

SEEKING THE FACE OF THE LORD

What is the Holy Eucharist?

by Archbishop Daniel M. Buechlein, OSB

Is Mass just a reminder of the Last Supper when Christ told the Twelve that he accepted death for all of us? Jesus instituted the Eucharist as a memorial of his passion, death and resurrection, but it is more than a reminder. Why did he institute the Eucharist? What is it?

"The Catechism of the Catholic Church" says: "At the Last Supper, on the night when he was betrayed, our Savior instituted the eucharistic sacrifice of his body and blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved spouse, the church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet, 'in which Christ is consumed, the mind is filled with grace and a pledge of future glory given to us'" (n. 1323).

A theologian wrote, "In holy gesture and holy word the sacrifice unto real death and the pure devotion to the Father appear in a ritual act of sacrifice. And through the power of his creative word which changes the very bread and wine, he makes himself exist in the form of subsists of reality; the everyday sign of loving unity with his disciples becomes manifest and manifestly operative; it truly belongs to them



and enters into the center of their being" (Karl Rahner, "The Eucharist: The Mystery of Our Christ," Dimension Books, Denville, N.J., 1970, pp. 10-11).

When we celebrate the Eucharist the power of Christ's creative word makes him exist in the form (species) of bread and wine. The appearance of bread and wine remain, but they are now the body and blood of the Lord who is both human and divine. At that sacrificial meal Christ told the Twelve, "Do this in memory of me." In obedience to that command, the Lord's Last Supper becomes his presence among us in the church's ritual celebration of the Eucharist. What happened then enters into our place and time, and becomes present redemptive power within us. His body broken for us and his blood poured out give us strength to be broken and poured out for each other.

The Last Supper, the ritual meal, is also a sacrifice. When we celebrate Eucharist, what happened then acquires power to redeem us from sin now. That Last Supper of our Lord and friend is the only historical event that is not just a fleeting memory to be recalled in the minds and books of people. It is the only event of all time which has not "evaporated into the void of the stars" (Cf. Rahner, op.cit., p. 14). The celebration of the Eucharist in every time and place represents Christ's "eternal present." At Mass, when we proclaim Christ's death "until he comes again," we remember not just some past event, we proclaim his presence now.

At Mass the whole mystery of Christ and Christianity is gathered. Because Jesus intended this act of love

to be part of our lives in every time and place, we celebrate his supper in a ritual way. He asks only one thing of us: The "amen" of our loving faith for what he has done for us in loving obedience to our Father. Our "amen" is lived in our being "broken" and "poured out" for each other in evangelizing charity.

Through the tangible food of the Eucharist, we have the crucified and resurrected Jesus with us on our pilgrimage through life. Because of the Eucharist, Jesus goes through our life on all its paths. He meets us in the destinies we encounter at all the crossroads of life.

Various names describe this sacrament. "The Catechism of the Catholic Church" reminds us that the richness of this sacrament is inexhaustible and so we use all kinds of names which point to different facets of the sacrament. We speak of the *Holy Eucharist* because it is an action of thanksgiving to God. The Greek word *eucharistan* means to give thanks. We speak of the *Lord's Supper* because it re-enacts that Last Supper, as I explained. Sometimes we speak of the *Memorial of the Lord's passion and resurrection*. The church often speaks of the *Holy Sacrifice* because it makes present the sacrifice of Christ and includes the church's own offering. We speak of the *Most Blessed Sacrament* because the Eucharist is the sacrament of sacraments. We also call the eucharistic elements reserved in tabernacles by this name. Perhaps most familiar to us is the title *the Holy Mass*. This title comes from the Latin "*le Missa est*" and refers to "the sending forth" of the faithful at the end of Mass to carry on the mission of Christ in the Church (Cf. n. 1328-1332). No name can exhaust the richness of the mystery!

EDITORIAL COMMENTARY

Surveys show priesthood is satisfying and rewarding

by John F. Fink
Editor, The Criterion

The July 16 issue of the national Jesuit magazine *America* contains an article by Father Andrew M. Greeley about two surveys of priests completed recently. One was for the National Federation of Priests Councils (NFPC) by the Life Cycle Institute of the Catholic University of America and the other was by *The Los Angeles Times*.

The *Times* survey was recently criticized by Cardinal Roger Mahony of Los Angeles at the time it was taken because he thought it inappropriate for a secular newspaper to be asking priests their opinions about Catholic Church doctrine. We share that feeling and this commentary will not concern itself with the those

results of the surveys that pertain to church doctrine.

We do, though, want to emphasize these two points that Father Greeley says that both surveys found: 1. The much discussed morale crisis in the priesthood does not exist. 2. Celibacy does not seem to be the problem that it is often alleged to be.

For example, in the *Times* survey, 54 percent of the priests who responded said that their life as a priest is better than they expected and 36 percent said it is as expected, with only 10 percent saying it was worse than expected. Seventy percent said they would definitely choose to be a priest again and 20 percent more said they probably would not choose. Do you think that a survey of doctors, lawyers, teachers, etc., would show that degree of satisfaction?

As for celibacy, the *Times* survey found that only 4 percent of priests would definitely marry if the church approved and

13 percent more would probably marry, while half would definitely not marry. Only 14 percent of the respondents in the NFPC study said that celibacy is a serious problem for them personally. Father Greeley says that this result seems to mean that most priests "realize the importance of celibacy in their life and ministry."

Then Father Greeley says: "In light of these findings, why is there a vocation shortage in the church? The 1980 NORC (National Opinion Research Center) study of young Catholics concluded that the shortage resulted in great part from lack of recruitment efforts by priests and mothers. One suspects that priests do not recruit, despite their own happiness and their ability to cope (relatively) with celibacy, because of their mistaken image of how their fellow priests feel. Unfortunately, the NFPC report does not address itself to the subject of vocational recruiting."

For some reason, Father Greeley limits himself to commenting on "lack of recruitment efforts by priests and mothers." We would point out, as we have in the past, that those recruitment efforts should be the responsibility of all of us. One of the primary reasons for the shortage of priests is that so few of us are suggesting to young men that they think about becoming priests.

Priests, though, have a special responsibility here, because almost every priest will tell you that he became a priest because of the example of, or the invitation from, another priest. As Father Greeley says, "If priests feel overworked because there are not enough ordinations, it is their own fault for not defending strongly enough the joys of being a priest."

There will be more vocations to the priesthood when Catholics' image of priestly life improves, when parents are convinced that it's a worthy profession for their sons and encourage them to try it. Perhaps the results of surveys such as these will help to change the negative image of priesthood that too many seem to have.

Haitian church people condemn invasion talk

(continued from page 1)

decision to retarget Haitian boat people an "international crime."

"It's a crime to send back the people to their killers," he told a local news agency July 25.

Thousands of Haitians have been intercepted by the U.S. Coast Guard sailing away from their island-nation in small craft. Most have been returned to Haiti. Others have been taken to the U.S. naval base at Guantanamo Bay, Cuba, for processing of their claims to political asylum.

Bishop Romelus also accused the international community of passively accepting the expulsion of human rights

monitors from the United Nations and the Organization of American States by Haiti's coup-government.

"It seems that the international community recognizes the de facto regime," the 63-year-old prelate said. "There is no other way to understand that the civilian mission could calmly obey the orders of the military-backed authorities at the same time that poor people have been tortured and killed."

Bishop Romelus accused the current

Haitian administration of leading the country to destruction.

"Those who call themselves nationalists are the ones who are killing the country and who do not reflect the constitution," the bishop said.

While the bishop and the religious conference were taking their stands on land, three foreign religious who joined the waterborne exodus from the country to express support for Haiti's boat people were picked up by the U.S. Coast Guard 27 miles at sea in an overcrowded sailboat.



NEW CEMETERY—Closing the purchase of the new 39-acre Our Lady of Peace Cemetery in north Indianapolis are (from left, front): Owners John D. Hague, Glen Hague, and Marlene Hague, and Catholic Cemeteries director Eugene P. Harris; (standing) Roger Kessler, Timothy E. O'Connor, Mary Anne Tobin, and William A. Brennan, Sr. The property was in the Hague family for five generations. (Photo by William J. Wood)

Canadian Franciscan Father Raymond Mailhot, Guatemalan Father Dempsey Louca and Brazilian Sister Santana Perini and 67 Haitians they embarked with were taken by Coast Guard cutter to the U.S. base at Guantanamo Bay July 22—the day after their departure from Haiti.

The religious had said in a statement released earlier that day that: "We want to prove our solidarity in a concrete gesture to the Calvary of the Haitian refugees. We want to share the suffering of the people and make a prophetic action to make life better."

Bishop Romelus praised their effort saying: "It's time for all Haitian religious and Christians to think seriously about the action of these three religious."

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St. Cecilia of Rome to mark 150th anniversary

by Peter Agostinelli

Members of St. Cecilia of Rome in Oak Forest will celebrate the parish's 150th anniversary later this month.

Faring a special parish dinner for Aug. 21 in recognition of the anniversary. The annual parish picnic will be held this Sunday, Aug. 7.

Archbishop Daniel Buechlein will offer a blessing for St. Cecilia of Rome parishioners at 1 p.m. on Aug. 13. It will precede his celebration at 2 p.m. at the nearby St. Mary of the Rock Parish.

The community of Oak Forest is located about 10 miles north of Interstate 74 in Franklin County. Father Joseph Klee is pastor of St. Cecilia, which belongs to the Batesville Diocese.

The parish, which counts about 15 families in its congregation, was originally a small log church built in 1844 in Brookville. The parish grew over a number of years and soon needed a permanent church.

The current church was built on the present site in Oak Forest and was dedicated in the early 1870s.

The parish has almost always been a mission of St. Mary of the Rock Parish. The mission was originally named to honor Saint Philomena, but by the 1960s the Vatican questioned the authenticity of a canonized Saint Philomena and later renamed the parish St. Cecilia of Rome.

Early pastors were Father John Gillig, Father William Englen and Father Henry Koering. Father Januarius Weissenberger is listed in the parish archives as the first resident pastor of St. Mary of the Rock, while Father Aloysius Nonnenmacher was administrator when the current church was built in Oak Forest.

Father Lambert Weisbach served the mission from 1907-1929. Later pastoral care came from Fathers William Bastnagel and Henry Trapp. Father Thomas Carey administered in late 40s and early 50s.

Father Flavian Strange was administrator when the church name was changed. He was succeeded by Father Joseph McCrisken. Since 1963 Father Joseph Klee has been pastor of St. Mary of the Rock and administrator of St. Cecilia of Rome.

The people of St. Cecilia are looking forward to the Aug. 7 picnic. Parishioner

Eileen Fledderman said it will once again be a time for families to get together. The picnic also draws hundreds of people from around the area.

"It's always like a homecoming," said Fledderman, a retired teacher who's also the parish historian.

The picnic is also the major fundraiser for St. Cecilia. It brings in most of the annual operating money.

Despite the reality that the parish could become a chapel in the future, Fledderman said parishioners are pushing on as always.

It's a parish where small developments—such as the installation of bathrooms in 1986 to replace the outhouses, or the addition of celf fans in the church in 1990—hold important moments for members.

Fledderman said parishioner work and input make these developments possible. It's just always been that way.

"For us as a little parish, it's been a lot to do, and we do everything here," Fledderman said.

"Everything is contributed. Nobody asks the church to pay. That's why we're here today."



St. Cecilia of Rome

St. Denis, Jennings County, to mark 100 years

by Peter Agostinelli

Members of St. Denis Parish in Jennings County will celebrate their church's 100th anniversary on Aug. 14.

Archbishop Daniel Buechlein will celebrate Mass at noon. A hog roast will follow, and parish history books will be on sale.

St. Denis is another parish in the archdiocese known for being active in the self-sufficiency movement. Because of its small size, the parish has relied through the years on the participation of its members.

St. Denis has 81 parishioners in its congregation. Parishioner Alice Chandler said the number had been steady at 81, but one family recently had a new baby, bringing the number to 82.

The people at St. Denis do everything but offer the sacraments. They mow the grass and keep up the church grounds. A tradition holds that they even dig the graves for parishioner funerals.

One recent project was a church renovation. New windows were installed and the church was crowned with a new roof. All the funds necessary for the renovation were raised within the parish community.

Among the contributions was a project by parishioner Bernard Pfeiffer. He built the large wooden cross that now hangs above the altar.

The parish history recalls that parishioners dug clay and made bricks on the property to build the church. They also cut wood from native timber for the beams and pews. Local reeds supplied the foundation rocks and sand for mortar.

The parish has survived in spite of another potential handicap—there's no town or settlement in the parish area. The story goes that two priests (who were brothers) from Immaculate Conception Parish in Milhousen couldn't get along. So one of the priests, Father M.A. Gillig, started St. Denis Parish in northeastern Jennings County in 1894.

The parish history recalls that land for a church was donated by a local man named Dennis Woods. An old sawmill house was moved by a team of horses from Woods' property and placed in an area where the cemetery is now located.

After some years of growth, the parish lost its resident pastor. In 1916 it became a mission of St. Ann Parish in North Vernon.

Father Joseph Tosteweg, who served as pastor of St. Denis in the early 1940s, suggested buying a statue of the parish's patron saint. Money was collected to buy a statue of St. Denis, pictured holding his head in his left hand after his beheading.

The parish celebrated its 75th anniversary in 1969 with a Mass with Archbishop Paul Schulte. Since 1971 it has been affiliated with Immaculate Conception Parish.

Mrs. Joseph Brokage was appointed administrator in 1980. He also served at Immaculate Conception and St. Maurice parishes. Msgr. Raymond Bosler, though not officially assigned, pitched in

Parish anniversaries

St. Cecilia of Rome Parish in Oak Forest and St. Denis Parish in Jennings County, both in the Batesville Diocese, celebrate anniversaries this month.

The people of St. Cecilia of Rome will look back on 150 years of parish life. Parishioners will hold the annual parish picnic on Aug. 7. Archbishop Daniel Buechlein will offer a blessing on Aug. 13.

St. Denis parishioners will celebrate 100 years of parish life on Aug. 14 Mass with the archbishop. A hog roast will follow.

to help on weekends. Msgr. Bosler actually celebrated most of the services at St. Denis during this time.

These days the parish is served by Sister of Charity Carol Leveque. She works as parish life coordinator at St. Denis and also at St. Maurice Parish in Napoleon and Immaculate Conception.

Sister Carol will leave for another assignment at the end of August. The parish is in the process of finding a new parish life coordinator.

In 1992 Father Joseph Rautenberg was appointed priest minister for St. Denis, as well as Immaculate Conception and St. Maurice. He serves during the week as an ethicist at St. Vincent Hospital in Indianapolis.

Abortion opponents denounce killings as 'mockery' of mission

By Catholic News Service

WASHINGTON (CNS)—The killing of a Florida abortion doctor and a clinic escort was denounced by church leaders and other opponents of abortion.

As the Justice Department announced U.S. marshals would be assigned to protect some abortion clinics, mainstream organizations opposed to abortion said violence has no place in the movement and denounced the killings of Dr. John Barnett Britton and James Herman Barnett in Pensacola, Fla., July 29. Barnett's wife, Jane, who worked as a volunteer escort at the Ladies' Center abortion clinic, was wounded.

Paul Hill, an outspoken advocate of using violence to stop abortion, was arrested and charged with the shooting.

Los Angeles Cardinal Roger M. Mahony, chairman of the U.S. bishops' Committee for Pro-Life Activities, said violence in the name of the pro-life movement "makes a mockery of everything we stand for."

"We are deeply saddened by the killings," said D. Michael McCarron, assistant executive director of the Florida Catholic Conference. "We condemn these killings in no uncertain terms. Such violence shows no understanding of the pro-life movement and serves no purpose in stemming the tide of abortion."

"The commandment 'Thou shalt not kill,' the basis of the pro-life movement, has been violated," he said. "We call on all people in the pro-life movement to condemn these violent acts."

Bishop John M. Smith of the Diocese of

Pensacola-Tallahassee said it "defies logic and flies in the face of divine law" for anyone to take a human life in the name of the pro-life movement. "No one has the right to take the life of another human being as a solution to the issues surrounding abortion."

A statement from Father Frank A. Pavone, national director of Priests for Life, said consistency demands denunciation of both the killing of abortion providers and the killing of babies.

In response to today's tragedy should not be to further protect the abortion industry, but to stop all violence, including abortion itself," he said.

American Life League president Judie Brown said killing support Hill "is a creation of the tabloid talk-show media. He is not a leader in the pro-life movement."

The death of anyone diminishes each person's sacred role in life, said Mrs. Brown in a statement. "I pray for all those who have been affected by this tragic loss of life. We are called to convert abortionists and their associates, not kill them."

