoln Memorial—are manufactured at various times, and heaven knows what else. Not to mention a symbolic feather that floats from the sky (and back) as the film starts (and ends).

Zemeckis, a noted master of special effects films (all three "Back to the Futures" as well as "Roger Rabbit") works his



'FORREST GUMP'—In his latest film, Tom Hanks offers a unique view of life through his character, a man named Forrest Gump. The U.S. Catholic Conference says "there is much to see and enjoy in 'Forrest Gump.'" The USCC classifies the film A-III for adults. The Motion Picture Association of America rates it PG-13. (CNS photo from Paramount Pictures)

high-tech magic all but invisibly. His images are often hauntingly beautiful and cleverly cinematic. His skill with the technical stuff suggests that, in the visual arts, we can no longer trust our own eyes. "Jurassic Park" may foreshadow the wonders of 21st-century movies, "Gump" projects an everyday reality that looks like our own but isn't.

But back to Forrest, who enlists and makes a perfect soldier (he does exactly what he's told). He masters a simple game (pingpong), which will some day make him an international star.

In Vietnam, motivated to save the life of a black buddy (Mykelti Williamson), Gump bravely saves a whole squad, including his lieutenant (Gary Sinise), who would prefer to die a hero in combat like his father and grandfather. So Gump wins the Medal of Honor.

And so it goes for another decade or two. Meanwhile, pretty Jenny (Robin Wright), the victim of an abusive father, drifts into other

lowlights of the period, like *Playboy*, the counterculture and drug scene. Forrest usually manages to rescue her. He's fond of her, but not bright. As she says gently, "You don't know what love is."

Gump's life turns out to be an epic, as he selflessly works to be a good son, to protect his beloved Jenny from all the terrors that befall beautiful women, to save his amputee lieutenant from despair (worldly and supernatural), and to distribute his lucky millions to worthy causes and his Viet buddy's family.

Forrest endures a lot of human pain, and doesn't in the end get every outcome he wants, but he does get a lovely, unexpected final gift. He also says, "I'm going to heaven," and there's no doubt about that.

(Brilliant, creative comedy-drama, touched with a gentle spirit and subtle moral power; some sex situations, artfully reworked; recommended for mature youth and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Angels in the Outfield.....	A-II
Even Cowgirls Get the Blues.....	A-III
Latcho Drom.....	A-II
True Lies.....	O
A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive.	

Show profiles angels as 'The Mysterious Messengers'

by Henry Herz and Gerri Pare
Catholic News Service

The current fascination with angels is exploited in "Angels: The Mysterious Messengers," being rebroadcast on Sunday, July 24, from 7 p.m. until 9 p.m. on NBC. (Check local listings to verify the program date and time.)

Patty Duke hosts the special, which visits people who tell of angelic experiences that changed their lives.

Several are heart-tugging stories, especially a video of cancer-ridden 9-year-old Mallory Scieves, who describes in vivid detail how three beautiful angels took her riding in the heavens, playing all her fears about dying.

Another family relates how their 15-year-old daughter, Tara, fixated on angels shortly before her accidental death, which she seemed to realize would happen. Her parents subsequently opened a "Tara's Angels" store, selling angel-related merchandise and sharing their story with people who come to visit it.

Frequently those interviewed tell how the dramatic intervention of an angel saved their lives—a woman saved from a car wreck, another almost murdered, and a drug abuser who overdosed and now devotes his life to painting angels and helping blind children. Others say they were clinically dead when an angel escorted them "back" as their work was not yet finished.

The production is uneven in its presentation of these unusual experiences, though some are riveting. Many may be surprised to learn that polls show nearly 70 percent of Americans believe in angels. But for those who don't, the program also interviews scientists who offer less heavenly but more down-to-earth explanations of these visitations.

Of interest is the overview of angels throughout history and the roles of different types of angels, such as guardian angels, messenger angels, and the dark angels. Father James LeBarre reveals how there were few calls for exorcisms in New York in the 1980s, but now 200 requests are pending.

Although commercial—not spiritual—motivations fu-

eled the production of this special, it is a thought-provoking program.

"Titanic: Death of a Dream"

The most famous iceberg catastrophe in nautical history is recalled in the two-part "Titanic: Death of a Dream" airing on the Arts & Entertainment cable channel on Sunday, July 24, from 8 p.m. until 10 p.m. and on Sunday, July 31, at the same time. (Check local listings to verify the dates and times.)

Starting out rather sluggishly but gradually picking up speed, the first hour details the purchase of the White Star line by J.P. Morgan, who wanted the "Titanic" and its sister ship to best the rival "Mauritania" and "Lusitania" in size and luxury while also attracting the line's broad and butter—the booming immigrant passenger trade.

Built in Belfast by 14,000 skilled workers, the huge "Titanic" was first deemed nearly unsinkable by "The Shipbuilder" magazine because of its advanced design of watertight compartments.

Setting sail with much fanfare on its maiden voyage from Southampton, England, in mid-April of 1912, the liner had the legal number of lifeboats—enough for less than half the passengers. The crossing was intended to be the final one of Capt. E.J. Smith's illustrious career, which until then he had described as "uneventful."

The wealthy luxuriated in such unboard-of shipboard amenities as a pool and Turkish baths while third-class passengers in steerage were treated as cattle.

As the gigantic liner sped through the North Atlantic, radiograms from other ships warned of 80 miles of ice fields in the "Titanic's" path, but the hundreds of wireless messages to first-class passengers on board were given priority.

The captain and senior officers believed they could spot an iceberg in time to evade it, although the two lookouts high above the ship had no binoculars on the dark and fateful night of April 14, 1912.

The second hour suspensefully clocks what happened from the warning cry 37 seconds before hitting the iceberg to

the "Titanic's" slipping down into the icy Atlantic along with 1,522 men, women and children.

Written, produced and directed by Melissa Jo Peltier, this is an absorbing and comprehensive account of the great tragedy, one which destroyed that era's naive faith in continued progress through improvements in technology.

The program deftly swings between reminiscences of survivors who were children at the time, to diary accounts, crisp list logs, remarks by several "Titanic" authors, and striking computer-generated graphics which recreate the ship's collision and slow sinking.

A sad litany of misjudgments emerges, which if corrected could have prevented the collision or greatly reduced the loss of life thereafter. Especially moving was the bravery of the ship's firemen and stokers who remained in the bowels of the liner desperately trying to keep power so SOS messages could be transmitted.

Part two continues the story of the sinking and its aftermath from the legal inquiries and its consequences to the 1980s expedition to find the "Titanic's" wreckage on the ocean floor.

Hosted by David McCallum, it is a fascinating documentary that both "Titanic" scholars and those only familiar with the basic facts can equally enjoy. It is also suitable family fare.

TV Programs of Note

Monday, July 25, 8-9 p.m. (PBS) "Washington D.C.-Boston." A "Rough Guide" travel episode visits the capital, where monuments are scattered everywhere and politics is a way of life. The show moves on to Boston to meet members of the active Irish and college communities and encounter modern-day witches.

Friday, July 29, 10-11 p.m. (PBS) "Ancient Mysteries: The Northern Lights." Exploration of the polar phenomenon of dancing bands of color—the *aurora borealis*—from primitive tales about its powers and meanings to philosophical commentary to current scientific thought about the natural wonder that at its peak produces more than a billion watts of power.