Beverly LaFaye, president and founder of Concerned Women for America, called the killings "barbaric vigilantism" and said "we cannot allow Paul Hill to become a symbol for the pro-life movement."

The urgency of the pro-life message can only be advanced through prayer, education and peaceful protest," said Benedictine Father Matthew Habinger, president of Human Life International. "We cannot trade evil for evil just as those people had no right to kill any of the millions of unborn children who are executed in their mother's wombs

every year, the person who shot them had no right to take their lives away. Adding to the body count won't make it go away."

A spokeswoman for Americans United for Life said that anyone who fails the criteria of compassion and nonviolence is not pro-life.

At a Washington press conference, Myrna Gutierrez said the "real face of the pro-life movement" is found among those providing care for women, working the legislatures, lobbying Congress and battling in the courts to make abortion less a part of American life.

At the same conference, Serin M. Foster, executive director of Feminists for Life, said life-affirming solutions to the problems facing women need to be found.

"Out of frustration, there are people who are targeting the messenger, so to speak, when it's the message that needs to be changed; the message that abortion liberates women has been wrong from the start," she said. "Just as abortion is an inequitable action taken in response to a crisis, pro-life, the shootings that have taken place cannot be justified."

The National Right to Life Committee issued a statement saying it "is false and offensive to suggest, as some pro-abortion groups have done, that speaking in favor of the right to life somehow causes violence. Such a suggestion is like blaming the civil rights movement—and all those who courageously spoke in favor of the rights of African-Americans—for the riots or deaths that were a part of that era."

In Chicago, Cardinal Joseph L. Bernardin

issued a statement saying the use of violence in the name of fighting abortion "not only defies logic, but the laws of God and the teachings of the church."

The co-chairman of the House Pro-Life Caucus, Rep. Christopher H. Smith, R-N.J., called the shooting "a sickening tragedy." He also objected to news reports describing Hill as a "pro-life activist."

"No one who destroys innocent human life—through abortion or any other means—can be called pro-life. It is a contradiction in terms," Smith said.

On Aug. 1, Justice Department spokesman Carl Stern said U.S. marshals had been assigned to some abortion clinics after the shooting and a fire at a Falls Church, Va., abortion clinic the same night. The Commonwealth Women's Clinic was burned at its rear entrance by a fire late the night of July 29.

Fire inspectors said Aug. 1 the cause was still under investigation but that a device had been found which is believed to have started the blaze. The Falls Church clinic resumed the next day.

In March 1993, Dr. David Gunn was shot to death outside Pensacola's only other abortion clinic. Anti-abortion activist Michael F. Griffin was convicted of first-degree murder and sentenced to life in prison with no chance of parole.

In August 1993 Dr. George Tiller was injured outside his Wichita, Kan., abortion clinic. His assailant, Rachelle Shannon, was sentenced to just under 11 years in prison.

FROM THE EDITOR

How well informed are most Catholics?

by John F. Fink

Some of you might have seen the recent poll taken around the world to see how much people know about current events (although, from the results of the poll, perhaps you didn't see it). It asked four questions: Do you know the ethnic group that has conquered much of Bosnia? do you know the name of the group with which the Israelis recently reached a peace accord? who is the president of Russia? and who is Boutros Boutros-Ghali?

Only 28 percent of Americans knew that the Serbs have conquered much of Bosnia; only 40 percent knew that the Palestinians reached an accord with Israel; only 50 percent knew that Boris Yeltsin is the president of Russia; and only 14 percent knew that Boutros Boutros-Ghali is the secretary-general of the United Nations.

By contrast, the percentages for people in Germany were 77 percent, 79 percent, 94 percent and 58 percent. Germans are obviously much better informed than Americans are. Citizens of Canada, Britain, France, Italy and Spain also did better than did Americans, but Americans did know more about current events than Mexicans did.

RESULTS LIKE THESE are hard for me to imagine. I'm the type who has to know what is going on in the world. I'm afraid to get cable television because I'm afraid I'd become addicted to CNN or C-Span. I consider all television except news programs and an occasional sporting event as a waste of time. That's where I'm coming from.

But it's obvious that I'm atypical. I have to keep reminding myself that other people have no interest in some



things I find fascinating. By the same token, other people are fascinated by things in which I have no interest.

I think this explains a lot about the results of a survey taken recently about how aware Catholics in the Archdiocese of Indianapolis are about various services offered by parishes and archdiocesan agencies. Some people simply are not interested in religion in general or about what is going on in the archdiocese. Since the mission of *The Criterion* is to inform and educate, it's painful to admit that some people just don't care.

WITH THAT AS A prologue, here are some of the results of the survey that, I hope, you will find surprising:

Forty-seven percent of the Catholics in the archdiocese don't know the archbishop's name. Fifty-three percent know his name fully or partially, although many of those surveyed mispronounced it. Among those who said they do not read *The Criterion*, only 33 percent know his name. (I have to remind myself that most people also don't know the names of their senators, congressmen, or governor.)

When asked about programs or services sponsored by the archdiocese, without being prompted, only 41 percent specifically mentioned a charitable program such as St. Vincent de Paul Society, helping the needy, or providing support of religious-based education through Catholic schools or religious education programs; only 23 percent mentioned counseling programs; and only 22 percent mentioned recreational activities such as:

These programs did much better after the people taking the survey (done by telephone, by the way) presented 18 services and asked about the respondents' awareness. When that was done, 97 percent knew that the church provides marriage preparation, 95 percent knew that there were programs for people to become Catholics, and 89 percent knew that the church has religious education for children not attending Catholic schools.

Still, only 57 percent knew that the church sponsors

divorce support groups, 35 percent knew about the TV Mass, 34 percent knew that the church has a lobbying group at the state legislature (the Indiana Catholic Conference), and 27 percent knew about the telephone hotlines for pregnant women.

When asked how they get their information about the church, 63 percent replied (without prompting) *The Criterion*. Parish bulletins were mentioned by 65 percent. Other than those two media, personal contacts and word-of-mouth from family and friends were the only other sources mentioned frequently. Secular newspapers were mentioned only by nine percent of the respondents and television by only three percent. (There were multiple responses to this question.)

Seventy-two percent of the respondents said that they receive and read *The Criterion*. Seventeen percent said they do not receive it and eight percent receive it but don't read it. Three percent said they had never heard of *The Criterion*.

WHAT THE RESULTS OF the survey indicate, and what is generally known by most observers, is that most Catholics relate to the Catholic Church almost entirely to the local parish level. This is no different from Americans' interest in most news: They are much more interested in what is happening locally than in what is happening statewide, nationally or internationally. That's why they did so poorly in that poll mentioned at the beginning of this column.

The other thing that is clear is that Americans, especially younger Americans, get most of their news from television rather than from print media.

The Criterion will continue to try to fulfill its mission to make its readers better informed. As an archdiocesan newspaper covering 39 counties, it can't perform the job of a parish bulletin or parish newsletter, but it can try to tell you what is going on in the church outside your parish. That means the news of the archdiocese as well as what is happening in the church throughout the world.

A VIEW FROM THE CENTER

Center city school funding plan deserves a closer look

by Dan Conway

After many years of study and discussion, the Archdiocese of Indianapolis has announced a "center city school funding plan" that deserves the enthusiastic support of everyone who cares about Catholic education and the future of our urban communities.

According to this plan, a four-way partnership (which already exists in embryonic form) will be developed between families, parishes, the archdiocese and the Indianapolis civic and business community. Each of these partners will assume responsibility for funding our center city schools.

In dioceses throughout the United States, parishes and schools are struggling to find ways to make Catholic schools an affordable choice for Catholics and for others who share our values. Nowhere is this struggle more



intense (or more important) than in our nation's inner cities.

Research which has been conducted by experts in education, urban affairs, and economics clearly shows that Catholic schools make a tremendous difference in urban communities. Catholic schools provide choices for parents who want "the best" for their children; they provide employees who are well-trained in basic skills for a rapidly changing workforce; and they offer values-based education in a time of cultural and economic uncertainty.

There's no question about the value of Catholic schools (especially in the center city). The question is: Who pays the bill?

Families who choose to send their children to Catholic schools in the center city are already paying a substantial portion of the cost of educating their children. Although studies show that, compared to public and other private schools, Catholic schools are extremely cost effective, the per student costs are still higher than most people realize.

Unlike past generations, when most of the cost of Catholic schools was subsidized

by the "cheap labor" of religious women and men and of diocesan priests, today's schools have "fixed" costs that must be covered regardless of how streamlined or efficient the school's management is.

In the center city of Indianapolis, for example, it costs almost \$2,400 to educate each child. Of course, this is not what families are asked to pay! The average per student contribution from families in 1993-94 was \$1,130—roughly 47 percent of the total cost.

Parish subsidies are the next largest source of support. In 1993-94, Indianapolis' center city parishes contributed \$1,190,000 towards the cost of Catholic schools. That's about \$600 per student or 25 percent of the total cost, and it's a substantial amount for center city parishes.

The realities of modern parish life (whether in cities, small towns or suburbs) makes it difficult for parishes to increase their contributions to Catholic schools. That's one of the reasons why stewardship education—and more professional fund raising—are such priorities today.

As the Archdiocese of Indianapolis'

strategic plan for center cities ministries makes clear, the responsibility for sustaining the important work of evangelization and Catholic education rests with the entire Church in central and southern Indiana.

During the 1993-94 school year, funds contributed to the archdiocese's annual United Catholic Appeal represented about 9 percent of the total per student cost for center city Catholic schools. The new funding plan will raise this to more than 16 percent of the cost. In addition, the archdiocese has agreed to assume responsibility for an outreach to the Indianapolis civic and business community, which, combined with funds from the Educational Choice Charitable Trust (which last year contributed nearly \$300,000), would add up to another 16 percent of the per student cost.

In the new funding plan, the combined efforts of families, parishes, the archdiocese and the Indianapolis civic and business community will add up to \$4.3 million—an increase of nearly \$800,000 over last year. Most of these new funds will be used to provide financial assistance for families which, in turn, will help to increase enrollments.

The new school funding plan represents a significant commitment to center city Catholic schools on the part of families, parishes, the archdiocese and the community at large. This plan will be closely watched by dioceses throughout the United States because if it works it will be the answer to one of the most important questions in our church today.

THE HUMAN SIDE

In church research, don't focus solely on statistics

by Fr. Eugene Henrick

There is more than one type of research on the church. Much research—perhaps most of the research you hear about—focuses on changes in the church's institutional life.

This is the kind of research that analyzes the declining numbers of priests, seminarians and nuns; the increase in the number of priestless parishes; parish closings; and the statistics on permanent deacons and lay ministers.

Information on the church as an institution is valuable and necessary for future planning. But this is far different from studying the millions of people who are living out their Christian vocation and providing a foundation for the church's future.



There is a difference, in other words, between studying the church as an institution and studying the church's soul.

There is a need for studies that are interested in the accomplishments of religious-order members and that focus on laypersons who are fulfilling vital roles as Christians in ways that are successful.

Such studies focus on daily life as it is lived by extraordinary people who go unnoticed and seek no publicity.

Research actually is being aimed at the inner life of the church, but most people are unaware of it. It searches for the church's "ordinary" heroes.

As one prominent researcher said: "There is a lot of good stuff out there that a whole lot of people don't know is going on. You sure get a different picture of the church when you learn about it."

He was referring to studies of the U.S. bishops' Campaign for Human Development that show religious-order members and laypersons routinely helping the poor to help themselves.

He was referring to permanent deacons who try to give hope to prison inmates who

after week, or who are lawyers providing services free of charge to those who cannot afford them.

He was referring to dynamic parishes that provide Alcoholics Anonymous meetings, support groups for the bereaved and youth programs that keep children and teens off the streets.

He was referring to pastors who bury dozens of AIDS victims each year and sit at the bedside of each one of them as they die.

There are millions of stories that could be told of people who do missionary work in their own country, who serve the poor in inner cities, who console suffering people. These are stories that cannot be told merely by statistics.

Accurate statistics on the institutional church today are vital. We need them. But when you ponder the direction the church is taking, don't focus solely on the statistics. Take the church's soul into account.

If you do, you'll realize that the church is not dying.

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To the Editor

This is the ministry of the church

There seems to be an erroneous connection in Mr. Fink's editorial commentary "Practical Steps to Cope With the Priest Shortage" (July 15). Is Mr. Fink implying that by closing or consolidating center city parishes/schools that we will have an answer to the priesthood shortage? Perhaps a very important aspect of ministry and mission is being overlooked by this editorial commentary.

The reality of the changing numbers of Catholics in the center cities is indeed a statement about population shifts, upward mobility of Roman Catholics, and urban flight. To imply that the church and its ministers must be only where the "Catholic people" are, is to not only misunderstand the mission of the church, but it is to corrupt the Gospel of Jesus Christ.

Jesus' ministry was not only for the people of Israel; if it were, none of us would be Christian Catholics. Jesus' ministry was for all people. We see this in the great commissioning that he left to the church: "Go, therefore, and baptize all nations, in the name of the Father, and of the Son, and of the Holy Spirit" (Mt 28:19). All nations are to all people—especially the people of the center city who, perhaps more than any other people, need the stability of the church in their lives—even if they only use it when they want the best education and moral formation when they are in crisis, when they are out of food, rent money, gas, when they know violence, divorce, job loss, etc. I say thank God we are here. Where would we go without us?

Jesus was very definite in his call to ministry to the poor. It was the essence of his ministry as he picked up the scroll of the prophet Isaiah and said, "The Spirit of the Lord . . . has anointed me to bring glad tidings to the poor . . . liberty to captives, freedom to the oppressed . . ." (Lk 4:16-30). Yet upon completing this reading, Jesus was rejected. I feel rejection from the church when I hear words implying that because some of my ministry is to non-Catholics, that perhaps we should stop this ministry, when in reality this is the ministry of the church.

In 1891, Pope Leo XIII, in the first social encyclical of the church ("*Rerum Novarum*"), said, "It would be quite absurd to look out for one portion of the citizens and neglect another" (n. 49). While that statement was in regard to government responsibility to the economically deprived in the market place, is the implication any different for the church?

In 1967, Pope Paul VI, in "*Populorum Progressio*," used terms such as the "common good." The pontiff stated: "Person must meet person, nation meet nation as brothers and sisters, as children of God. With this mutual good will and friendship, and the sacred harmony of minds we must in like manner undertake the task of providing the future common prosperity of the human race" (n. 43). The pope urged definite and effective relationships and projects and that true friendships be established.

Pope Paul VI pointed out, from the Letter of James, "And if a brother or sister be naked and in want of daily food, and one of you says: Go in peace, be warmed and filled, yet you do not give them what is necessary for the body, what does it profit?" (Jas 2:15-16). The church must be present everywhere for Christ to be present there.

John Paul II, like his predecessors, has continued to call for a "preferential option for the poor." From the Old Testament, through Christ, to our modern church teaching, there appears to be some consistent teaching: the church, its ministers and priests, must be present to the economically disadvantaged of society.

When this does not happen, we are breaking down the body of Christ. When abandonment and separation occurred in the early church, St. Paul wrote: "I hear when you meet as a church there are divisions among you. . . . Each goes about with his own supper, and one goes hungry. . . . Do you show contempt for the church of God and make those who have nothing feel

ashamed?" (1 Cor 11:27-28). There, in a very covert way, the same reality is happening today at St. Paul's words need to be reflected upon now as they were in Corinth nearly 2,000 years ago.

Perhaps it is the church that has fled the neediest of peoples. Perhaps every time we build a new building while allowing our old buildings in the center city to deteriorate, we are also showing contempt for God's church. It is my conviction we can do both, but we cannot do only one. Ministry must be in the suburbs, in the center city, in the small towns, in the rural areas. In no area should ministry be mutually exclusive, rather ministry should be interdependent. Those who have the most gifts and talents to assist in building up the center city are not with us in the mission—and even more painful, are seemingly against us.

I ask for, I plead for, not only your support but for your active participation in the ministry of the church—not just the ministry of the center city, but the ministry of the church—all 800 million of us. Come to our parishes once in a while, celebrate the Eucharist with us, let us share our common faith in the Body of Christ.

It was the dream that I could make a difference to the world, the church, the poor, the grieving, the young, the old, that I entered the seminary some 14 years ago. Now my struggle is to be a priest, a minister in light of a church that continues to call its ministers to more administration and less ministry each day. It is demoralizing to feel that your ministry is looked upon in terms of "costs" rather than in terms of souls saved, people helped, hope given. It is my belief that when more people see priesthood as fulfilling spiritually and humanly, there will be plenty of priests. Until then, we'll probably continue to desire realities that will ultimately diminish the ministry of Jesus where it is most needed.

Rev. Michael E. O'Mara, Pastor
St. Philip Neri Parish

Indianapolis

Reading list of Catholic classics

I enjoyed the editor's column "Have You Read Any Good Books Lately?" (July 1 issue). Many Catholics under age 35 are probably unfamiliar with most titles of spiritual classics, including "Introduction to the Devout Life," by St. Francis de Sales.

What are the best books that we Catholics could read for sound spiritual formation? I want to ask you to print a reading list of the classics that you would recommend. My good books might be gotten through the public library. The Indianapolis-Marion County Public Library will order requested titles if the demand is there.

It might be interesting to some that the check-out card for Gregory the Great's "Pastoral Care" was last used March 3, 1985. Also, Indianapolis' library owns 43 copies of William J. Bennett's "The Book of Virtues." When I requested to be put on the waiting list for it, I was told that there were about 150 people already waiting to read it. I know that the library has a large number of copies of "Catechism of the Catholic Church."

Pattie Werle

Indianapolis

The editor replies: With the thousands of excellent books that have been written through the centuries, it's hard to know where to start.

I would, of course, start with the Bible, especially the New Testament. I think everyone should read the Bible daily.

Although few any people know about it, I heartily recommend the Office of Readings, which is part of the Liturgy of the Hours or the Divine Office. Priests are obliged to read it. What I like about it is that it has a reading from Scripture daily and also a reading from the saint whose feast is celebrated that day or from one of the fathers or doctors of the church. The Office of Readings is part of the four-book breviary, but it is also sold separately.

The person who is quoted most fre-

quently in the Office of Readings is St. Augustine. His "Confessions" and "City of God" are Catholic classics. St. Thomas Aquinas is close behind; his greatest book was the unfinished "Summa Theologiae."

St. Francis de Sales' "Introduction to the Devout Life" is one of the best books of all time for spiritual formation. A similar one is "The Imitation of Christ," by Thomas a Kempis. Another is St. Ignatius of Loyola's "Spiritual Exercises." Then there are St. Teresa of Avila's "Way of Perfection," "Autobiography," and "The Interior Castle." Her friend, St. John of the Cross, wrote "The Dark Night of the Soul." And St. Therese of the Child Jesus' "Story of a Soul" should be on the list, as should St. Catherine of Siena's "Dialogue."

Cardinal John Newman was the greatest theologian of the 19th century. I'd recommend his "Apologia Pro Vita Sua" and "Essay on the Development of Christian Doctrine." He started to write the latter as an Anglican and completed it as a Catholic. C.S. Lewis was another Englishman. A number of his books are now in bookstores, mainly because of the movie "Shadowlands." I'd recommend particularly "Mere Christianity," but he was a voluminous author, and very good. He was an Anglican rather than a Catholic, but he was excellent.

There are so many writings from great saints (Ambrose, John Chrysostom, Bonaventure, Anselm, Benedict, Gregory the Great, Leo the Great, Robert Bellarmine), but you might have trouble finding them. That's why I suggest The Office of Readings, since they are included in that.

As for where to find these books: Many of them would be in Catholic bookstores, such as Krieg, Brothers and The Village Dove in Indianapolis. Some might be in the public library, but not all of them. A more likely source would be the Marian College library. Marian College is interested in making its library available to the community, so you wouldn't have any trouble getting access to books there.

Nonviolence is the only answer

Since I have been reading letters to the editor in *The Criterion* for some time, I hope

LIGHT ONE CANDLE

A devout soul tries to be cheerful

by Fr. John Catoir
Director, The Christophers

There are three ways to deal with adversity: 1) resent it, and go kicking and screaming into self-pity; 2) accept it with dignified resignation and a heavy heart; or 3) accept it in a spirit of cheerful acquiescence. A devout soul tries to be cheerful.

St. Francis de Sales called devout souls those who have the spiritual agility not only to be charitable, but to show forth a "cheerful spirit in the process." He made the point that devout souls ascend to God on eagle's wings: "Ostriches never fly, hens fly, but clumsily and close to the ground, while eagles fly aloft, swiftly and frequently." I love his image of an eagle, gliding gracefully, high above the ground. If only we could be like the eagle.

The church teaches that charity is the queen of all virtues. Just as Jesus Christ entered the world to bring his healing and compassion, so a truly spiritual person enters the spiritual world to do the same. Our charitable involvements are rooted in the Incarnation. In Matthew 28, the Lord calls for action: "What you did for the least of my children, you did for me." If charity is an active virtue, cheerful acquiescence is its passive counterpart. A cheerful spirit soars to great heights. Obviously, achieving this lofty state of perfection is primarily a work of grace, but we have to do our part, too. Grace builds on nature.

We can make progress slowly by training



to provide some thought rather than position people for or against my concern.

In your column "Views of the Ambassador to the Holy See" (June 17 issue), you indicate that Thomas Melady (who was, at various times, the U.S. ambassador to the Holy See, Purundi and Uganda) knows that if the Hutu and Tutsi tribes in Rwanda are not physically separated there will be another bloodbath in five to 10 years. I realize how the word "knows" is being used.

What I would like to offer is this idea: The archdiocese should sponsor a group of people with experience in the desegregation events of the past 30 years as well as teachings of Martin Luther King Jr. to visit Rwanda for fact finding. Nonviolence is the only answer. We only have to look to the Middle East to remind ourselves that separation of people does not work even if we choose to overlook our own experience of separation.

After the fact finding takes place, let us do the planning, slating and prayer necessary to instill the commitment to nonviolence in this Christian nation of Rwanda.

Don't we the Christians of the United States have responsibility?

The experience of nonviolence was a gift to us and we should use it and share this gift.

Daniel A. Davis

Indianapolis

our wills to remain focused on the "duty of delight." Two people might go through the same medical procedure for cancer, but one ends up bitter and angry, while the other responds with cheerful acquiescence, trying not to be a burden on others. Which one is really aspiring to be a saint? The cheerful one, of course.

How does one attain such a noble disposition? By willing it, and by refusing to give into self-pity. Do not coddle yourself. Pray and pray again. Learn that the secret of sanctity and happiness is found in one's fidelity to the duty of the present moment. Avoid putting yourself down. Refuse to let the past drag you down and ruin your future.

St. Francis de Sales wrote this beautiful prayer about peace of mind: "Do not fear what may happen tomorrow. The same loving Father who cares for you today, will care for you tomorrow and everyday. Either he will shield you from suffering or he will give you unfailing strength to bear it. Be at peace then, and put aside all anxious thoughts and imaginings."

God forgives and forgets. His healing is everlasting. God wants you not only to love him but to have the fullness of happiness in the process. Enjoy your life now; live it joyfully because of the knowledge of God's unchanging love.

These words from the Hebrew Bible might be of comfort to you if you aspire to soar like an eagle: "Let the joy of the Lord be your strength" (Nehemiah 8:10). This means that you should try to live in God's joy, for then he will be your strength.

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

CORNUCOPIA

Thank God for pesky duties

by Alice Dailey

Charles Kingsley said: "Thank God every morning when you get up that you have something that must be done whether you like it or not."

Wise thought. For who of us, with nothing to do, wouldn't just crawl back into the sack and sleep our brains away?

In the cycle of everyday living, however, pesky duties abound: an expanse of epidermis to be washed, a bed to be made. And if, some days, the slippery soap sails into a wastebasket or the foam mattress cover bunches up like a camel's hump, well, that livens things up a little.

High on the list of unpleasant chores is cleaning a refrigerator. If some of us have been uneasily aware that ours, with aging leftovers and a squashed egg remnant, needs

cleaning before the Board of Health gets wind of it, there is nothing like a late evening telephone call to speed the action.

A friend, nicknamed "Squeaky," as in clean, apologizing for the late hour, calls and says, "Help! My vegetable garden is working overtime and I can't use all this stuff. Why don't I drop by early tomorrow and just shove some of the bounty into your refrigerator?"

A mental picture of Her Cleaness recoiling from such an antiseptically incorrect larder has us jumping out of bed at sun-up, scrubbing away at the mess and praying for time.

Outside the home you may be employed in today's hectic workplace and have noted how the company's downsizing has upped your workload. Airing a few resentful remarks here and there brings the boss to your side.

"Oh," he smiles enigmatically, "too much work? I'll get Mr. Foxy to help a bit."

A warning light goes on. You're no dummy. You've seen Ms. Foxy in action, "helping" others right out of coveted jobs.

Grasping your all-at-once-attractive job firmly, you tell your employer, "That won't be necessary. I can handle the challenge."

What are some other nagging little jobs we're supposed to be thankful for? How about those planned letters of praise or protest to newspaper editors, TV stations, or those in Congress?

Our opinions do count. Question: Then why do we put off writing them? Answer: Because they take effort, stir up a slothful brain, and leave us open to criticism. Far better, though, to write one little letter (and be labeled a crank) than to watch society go to hell in a sledge bag.

Rounding up items we'll never use—a dresser we keep hanging onto, clothing we grew too fat or too thin for—and sending them to St. Vincent de Paul or other worthy charity is another minor chore that may pay off in major satisfaction once we quit procrastinating and put out that initial burst of effort and energy.

For, as Kingsley has concluded, "Being forced to work and do our best will nurture diligence, strength of will, cheerfulness and contentment."

vips...

Dr. David A. Armstrong of Cloverdale is the new principal and president of Cardinal Ritter High School in Indianapolis. After receiving his doctor of education degree in school administration from Indiana University in 1992, he served as an assistant principal with the Cloverdale Community School Corporation. During the 1980s, he worked as an educator and an administrator for the Department of Defense Dependent Schools in Germany. Prior to his employment in Germany, he served as the principal of a Catholic elementary school in Utah.



Mr. and Mrs. Francis E. Toner of St. Mark Parish in Indianapolis celebrated their 50th wedding anniversary on July 31 with a Mass of Thanksgiving at the church. The Toners were married on Sept. 12, 1944, at St. Catherine of Siena Church in Indianapolis. They have three children, David J. Toner of Greenwood, Mary F. Breden of Phoenix, Ariz., and Jeanne M. Cano of Tempe, Ariz. They have eight grandchildren and two great-grandchildren.

Little Sister of the Poor Joseph Ann McGill of Immaculate Heart of Mary Parish in Indianapolis made her first profession of the evangelical counsels

on July 23 in the novitiate chapel of the Little Sisters of the Poor in Queens Village, N.Y. The ceremony was presided over by Bishop John Reiss of the Diocese of Trenton, N.J. Sister Joseph Ann is the daughter of Mr. and Mrs. Joseph McGill of Bloomington. Before joining the religious order, she earned a bachelor's degree in electrical engineering at the University of Evansville.



Providence Sisters Alice Hemans and Phyllis Sheppard

Providence Sisters Alice Hemans and Phyllis Sheppard professed their first vows as Sisters of Providence on June 26 in the Church of the Immaculate Conception at St. Mary of the Woods. A native of Orlando, Fla., Sister Alice entered the Providence order in 1991 from St. James Parish in Redondo Beach, Calif. She currently teaches English and religion at Cardinal Ritter Junior High School in Indianapolis. Sister Phyllis, a native of Philadelphia, entered the order in 1991 from St. Thomas the Apostle Parish in Chicago. She currently ministers as a pastoral psychotherapist at the Center for Religion and Psychotherapy in Chicago.

On July 24, Benedictine Fathers Simeon Daly, Harold Hammerstein and Rupert Ostlick celebrated their golden jubilees of Benedictine profession and Benedictine Brother Samuel Weber celebrated his silver jubilee with the men's monastic order. Father Simeon professed his vows on Aug. 10, 1944, and was ordained on May 18, 1948. He received a master's degree in the library science from Catholic University of America in 1951, and has served St. Meinrad as a teacher, librarian and subprior. Father Harold professed his vows on Aug. 10, 1944, and was ordained on July 10, 1948. He taught physical education at the former minor seminary for many years, served as a chaplain at the Federal Penitentiary in Terre Haute, and was pastor of St. Leopold Parish in Leopold from 1975-78. Father Rupert professed his vows on Aug. 10, 1944, and was ordained on May 18, 1948. He received his bachelor's degree and masters of divinity degree from the School of Theology. He has served the archdiocese as subprior, business manager and treasurer, general manager of Abbey Press, spiritual director, master of novices, instructor of clerics, and in the human resources department. Brother Samuel professed his vows on Nov. 13, 1969. He earned a master's degree in theology at Sant' Anselmo in Rome. He has served St. Meinrad as a theology, Latin and pastoral studies instructor. He serves the monastic order as an organist.

check it out...

Archbishop Daniel M. Buechlein will conduct a Day of Reflection on the Spirituality of the Family" on Oct. 12 at Fatima Retreat House in Indianapolis. Written reservations only must be accompanied by payment of \$20 per person. Mail reservations to Fatima Retreat House, 5353 E. 56th St., Indianapolis, Ind. 46226.

Indiana University's Center on Philanthropy will sponsor a national symposium on "Taking Fund Raising Seriously: Cultures of Giving" on Aug. 12-13 at the University Hotel and Conference Center on the campus of Indiana University/Purdue University at Indianapolis. Dan Conway, secretary for Planning, Communication and Development for the Archdiocese of Indianapolis, will discuss "Faith vs. Money: Conflicting Views of Stewardship and Fund Raising in the Church" during the two-day symposium. Other speakers are versed in a variety of philanthropic and stewardship endeavors. For registration information, telephone the I.U. Center on Philanthropy at 317-274-4200.

The Catholic Youth Organization will sponsor a camp staff alumni reunion on Aug. 6 at Camp Rancho Framosa in Brown County. The event is open to former camp staff members who served CYO as counselors at Camp Rancho Framosa or the former Camp Christina. For more information, telephone CYO camp director Kevin Sullivan at 812-988-2839.



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Spirituality of the Family

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Child Care Available
Archbishop Daniel Buechlein
Fee: \$20 per person

October 12
Faith Formation in Family Life

Evening Reflection 7pm-9pm
Mrs. Peggy Crawford
Fee: \$10 per person

October 28-30
Family Virtues in Peter/Paul

Communal Retreat
Fr. Conrad Loss, OSB
Fee: \$95 per person

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Marriage Encounter Weekend

Retreat Team Members
Fee: Varies

November 15
Stress: The Spice of Life

Reflection Day 9am-2pm
Child Care Available
St. Christine Parks, SSJ
Fee: \$15 per person

November 15
Teaching Your Children Values

Evening Reflection 7pm-9pm
Mr. David Behrman,
Mrs. Mary Ann Schaefer
Fee: \$10 per person



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Speedway Catholic gears up for Brickyard 400

by Charles Schisla

What do you do when you have orders for more than a million tickets and you only have 250,000 seats?

That was the challenge that faced the Indianapolis Motor Speedway for the inaugural Brickyard 400 mile race the first stock car race to ever be run in the track's 85-year history.

According to St. Christopher parishioner Shirley Trusnik, it has been busier in the speedway ticket office for the last year and a half than anyone could ever have anticipated. An 18-year veteran of the Motor Speedway ticket office, Trusnik said the work has been non-stop since April 16, 1993. That was the day when the Speedway ticket staff began three straight days of taking names and addresses of people who wanted order forms for the first NASCAR (National Association of Stock Car Automobile Racers) race to be held at the famous 2 1/2-mile oval.

Trusnik began working at the Speedway gift shop in 1973 and moved to the ticket office in 1976. She is an assistant to Peggy Swalls, Speedway vice-president for ticket operations. In that capacity Trusnik shares responsibility for ticketing plus several other operational areas, including three parking lots operated by the Speedway. She and her husband Mac, who recently retired after 46 years with the Indianapolis News, have been members of St. Christopher Parish in the city of Speedway since the late 1960s.

Trusnik said the ticket office staff has doubled in size from 10 to 20 people, plus a large number of college students who work during the summer to help handle the ticket orders for both the Indianapolis 500 and the Brickyard 400. She noted that "the pace of things will never be normal again at the Speedway."

In 1993 the orders for the 1994 Indianapolis 500 came in at the same time as the orders for this year's Brickyard 400. Indianapolis customers received an order form for the

Brickyard race that was due back by July 1, and new customers received their order forms with a return date of August 18.

"The worst of the ordeal," Trusnik said, "was separating the orders for the Indianapolis 500 from those for the Brickyard 400. We just took our little vault and put the orders for each race on opposite sides until we could get to them."

The Speedway spent the months of September, October and November returning the 26,000 ticket orders that they couldn't fill, Trusnik said. "For three months we were returning ticket orders for the Brickyard at the same time we were filling orders for the 500. We could be working on one race in the morning and the other in the afternoon."

Trusnik said: "We ended up taking a certain percentage of ticket orders from NASCAR and a certain percentage from Indy and evened it out. We returned the 26,000 ticket orders to both Indy ticket holders and those who ordered for the first time."