(Check local listings to verify program dates and times.)

QUESTION CORNER

What happened to bells at consecration?

by Fr. John Dietzen

Q At the consecration of the Mass the bread and wine are transformed into the body and blood of Jesus Christ. But we no longer have bells at this sacred moment. Many people, including myself, pay little attention to what is happening without the bells. Why is there such widespread ignoring of this law? (California)

A First of all, there is no law or liturgical directive that requires bells to be rung during Mass. In fact, no such laws have existed for at least several hundred years, if they ever did exist.

My mail still brings occasional comments along these same lines, so it may be worth repeating some background, not simply for curiosity's sake but to understand better what is happening during the Eucharistic Prayer and everyone's part in it.

As is usually true with folk customs, reasons for changes are not easy to untangle.

Ringing bells during Mass apparently began in monasteries during the Middle Ages. Only choir monks attended the morning community Mass. Others out in the field followed the Mass through the chapel bell.

One major event which resulted in an increased use of bells was the introduction, around the year 1200, of the elevation of the host and chalice after the consecration.



These elevations came to be seen, even into our own century, as the main part of the Mass.

At one point it became a mark of Catholic piety in some places to move from church to church just to watch the elevation. Bells rang to announce "Jesus is now here," and all present could look at him.

About 20 years ago the Vatican congregation responsible for liturgy related the use of bells to the level of liturgical education in a parish.

Where this education has been adequate, it noted, this kind of signal is not needed. Where sufficient liturgical instruction is in fact lacking, bells could be rung at least at the two elevations to elicit joy and attention (*Notitiae* 1972, 343).

As I indicated, one reason for bells in days when people were primarily passive at Mass was to express joy and praise over the Lord's presence. Those present were to listen and be reverently silent.

At least two factors contribute to the change we're experiencing. Similar to believers in the earliest Christian centuries, we have a deeper awareness than the people described above that, while Jesus does become present in a new way in the Eucharist, he does not come fresh, as it were.

As has been taught repeatedly from the fathers of the church to Vatican II, when we gather to celebrate the Eucharist

we are already the body of Christ before he becomes present to us as our food and drink, and as our sacrifice to the Father.

Also, we now express that joy over the Lord's gifts, including his eucharistic presence, with our own voices, especially in the acclamation after the consecration and in the Great Amen concluding the Eucharistic Prayer.

As in various other liturgical actions, the people at Mass now do themselves what they formerly only watched, or listened to, someone else do.

Finally, the gradual decline in the use of bells is curious in one way. Instructions for Mass as instituted by Pope Pius V in July 1570 (the "Tridentine Mass"), and revised by later popes, did not even mention bells.

Yet, by this century, Catholics frequently considered them nearly an essential part of the Mass.

On the other hand, present instructions, since 1970, say bells may be used at certain parts of the Mass. Yet they are now heard less and less. The facts I pointed out probably explain why.

(A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

FAMILY TALK

Quiet a crying baby with love and attention

by Dr. James and Mary Kenny

Dear Dr. Kenny: We have a baby 4 months old who cries almost all the time. She keeps my husband and me awake at night, and she fusses a lot during the day.

I've tried everything. We have left her alone for 15-30 minutes at a time, hoping to teach her that crying wouldn't get her attention. We've even spanked her, but that made her cry harder. When she wears down, she still continues as a gasping, sobbing kind of cry. Should we put her with a baby-sitter? What should we do? (Pennsylvania)

Answer: Nothing bothers a parent or any adult worse than a crying baby. Whenever we hear an infant cry in church, every adult is restless until the baby is taken care of. Crying babies are hard to take.

One would assume that things are even harder on the baby. Crying is a distress call, an attempt to get adult attention so that baby's needs might be met.

You cannot spoil a child under 2. Infancy is the only time in a person's life when wants and needs are identical. What your baby wants is what she needs. Her crying is a form of communication, designed by nature to get your attention. In infancy, wise parents give baby as much of their attention and love as possible.

You can never go wrong by indulging your baby. Psychologist Erik Erikson defined the major developmental task of infancy as learning whether to trust or not trust the world.

The major corresponding job of parents is to show the baby that this world is an OK place, a place where needs are regularly and lovingly and physically met. There is plenty of time after age 2 to place demands and expectations on the child.

Stop all the things you wrote that you have tried. Don't leave a baby alone to cry. Don't spank babies. And don't hire a baby-sitter unless you need to for your own sake.

What are a baby's likely needs? Take inventory. Is she wet or soiled? Check her diaper, change it if necessary, and keep her bottom dry to prevent tender skin from becoming raw.

Is she hungry? Your baby may be on a different rhythm than you for meals. Adults have learned to eat only three times a day, but babies need to eat often.

Is she suffering tummy discomfort? Burp her by putting her on your shoulder and patting her back gently. Walk around with her. Is she ill? Look for signs such as a fever. Is she warm to the touch? Does she have a stuffy nose or droopy eyes? If you don't know how to handle your baby's illness, you may want to consult your physician.

Is she lonesome? This is always a good guess. Babies (perhaps all of our craven human physical contact). Babies like and want and need to be held. Hold her in your arms as much as you can. Sing lullabies and nonsense songs to her. Talk to her gently. Play soft music. Let her sleep with you in bed.

Most primitive societies literally wore their babies on their backs. A baby tote would free your hands while allowing you to have your daughter physically close all the time. She would experience constant creature comfort.

Some babies cry more than others. Take inventory of the possible reasons for complaint. Talk with your physician about your concerns. Then indulge and hold your daughter as much as you are able. In infancy, indulgent love is the best answer.

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

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

P L E A S E
NAME: _____
ADDRESS: _____
CITY/ZIP: _____
PHONE: _____
P R I N T
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)

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The Active List

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

July 22

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

☆☆

Positively Singles will meet at 7:45 p.m. at the Indianapolis Museum of Art, 38th St. and N. Michigan Rd., for the outdoor summer movie series. Call Carson Ray at 317-576-4749 (w) or 317-228-9321 (h) for details.

July 22-23

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville (Clark County), will hold a parish picnic and gathering on Friday from 6-11 p.m. and on Saturday from 3-11 p.m. For more information, call Janice Estep at 812-282-2290.

July 23

St. Martin Parish, Yorkville (Dearborn County), will hold its parish festival featuring a prime rib dinner from 5-8 p.m. For more information, call Philip Darling at 812-487-2711.

☆☆

St. Malachy Parish Women's Club, 326 N. Green St., Brownsburg (Hendricks County),

will hold a garage sale and luncheon from 9 a.m. to 4 p.m. For more information, call Colletta Kosiba at 317-852-3195.

☆☆

The archdiocesan Young Widowed Group will travel to Nashville for dinner and a play. Meet at Meridian St. and Stop 11 Rd. in the NBD parking lot at 2:30 p.m. For more information, call Vince at 317-898-3380.

☆☆

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

☆☆

Our Lady of Lourdes Parish, Indianapolis, will sponsor a Summer Extravaganza for adults beginning with a golf outing at 7 a.m. at the Pleasant Run Golf Course in Indianapolis and continuing throughout the day. A social hour at 6 p.m. will be followed by dinner at 7 p.m. and a dance for the remainder of the evening. Dinner tickets are \$15. Contact Joe Hammond at 317-356-2180 for dinner tickets and information about reservations for the golf outing.