Trusnik recalled the "fun of filling tickets for the new race, because there were no renewals to mess with. Once you knew who was going into a stand you could just go ahead and fill every seat in the entire stand."

"Some people get better seats than their Indy locations, and some people who will never get in the penthouse for the 500 are there for the Brickyard." That has upset some Indy ticket holders who can't imagine someone else sitting in their seat," Trusnik said.

In talking about the makeup of the crowd, one of the biggest surprises to Trusnik was the number of Brickyard orders from true NASCAR fans from Wisconsin, Illinois and Missouri. "They were thrilled to pieces," she said, "because this race is within their driving distance."

There is a large following from the southern states, which Trusnik said is expected. There are maybe 20 percent or so who are both Indy and NASCAR fans.

"I think another percent of this crowd," she added, "are those that want to see the next Ray Harroun, the winner of the inaugural race. Then there will be some who don't care for racing of any sort, but this is the place to be on August 6th, and they will be here."

The Motor Speedway has already had a large number of requests for order forms for 1995. Trusnik noted that "with the Brickyard, an insert was sent with the tickets when they were mailed for this year's race. All they have to do to order 1995 tickets is to mail that form back."

In addition, the ticket staff has on file all of the 26,000 people who requested but did not get tickets this year. They will be considered second year customers. "All they have to do is let us know that they tried to get tickets in 1994 and we have a card on them and they will be considered second year customers," Trusnik said.

To add to the challenge, the ticket operation moved from the Speedway Museum to the new administration center last April 16. They and the safety and credentials operations are the only ones in the building. The other offices will move in October.

Trusnik talked about the adjustments that both NASCAR and the Motor Speedway staff are having to make to learn each other's ways. NASCAR will be bringing in a lot of

sponsors. They have their own credential system and are bringing in their own people to which the Speedway staff must adjust. In return, the NASCAR personnel have to learn the ways of the Speedway with regard to credentials, parking, no motor homes and no infield general admission seating.

Ticket orders for the 1995 Brickyard 400 will be accepted starting Aug. 6, and the ticket staff doesn't expect to be able to slow down until about Christmas time. With the increase work load brought on by the second race, most of the people in the ticket office have saved their vacation for fall or winter. "We just can't get them in during the summer anymore," Trusnik said.

Somehow you get the feeling that Shirley Trusnik will really be ready for her vacation with husband Mac when they finally do get away.

Trusnik said she thinks the people of Speedway are ready for the influx of people for the Brickyard 400 qualifications and race. "I think the only thing that will surprise us is the speed with which the NASCAR crowd will come and go," she said.

The only adjustment St. Christopher Parish has made is to move its 5:30 p.m. Saturday Mass on Aug. 6 to 6:30 p.m. The parish will also park cars in the church parking lot with the income being used to support the youth ministry program.



TICKET TRAFFIC—Shirley Trusnik (seated), a member of St. Christopher Parish in Speedway, works in the Indianapolis Motor Speedway ticket office. Staff members have juggled ticket orders for the inaugural Brickyard 400 race and orders for the traditional Indianapolis 500 race. Trusnik works with Peggy Swalls (right), vice president for ticket operations. (Photo by Charles Schisla)

Terre Haute Deanery plans day of prayer and pilgrimage

On Sunday, Aug. 14, the Terre Haute Deanery will hold a Deanery Day of Prayer and Pilgrimage to celebrate the 50th anniversary of the creation of Indianapolis as an archdiocese.

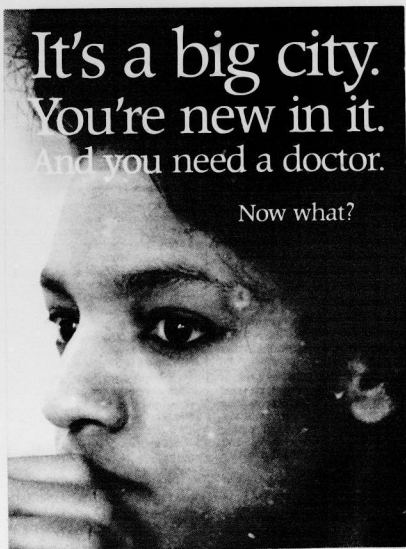
The pilgrimage events include a visit to St. Mary's Village Church at noon to 1:30 p.m. The oldest parish in the deanery, it was established in 1837.

At 10:30 a.m. to 1:30 p.m., brunch will be served at the Woods.

A prayer service will be held at the Church of the Immaculate Conception at St. Mary of the Woods campus at 2 p.m. An instrumental prelude will begin at 1:30 p.m.

Other options are a visit to the Shrine of Our Lady of Providence, Providence Center and self-directed tours of the campus to Lourdes Shrine and St. Anne Chapel.

The events are sponsored by the Terre Haute Deanery Pastoral Council and Providence Center at St. Mary of the Woods.



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SPOTLIGHT ON NEW ALBANY DEANERY

Jeffersonville parish plays active role in Catholic and local community

by Peter Agostinelli

Father Jim Farrell, pastor of Sacred Heart Parish in Jeffersonville, can talk on and on about the activity of this 850-family parish.

And there's a good reason for that. The parish's groups and organizations show that spirit with their numerous ministries and activities both within the parish and the greater Louisville area.

It's a spirit Father Farrell said will help parishioners with one of its biggest projects—making the current stewardship program a bigger part of parish life.

"We can discover how to use all of our resources for the Gospel in a way that's being faithful to God," said the priest, who came to Sacred Heart in 1989 and last year started serving as dean of the New Albany Deanery.

"That doesn't necessarily mean giving everything to the church. It can mean using it all in a very prudent and appropriate fashion as a Christian."

These are big issues for parishioners, who are figuring out the next steps for their stewardship programs and other options for the parish. Father Farrell said Sacred Heart's stewardship committee has been discussing these matters for some time.

One future project for the parish might be a religious experience such as a retreat activity. Father Farrell said this could be something different, such as building a house for the poor.

"People are receptive to the idea of something like building a house," Father Farrell said. "What we simply want to know is what will help us evangelize the best and what will help us to communicate the Gospel message the best."

"Will it be coming together in a retreat and reflecting on the tenets of our faith, what we believe in each other and empowering each other through that sharing? Or will it be by putting the notebooks aside and coming together and working on something, and then at the end of the work project, reflecting on the experience?"

"We need to help people understand that any of those are appropriate ways of furthering the Gospel. Maybe the folks who we haven't able to reach through some kind

of retreat experience are better served through a hands-on project."

The original parish project started when Father Robert Walpole founded Sacred Heart Parish just over 40 years ago. The pastor chose the name because he had a special devotion to the Sacred Heart of Jesus.

Father Walpole and Msgr. Joseph Hamill blessed the new parish's cornerstone in a 1953 ceremony. The new parish building was completed the next year.

Parishioners are celebrating Sacred Heart's 40th anniversary this year. The parish festival held earlier this summer recognized the 40 years of this faith community.

Since the 1950s Sacred Heart parishioners have made a place for themselves in the community. Some parishioners are involved in a Jeffersonville-based community kitchen program, which serves hot meals and feeds over 100 hungry people five days a week. It's not a parish project—it's an ecumenical effort in which many parishioners happen to be active.

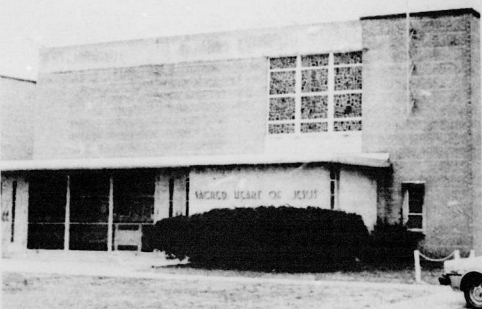
Another important local project is a parish effort that began in 1974. The Advent Project, which started by assisting 20 or 30 families during the Christmas holiday, now helps around 120 families. The project provides food to help these families through the winter. It also provides Christmas presents for families that can't buy their own. Parishioners sign up to sponsor a specific person or a family.

The Advent Project is as important for the volunteers as it is for the people who receive help, Father Farrell said.

"The families around here get very involved with it," the pastor said. "We even have parishioners who have moved away and know the experience, and they come back just to be involved. They come back early to visit their family at Christmas in order to be here the day we distribute the stuff, or they get here early enough to adopt a family and go out and shop for them."

Again, Father Farrell said, it's clear that the people at Sacred Heart are trying to respond to needs in the local community.

Other parish activities include the bereavement ministry. Peg Holthaus, pastoral associate at Sacred Heart, said the group just completed a five-week grief management



LOCAL CORNERSTONE—With about 850 families in its congregation, Sacred Heart Parish in Jeffersonville is a vital piece of this community in the greater Louisville area. Parishioners are active in both parish and ecumenical organizations in Jeffersonville. Some of these efforts reach across the state line. (Criterion file photo)

session. The purpose of the program was to help people who have lost a spouse, sibling or child.

Holthaus said participants got so much out of the program that they asked to continue meeting after the sessions were over.

"The beauty I've seen with it is that people who came together really didn't know each other before," Holthaus said. "That's where the church needs to be—peers reaching out to each other. We are the language that God uses to heal one another. That's what small groups can bring."

Holthaus said there might be a need to form a bereavement committee. It might help place this service in the hands of peer ministry, which is where it should be, she said.

The parish also has "a huge card ministry," Father Farrell said. It involves the sending of cards—600 to 800 every year—to people who are sick or grieving, as well as people who have been hospitalized. The ministry is especially active around the holidays.

Father Farrell also is excited about some parish groups that have been active in the past year. The following are just a couple of those groups:

• **Open Line**, a six-week program for inactive Catholics that invites them back to the church;

• a young adult night, which was started recently and has seen definite growth; the regular parish Prep program for 7th, 8th and 9th grade religious education, whose participants apparently enjoyed it so much that they too requested to continue meeting.

Father Farrell said prayer continues to be

a strength at Sacred Heart. The traditional early morning communion services during Lent were extended beyond Lent last year. Also, adoration of the Blessed Sacrament, begun on Fridays during Lent this year, will continue. Both were extended after significant parishioner request.

Three retreat days for women were held in the past year, with participants showing interest in meeting for sharing and prayer. The gatherings, held the third Wednesday of the month, are open to all parish women. Again, Holthaus said the success of the program showed the desire of parishioners to reach out to each other.

"We're here to empower people to minister to each other," Holthaus said.

Another important part of parish life is the development of community and small group activity in the RCIA program. Father Farrell thinks small faith communities will play a significant role in future faith development.

The International Year of the Family is spotlighting another project at Sacred Heart. Monica Geal, director of religious education, said a committee is studying family life needs in the parish.

The committee hopes to determine what the parish is and is not doing for families. A survey was sent to parishioners to get a feel for this need.

(Continued on page 9)



Father James Farrell



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Pregnancy Plus marks 20 years of service

by Cynthia Schultz

Pregnancy Plus Line marked its 20 years of service to southern Indiana residents with a July 26 dinner and program for all past and current volunteers and those interested in becoming involved.

The featured speaker was Sandy McCauley, who works in the Respect Life Office of the Archdiocese of Louisville. McCauley is a former volunteer with Pregnancy Plus.

Pregnancy Plus (Please Let Us Serve), a pro-life program of the New Albany Deamery Catholic Charities since 1987, has helped thousands of women in crisis pregnancy. It was founded shortly after the Supreme Court declared abortion legal in 1973.

Services provided by Pregnancy Plus, all of which are free, include 24-hour crisis counseling, maternity clothes, newborn layettes, referral information for pre-natal care and pregnancy testing.

Close to 700 women ranging in ages from 13 to mid-40s called Pregnancy Plus in the past year, said June Kochert, director of the program. Kochert, who began with Pregnancy Plus as a volunteer when it was founded, said an average of 40 women

came into her office seeking help every month. June was an extra-busy month.

"In June, I did about 60 pregnancy tests—three to four women at a time," Kochert said. Most clients come from Clark and Floyd counties. But women from Harrison, Washington and Scott counties also seek services.

"A lot of our clients are married, low-income women referred by different social service agencies," Kochert said.

The number of teenage pregnancies continue to rise nationally as well as locally, Kochert said, but the program can educate and offer solutions to the problems in outreach services. Recently, for example, Kochert began visiting Haven: House, a homeless shelter in Jeffersonville. She administers pregnancy tests there, distributes maternity clothes and answers questions. "I show a video on the effects of drugs and alcohol on the pre-born baby," Kochert said.

Pregnancy Plus also has become associated with the U.S. Clark County AIDS Coalition. The coalition deals with the "education and prevention of sexually transmitted diseases in pre-born babies," Kochert said.

In the last few months, Pregnancy Plus has served as a clearinghouse for infant and toddler car seats. The seats were obtained by

the Floyd County Sheriff's Department through a grant from the Indiana Department of Transportation.

More than 100 people have volunteered with Pregnancy Plus at one time or another through the years. Some have been with the program from the beginning. Volunteer Geneva Metz of Elizabeth brings special talents to the program. For five years, she's been sewing maternity clothes for mothers-to-be. Material is donated by churches and individuals.

Kochert is dedicated to her job with Pregnancy Plus, but it's the despair of the women who seek help that touches her heart.

"The client is desperate to find out if she's pregnant," she said. "She can't talk to her mother or her boyfriend. At Pregnancy Plus, she can call and not be judged. She can share that secret and find help."

Call (812)948-0404 for more information about Pregnancy Plus services.

Jeffersonville groups plan fund-raiser for facility

The Community House of Jeffersonville will hold a benefit concert on Aug. 11 to raise funds for renovation of a new facility.

The concert is scheduled from 7 p.m. to 10 p.m. at Warner Park on Court Ave., between Spring and Wall streets, in Jeffersonville.

Scheduled to perform are Straight Company, a contemporary acapella Christian group from Louisville, and the Jim Cowan Family from Franciscan University in Steubenville, Ohio.

Tickets cost \$10 each and are available through Phil McCauley (812-282-0892) or Keith Stormes (812-284-4076). Tickets are good for both concerts.

All proceeds will go to the Community

House, which was founded in 1991 by Therese Wheatley as a shelter for abandoned and neglected children. Wheatley also founded the Community Kitchen, a soup kitchen in Jeffersonville that provides lunches for the hungry five days a week.

The house is in the process of combining its resources and efforts with The Villages of Indiana, an organization that runs similar homes. The mission of the Villages of Indiana, like Community House, includes providing emotionally supportive homes and families for abused, abandoned and neglected children throughout Indiana.

Stewardship an ongoing project at Sacred Heart Parish

by Peter Agostinelli

Stewardship has grown gradually at Sacred Heart Parish in Jeffersonville. Father Farrell said the ultimate goal will be working toward total immersion.

The parish started developing parish stewardship several years ago. Father Farrell said it started working several years ago from the program carried out by the Archdiocese of Louisville.

The initial steps included talks with parishioners, followed by presentations of ministries in which people could be involved. Parishioners received booklets describing ways to be involved with the new program.

Sacred Heart's stewardship program has emphasized the customary goals of time, talent and treasure. But Father Farrell said the program has maintained other values—for example, that work outside the parish can be good stewardship too.

The whole concept of stewardship will prove to be an important tool for Sacred Heart, and it doesn't have to come in conventional forms, Father Farrell said.

"It's easy to be a good Christian until you start realizing that things like learning how to recycle relate to being a Christian," he said.

Father Farrell said he has drawn inspiration from a homily by Archbishop Murphy of Seattle. The homily's theme was a simple one: the church is not

concerned just with the 10 percent you give; it also cares about how you use the 90 percent that you keep.

"That has just as much to say about your being a good steward," Father Farrell said. "People often think that as long as they put their money into the basket, that we'll be off their backs and their conscience is clear."

Father Farrell said the parish newsletter has always mentioned financial donations. But now it also includes information about people donating contributions of time and effort.

One thing the parish might do in the future is include a stewardship prayer in services every week.

The parish staff has attempted to introduce new parishioners to stewardship. Father Farrell said the parish can encourage the program by sending letters and employing a welcoming process to these newcomers. Also, Father Farrell said he has been stressing financial stability for Sacred Heart, as the parish apparently has had trouble balancing budgets. A bequest has helped the parish maintain certain programs and activities. But Father thinks it will be important to implement a plan that moves the parish away from deficit spending.

"But we have made tremendous strides," he said. "This past year our Sunday income went up around 20 percent. People made significant sacrifices."

Jeffersonville parish active in local community

(Continued from page 8)

"It's partly a need to get back to the family, which is the center of life," Graf said. Sacred Heart School, until recently a kindergarten through 8th grade school, now has a preschool. The school has seen so much of an enrollment increase that a second classroom for kindergarten will open this fall.

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 diocese are profiled every month.

After every diocese has been covered, the series will start over again. Then the process will repeat until every parish has been profiled.

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Telephone: (812)282-0423

Pastor: Father Jim Farrell

In residence: Father Michael

Hildebrand

Pastoral associate: Peg Holthaus

Parish administrator of religious

education: Monica Graf

Youth ministry coordinator:

Cindy Black

Parish secretary: Pauline Bourne

School: Sacred Heart School

(preschool-8)

Number of students: 217

Convent: 1846 E. Eighth Street,

Jeffersonville, IN 47130

Church capacity: 450

Masses: Saturday 5:30 p.m.;

Sunday 8:30 a.m. and 11 a.m.

Number of households: 855

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Twenty Oldenburg Franciscans celebrate jubilees

The Sisters of St. Francis of Oldenburg celebrated jubilees with 20 sisters who have served the Archdiocese of Indianapolis. An anniversary celebration, including Mass, dinner and entertainment took place on July 26 at the motherhouse in Oldenburg.

Marking 75 years are Sisters Dorothy Spaeth and Gertrude Marie Zieroff. Sister Dorothy taught at Our Lady of Lourdes in Indianapolis and at St. Michael, Brookville.

Sister Gertrude Marie taught at Holy Family School and Immaculate Conception Academy, Oldenburg, and St. Mary Academy and Marian College, Indianapolis. She was at Marian College since its 1937 beginning and continued teaching until 1973.

Professor, mathematics department chairperson, natural science division chairperson, and emeritus professor of individual instruction are among the positions Sister Gertrude Marie held at Marian. She held and honorary degree in statistical studies and, in 1975, received a doctor of humane letters.

Both Sisters Dorothy and Gertrude Marie are in retirement ministry at the motherhouse in Oldenburg.

Celebrating 60 years with the Franciscan sisters are Sisters Thomas More Holthaus, Frances Kneuev, Consolata Kuhn, Helen

Lawrence, Rose Teresa Schneider and Lillian Marie Weinberg.

Sister Thomas More taught at St. Lawrence, Lawrenceburg; St. Michael, Brookville; St. Mark, Indianapolis; and St. Vincent de Paul, Bedford. She was principal and teacher at St. Mary, Aurora. She's currently in retirement ministry at Oldenburg.

Sister Frances (formerly Sr. Catherine Therese), a native of New Alsace, taught at Little Flower and Holy Trinity, both in Indianapolis; St. Mary, New Albany; and St. Mary, Greensburg. She is in retirement ministry at the motherhouse.

Sister Consolata taught at Immaculate Conception Academy in Oldenburg. She's currently secretary to the administration at a high school in St. Bernard, Ohio.

Sister Helen (formerly Sister Cherubine) taught at Little Flower, Holy Trinity, St. Michael, and St. Mary Academy, all in Indianapolis. She was motherhouse minister at Oldenburg and is presently involved in congregational special projects there.

Sister Rose Teresa taught at St. Louis, Batesville, and at Secena High School, Indianapolis. She was principal at Our Lady of Lourdes in Indianapolis. She is currently in retirement ministry at the motherhouse.

Sister Lillian Marie taught at Sacred Heart, Clinton; Our Lady of Lourdes and St. Mary Academy, Indianapolis; and Immaculate Conception Academy, Oldenburg. She's currently in ministry at the motherhouse.

Six are marking their golden anniversaries—Sisters Carmen de Barros, Angela Betsch, Mary Claver Ehren, Edith Soergel, Catherine Mary Veda and Jean Wolf.

Sister Carmen de Barros (formerly Sister Francis Mary) taught at Secena High School and St. Mary Academy, both in Indianapolis; and at Immaculate Conception Academy, Oldenburg. Currently, she is director of the House of Discernment in Chicago, the Hispanic Community Casa Franciscana de Alegria.

Sister Angela was principal and teacher at Holy Trinity in Indianapolis and was on the nursing staff at the motherhouse in Oldenburg. She is currently at the motherhouse and is a driver for St. Francis Hall residents.

Sister Mary Claver taught at St. Vincent, Bedford; and St. Vincent, Princeton. She served as minister to the retired at the motherhouse in Oldenburg. She now serves as pastoral administrator at a parish in Montana.

Sister Edith (formerly Sister Mary Edwin), a native of New Albany, taught at Holy Trinity and Little Flower schools in Indianapolis; St. Anthony, Morris; at Catholic Central Middle School and at St. Mary, New Albany. She was principal and teacher at St. Bernadette and St. Gabriel in Indianapolis; and at St. Mary, Lanesville. She is in parish

homebased elderly ministry and family ministry in New Albany.

Sister Catherine Mary taught at St. Christopher, Speedway; and Holy Family, Oldenburg. She is currently in retirement ministry at the motherhouse.

Sister Jean (formerly Sister Jean Pierre) taught at St. Joseph in St. Leon; and at St. Joseph, Princeton; and other schools outside of the archdiocese. She is now chaplain at St. Mary's Medical Center in Evansville.

Marking 25 years with the Franciscans are Sisters Therese Gillman, Carolyn Hoff, Pat Murray, Marjorie Jeanne Niemer, and Monica Zore.

Sister Therese, a native of Batesville, taught at St. Mary, Aurora. She is currently an intercommunity consultant in St. Louis.

Sister Carolyn was an accountant at Ritter High School, Indianapolis. She is currently project director of the Michada Farm in Oldenburg.

A native of Shelbyville, Sister Pat taught at St. Joseph in Princeton. She's now parish minister and liturgy coordinator at a parish in St. Charles, Missouri.

Sister Marjorie Jeanne taught at St. Mary Academy, Indianapolis; and at Immaculate Conception Academy, Oldenburg. She served as vocation director at the motherhouse in Oldenburg. She is now music instructor at a school in Cincinnati.

Sister Monica, a native of Indianapolis, is currently assistant professor of mathematics at Marian College, Indianapolis.

Sister Mary Beth Gianoli, who is marking 15 years with the Oldenburg Franciscans, taught at Secena High School in Indianapolis. She is currently coordinator of facilities at St. Patrick Center in St. Louis.



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JUBILARIANS—Marking 75 years with the Sisters of St. Francis of Oldenburg are Sisters Dorothy Spaeth (from left, top) and Gertrude Marie Zieroff; 60 years jubilarians are Sisters Thomas More Holthaus, Frances Kneuev, Consolata Kuhn, Helen Lawrence, Rose Teresa Schneider and Lillian Marie Weinberg; 50 years, Sisters Carmen de Barros, Angela Betsch, Mary Claver Ehren, Edith Soergel, Catherine Mary Veda and Jean Wolf; 25 years, Sisters Therese Gillman, Carolyn Hoff, Pat Murray, Marjorie Jeanne Niemer, Monica Zore; and 15 years, Mary Beth Gianoli.

Novak blames government for weakened family

by Carl Eifert
Catholic News Service

WASHINGTON—Michael Novak, winner of a million dollars for his writings, blames government for weakened families, the church for not teaching doctrine, and judges for fighting religion.

Novak, who early in May accepted the 1994 Templeton Prize for Progress in Religion with an address at Westminster Abbey in London, ranks Pope John Paul II among the great popes, "easily in the top 10 and maybe even higher."

He spoke recently with Catholic News Service in his book-stuffed office at the American Enterprise Institute, a Washington think tank where he's been resident scholar in religion and public policy since 1978.

Family life in its traditional way is falling apart in many countries," he said in his soft voice with measured pace. "In the United States, family life has been falling—part since 1965—since the introduction of the war on poverty."

Those who supported that federal program—and he said he was among them—did not expect it would "raise the illegitimacy rate from 6 percent to 30 percent... the crime rate by 500 percent" and spending from \$10 billion to \$305 billion a year between 1964 and today.

"We weren't critical enough about government programs," said Novak, 60, who moved from left to right on the political spectrum over that period.

"The great myth of the 20th century was the omnipotence of the state, and even more the beneficence of the state," said Novak, who went from writing speeches for Democratic vice presidential nominee Sargent Shriver to a U.N. appointment in the Reagan administration.

Novak sees a failure in the checks and balances of government, with its major flaw being "the interests of politicians in offering goodies and their lack of interest in seeing that they're paid for."

To counteract that, he said, the church needs to push its "well developed theory of civil society" independent of the state—"the family, educational systems, labor unions, associations of many kinds."

Asked about Catholics who criticize church rules and complain of stifled freedom for its members, the philosopher-theologian answered:

"The progressives, so-called progressives, have run every major institution in American Catholicism for 30 years, and they are largely responsible for the decline we now face. I include myself in those responsible. We didn't think it would turn out this way 30 years ago."

Novak was asked whether this pope was as respected as some in the past.

"Oh, I think he's respected," said Novak. "He seems to have caught the attention of the progressives no end. I think he's one of the great popes of history, but a great pope is bound to be a pope who causes some division, with whom some agree and some disagree because this is not a man who papers over serious topics."

Novak spent 12 years in the Congregation of the Holy Cross, leaving in 1960 only months short of ordination and after receiving a degree in theology from Gregorian University in Rome. Later that year he entered Harvard, six years later receiving a master's degree in history and philosophy of religion.


Meanwhile he received a teaching fellowship there, published a first novel, questioned Catholic teaching on birth control and married Karen Laub, now a professional artist and illustrator and mother of their three grown children. The Novaks have one grandchild.

During the Second Vatican Council he wrote "The Open Church," a liberal look at the concave. He also covered the council for *National Catholic Reporter*, *Commonweal*, and *Time* magazine.

His 1965 book, "Belief and Unbelief," at 200,000 copies, became his best seller.

He traveled to Vietnam to monitor elections, wrote an anti-war book, and worked in the presidential campaigns of Eugene McCarthy and Robert F. Kennedy.

Novak's varied career has included editing positions for *Christian Century* and *Commonweal*, columnist for the old *Washington Star* daily, the *National Review* and *Forbes*, and adviser to the White House Office of Ethnic Affairs under Presidents Ford and Carter.



FACE OF NOVAK—Author and theologian Michael Novak received the \$1 million Templeton Prize for Progress in Religion in 1994. At 60, he ranks Pope John Paul II "easily in the top 10" among all pontiffs. (CNS photo by Michael Hoyt)

He has taught at Stanford, the State University of New York at Old Westbury, Syracuse University and the University of Notre Dame. He was a United States ambassador to the U.N. Human Rights Commission. He is a founder and editor-in-chief of *Crisis* magazine, which will get some of his Templeton Prize money, and a Knight of Malta. Titles of his books, articles, lectures and other publications, including translations, fill six typewritten pages.

Like people "are going to be among the main carriers of the Christian message in our time," Novak said. "We can't count just on clergy to do that."

Compared with the early 1960s, he said, "our clergy are too reluctant to be priests and bishops. Quite often they don't play a highly doctrinal role. They don't watch after the word of God, see that it's preached pure and undiluted and understood in a pure and unadulterated way."

A recent *New York Times* CBS poll, he said, showed that more than half of all Catholics believe "that Jesus is not really present in the Eucharist but only symbolically so."

That disbeliever is the clergy's fault, Novak said, asking: "Where is this being taught? What is going on in the CCD classes? What is going on in sermons?"

"You don't get Catholic doctrine from the sermons very much. There's some little reflection on the Scripture teaching that turns out to be more personal and eccentric on the part of the preacher, whatever he happens to be thinking about that week."

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He said, "Clergymen are playing more and more lay roles." The bishops, in writing their letters on war and peace and economics, he said, "paid more attention to the lay questions involved than to the doctrinal questions involved."

"They were quite right to write these letters, and I would say in the last draft the letters were much better on this score than the first drafts," added Novak, who was part of a lay group that challenged the bishops, particularly on the economic letter.

Novak said more Catholics should go into constitutional law or "we're going to have a country of believers ruled by a tiny elite of arrogant secularists."

"If you're not deeply impressed by the sovereignty of God over life and death, the probabilities are that you'll be able to accept certain forms of euthanasia and abortion, and even infanticide," he said.

President Clinton's health proposals would "legitimate abortion and perhaps help to persuade many more women than before to seek abortion." Similarly, euthanasia would "be in the hands of judges and lawyers, not in the hands of the rest of the public."

When the Templeton Prize was announced March 8, Novak said he would keep some of the money for family use. He also plans to set up scholarships in memory of his parents and a priest-brother killed in 1964 in what is now Bangladesh during a Hindu-Muslim riot.

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Priest finds roots during theology school

By Elizabeth Johnson

GARY, Ind. (CNS)—The scent of sage incense and the cadence of Lakota chant were unique additions to the annual ordination Mass in the Diocese of Gary this year.

They were included to honor Thom Howell, one of the four men ordained and the 31st Native American to become a priest in the United States.

Father Howell, 45, is Cherokee on his mother's side and Iroquois on his father's side. Because their heritage was "something we didn't really talk about," he did not rediscover his Native American roots until he entered the Sacred Heart School of Theology in Hales Corners, Wis., in 1990.

There, he became involved with the Congregation of the Great Spirit, the Native American Catholic community in nearby Milwaukee.

He began to learn about his traditions and customs there at the Saganauag Interfaith Center, which serves Native Americans of all denominations in Milwaukee.

Since then, he has led Native American prayer services, taught a class on Native American spirituality at Mount Mary College in Milwaukee, and has become proficient in traditional Native American dance.

He has also given presentations on Indian heritage to students at both public and Catholic schools in the Diocese of Gary and the Archdiocese of Milwaukee.

"I think embracing my Native American spirituality has enhanced my spirituality as a Catholic," Father Howell told the *Northeast Indiana Catholic*, Gary's diocesan newspaper. "I can be both Indian and Catholic, and I am able to bring that to my priesthood."

For the July 14 feast of Blessed Kateri Tekakwitha, also a Native American, Father Howell performed a ritual purification ceremony at Our Lady of Grace Parish in Hammond, where he is now associate pastor.

He hopes to pursue a Native American ministry in the Gary Diocese, which has 1,453 Indians in its four counties. The area has the second largest Indian population in the state, where 12,720 Native Americans live.

"People are becoming aware of their ancestry, and taking a look at their heritage. They want to learn about their culture and traditions, because many have left those traditions behind," Father Howell said, adding that an urban ministry to Native Americans brings additional challenges.

He is involved with the Indiana American Indian Manpower Council, which provides education, job training and employment opportunities for Native Americans in the state. He is working with the council to establish an office in Hammond.



NATIVE AMERICAN PRIEST—Father Thom Howell, here dancing at a pow-wow, became the 31st Native American priest at his June ordination for the Diocese of Gary. He said his Indian heritage—part Cherokee and part Iroquois—enhances his Catholic spirituality. (CNS photo by Karen Callaway)

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1-812-559-5861
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NINETEENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Aug. 7, 1994

1 Kings 19:4-8 — Ephesians 4:30-5:2 — John 6:41-51

by Fr. Owen F. Campion

The First Book of Kings is the source of this weekend's first reading. The two Books of Kings focus upon the reign of the several kings who governed God's people over the years. From the standpoint of the missa, however, the kings needed to be remembered only to the extent that they served as God's instruments on earth. Few met this demanding religious expectation at all times. Even David, the founder of the dynasty, succumbed to adultery and murder.



Always ready to call the kings back to righteousness were the prophets. So prophets, such as Elijah, the subject of this weekend's reading, appear prominently in the Books of Kings.

In this reading, Elijah is weary and greatly discouraged. He has walked for an entire day through the desert. It is easy to imagine how quickly such a trip would prompt anxiety and distress. The heat would have been unrelenting. There would have been a complete absence of vegetation and, more fearfully, of water. Animal life itself would be unappealing and even threatening, with serpents and scorpions the most often encountered animals. And compounding the sense of vulnerability was the loneliness. Elijah was alone.

At last, overcome by weariness, he lay down and prayed for death. When he awoke, there was at his side a cake and a jug of water. He would not die of starvation and thirst. An angel, God's messenger, then appeared and told him to continue. The text

God gives women special role in the creation of life

by Pope John Paul II
Remarks at audience July 20

Today's catechesis on women's mission in society and the church considers the pre-eminent dignity of motherhood. Through bearing and nurturing life, women affirm their properly feminine vocation.

In the light of divine revelation, motherhood is a privileged sharing in God's creative love. He entrusts every individual in a special way to woman, because "in virtue of her special experience of motherhood" she has "a specific sensitivity toward the human person" ("Christifides Laici" 51).

I pray that Mary, the mother of Jesus, will lead all men and women to an ever deeper appreciation of the beauty and mystery of motherhood.

then says that he walked "40 days and 40 nights" to his destination, the mountain of Horeb.