July 24

St. Martin Parish, Yorkville (Dearborn County), will hold its annual church picnic beginning at 11:30

a.m. A family-style chicken dinner is featured. For more information, call Philip Darline at 812-487-2711.

☆☆

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., Indianapolis, beginning at 1 p.m. with ongoing formation classes. At 2 p.m., formation classes for new members will be held, followed by a Benediction and service at 3 p.m. A business and counsel meeting will follow. For more information, call 317-637-7309.

☆☆

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

☆☆

St. Paul Parish, 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.

☆☆

Sacred Heart Parish, 1530 Union St., Indianapolis, 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.

☆☆

The Catholic Golden Age Club will meet at 2 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. New members are welcome. For more information, call 317-872-6047.

☆☆

St. Anthony Parish, 310 N. Sherwood Ave., Clarksville, will begin a novena to St. Joseph from 6 p.m. until 7 p.m. at the church. Father Robert Bayer will hear confessions during the Holy Hour, with Benediction and adoration following. The parish will continue the novena each Sunday at the same time.

July 25-29

St. Joseph Church, Corydon, will hold Vacation Bible School for children who are 3-5 years old through the fifth-grade. The Bible School theme is "Exploring God's Kingdom." Adventure in Prayer! Classes run from 9-11 a.m. each morning. For more information, call the parish office at 812-738-2742.

July 26

The St. Philip Neri Neighborhood Walkers will meet at 6 p.m. at the north side of the Twin Acre Shopping Center in Indianapolis.

☆☆

St. Mary Chapel, 317 N. New Jersey St., Indianapolis, will pray 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 Parish, 46th and Shadeland Ave., Indianapolis, will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

July 27

Our Lady of Lourdes Parish Catechetical Team will hold an educational religious series on world religion from 7-9 p.m. in the school cafeteria, 30 S. Downey Ave., Indianapolis. Sara Koehler will lead the series entitled, "Encounter with Three of the World's Great Religions." For more information, call the church rectory at 317-356-7291.

☆☆

Today is Archdiocesan CYO Day at Paramount King's Island

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Amusement Park in Ohio. Tickets are available at the Catholic Youth Organization Youth Center office, 580 E. Stevens St., Indianapolis, at a discount rate prior to the event. For ticket prices and information, call the CYO Youth Center at 317-632-9311.

July 28

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

☆☆

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

July 29

Positively Singles will meet at 7:15 p.m. at St. Matthew Parish, 4100 E. 54th St., Indianapolis, to carpool to an Indianapolis Indians game at Busch Stadium on W. 16th St., Indianapolis. Call Carson Ray at 317-576-4749 (w).

or 317-228-9321 (h) for more information.

☆☆

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

July 30

"King's Singles," a singles group from Christ the King Parish, Indianapolis, will hold a Euchre Party at 7:30 p.m. at Christ the King School, 5858 Crittenden Ave. Beginners are welcome. If you don't know how to play, they'll teach you. Bring appetizers and drinks. RSVP to Ken at 317-895-1728 or Nancy at 317-254-9818.

☆☆

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

☆☆

Our Lady of the Greenwood Parish, Greenwood, will hold a "Euro Evening" wine and cheese party for all those interested in taking trips to Rome and the Holy

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- All new games and prizes 2:00-10:00
- Including teen video games
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- Family Menu:
 - Hamburgers/shot dogs
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 - Grilled corn on the cob
 - Pizza
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 - Balloon sculptures
 - Face painting
 - Magic

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Friday, Aug. 12th & Saturday, Aug. 13th

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Saturday, August 6, 1994

11:00 a.m. - 10:00 p.m.

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- Entertainment - Music and live sync contest
- Pony rides for the kids
- Great food including Chicken Noodle Dinner
- Games for all ages
- Prizes for games and contest
- Face painting and dunk tank
- Fun for all!

Remember our Monte Carlo Night!

Friday, August 5, 1994

7:30 p.m. - 11:30 p.m.

\$5.00 admission includes all food and beverage

and with Father Harold Guenen in 1995. The event will be held from 6:30-8 p.m. For more information, call 317-886-2661.

☆☆☆

Gala '94 at the Westin Hotel in downtown Indianapolis (Marion County) is an Hispanic festival featuring arts, crafts, performers, ethnic foods and cultural experiences. There is no admission charge. For more information, call 317-636-6551 or 317-666-0226.

☆☆☆

Proger Circlefest, on Monument Circle and surrounding downtown streets, Indianapolis (Marion County), showcases the food, arts, and entertainment of Indianapolis. Activities and entertainment are available for everyone. Admission charge. Noon to midnight. For information, call 317-638-2676.

July 31

St. Augustine Church, Leopold, will have its annual parish picnic from 11 a.m. to 6 p.m. Special attractions include fried chicken (dinner), bingo, handmade quilt raffles, and other events. For more information, call the parish office.

☆☆☆

Positively Singles of Indianapolis will tour the Indianapolis Museum of Art, located at 3801 St. and N. Michigan Rd., at 2 p.m. For more information, call Cheryl Wright at 317-576-4254 (h) or 317-299-1877 (w).

☆☆☆

Sacred Heart Parish, 1530 Union St., Indianapolis, 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. Lawrence Parish, 46th and Shadeland Ave., Indianapolis, will hold adoration of the Blessed

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

☆☆☆

St. Bernadette Parish, Indianapolis, will sponsor a miniature golf outing for families at noon at the Rustic Gardens Putt-Putt Golf Course in Indianapolis. The cost is \$1 for nine holes of golf and \$2 for 18 holes. Contact Chris Houppert at 317-356-6508 for information.

August 1-5

Sacred Heart Church, 1530 Union St., Indianapolis, will hold Vacation Bible School from 7-9 p.m. each night. For more information, call the parish office at 317-638-5551.

August 2

The St. Philip Neri Neighborhood Walkers will meet at 6 p.m. at the north side of the Twin Aire Shopping Center in Indianapolis.

☆☆☆

St. Mary Chapel, 317 N. New Jersey St., Indianapolis, will pray 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 Parish, 46th and Shadeland Ave., Indianapolis, will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

☆☆☆

Benediction of the Blessed Sacrament will begin at 7:30 p.m. in the Divine Mercy Adoration Chapel next to Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. An opportunity for confession will be available from 6:45 p.m. until 7:30 p.m.

August 4

The Altar Society of Holy Name Church, Beech Grove, will hold its annual summer rummage sale from 8 a.m. to 3 p.m. in the school cafeteria, 21 N. 17th Ave., Beech Grove. For more information, call the parish office.

☆☆☆

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

☆☆☆

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

☆☆☆

"Fried Green Tomatoes," a Kaleidoscope Women's Film Series feature, begins at 6:30 p.m. at Mount St. Francis Retreat Center. The program costs \$10 a person and includes the film and a discussion on the images and roles of women. For information, call 812-923-8817.

August 4-5

The Fatima Retreat League will hold its annual rummage sale at Our Lady of Lourdes gymnasium, 5333 E. Washington St., Indianapolis, from 9 a.m. to 5 p.m. on Thursday and from 9 a.m. to 1 p.m. on Friday. For more information, call Marie Lewis at 317-898-5500 or Fatima at 317-575-7681.