In reading this passage, it is important to see the message involved in the number of days en route. In one day, Elijah was so exhausted and downcast that he was ready to die. Then, he was able to walk 40 days and 40 nights. Of course, "40 days and 40 nights" was a figure of speech, as it were. It was an endless period. This easily is understood: the time when these Scriptures were written, few could read and write. Few could count. Higher mathematics was virtually unknown. A number as great as 40 had an almost mysterious quality. Few people would ever have seen any group of items or things that would number as much as 40. It was a great, vast, almost limitless number.

The Epistle to the Ephesians once more this summer supplies the second reading. The Epistle sought to challenge and to encourage the Christians who lived in Ephesus, a great commercial center in the Roman Empire, and a great pagan shrine. (Ephesus was the site of the magnificent temple to Diana, the Roman goddess of the moon, one of the wonders of the ancient world.) It was not an easy environment for Christians. The Epistle is frank but uplifting in its advice, calling upon its readers to abandon all anger and to forgive others as God has forgiven them.

St. John's Gospel again provides the Gospel reading, and again it majestically offers the words of the Lord. In these words, Jesus is the "bread of life that comes down from heaven." Any one who eats this bread will live forever. This bread is God's gift to us.

Reflection

The Ephesian Christians must have led an uneasy life. Devotion to the Roman religion was exceedingly strong in their surroundings. It would be as if Christians lived in a little community in Mecca. At best, they would not be welcomed. The Epistle reassured them and challenged them. It made demands on them, but it comforted them in the knowledge that God would provide.

All Christians to some degree or another live as did the Ephesian followers of the Gospel. As was the case with Elijah, circumstances can gather so that life can seem to be a frightening, wearying, lonely experience. It is easy to be discouraged, besieged, confounded.

St. John's Gospel assures us that in the Eucharist, in the Word of God still given in the Church, we possess the "bread of life" which is nothing less than Jesus the Lord. If we eat this bread, we will possess eternal life. What about the here and now? What about walking through life with its troubles, heartaches, and simply its routine? Elijah is our model. With the food given by God, "the living bread," we can walk across the desert for "40 days and 40 nights," finally reaching our destination, the mountain of God's everlasting presence.

MY JOURNEY TO GOD

Faith and the Rose

I look at a rose, a small pink one, just beginning to open its soft petals. I think of the budding of my faith, a small beginning, giving so much promise and so much happiness. I watch the petals unfold slowly as my faith unfolds slowly.

There have been many roses and more than a few thorns along the way. But I have enjoyed the roses and have grown from the thorns.

I now have the fulfillment of the promise of the rose and my faith. Never at the beginning could I even imagine the real beauty and joy my faith, so like this rose, has given to me.

Soon the rose will fade and become a memory. It has added much to my life. I will not see a rose without remembering the beauty, faith and love I encountered on my journey to God.

by June Hill



(Photo by Charles J. Schlot)

(June Hill is a member of St. Bartholomew Parish in Columbus. She attends Mass at the St. Columba Oratory.)

Daily Readings

Monday, Aug. 8
Dominic, priest
Ezekiel 12:5, 24-28
Psalm 148:1-2, 11-14
Matthew 17:22-27
Tuesday, Aug. 9
Seasonal weekday
Ezekiel 28:1-34
Psalm 119:124, 20, 21, 103, 111, 131
Matthew 18:1-5, 10, 12-14
Wednesday, Aug. 10
Lawrence, deacon and martyr
2 Corinthians 9:6-10
Psalm 112:1-2, 5-9
John 12:24-26

Thursday, Aug. 11
Clare, virgin
Ezekiel 12:1-12
Psalm 78:56-59, 61-62
Matthew 18:21-19:1
Friday, Aug. 12
Seasonal weekday
Ezekiel 16:1-15, 60, 63
(Response) Isaiah 12:2-6
Matthew 19:3-12
Saturday, Aug. 13
Pontian, pope and martyr
Hippolytus, priest and martyr
Ezekiel 18:1-10, 13, 30-32
Psalm 51:12-15, 18-19
Matthew 19:13-15

SAINT OF THE WEEK

Dominic founded order during the 13th century

by John F. Fink

Two of our greatest religious orders were founded within several years of each other in the 13th century. St. Francis of Assisi founded the Franciscans in 1209 and St. Dominic, whose feast the church celebrates next Monday, Aug. 8, founded the Dominicans in 1216.

These two orders are called mendicant orders from the Latin *mendicare*, meaning to beg. The professed religious in these orders give up the right to own any possession, depending completely on God's providence.

When the orders were founded, they found great appeal because many in the church, even its clergy, were living in luxury.

Dominic was born in 1170 in Castile, Spain. He was trained for the priesthood by a priest-uncle. After his ordination he was assigned to the cathedral at Osma. The priests there lived a community life under the Rule of St. Augustine.

By the time Dominic was 31 he was elected prior of the religious community at Osma.

He lived a contemplative life until 1204 when his bishop asked him to accompany him to Denmark. As they passed through the country of Languedoc in France, they came face to face with the Albigensian heresy. This heresy held that there were two principles in the world—one good, one evil—and that all matter is evil. Its adherents denied the Incarnation and the sacraments and strictly abstained from procreation and asceticism. Faithful practitioners led lives of discretion that were admired by the common people.

Dominic decided that God was calling him to preach against heresy. After a visit to Rome where Pope Innocent III commissioned him to preach, he moved to France, where the monks there were the officially appointed preachers against the Albigensians. However, they were having little success.

Dominic immediately saw the reason for

that. The people were not impressed by monks who traveled with horses and retinues, stayed at the best inns, and had servants to care for them.

Dominic began instant preaching and soon he met with success.

In 1206 Dominic founded a monastery to shelter nine nuns, all converts from the heresy. He also became the leader of a small band of preachers, eventually organizing them into a body of religious men who would unite contemplative life with pastoral life, with emphasis on preaching.

Dominic went to Rome to attend the Fourth Lateran Council and, while there, received guarded approval of his new order from Pope Innocent III, with instructions to decide what rules the order would follow.

Innocent died soon thereafter, though, so it was Pope Honorius III who confirmed the order and its constitutions in 1216.

A year later, Dominic broke up his first band of followers, sending them in all directions to preach. Dominic himself returned to Rome, where the pope gave him the Church of St. Sixtus.

He preached in St. Peter's with great eloquence. He organized a group of nuns and gave them his monastery at St. Sixtus, he himself moving on to the Church of St. Sabina.

In 1218-19 he traveled to Spain, France and Italy, establishing new friaries in each country. He then moved to Bologna, where he lived for the rest of his life.

By 1221 there were 60 friaries divided into eight provinces.

St. Dominic died on Aug. 6, 1221 at about the age of 52. (St. Francis died in 1226 at age 44.) He was canonized in 1234. (St. Francis was canonized in 1228.)

Today the Dominicans (properly known as the Order of Friars Preachers) is the seventh largest religious order for men, with 6,775 members (as of Jan. 1, 1991). It has five provinces in the United States.

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Entertainment

VIEWING WITH ARNOLD

'Angels in the Outfield' combines religion, sports

by James W. Arnold

Religious faith and pop psychology are predictably confused in Hollywood's latest comedy about angels. The Disney Company's "Angels in the Outfield" lures audiences with a recipe of runaway optimism stirred into a mix of orphans and baseball.

It starts with a pre-adolescent, Roger, who's stuck in a foster home in Anaheim because his widowed father, an unsympathetic long-haired biker, is about to legally abandon him. Roger and his pal, J.P., live in a foster home run by Uncle Brendo Crickner. They're also interfaith fans of the nearby California Angels, who rest hopelessly (in this scenario) in the American League basement.

When the deadbeat dad heartlessly remarks that they'll get together again "when the Angels win the pennant," Roger looks out at the night sky and asks God ("if there is a God") to make it happen. So, he's not actually praying for a pennant, but for family. A star twinkles brightly in response, like a computer connection.

The Angels are, in the movie tradition, a collection of clowns and misfits who play like "The Bad News Bears." Any resemblance between them and even a bad major league team is coincidental. The only credible athlete is actor Tony Danza, who retains some dignity as a sore-armed has-been pitcher.

Their frustrated field boss, George Knox (Danny Glover), is a former star who wants his millionaire Gene Autry-type cowboy owner (Ben Johnson) to trade the whole team. Knox is mean, vindictive and profane, a typical paranoid manager. He's feuding with a megamillionaire broadcaster (Jay O. Sanders) who wants his job.

The "real" angels, of course, show up, led by A.L. played by the as-usual frenetic Christopher Lloyd. Except for the special effects angels, an equal opportunity group, look like traditional church angels, with wings and white robes. But only the amazed Roger can see them, and Knox is a hard man to convince.

The celestial spirits energize the players, help them make extraordinary catches, hits and pitches, and soon the team is contending and drawing crowds. Roger and J.P. (played harmlessly enough by Joseph Gordon-Levitt and Milton Davis Jr.) get special VIP treatment from Knox, including the services

of a supercilious PR man, who is constantly dumped on with mustard, soda, nachos, etc. (It's hard to tell whether the kids in the audience belly-laugh more at this messy slapstick or at the miracles on the field.) Eventually, Glover's acidic manager calms down into a more Glover-like nice guy, and even talks politely to the umpires. (Winning will do that for you.) The team, as always, will have to win the big game without the angels' help ("It's a rule," says A.L.) because they "believe" in themselves. Then the family troubles of Roger and J.P. must be resolved.

"Outfield" is a remake of a not every good 1951 comedy (with Paul Douglas in the Glover role), made in the heyday of pop films involving spirits and the supernatural. The argument is that such movies, sappy or not, took religious beliefs for granted and therefore reinforced them.

Unless the presentation is right, it may be the wrong type of help. In the '90s, when angels are a pop culture fad, the zany, pop-eyed Lloyd may not be your kind of angel. Then again, for a young child, his peculiarity may be a starting point for discussion.

The "Outfield" script asks lots of "do you believe" questions—about heaven, God and angels—but never provides an answer a skeptic couldn't accept. Mostly, it ends up exalting a humanistic faith—faith in each other, in love, in miracles, in happy endings.

The miracles are provided by us, not God. "You gotta believe" is the current sports cliché. That's not bad, but it's not faith, it's only optimism and positive thinking.

Director William Dear (TV's "Amazing Stories" and "Harry and the Hendersons") is a fantasy specialist, and the special effects seem to get in the way of the imagination. While many of the sight gags are on a "Three Stooges" level, the movie is more credible and natural in working out the final game dramas.

Even young baseball fans are knowledgeable in these days of sports Illustrated and ESPN, and they shouldn't expect too much authenticity. Glover and the other actors are barely passable as jocks. Other bothersome details include having Danza wear number 5 (not a pitcher's number) and calling him off injured reserve at game time for an instant starting assignment. And why do all these supposedly bad pitchers keep throwing shut-out innings, even before the angels fly to their rescue?

(Limping fantasy comedy grounds back to pitcher; kids may enjoy but parents will suffer; satisfactory, but not recommended.)

USCC classification: A-II, adults and adolescents.



'ANGELS IN THE OUTFIELD'—Actor Danny Glover (right) stars as baseball manager George Knox, who learns to trust the unseen when his last-place baseball team comprised of foster kids miraculously rallies to first place in a tournament. Milton Davis Jr. (front) and Joseph Gordon-Levitt star as J.P. and Roger, the foster kids with faith in "Angels in the Outfield." The USCC classifies the film A-II for adults and adolescents. (CNS photo from Walt Disney)

Documentary blends country music with rhythm and blues

by Henry Herz

Catholic News Service

The black and white strands of American soul music are blended in what proves congenial, easy-going harmony in "Rhythm Country & Blues, An 'In the Spotlight' Special" to be rerun on Monday, Aug. 8, from 10 p.m. to 11 p.m. on PBS. (Check local listings to verify the program date and time.)

The program combines country music

with rhythm & blues, teaming top artists of both genres performing duets of such standards as "Rainy Night in Georgia" (with Sam Moore and the late Conway Twitty) and "Ain't Nothing Like the Real Thing" (Vince Gill and Gladys Knight).

Twenty singers and two groups perform 11 numbers. The program, taped during recording sessions for an MCA album, shows how easily R&B and country fit together.

Interspersed between performances are interviews and documentary footage showing both genres as originating in the segregated rural South. Here African-American gospel and blues developed into R&B during the separate-but-equal era of the recording industry while its white counterpart, rural mountain blues, grew into what is now called country music.

The program demonstrates that the color line separating the two musical forms was an artificial barrier easily crossed over.

As one of the performers says, "Blues isn't about color. Blues is about feeling."

The music these talented performers share with each other and the viewer has heart as well as soul and it's all color-blind.

Recent USCC Film Classifications

| | |
|-----------------------------|-------|
| The Client..... | A-III |
| Lansie..... | A-II |
| North..... | A-II |
| The Wedding Gift..... | A-III |
| Black Beauty..... | A-II |
| Foreign Student..... | A-III |
| It Could Happen to You..... | A-III |
| The Mask..... | A-III |

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

'Schindler's List' earns Humanitas Prize for excellence

by R. W. Dellinger

Catholic News Service

LOS ANGELES—Screenwriters for "Schindler's List," "NYPD Blue," "Murphy Brown" and "And the Band Played On" were among the winners at the 20th annual Humanitas Prize awards July 14 in Los Angeles.

Steven Zaillian captured first place in the feature film category for his screenplay of the movie "Schindler's List." It was cited by the judges for "its epic depiction of the difference one flawed human being can make, even when confronted by the most demonic of obstacles."

The previous Humanitas Prize winners won again in 1994. The seven winners shared a total of \$120,000 in cash awards.

The Humanitas Prize honors entertainment writers for communicating human values in their scripts.

TV and movies, often criticized for causing violence in American society, can help solve the problem, said Patrick Father Ellwood Kieser, who heads the sponsoring organization of the Humanitas Prize, the Human Family Educational and Cultural Institute.

TV and film can show better than other media the "dehumanizing effect" of violence, not only on the victim but the perpetrator, Father Kieser said.

These medias also can stem the growing number of unwed mothers, he said, by presenting human sexuality as the beautiful and wholesome facet of the human personality that God made it to be.

TV and movies also can illuminate the qualities that make a good marriage work instead of promoting the illusion that marriage equals happiness ever after, he added. And the big screen and TV also can help parents understand their children and vice versa.

"They can energize and nurture a part of the human psyche which our culture has allowed to atrophy," Father Kieser said. "Freud called it the unconscious because it is shrouded in mystery. The Greeks called it soul because it is spiritual. And the Bible called it heart because it is where love resides and commitments are made."

David Milch won \$15,000 in the 60-minute, prime-time TV category for an episode of ABC's "NYPD Blue." He had also won in 1983 for an episode of "Hill Street Blues."

He told The Tidings, Los Angeles' archdiocesan newspaper, he never thought about communicating values when working.

"What you write is what you know and what you know and what you did," said Milch, an ex-New York police officer. "And I guess as you mature and get older, there's some of

your own humanity that comes out. You suddenly realize that this wasn't such a bad human being. He had another side."

Arnold Schulman, who wrote "And the Band Played On," an HBO production about AIDS and a \$25,000 winner in the PBS/cable category, said he always thinks about the moral impact his words can make.

"Even with love stories, it occurred to me a long, long time ago that people think love is what they see in the movies," he said. "So it's a big responsibility. A tremendous responsibility."

Other Humanitas winners this year were:

•Bob Randall, \$25,000 in the two-hour prime-time TV category, for the CBS movie "David's Mother." Randall won in 1987 for an episode of "Kate & Allie."

•Joseph Maurer, \$10,000 in the children's live action television category for "Love in the Dark Ages," a "CBS Schoolbreak Special" presentation. Maurer won in 1992 in the same category for "Dedicated to the One I Love."

•Rob Bragan, \$10,000 in the 30-minute prime-time TV category, for an episode of "Murphy Brown," a CBS show.

•James Howard Kunkel, \$10,000 in the children's animation television category for "Johnny Applesseed," an installment of the Showtime pay cable channel's "American Heroes and Legends."

QUESTION CORNER

Theological differences lead to confusion

by Fr. John Dietzen

Our Catholic paper reported recently a planned "reconciliation" of Catholics and Lutherans in 1997 on the doctrine of justification.

If Lutherans believe what the article says, "Each person is justified and saved not by any human merit," how does this differ from the sin of presumption?

Have we no responsibility to strive for salvation? Will our church close its eyes to this glaring error in its eagerness for "reconciliation"? (Pennsylvania)

First of all, any hint of even partially healing the wounds that have divided Christian churches for centuries should be a cause of joy for all of us.

Surely we need to be committed to our own faith and doctrines. Much of the mutual animosity, however, that has dogged the followers of Christ down to our own day results from attitudes that frequently go far beyond that kind of good commitment.



You must know from your own personal experience that when an argument becomes bitter, we tend to put the worst possible meaning on what the other person says.

The healthy, more charitable, and more honest alternative is first to be sure that our understanding of our opponent's words is the same as his.

Someone said we should never try to refute anyone until we can repeat his position to his satisfaction. That good advice is often ignored, with the result that both sides gleefully destroy an opponent or a "doctrine" that exists only in their own minds.

In other words, we sometimes reach the point where keeping the enmity alive is more important than finding grounds for reconciliation.

Some areas of disagreement between the Catholic and Reformation churches seem to be quite real. It is equally clear that in other areas at least a good deal of the discord results from seriously, and we must admit sometimes deliberately, misinterpreting each other's statements of belief.

The subject of "justification" is a good example of this latter type of misunderstanding.

We have attacked the Lutherans, and they us, on this subject for 400 years. A major achievement of recent Lutheran-Catholic dialogue is simply that we have begun to listen to each other carefully.

When one says, "That's not what we believe," we explore various ways of expressing our own beliefs, attempting to discover a formula of doctrine that both can agree upon.

Sometimes that effort succeeds, sometimes it doesn't. But it's a whole different, and much more Christlike, way of dealing with our differences.

The subject of justification is a good illustration. Great progress has occurred in recent years in uncovering areas of basic agreement lying beneath the long-standing divisions.

The Catholic-Lutheran dialogue group in the United States, for example, issued a major statement on justification in 1983 titled "Justification by Faith."

Two years later Pope John Paul praised it as an impressive example of fruitful discussion which should be imitated and will be helpful on the international level.

Just a final word on your concern about presumption. If you cannot accept the statement that we are saved without personal merit, how do you explain Paul's insistence that "salvation is not your own doing, it is God's gift; neither is it a reward for anything you have accomplished. . . . We are truly his handiwork" (Ephesians 2). Passages like this abound in the New Testament.

Surely we must have faith and respond to God's call with good deeds appropriate to the status he bestows on us. But the whole package is still his unmerited, unconditional gift.

The problem, if it is one, is that we are dealing with two aspects of the divine mystery here: God's totally free and unmerited grace, and our free response to that grace.

We should indeed do our best to weave them together. But, as in other areas of faith, we cannot attempt to explain one mystery by destroying another.

(A free brochure on questions Catholics ask about *cremation* and other funeral regulations and customs is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.) Questions for this column should be sent to Father Dietzen at the same address.)

FAMILY TALK

Grandmother worries about parenting styles

by Dr. James and Mary Keimy

Dear Mary: We have a situation that is tearing our family apart. It has to do with the way our grandchildren are being brought up.

Our oldest son and daughter-in-law have children ages 3 and 6 months. They are almost neurotic in their concern for their children's health.

They are constantly asking the 3-year-old if she has a sore throat, earache, etc. Naturally she says yes, and out comes the medicine.

This child gets too much attention and is starting to get bratty. Her attention span is zero. She uses emotional blackmail to get what she wants. Both parents are nervous wrecks.

The other son and his wife are the opposite. They live in fantasy land. Everything is always fine.

The mother works and the children, ages 4 and 6 months, have had at least seven different baby sitters. They also have moved three times in four years. Now my 84-year-old mother-in-law baby-sits a couple of days a week.

The baby cries all the time. Their pediatrician says he's just colicky.

The mother is overworked, and my son stays away from home as much as he can.

My husband keeps telling me to stay out of it. My daughter-in-law hardly speaks to me. I know the adults can make choices, but the children can't. Please help.

Answer: You sound like a perceptive, common-sense grandmother in a situation when grandmotherly common sense does not carry much weight.

Both you and your husband are right. You are right in recognizing that these children need help now. And your husband is right in saying you should keep quiet.

Most observers would like to correct the situation by giving the parents a good lecture, straightening them out, and then enjoying the company of the new, model family.

It doesn't work that way. It only alienates other people and perhaps explains why your daughter-in-law hardly speaks to you.

If you really want to help, your first very difficult task is to accept each of the families. Your worries will continue to worry about their children. Your "fantasy-landers" will remain there. They will not change as parents because you point out their errors.

Equally important, you need to establish a good relationship with your children and grandchildren. Improving your relationship will not only enable you to better help them but will also make for more loving family relationships in general.

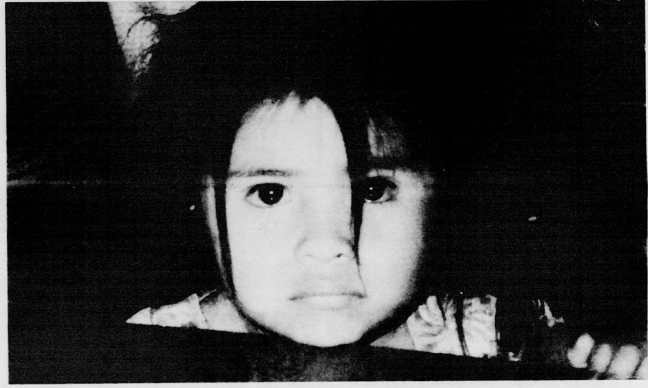
To start, begin to look for the positive aspects in each family. Your worries are concerned, trying hard to be good parents. Your "fantasy-landers" are overworked in their efforts to make their family succeed. Both want to be good parents and have successful families. Build on that.

If you really want to help, offer service, not words. Apparently the grandchildren could benefit from contact with loving grandparents. You might offer to care for the colicky baby on a regular basis each week. You might take the 4-year-old and 3-year-old children on weekly outings, either alone or together.

Of course caring for young children is strenuous for grandmothers. On the other hand, the parents are your children, the little ones are your grandchildren, and the families need help. To whom can they turn if not to you?

Let your children know that you love them by offering to help them in positive ways. If you are willing to make the effort, you can be a welcome influence for good in both families.

(Address questions on family living and child care to be answered in print to the Kennings, 219 W. Harrison, Rosseland, Ind. 47978.)



Sponsor a child at a Catholic mission for just \$10 a month

This is Marta. She lives in a small village in the mountains of Guatemala. Her one-room house is made of corstals with a tin roof and a dirt floor. Her father struggles to support his family of six on the \$30 a month he earns as a day laborer.

Now you have the opportunity to help one very poor child like Marta through Christian Foundation for Children and Aging (CFCA), the only Catholic child sponsorship program working in the 23 desperately poor developing countries we serve.

For as little as \$10 a month, you

can help a poor child at a Catholic mission site receive nourishing food, medical care, the chance to go to school and hope for a brighter future. You can literally change a life!

Through CFCA, you can sponsor a child with the amount you can afford. Ordinarily it takes \$20 a month to provide a child with the life-changing benefits of sponsorship. But if this is not possible for you, we invite you to do what you can.

CFCA will see to it from other donations and the tireless efforts of our dedicated Catholic missionaries that your child receives the

same benefits as other sponsored children.

To help build your personal relationship, you will receive a picture of your sponsored child, information about your child's family and country, letters from your child and the CFCA quarterly newsletter.

Please take this opportunity to make a difference in the life of one poor child. Become a sponsor today!



☐ Yes, I'll help one child:

☐ Boy ☐ Girl ☐ Teenager ☐ Any in most need

My monthly pledge is:

☐ \$10 ☐ \$15 ☐ \$20 ☐ \$25 ☐ Other \$ _____

I will contribute:

☐ monthly ☐ quarterly ☐ semi-annually ☐ annually

☐ Enclosed is my first contribution of \$ _____

☐ I cannot sponsor now but I enclose my gift of \$ _____

☐ Please send me more information.

23

Member: U.S. Catholic Mission Association, Nat'l Catholic Development Conference, Catholic Press Association, Catholic Network of Volunteer Service, Nat'l Catholic Bishops' Council, Nat'l Catholic Council for Refugee Ministry

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Financial report available on request. Donations are U.S. tax deductible.

Christian Foundation for Children and Aging CRI 8/94

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Kansas City, KS 66103-0910 / (800) 875-6564

Country Style Chicken Dinner
St. Paul's Church
New Alsace, Indiana
Sunday, August 14, 1994

Dinners 11:30 a.m. - 4:00 p.m. EDST (fast)
Continuous serving
Adults - \$6.00 Children Under 12 - \$3.00 Under 3 - Free

Lunch stand serving
Chicken, Roast Beef, Turtle Soup
Country Store - Beer Gardens - Quilts - Amusements - Prizes

For Information Call 812-623-2567
Note: Mass time for picnic day changed to 9:00 EDST (fast)

scheduled April 3-10, 1995, during a "Euro-Evening" wine and cheese party from 6:30 p.m. until 8 p.m. at Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a Family Eucharist Holy Hour with rosary and Benediction from 7:45 p.m. in the church. Everyone is welcome.

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.

St. John Neumann Knights of Columbus # 10713 of Greenfield will sponsor a Charity Golf Tournament at 1 p.m. at the Arrowhead Golf Club, county roads 600 N. and 400 E. north of Greenfield. \$40 entry fee per person includes green fees, golf cart, and steak dinner, which begins at 5:30 p.m. Prizes awarded following the dinner. Donations benefit St. Elizabeth's

and the Gibault Home for Boys. For more information, contact Fred Schramm at 317-326-2593.

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.

Assumption Parish, 1117 S. Blaine St., Indianapolis, will celebrate the 100th anniversary of the parish with a Fish Fry Festival starting at 4 p.m. each day and featuring games, a country store, fish and chicken dinners, and miscellaneous booths.

Mount St. Francis Retreat Center will sponsor a Men's Retreat called "Men Among Men." For information, call 812-923-8817.

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will sponsor a Tobit Retreat for engaged couples from 7 p.m. Friday to 2 p.m. Sunday. For more information, call 317-545-7681.

The Young Widowed Group will dine at La Terrace Restaurant, 8250 Dean Rd., Indianapolis, at 7 p.m. For more information, call Melanie Pettrilli at 317-465-9916.

The Terre Haute Deaneary Pastoral Center will sponsor a free Catechist Formation Program from 8:45 a.m. to 12:30 p.m. at the deaneary center, 2931 Ohio Blvd., Terre Haute. Diane Carver will discuss "Getting Started as a Catechist." To register, call 812-232-8400 by Aug. 10.

Positively Singles will meet for dinner at the Star of India Restaurant, 1043 Broad Ripple Ave., Indianapolis, at 6:30 p.m. Call Carson Ray at 317-228-9321 for more information.

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

Mary Queen of Peace Parish, Danville, will sponsor an all-you-

can-eat Breakfast Buffet in the lower level of the church. Adults \$4.50, kids aged 6-12 \$2.50, and kids under 5 eat free.

St. Mary Parish, Lanesville, will sponsor a Parish Picnic at 10:30 a.m. featuring chicken or ham dinners, bingo, and raffles. Carry-out dinners are available. Everyone is welcome.

The archdiocesan Family Life Office will present a Pre-Cana Conference from 12:45 p.m. to 5:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Advance registration is required by calling 317-236-1596.

The Terre Haute Deaneary Pastoral Council will sponsor a Deaneary Day of Prayer and Pilgrimage beginning at 2 p.m. at the Church of the Immaculate Conception in St. Mary of the Woods. An instrumental prelude begins at 1:30 p.m.

Holy Trinity Parish, Indianapolis, will celebrate the annual Parish Picnic with Mass at 1 p.m. at the

Slovenian National Home Park near W. 10th St. and Raceway Road in Indianapolis. The picnic and games will follow the liturgy.

Holy Angels Parish, Indianapolis, will celebrate the annual Parish Family Picnic from 1-6 p.m. at Riverside Park in Indianapolis.

St. John Parish, 126 W. Georgia St., Indianapolis, will offer a revised Latin Mass at 11 a.m.

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 St. and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 1-5 p.m. All are welcome.

St. Thomas the Apostle Church
Fortville, Indiana

SUMMER FESTIVAL

THIS WEEKEND

Monte Carlo Night

Friday, August 5th 7:30 PM

Festival

Saturday, August 6th
Beginning 11:00 AM

Raffle • Games • Prizes •
• Great Food •

ST. AUGUSTINE PARISH

Friday August 19, 1994

Marlin's Dance & Monte Carlo

7:00 PM - Midnight

Food and beverage available

Saturday, August 20, 1994

Festival

Chicken Dinner and Homemade Noodles

Served 2:00 PM - 8:00 PM

\$10,000 RAFFLE PRIZE

Booths Open Noon Until 8:00 PM

315 East Chestnut St. • Jeffersonville, Indiana

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ST. PHILIP NERI

SUMMERFEST

550 N. RURAL, INDPLS., IN 631-8746

AUGUST 5-6, 1994

FRIDAY 6:00-12:00

• Improved Monte Carlo

• Food Available

• 50/50 Each Hour

• Candlelight Dinner 6:00-9:00

• Complimentary with waiter/waitresses

• To serve you: Roast beef or baked fish

Baked potato

Green beans

Salad

Soft drink

Roll and dessert

(see below)

• Only \$6.00 or \$5.00 with early purchase

Support St. Philip Neri

A Parish Serving The Community

SATURDAY 2:00-12:00

• All new games and prizes 2:00-10:00

• Including live video games

• Monte Carlo new earlier time 4:00-12:00

Family Menu:

• Hamburgers/hot dogs

• Sloppy Joe/Tenderloins

• Grilled corn on the cob

• Pizza

• Professional clown 8:00-8:00 offering

• Balloon sculptures

• Face painting

• Magic

CANDLELIGHT DINNER

NAME _____

ADDRESS _____

CITY, STATE, ZIP _____

PHONE # _____

PEOPLE _____

Amount Paid _____

Don't Miss This One!

St. Joseph Church, 1375 S. Mickley, Indianapolis

Fr. Glenn O'Connor, Pastor

40th Anniversary Celebration-Reunion

Sunday, August 14

Anniversary Mass 11:15 AM

Celebration Follows

• Ministerial Expo • Food & Beverages

• Games For All Ages • Live Entertainment

• Alumni Memorabilia • Prizes

For more information, call Tom Silnes (wk) 244-4247 (hm) 247-1797 or Don Frick 241-9715

Youth News/Views

Nazareth Farm volunteers discover joy in stewardship

by Amanda Couture

The late Egyptian president Anwar Sadat once said, "There can be hope only for a society which acts as one big family, and not as many separate ones."

Eight St. Pius X youth group members from Indianapolis discovered both hope and family unity while serving the poor and needy June 12-18 at Nazareth Farm in Doddridge County, West Virginia.

Located in a remote mountainous area called Center Point, Nazareth Farm is the kind of place even people from West Virginia haven't heard about.

It's a Catholic-based service organization which encourages high school youth, college-age young adults, and entire families to volunteer their time to help the elderly and underprivileged people of the area.

Seven full-time staff members as well as six dogs and roughly a dozen cats are permanent residents of Nazareth Farm. New volunteers from throughout the United States arrive weekly to help with a variety of community needs.

The farm consists of a central house and a series of barns. There's a staff house and two large garages, as well as three unenjoyable but well decorated outbuildings.

The week we spent there was far from luxurious, with temperatures rising to 100 degrees and very little or no air conditioning.

But in spite of the heat, the week was terrific. It was fulfilling and spiritually awakening.

There are a hundred different stories I could tell about the week. It was full of emotion and excitement from the moment we arrived and were greeted by smiles and hugs up until the moment we left in the midst of tears and more hugs.

We began and ended each day with prayer, and we were busy every moment in between. We mixed cement, climbed up a mountain and back, and even chopped wood... an experience that I recommend very highly.

The group of 42 people, most of whom were from Illinois, gave us a chance to get to know each other by talking on the porch or sitting around a campfire. Yes,

we had campfires even though it was 85 degrees at night.

The most important lesson I learned while at Nazareth Farm came on the day that my working group went to Alice Thompson's home. Our goal of Alice's house was to repaint her front porch and the furniture on it.

Alice was very kind to us, but I couldn't understand why her family couldn't do the painting for her. I thought there were other people in the area with more needs and less available help who could have benefited from our volunteer work.

While there, we found out that Alice's two children lived on the same property—her son in a trailer and her daughter in a house with Alice's grandchildren and great-grandchildren.

Alice was very kind to us, but I couldn't understand why her family couldn't do the painting for her. I thought there were other people in the area with more needs and less available help who could have benefited from our volunteer work.

Since arriving home again, I have realized a few things. First of all, people like Alice can be lonely even when they're not alone. And secondly, it wasn't fair to Alice to assume that her children would help her with work. Most importantly, I realized that Alice and people like her are my responsibility too.

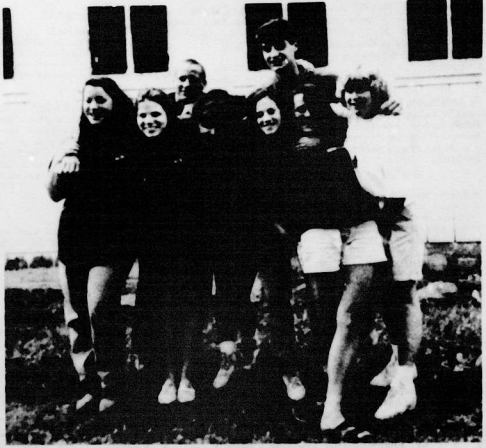
Of course, I believe our immediate families are important. We should always be there for our family members, but society makes us a family too.