August 5

First Friday Charismatic Mass will be held at St. Louis de Montfort Parish, 11441 Hague Rd., Fishers. Father Don Eder will teach at 6:30 p.m. with praise and worship at 7:30 p.m.

☆☆☆

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

August 5-6

Kordes Enrichment Center, Ferdi-

nand, will hold a divorce recovery workshop with Maureen McCoy, founder of the program. For more information, call Kordes at 1-800-880-2777 or at 812-367-2777.

August 6

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

☆☆☆

St. Nicholas Parish, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 a.m.

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

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Knights of Columbus of Terre Haute will sponsor a chicken dinner from 5-8 p.m. in Hellman Hall at St. Benedict Parish, 118 S. 9th St., Terre Haute. Tickets are \$5 for adults and \$3 for children 12 and under.

August 7

Sacred Heart Parish, 1530 Union St., Indianapolis, 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. Malachy Parish, 326 N. Green St., Brownsburg, will celebrate the 125th anniversary of the parish with a Mass at 11:30 a.m. celebrated by Archbishop Daniel M. Buechlein. A reception in Noll Hall will follow the anniversary Mass.

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St. Boniface Parish in Fulda will hold its parish picnic beginning at 11 a.m. Menu items featured are chicken and beef dinners and turtle soup. For more information, call the parish office at (812) 357-2483.

☆☆☆

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 580, 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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Pilgrimage to Washington, D.C. August 13 - 18, 1994 at the invitation of Archbishop Daniel M. Buechlein

Youth News/Views

Youth council members are advocates for teens

by Mary Ann Wyand

Archdiocesan Youth Council members represent teen-agers from throughout the Archdiocese of Indianapolis, and in that role are advocates for Catholic youth in central and southern Indiana.

The opportunity to serve the church in this youth leadership role and plan church activities for teen-agers is one which excites current council members, who bring lots of enthusiasm and energy to this volunteer service position.

Archdiocesan Youth Council chairperson Linda Lehman of St. Christopher Parish in Indianapolis has been active in youth ministry activities throughout her high school years.

During the youth council's July 8-9 retreat at the Beech Grove Benedictine Center, Linda said she thought about goals and objectives for the group.

"One thing that I would really like to see the group accomplish is to let the pastors and the youth ministers in the archdiocese know that we're here and we are willing to work in any way possible," she said. "We are the voice of the youth in the archdiocese, and we want to advocate for them."

Youth council members are currently planning the theme for the Archdiocesan Youth Conference next spring, she said.

"The conference is scheduled on March 18-19 at the Holiday Inn in Columbus. It's going to be exciting!"

Linda said she felt called to serve the church in peer ministry, but "sort of fell into" this youth leadership position.

"Two years ago, Archbishop Daniel Buechlein celebrated a youth Mass after his installation," she said, "and members of the youth council at that time facilitated some of the details for the Mass. I thought it was cool that they got to do that. I like public speaking, and I was involved in my parish youth group and wanted to do more. I mentioned it to my youth minister, and she called Julie Szolek-Van Valkenburgh, director of the

archdiocesan Office for Youth, Young Adult and Campus Ministries. Later I found out I was going to get to serve on the youth council."

As a representative of the Indianapolis West Deanery, Linda has served two years on the council and said she especially likes the opportunities she has had to meet youth from throughout the archdiocese.

Last August, she represented the archdiocese at World Youth Day during a Mass with Pope John Paul II in Denver.

"The retreat was the first time that all of us were able to gather together this year," Linda said. "We started out the retreat by getting to know each other, because some of us had never even met. It was funny because we seem to work together so well. We were able to come up with ideas for the theme for the Archdiocesan Youth Conference. We came up with logos for our youth council stationery, and everybody worked together so well. It was also a spiritual time because all of us were happy to see other youth who are willing to advocate their faith, not only to their peers but to others. The retreat has been a neat experience."

During the retreat, St. Luke parishioner Megan Friedmeyer of Indianapolis said she wanted to be a part of the council because she was curious about becoming more involved in her church.

"Would this somehow further my faith and my involvement in the church?" Megan wondered. "It sometimes seems like the youth are moving up in the eyes of society, but it still doesn't seem like it's enough."

In the past, she said, adults believed that children should be seen and not heard. "Yet now children are allowed to talk, but are not necessarily listened to. We've definitely come a long way, but there is still a lot more to be done."

So far, Megan said, participation on the Archdiocesan Youth Council has been a great experience.

"There is just this unexplainable atmosphere of friendship, love and faith," she said. "We barely knew each other coming here (to



ARCHDIOCESAN YOUTH COUNCIL—Members of the Archdiocesan Youth Council this year are (from left) Nathan Rowland, associate chairperson; Sarah Martin, recording secretary; Linda Lehman, chairperson; Jessica Sheldon, Terre Haute Deanery liaison; Maria Bridges, Connersville Deanery liaison; Amanda Tebbe, Batesville Deanery liaison; Beth Ann Newton, administrative assistant in the archdiocesan Office for Youth, Young Adult and Campus Ministries; Megan Friedmeyer, executive leadership; Sara Gushrowski, Indianapolis West Deanery liaison; Betsy Card, executive leadership; Nicholas Bednarek, executive leadership; Julie Szolek-Van Valkenburgh, director of the archdiocesan Office for Youth, Young Adult and Campus Ministries; Jenny Richie, executive leadership; and Kandi Roembke, executive leadership. Not pictured are Zig Mazanowski, Indianapolis North Deanery liaison, and Michele Fritz, New Albany Deanery liaison. (Photos by Mary Ann Wyand)



ENGROSSED—Archdiocesan Youth Council members Maria Bridges (from left), Sara Gushrowski, Sarah Martin and Nicholas Bednarek listen to communications workshop presenter Marlene Stammerman (not pictured), youth ministry coordinator for St. Michael Parish in Greentfield, during a recent council retreat. Youth council members plan the Archdiocesan Youth Conference and assist the archdiocesan Office for Youth, Young Adult and Campus Ministries with a variety of duties throughout the year.

the retreat) on Friday night, and we have definitely become closer and more together. I can't wait for the next gathering of us all!"

St. Mary parishioner Amanda Tebbe of Greensburg said she decided to apply for a position on the Archdiocesan Youth Council when she saw an advertisement for it in her parish bulletin.

"An advertisement for the youth council just jumped out at me," Amanda said. "It seemed to be everything I wanted all rolled into one—a leadership position, a chance to meet other young people in the archdiocese, and a chance to find my niche in the church."

After she participated in World Youth Day at Denver last August, Amanda said she decided to focus on finding her place in the church.

"Now that I have been accepted to the council I am even more sure this is the thing for me," she said. "I'm really happy I joined, and I feel that it was a work of God having me see the ad."

For Betsy Card, a member of St. Patrick Parish in Terre Haute, church service as an Archdiocesan Youth Council representative "has really opened my eyes on how we can better involve the youth in Catholicism."

As a council member, she said, "I can share my ideas on a lot of subjects that are important in my life. I've realized that many youth share the same thoughts as I do."

St. Margaret Mary parishioner Jessica Sheldon of Terre Haute said she joined the Archdiocesan Youth Council because "I saw it as my way to help other teens get involved and to get involved (myself) in my faith and church."

Jessica said she also decided to become more involved in her parish youth group after becoming a council member.

This council opened my eyes about other Catholic youth," Jessica said, "and brought me closer to God through friendship and understanding."

Little Flower parishioner Kandra Roembke of Indianapolis said she feels "honored to be able to be the voice of my peers" as a member of the Archdiocesan Youth Council.

"I could not think of anything I would want to represent more than the Catholic faith," Kandra said. "The chance to work with adults who believe in the power of youth is so encouraging to me. Working together, we can develop a better understanding of faith in our communities."


(Teen-agers who are interested in serving on the Archdiocesan Youth Council in future years are invited to contact the Office for Youth, Young Adult and Campus Ministries at 1-800-382-9836, extension 1439, for information about the application process.)



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I can make a difference

MAKING A DIFFERENCE—"You can make a difference" is the message of this award-winning poster created by Elizabeth Bostrom, a 1994 graduate of Terre Haute North Vigo High School, for The Christopher's fourth annual national poster contest for high school students. She earned second place and \$500 for her design of young people helping each other.

Young Adult Scene

Youth ministry staff also focuses on young adults

by Mary Ann Wyand

With the recent appointment of Tony Cooper as associate director of the archdiocesan Office for Youth, Young Adult and Campus Ministries, director Julie Szolek-Van Valkenburgh has initiated plans to expand youth ministry to offer additional programs and services for teen-agers and to begin planning for the ministry of college students and other young adults.

"We're an advocacy and enablement ministry for teen-agers and young adults," Szolek-Van Valkenburgh said. "We believe that youth and young adult ministry happens in the parishes, and we help the parishes make that happen."

With junior high and high school youth ministry programming well established in many archdiocesan parishes, Szolek-Van Valkenburgh said, she wants to concentrate on the latter part of the office's dual focus—young adult ministry—and work to better serve the needs of Catholics in their late teens and early 20s in central and southern Indiana.

Szolek-Van Valkenburgh was appointed director of the office in July of 1992 and stepped into preparations for archdiocesan participation in World Youth Day with Pope John Paul II at Denver last August.

Administrative assistant Beth Ann Newton and Szolek-Van Valkenburgh next addressed a variety of parish youth ministry needs, worked with youth ministry coordinators, scheduled archdiocesan events for junior high and high school students, coordinated the Archdiocesan Youth Council, and began looking ahead to the ministry needs of college students and young adults. It was apparent that accomplishing those archdiocesan youth ministry goals would require an additional staff member.

Cooper's appointment brings him back to the archdiocese after five years of service in the Diocese of Owensboro, Ky., as director of diocesan youth ministry there. A Richmond native, he formerly served St. Mary Parish in New Albany as youth ministry coordinator from 1981 until 1989 and in that capacity was one of the first full-time youth ministry coordinators in the archdiocese.

"I got to know a lot of folks in youth ministry from around the archdiocese then,"

Cooper explained. Originally a telecommunications major at Indiana University, he brings to his new archdiocesan position a sense of the wholistic vision of youth ministry and a desire to help parishes develop youth ministry teams and inclusive programming for youth and young adults.

Cooper will be primarily responsible for the training of adult and youth leadership in youth ministry throughout the archdiocese. He also will serve as a resource person for parish youth ministry personnel and volunteers, work as a youth ministry consultant for half of the 11 deaneries, coordinate various youth ministry programs and services such as the Christian Leadership Institute, Archdiocesan Youth Conference, and National Youth Ministry Certificate Program, and oversee archdiocesan participation in Region VII and national youth ministry activities with the National Federation for Catholic Youth Ministry.

"Youth ministry is a parish responsibility," he said. "Parishioners need to welcome youth as full members of their faith community. Youth need to be treated as a part of the parish, not apart from the parish. Youth are important to the church today for who they are right now. They are not just somebody's son or daughter who are the future of the church. They have something to offer to their parish now. They need to be involved in liturgical ministries that integrate them with the adult leadership of the parish."

The same philosophy applies to college students and young adults. Szolek-Van Valkenburgh said, who are making many important life decisions and need to feel included in parish life.

"Now that Tony is here, this enables me to move into young adult ministry," she said. "From the beginning, our office has been the Office for Youth and Young Adult Ministries. We recently added the title of campus ministries, however I look at campus ministry as one of the ministries within youth and young adult ministry. Because of my limited time prior to his appointment, I wasn't able to do much with young adult ministry. This year will enable me to look at young adult ministry and see what we need to do in this archdiocese. It's timely because the National Conference of Catholic Bishops is working on a national plan for young adult ministry over the next



MINISTRY TEAM—Office of Youth, Young Adult and Campus Ministries staff members (from left) Tony Cooper, associate director; Beth Ann Newton, administrative assistant; and Julie Szolek-Van Valkenburgh, director, are expanding young adult and campus ministries this year. (Photo by Mary Ann Wyand)

three years. Now we can truly live out the vision of our office.

During 10 years of youth ministry, Szolek-Van Valkenburgh said, she especially enjoyed service on the board of the National Catholic Young Adult Ministry Association as a Region XI representative while living in California. While part of that board, she worked with Paul Henderson, who serves the U.S. bishops in the Secretariat for Family Life and Youth in Washington and is a national advocate for young adults.

The archdiocesan Office for Youth, Young Adult and Campus Ministries is part of the Secretariat of Pastoral Services and Leadership, she said, and functions under the guidance of Chancellor Suzanne Magrant. "Archbishop Buehlein is very interested in young people," Szolek-Van Valkenburgh said. "There is support for youth and young adult ministry from our chancery structure."

On a personal level, Szolek-Van Valkenburgh said she feels called to minister to young adults and is looking forward to expanding this area of ministry.

"Recently a young adult, whom I knew as a teen-ager in a parish in California where I worked, committed suicide," she said. "He was in his mid-20s. His death has affected me personally because it underlines the great importance of ministering to our young adults in the Catholic Church. We cannot just minister to youth when they are teen-agers. We have to reach out when they are young adults too, because that is a crucial time in which they are faced with making serious life decisions."

High school youth ministry activities offer teen-agers a variety of good times and opportunities to express their faith and do

community service, she said, but teens often find a void in their faith lives after graduation if they don't connect with a Newman Center while in college or find a welcoming parish as a young adult.

"I have always believed that what happens in youth ministry, the wonderful part of these years of youth ministry, is that kids grow and fall in love with their faith and with each other and they're all excited about the church," Szolek-Van Valkenburgh said. "Then all of a sudden, as young adults, they find that the church is not as welcoming and they don't feel like they fit in. They feel like they no longer belong. They are struggling with some real life issues of vocation—marriage, priesthood, religious life, and career—and some of these decisions, especially in our society today, weigh real heavy on folks. If they don't have any support, who knows what can happen. So I feel a real need to encourage our parishes and remind them that we have to start paying more attention to our young adult people."

As a young adult, Newton brings a personal commitment to this ministry in her role as administrative assistant. "I feel like right now the only young adults who are ministered to in the Catholic Church are people who are in ministry like me," she said, "especially in small parishes."

Cooper also recognizes the importance of keeping teens involved in their faith community as young adults. His life was dramatically affected by participation in a deanery youth ministry day for teens at St. Andrew Parish in Richmond years ago. While attending his first youth ministry event—a day of workshops followed by a youth Mass and a dance—he met Mary Stanton from St. Bridget Parish in Liberty, who later became his wife.

Notre Dame student credits God for call to Bosnia

by Donetta Robben
Catholic News Service

VICTORIA, Kan.—University of Notre Dame student Deborah Dinkel, who postponed her college studies for a year in favor of doing international relief work, said she credits God—not personal heroism—with leading her to war-torn Bosnia.

It's "no big deal," said Dinkel, a 21-year-old Notre Dame student from Victoria. "I'm no hero. I'm only doing what God gave me the grace to do."

Serving with the St. David's Relief Foundation of Garland, Texas, she journeyed to Bosnia last October and took up duties driving a convoy truck, delivering supplies, and teaching English to Croatian students.

In the classroom, while the teacher

provided instruction, her students taught her lessons in living with trauma.

When she invited them to write essays on a selected topic, with more than 40 categories to choose from, Dinkel said, "I got so many essays back on war. It was as though they took these essays home and poured out all their feelings."

Excerpts from her students' writing provide ample testimony to strife:

"My town is destroyed," wrote 18-year-old Klaudia Maric. "But the most frightening thing is that my friends, young men, are just disappearing from the face of the earth. My friend Zeliko was murdered in Podvezdeje. He was brought home without eyes, ears. . . . It was horrible!"

"Sometimes when you lose somebody," Klaudia wrote in her essay, "you're not the same person anymore. I knew a guy like that. He lost his brother, and he lost all the good inside."

Dinkel said she doubts she will ever fully understand what her students and other refugees experience.

"I always have the reassurance of my passport, and I can hop on the next plane and get out. . . . If I need to, if I want to," she said. "But to the students, this is their home, and they feel a great responsibility to come to fight for the freedom of their people."

Dinkel compared American to Croatian culture and found that, in the latter, family

life places constant emphasis on love, with words and signs of affection commonplace.

"The Notre Dame student also repudiated ideas that this war-torn region of Eastern Europe is comparable to a Third World nation."

"It bothers me sometimes when people say this is a Third World area," she said. "There is so very deep culture here, and so much substance. Perhaps Old World might be a better term. Their standard might be different than American standards, but it definitely has its advantages."

Dinkel speculated that she will leave Bosnia a better, less self-centered person and cited her respect for the priests and nuns with whom she works, who are constantly striving to put their communities back together.

However, she acknowledged that this relief work can be physically and mentally taxing.

"There are nightmares of buildings exploding and (of people) being held at gunpoint," Dinkel said. "There are land mines, snipers, and bandits. We are especially concerned when driving convoys through wooded areas. So far, none of the relief workers have been hurt, but there is always that possibility."

Nonetheless, "I really think this is a great calling," the Notre Dame student said. "In serving others, I get so much more back than I give."



STUDENT TEACHER—University of Notre Dame student Deborah Dinkel (right) teaches English to Croatian students in Mostar. She postponed her college studies for a year to do relief work in war-torn Bosnia. She said her decision to participate in the international relief effort is a calling from God to help people in need. (CNS photo by Ted Vadengrin)

BOOKS EN ROUTE

Books of interest to Catholics

by Richard Philbrick
Catholic News Service

Here are books of particular interest to Catholics:

"Catholics, Jews and the State of Israel," by Anthony Kenny, Paulist Press, \$9.95, 157 pp. Presents a clear and well-balanced understanding of Jewish concerns about the unresolved question of the Vatican's full recognition of Israel.

"Thomas Merton in Search of His Soul," by Robert G. Waldron, Ave Maria Press, \$7.95, 155 pp. A study of the famed monk which demonstrates how Merton's life exemplifies the psychologist Carl Jung's notion of individuation. For those well versed in psychology.

"The Return of the Prodigal Son," by Father Henri J.M. Nouwen, Image, \$15.00, 151 pp. A chance encounter with a reproduction of Rembrandt's painting, "The Return of the Prodigal Son," started the author on a long spiritual adventure which he describes with his usual clarity and power.

"Virtuous Passions," by Jesuit Father G. Simon Harak, Paulist Press, \$11.95, 180 pp. Utilizing modern psychology, Father Harak analyzes the passionate way of nonviolence exemplified by Aquinas, Loyola and Jesus.

"Children and Religion," by Martha Fay, Fireside Books, \$11.00, 237 pp. This book appeared first with the title, "Do Children Need Religion?" After interviewing a large and widely varied number of parents Mrs. Fay has

found tested ways in which adults can deal with the spiritual issues children create.

"Spiritual Direction and the Encounter With God," by Jesuit Father William A. Barry, Paulist Press, \$7.95, 123 pp. How a relationship with God develops and how one can discern whether a specific experience is from God or not. For educated seekers desiring a deeper relationship with God.

"God Does Care," by Dominican Father Wilfrid J. Harrington, Christian Classics, \$8.95, 104 pp. The way of God is no strange journey for he is neither distant nor aloof, Father Harrington asserts. He deals with the conscious and the unrecognized quest for God and the world's need for him.

"On Life and Love," by William Urbine and Father William Seifert, Twenty-Third Publications, \$12.95, 117 pp. This guide to Catholic teaching on marriage and family life draws on papal statements, canon law and declarations by Vatican congregations, national conferences of bishops and synods to set forth the church's stands on questions posed by those about to be married and partners in a troubled marriage.

† Rest In Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication, be sure to state date of death, Obituaries of archdiocesan priests and religious sisters serving our arch-

diocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

† ARVIN, Pauline E., 85, St. Pius X, Indianapolis, July 9. Wife of Ross E. Arvin, mother of Diana Morgan; sister of Antoinette Swallow, Madeline Rohrmann and Francis Sener, grandmother of five.

† BAHENER, Bernadette Cecilia Marie Wenstrath, 94, St.

Monica, Indianapolis, July 13. Mother of Dr. Robert Bachner, grandmother of four; great-grandmother and one.

† BATEMAN, ARIEL NICHOIE, one month, St. Paul, Tell City, July 10. Daughter of Tracy and Michelle Bateman, great-granddaughter of Robert and

Sharon Kleeman, Paul Bateman and Mr. Ned Wedding, great-granddaughter of Norbert Kleeman and Mrs. and Mrs. Henry Hartcock.

† BIDEI, Maria Ann, infant, St. John, Enosburgh, June 30. Daughter of Gary and Karen Bidei; grandchild of Mr. and Mrs. Anthony Beld and Mr. and Mrs. Aloysius Doll.

† BRIDGEWATER, Mildred Eloise, 67, Sacred Heart of Jesus, Indianapolis, July 4. Mother of Robert Tibbs, Betty J. Cowser and Margie Tibbs; sister of John J. Hyman, Toby Pangburn and Rita Marini; grandmother of nine.

† CAMPOS, Timotes Valdez, 73, St. Nicholas, Sunman, June 5. Mother of Margarito, Pete, Raymond, Domingo, Richard, John, Emma Cook and Ursula Browning; sister of 14; grandmother of 25; great-grandmother of 10.

† CLOUD, Dae Neane, 30, St. Pius X, Indianapolis, July 4. Wife of Michael, mother of Amanda Brothers and Zachary Cloud; daughter of Helen and Talmadge Atwood; sister of Michael Atwood and Damon Atwood.

† HORN, Mary Edna, 91, Sacred Heart of Jesus, Jeffersonville, July 3. Sister of Thomas E. Horn, John E. Horn and J. Kenneth Horn.

† JARRELL, Noel Wayne, Jr., 49, St. Gabriel, Connersville, July 3. Brother of Father Stephen Jarrell and Michael Jarrell.

† KLUG, Betty, 64, St. Louis, Batesville, July 9. Wife of Charles Klug; mother of Mary Hartman, Millie Chastain and Karen Brandt.

† KRAMER, Ray Charles, 56, St. Mary, Greensburg, July 13. Husband of Helen; son of John and Ellie Kramer; father of Gary, Alvin, Roger and Marvin; brother of Anita Scheidler, Rita Kirchhoff, Susan Springmeyer, Denise Butz, Angela Kramer, John Kramer, and Lisa Wagoner; brother of Harold, Norbert, Alvin, James and Mike Kramer; and Frieda Hellmich, Rita Meyer, Judy Kramer, Marilyn Berkemeier, Kathy Berkemeier, Carol Bishop, Clara Dwenger and Joan Campfield, granddaughter of 11.

† LAHAM, William, 83, Little Flower, Indianapolis, July 13. Father of Esther Parker Laham; father of Georgann Garogues, Edna Guesel and William J. Laham; brother of Elizabeth Laham; grandfather of eight; great-grandfather of eight.

† NOBBE, Raymond N., 52, St. Mary, Greensburg, July 13. Husband of Mary; father of Michael, Larry, David, Kenneth, Philip, Roger and Patrick; brother of Harold, John, Richard, Ambrose and James Nobbe and Rosemary Koons, Ellen Moorman and Lucille Effinger, grandfather of two.

† OLMSTEAD, John H., 78, St. Luke, Indianapolis, July 13. Husband of Elfreda Olmstead; father of Jack Olmstead; brother of Ruth Thompson and Donna Franz; grandfather of three.

† OTTO, Leona K., 82, Christ the King, Indianapolis, June 29. Mother of Jerome, Suzanne Morrison, Mary Margaret Sweeney and Betty Danner; sister of Dolores Plattner and Mark Floriani; grandmother of 11; great-grandmother of four.

† POTTS, Mary F., 82, St. An-

thony of Padua, Clarksville, July 7. Aunt of Debra Chutney Brothers, Pamela G. Browning and Carl David Baker; cousin of George Barnes.

† RATHKE, Rose D., 89, St. Elizabeth, Cambridge City, June 3. Wife of Paul A. Rathke; grandmother of Paul J. Rathke; grandmother of two.

† RONEY, Harold "Philip," 64, Our Lady of Lourdes, Indianapolis, July 4. Father of Ken, Maureen and Judith Jones; son of Marceline Roney, brother of Marceline Herman.

† SCHROEDER, Mildred C., 85, St. Mary, Greensburg, July 15. Wife of Lawrence; mother of Ronald J., sister of Harold Butz; grandmother of three; great-grandmother of three.

† SEATRIZ, Gary W., 47, St. Philip Neri, Indianapolis, July 11. Father of Bobbie Kirkbride; son of Betty Seatriz; brother of Bonita Ferrell; grandfather of one.

† SISON, Elizabeth, 90, St. Pius X, Indianapolis, July 8. Mother of Jane A. Skehan; grandmother of five; great-grandmother of nine.

† STRANGE, Meryl Tennill, 80, Little Flower, Indianapolis, June 30. Sister of Lois Harper.

† SCHWEGMAN, Elmer J., 80, St. Elizabeth, Cambridge City, July 9. Husband of Esther; father of Sylvan, Franklin and Stephen Schwegman; Rebecca Wright, and Brenda Sheldon; brother of Edgar and Orville Schwegman; grandfather of six.

† TONK, Elsie F., 79, St. Matthew, Indianapolis, July 2. Mother of John J. Blum, David and John J. Miller, Kurt Sternal, Gerhart Sternal and Kurt Sternal; grandmother of 12.

† VOHALSKI, Raymond, 74, Sacred Heart, Clinton, July 14. Brother of Cecilia Vohalski and Wanda Melish.

† VOLARIO, Guido, 90, St. John, Osgood, June 19. Husband of Lenore; brother of Hugo, Eliza, Lucia and Aida Morris.

† VOLPERT, Agnes Oeffinger, 87, St. Mary, New Albany, June 29. Mother of Pat Day, James, Jerry J., Louis and Thomas; grandmother of 14; great-grandmother of three.

† WERNER, Carl E., 87, Holy Family, Oldenburg, July 11. Husband of Clara A. Hartman; father of Edward, Robert, Floyd, Raymond, Charles, Donald and Franciscan Sister Mary Louise; brother of Herman, Francis and Loretta Niese.

† WERNER, Dorothy K., 71, St. Elizabeth, Cambridge City, June 22. Wife of Herman; mother of Eugene, Ralph, Marilyn and Robert Fugate, sister of Robert, Melba, Paul, Ruth Thompson, Viola Sherwood; grandmother of nine; great-grandmother of three.

† WILHELM, Arden Hazel, 91, St. Joseph at St. Leo, June 29. Mother of Richard J. and Carl R. Jr.; grandmother of four; great-grandmother of four.

† ZEIS, Anna, 75, Holy Spirit, Indianapolis, July 8. Wife of Joseph Zeis; mother of Marie Flynn, George Zeis and Peter Zeis.

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Pope's new book is expected to sell millions

by Cindy Wooden
Catholic News Service

VATICAN CITY—Pope John Paul II. a published playwright and poet, is focusing on faith and hope in his new book, which is expected by its publishers to sell millions of copies throughout the world.

The book, "Crossing the Threshold of Hope," a 35-chapter work of more than 200 pages, began as a papal response to written questions posed by an Italian journalist.

Royalties earned by the pope from the book will be given to charitable works, said the chairman of the Italian publishing company handling the project.

The company, Arnoldo Mondadori, will publish the Italian translation from the pope's original Polish and is selling the rights to publish other language editions worldwide, a Mondadori spokeswoman told Catholic News Service July 14.

Vittorio Messori, the journalist who wrote the questions, told the Mondadori-owned magazine, *Panorama*, that his queries were not those of a theologian nor of a journalist specializing in Vatican events.

"I wanted, above all, to know a few things: Does the Vicar

of Christ still believe in Christ? Is Christianity true or not?" he said in an interview published in the magazine's July 23 issue.

Messori, author of a book-length interview with Cardinal Joseph Ratzinger called "The Ratzinger Report," said,

"Cardinal Ratzinger explained what is not going well in the church. John Paul II, a great optimist, speaks of what works."

Mgr. Piero Pennacchini, assistant director of the Vatican press office said he could not give any information about the book because it was being handled by Vatican spokesman Joaquin Navarro-Valls, who was on vacation.

The Mondadori spokeswoman confirmed that the publisher had sold the English rights to the New York-based Random House and the French rights to Editions Plon. The original Polish version will be published by the University of Lublin, where the pope taught.

It was widely reported that Mort Janklow, the New York agent representing the book in the English-language market, had been seeking an advance of \$10 million dollars and received an estimated \$6 million advance from Random House.

The book will be published in the United States by the Random House imprint Alfred A. Knopf and in Great Britain, Australia and New Zealand by its British subsidiary, Jonathan Cape, the Mondadori spokeswoman said.

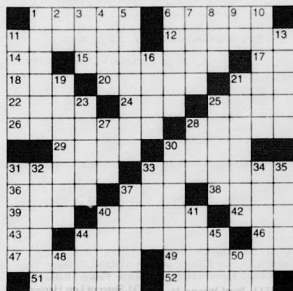
Mondadori's spokeswoman said the book would be published in the fall, but an exact release date had not been set because Mondadori wants the book to appear simultaneously in the world's major languages and negotiations were continuing with publishers in other countries.

Messori, who posed some 20 questions in writing to the pope late last fall, wrote the book's introduction and is credited with the questions, but the rest was written by Pope John Paul himself, the Mondadori spokeswoman said.

Each of the questions is treated in a chapter, but the pope's responses were so broad that another dozen chapters were added, she said.

In the *Panorama* article, which contains no quotes from the book, Messori said the pope's work "is a mix of magisterium and opinion, high theology and paternal passion, rigorous orthodoxy and openness."

Catholic Crossword



- ACROSS**
1. Biblical patriarch
 2. "Mother" — saint
 3. Enlarge the pupil
 4. Ready
 5. Gore or pain
 6. S.A. Gals
 7. 134159
 8. Truck
 9. Ancient futes
 10. "I shall be called"
 11. Woman? (Ge 2:23)
 12. Single article
 13. Boy
 14. "and water to wash his"
 15. (Ge 24:32)
 16. Biblical prophesies and Judge
 17. (Jud 4:4)
 18. Imperfections
 19. Employer
 20. Ship's forepart
 21. New World
 22. Collections of anecdotes
 23. Revenant petitions
 24. "the shall have neither son nor"
 25. (Luk 18:19)
 26. "Let me not be the death of a chair"
 27. (Ge 21:16)
- DOWN**
1. Portus
 2. City railway
 3. "Maral"
 4. And others (Lut)
 5. Opposite of secular
 6. Foretold (Scott)
 7. Goes astray morally
 8. "the season"
 9. Marine sound
 10. "the shall have neither son nor"
 11. (Luk 18:19)
 12. "Let me not be the death of a chair"
 13. Food falls
 14. Mortar center
 15. Interstellar clouds
 16. Allgae
 17. "And" — was content to dwell with the man" (Ex 2:21)
 18. Brother Patterson
 19. 27 Residence (Abbr)
 20. Italian monk
 21. "John, Legendary"
 22. Married
 23. Decayed vegetable matter
 24. Staggered
 25. Daub
 26. Ghettos
 27. Veteran newsmen
 28. Hurry
 29. Prayer
 30. Japanese money
 31. Unit of work
 32. "unto others."
 33. That is

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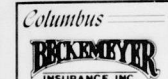
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Pope uses public talks to clarify church stands

He uses his Sunday Angelus addresses and weekly audiences to explain church teachings

by Cindy Wooden
Catholic News Service

VATICAN CITY—As the weather and the debate about the U.N. International Conference on Population and Development heated up, Pope John Paul II tried to make a few things clear.

In his Sunday Angelus addresses and weekly general audience talks during June and July the pope said:

- The Catholic Church does not think sex is bad.
- It does not want to impose its religious beliefs on all humanity.
- It respects the dignity of women.

The Angelus and audience talks are designed as moments for the pope to teach more than preach. And with the exception of special holidays or world events, Pope John Paul generally uses the weekly appointments to explain church teaching in a series of talks on one subject.

His Angelus addresses have been devoted to marking the International Year for the Family. The audience talks, for more than two years, have been on the structure of the church and the roles of its various members—most recently looking at the role of women.

The content of the two series, while not explicitly referring to the U.N. conference scheduled for September, presented Pope John Paul with an opportunity to give an in-depth explanation of the church teaching which underlies his opposition to parts of the proposed plan of action for the conference.

At the same time, the talks gave him an opportunity to respond to frequently voiced criticisms about the Vatican's position, including its opposition to abortion and contraception and its insistence that the proper place of sexual intercourse is within marriage.

He also used the talks to affirm the church's respect for women and its opposition to discrimination, while maintaining that differences between men and women are part of God's design.

In each of the Angelus talks, the pope has explained that the church's position is based not only on Catholic teaching but on what it sees as "the natural law that links all people and cultures," a set of values and applications of them that can make sense to anyone, believer or not.

The church's insistence on the ethics of marriage and the family is frequently misunderstood as though the Christian community wished to impose on all society a faith perspective valid only for believers," he acknowledged in mid-June.

The truth, he said, is that all cultures have recognized the value of "marriage as a stable union of a man and a woman who are committed to the reciprocal gift of self and open to creating life."

In his talk a week later, he brought up another criticism. "The church is sometimes accused of making sex a 'taboo.' The truth is quite different," he said.

Through the course of history, often in opposition to those who held anything associated with the body was bad, "Christian thought developed a positive, harmonious view of the human being, recognizing the significant, priceless role that masculinity and femininity play in human life," the pope said.

At the same time, he said, the church teaches that

Pope says responsible parenting at base of procreation teaching

CASTEL GANDOLFO, Italy (CNS)—The church is not telling couples to have as many children as physically possible in its stand against using artificial contraceptives, Pope John Paul II said.

The church teaches that it is sometimes "licit and could even be obligatory" not to procreate, he said, but only by using natural methods—abstaining from intercourse during the woman's fertile period.

Recognizing God's design for human life and God's plan for human sexuality forms the basis of church teaching on "responsible parenthood," he said July 17 during his midday Angelus talk at the papal summer residence south of Rome.

"Unfortunately on this point, Catholic thought frequently is misunderstood, as if the church supported an ideology of fecundity at any cost, pushing couples to procreate without any discernment or planning," he said.

A careful reading of church pronouncements shows that is not true, the pope said. "In generating life, spouses realize one of the highest dimensions of their vocation: They are God's collaborators," he said. "For this reason, they are obliged to have an extremely responsible attitude."

sexuality cannot be "manipulated arbitrarily" or used without respect for the fact that it was designed to express love and bring children into the world.

Cardinal Alfonso Lopez Trujillo, president of the Pontifical Council for the Family, told reporters in early July that "the phrase 'fear of sexuality' which sometimes is used as a criticism (of the church) would not be a correct description."

Instead what the church, and the recent statements of the pope, show is "a respect for the truth about man and woman, about the language of sexuality and its valid expression," the cardinal said.

"Many speak of the church having a negative attitude toward sexuality," providing a list of the church's "don'ts" regarding sexual behavior, he said.

"But they don't speak of the positive aspect of the church's teaching—its respect for the human person and, very strongly, its respect for the woman and her body," the cardinal said.

Cardinal Lopez Trujillo said respect for women is shown in the church's opposition to women being treated as an object for sexual pleasure, its opposition to interfering in her natural cycle of fertility with contraceptives and in its opposition to abortion.

When the pope started the audience segment on women—part 42 in the series on the church's structure—he said, "the church's doctrine teaches that the principle of woman's equality with man, in personal dignity and in fundamental human rights, should be consistently brought to all its consequences."

"Woman bears within her a likeness to God no less than man does," he said, and "she was created in God's image in her own personal characteristics as a woman, and not only because of what she has in common with man."

While societies talk more and more of women's equality, he said, there is a disturbing number of situations in which women are "considered as an object" or are the victims of male domination.

As the summer sun beat down on the Vatican and Pope John Paul moved to the cooler climes of Castel Gandolfo, he continued returning to the subjects of marriage, family, responsible sexual activity and esteem for women.

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