Being humans as well as Christians obligates us to look out for each other as a family.

I thank St. Pius X Parish for giving me the opportunity to go to Nazareth Farm to serve the poor and needy this summer.

And I thank the staff of Nazareth Farm and the people of Center Point for helping me to see the truth behind Anwar Sadat's statement that "There can be hope only for a society which acts as one big family, and not as many separate ones."

(Amanda Couture is a junior at North Central High School in Indianapolis.)



Nazareth Farm volunteers—St. Pius X Parish youth group members (from left) Amanda Couture, Elizabeth Olson, Brian Stroup, Denise Parker, Steve Baker, Jessica Iliff and Adrienne Stowe of Indianapolis pose with Mary Gaul, their youth ministry coordinator, while on a community service trip to Nazareth Farm in West Virginia.

Nazareth Farm volunteers plan regional gathering at Danville

Archdiocesan residents who have volunteered at Nazareth Farm in West Virginia will gather at the farm of Sharon Seward near Danville at 2 p.m. on Aug. 7 for a regional gathering which includes a eucharistic liturgy and reunion picnic.

Father Jeff Godecker, director of religious education for the archdiocesan Office of Catholic Education, will celebrate an outdoor liturgy with the volunteers who have served at Nazareth Farm this summer.

Nazareth Farm is a Catholic community in Center Point, W. Va., where high school students and college-age adults visit to serve the poor of Appalachia during a week of community service. Nine youth groups from the archdiocese have served at Nazareth Farm.

"The purpose of the gathering is to continue the spirit of the farm in their back-home setting by helping others," Terse Haute youth ministry coordinator Janet Roth

explained, "and to bring the groups together to celebrate their experience."

Roth, who serves St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute as a youth ministry coordinator, also has assisted Nazareth Farm as a member of the organization's board of directors.

For more information or directions to the gathering, contact Janet Roth at 812-535-3391.

The Indianapolis West Deaconry band program sponsored by Cardinal Ritter High School will hold registration for students in the fifth through the ninth grades on Aug. 9 and Aug. 18 between 2 p.m. and 5 p.m. in the Cardinal Ritter music room.

The registration fee is \$20, and the weekly one-hour lessons and rehearsals cost \$2 each, payable in advance. For more information, contact Tom Nichols, Ritter's music director, at 317-927-7826.

'True Love Waits' campaign rally draws thousands

by Mark Pattison
Catholic News Service

WASHINGTON—A speaker at a youth evangelism conference in Washington used the metaphor of Daniel in the lion's den in telling his young audience of thousands to resist the temptation to be sexually active.

Because Daniel would not defile himself, motivational speaker Josh McDowell told teen-agers on July 29, he was thrown into the lion's den.

Today, he suggested, "there are going to be a lot of lions to devour you" teen-agers who become sexually active.

One such "lion," he said, is the idea that, "Everybody's doing it."

"Everybody isn't doing it," McDowell countered, telling girls, "If a guy says everybody is doing it, then say, 'There shouldn't be too hard to find someone else.'"

McDowell told them of an ABC "Prime Time Live" report on teen sexuality. Quoting from its transcript, he said, "Every one of the

girls that we talked to confided in us they wished they had said no."

Although Surgeon General Joycelyn Elders was the target of several cutting remarks later in his talk, McDowell credited her for saying, "We need to find another way for young African-American men to express their manhood" than with sex.

"Do you have the intellectual, emotional and spiritual capacity to do what is right?" McDowell asked the crowd. "That's the difference between a man and a boy."

Another "lion" that teens should be on the lookout for is, "Look at what you're missing out on," McDowell said, adding that teens should make righteous decisions.

"If you make a righteous decision, you usually don't see the fruit for many years to come," he said. "If you make a wrong decision, you usually see the fruits of it almost immediately."

A third "lion," McDowell said, proclaims, "Safe sex! Wear a condom! Be responsible!" However, he said, "You realize they don't call it 'safe sex' anymore. They call it 'safer sex.' You want to have safe sex? A condom would have to look like a frogman's wet suit."

Noting the failure rates of condoms, McDowell got laughter from his audience when he said that to make a condom foolproof, "I guess you need either Scotch tape or Super Glue."

McDowell also named the fourth "lion," which boasts, "You need experience. No body wants to marry a virgin."

"You go into a marriage knowing only a little about sex and a lot about building a

relationship," he said, pausing to smile, "and let me tell you, the sex will take care of itself."

McDowell's talk preceded a rally on the Mall in Washington, D.C., at which more than 200,000 signed "True Love Waits" cards pledging chastity until marriage were planted.

"It feels great. I'm not alone," said Kevin Sullivan, 16, from St. Albert the Great Parish in Philadelphia and one of an estimated 20,000 teens on hand.

"Help us to love as Jesus loved. Give us the strength to be chaste and free," said Father Leonard Wenke, director of the Washington-based National Federation for Catholic Youth Ministry, in one of the opening prayers.

The federation is one of 27 groups sponsoring the chastity pledge campaign. It said 54 U.S. dioceses have distributed the material to parishes and schools, and another 21 will implement "True Love Waits" in the months ahead.

Two 13-year-olds from Philadelphia said peer pressure to have sex won't work on them.

"Personally, I don't care what my friends think. I'm my own person and want to do what I believe in," said Roseanne Bauer, a member of Assumption Parish in Philadelphia.

"It helps to see there's a lot of virgins out there," said Jennifer Dalton of St. Anselm Parish, also in Philadelphia. "The TV and media have to believe everyone is having sex."

(Contributing to this story was Mark Zimmermann in Washington.)

True Love Waits

I believe that I am created in God's image, called to live a wholesome life. I believe that by respecting myself and others, I give glory to God. I believe that I am called to live out the vision and values of Jesus.

Recognizing that True Love Waits, strengthened with courage by the Holy Spirit, and supported by the Christian Community, I promise to live chastely, honoring the gift of my sexuality and avoiding sexual intercourse outside of marriage.

Signature

National Federation for Catholic Youth Ministry

'TRUE LOVE WAITS'—Young people throughout the United States are being urged to sign pledge cards like this one stating that they will avoid sexual intercourse outside of marriage. "True Love Waits" cards are being distributed in Catholic parishes through the efforts of the National Federation for Catholic Youth Ministry. (CNS photo)

Young Adult Scene

Raymond Nahlen assists Archbishop Buechlein

by Mary Ann Wyand

Sometimes vocations evolve in unusual ways.

Memphis resident Raymond Nahlen's recent appointment as executive assistant to Archbishop Daniel M. Buechlein originated with an introduction over a plate of lasagna.

At the time, Nahlen was a senior at Memphis Catholic High School, where he participated in soccer, wrestling, cross country and track.

As an assignment for a Home Economics class, he was required to prepare a meal for a faculty member. His friend, Mike Bridges, served as an acolyte for then Memphis Bishop Daniel M. Buechlein, and he suggested that the students invite the bishop to join the class for dinner.

"We asked our Home Ec teacher," Nahlen recalled, "and she said, 'You'll have to ask the principal.' So we went to the principal's office. He said, 'Oh sure, go right ahead,' assuming that the bishop would say no. Mike called the bishop's office, and he was very nice and made the appointment. The day the bishop came in, time stopped for an hour and a half when we served him. We made homemade lasagna, a salad, and baked Alaska for dessert. We went the whole nine yards!"

Bishop Buechlein enjoyed the meal, Nahlen said, and wrote about it in his weekly column for the Memphis diocesan newspaper *The Common Sense*.



Raymond Nahlen

"And that's how I met him," Nahlen said. "Through Mike. I started serving Masses at the cathedral, and then I became the bishop's master of ceremonies. From there I became his aide."

Nahlen served the bishop as an aide for a year and a half in Memphis, then assisted with the bishop's installation as Archbishop of Indianapolis on Sept. 9, 1992, at St. Peter and Paul Cathedral. He also served as the archbishop's master of ceremonies last October when executive assistant Marc



ARCHBISHOP'S ASSISTANT—Memphis resident Raymond Nahlen (right) assists Archbishop Daniel M. Buechlein as the master of ceremonies during the installation of Jesuit Father James Brichetto (center) as pastor of St. Joan of Arc Parish in Indianapolis last Oct. 30. Nahlen will serve the archbishop as an executive assistant. (File photo by Mary Ann Wyand)

Behringer was unable to assist with the installation of Jesuit Father James Brichetto as pastor of St. Joan of Arc Parish in Indianapolis.

Because Behringer is beginning studies for the priesthood this fall at Catholic University in Washington, D.C., Archbishop Buechlein invited Nahlen to work for him in this archdiocese.

"I love working for him," Nahlen said. "He's great to work for. I've always respected him as a priest and as a boss. He made a very positive impact on Memphis, and he made an impact on my own life. He brought prayer back into my life. He stressed the importance of prayer, and prayer has really helped my discipline as a person and as a Catholic."

Before accepting this position, Nahlen completed two years at Memphis State University, now the University of Memphis, studying business. He also worked for Dean Witter as a sales assistant.

"I did everything from preparing portfolio

reports for clients and proposals to the standard filing and computer work, preparing spread sheets and graphs," Nahlen explained. "I hated to leave there, but I wanted to leave Memphis and this (position) was the perfect opportunity."

Now 23, Nahlen plans to continue his undergraduate studies in business at Indiana University/Purdue University in Indianapolis while working full-time for the archdiocese.

"I'm considering the seminary," he said. "I've thought about it for a long time. One thing I do know is that I want to serve the church in some way, shape or form. The Catholic Church has done a lot for me—Catholic grade school and high school—and I'd love to give something back. I feel that I owe it to the church because of everything that the church has done for me. Right now I'm still weighing the possibility of a vocation. The church has seen me through a lot, and I'm very grateful."

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Illinois priest nabbed, rescued in Philippines

By Catholic News Service

ZAMBOANGA CITY, Philippines (CNS)—A kidnapped American priest wounded as he was rescued by Filipino Muslim guerrillas said he thought he would die in a fiery hit between his rescuers and his Islamic extremist abductors.

The military ordered a full alert on Jolo Island and tight security around Christian churches and Muslim mosques after Islamic gunmen seized Father Clarence Bertelsman July 31 while he was celebrating Mass inside Jolo police headquarters.

Security has also been tightened around the airport and other facilities in Jolo, an island off the southwest tip of Mindanao that is a Muslim guerrilla stronghold.

The abduction of Father Bertelsman inside the island's main police camp has angered President Fidel Ramos and an

investigation is under way into how 15 gunmen got in, officials said.

The Belleville, Ill., priest was wounded in the buttocks and left arm when guerrillas of the mainstream Moro National Liberation Front fired on the van carrying him and his captors after it tried to ram through a checkpoint.

"The thought (of being killed) crossed my mind. It was always a possibility. Many people get killed even just crossing the street," the 70-year-old priest said from his hospital bed in Zamboanga City Aug. 1.

The military said two of the kidnappers were killed while two of his rescuers were wounded in the 15-minute gun battle. The Moro front said it killed four kidnappers, described by the military as members of the Abu Sayyaf fundamentalist group.

Abu Sayyaf, blamed for a spate of kidnappings and bombings in the south in the past two years, is already holding

a Filipino priest hostage in nearby Basilan Island.

Father Bertelsman was abducted about the same time that four unidentified gunmen seized Filipino-Chinese businessman So Kim Ching from his pig farm in the southern city of Davao on Mindanao. So is a regional president of the Philippine Olympic Committee.

The gunmen forced So to drive away with them in his own car before abandoning it in another part of the city.

Muslims nab priest at Mass, other Muslims rescue him

The Jolo attack provoked outrage among politicians already indignant about the recent kidnapping of two children of a congressman inside his house in Manila.

"After the kidnapping of the two children, this one really takes the cake,"

Senator Ernesto Maceda said. "No wonder people continue to be afraid in their homes."

The missionary had just finished his sermon when eight men with guns drawn walked into the chapel and told him the local governor wanted to see him.

"I knew it was kidnapping because the governor would not call for me during a Mass," he said. "I said it's gonna be 50 to 60 days in the gumba," the Muslim Filipino word for mountain.

Father Bertelsman, who has spent most of his 44 years as a priest in the Philippines, seemed unfazed by the incident.

"I am going back to Jolo," he said, adding his message to fellow priests was: "Yeah, keep going, keep going. Don't pay attention to threats. We have our ministry. We have our message to give."

The military said the priest's wounds were minor but he would need surgery to remove a bullet from his buttocks.

SERVICE OPPORTUNITIES

... Position Announcement ...

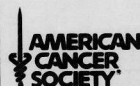
Bergamo Center for Lifelong Learning seeks a Director of Adult Development. Bergamo Center is a nonprofit religious and educational facility, sponsored by the Society of Mary, a Roman Catholic men's religious order. The Director of Adult Development is responsible for overall planning, research, design, marketing and administration of Adult Development programs and services that address the needs of various constituencies. The focuses of Adult Development are ministerial and religious leadership development, personal/spiritual development and leadership development in other organizations. The Director of Adult Development reports to the Executive Director and has supervisory responsibilities for part-time programming staff and independent contractors.

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Brief accounts of international news events

By Catholic News Service

USCC, superiors reject abortion options

WASHINGTON (CNS)—Both the U.S. Catholic Conference and the Conference of Major Superiors of Men have rejected continued efforts in Congress to include abortion coverage among employee health benefits under national health care legislation. Including abortion coverage is a "basic benefit" from insurance carriers but allowing employees to "opt out" of buying it in return for a rebate represents no compromise but more abortion, said the USCC spokesman, Msgr. Francis J. Maniscalco, July 28. In a letter to House Speaker Thomas S. Foley, D-Wash., Sulpician Father Gerald L. Brown, CSM, president, said that group's members "join the host of U.S. organizations that are coming forward to assert their

rights in conscience not to be mandated to purchase and pay for abortion coverage." The text of the letter was released July 27.

Senate votes to penalize public schools

WASHINGTON (CNS)—Revisiting a debate that has troubled both Congress and courts in recent years, the U.S. Senate voted 83 to 7 on July 27 to penalize public schools that violate judicial rulings allowing consti-

tutionally permissible prayer. The vote, on a measure sponsored by Sen. Nancy Kassebaum, R-Kan., would deny federal Department of Education funds to states or school districts that have been found by a federal court to willfully reject a court order to permit prayer—to the extent that it is allowable. Also on July 27, the Senate turned down a proposal to allocate \$30 million for a program to allow public school students in violence-plagued schools to instead attend another school, whether public or private.

National study to assess Catholic finances

WASHINGTON (CNS)—Researcher Joseph C. Harris has announced a new study to analyze how the nation's Catholic parishes and schools collect and spend about \$12 billion each year. The Lilly Endowment awarded a \$61,070 grant for the study July 21. It is to be conducted under auspices of the Life Cycle Institute of The Catholic University of America in Washington, with three Catholic University researchers as project advisers. Harris, a research consultant in Seattle, is to carry out the research and write the report. In 1992 he did a national study of 1991 Catholic parish collection data, and he has written on various aspects of parish and school finances.

Nuncio rejects calls for resignation

MEXICO CITY (CNS)—The Vatican's

nuncio in Mexico, Archbishop Girolamo Prigione, has rejected calls for his resignation amid a storm of protest over secret meetings he held with alleged drug traffickers suspected in the May 1993 murder of Cardinal Juan Jesus Posadas Ocampo of Guadalajara. "I will not resign," Archbishop Prigione told reporters after joining eight Mexican bishops in a scheduled three-hour meeting July 28 with Mexican Interior Secretary Jorge Carpizo, reportedly on the upcoming national elections. Any resignation on his part, the archbishop said, "is up to the pope to determine." On July 26, Mexico's largest daily newspaper, *Excelsior*, launched a three-part series which revealed that the nuncio was delivered a sealed envelope addressed to Pope John Paul II from brothers Ramon and Benjamin Arellano Felix before the meeting with the two alleged drug lords in the Vatican's Mexico City nunciature.

Four Sudanese converts charged by Islam

ROME (CNS)—Four members of a Sudanese clan that converted to Catholicism in the early 1970s were arrested in mid-July and charged with apostasy for renouncing their Muslim faith, according to the Comboni Missionaries. Two were sentenced to flogging and one of them received 100 lashes. The head of the

clan—an extended family numbering nearly 100 people—was arrested July 14, tried four days later and found guilty, said a July 28 press release from the Comboni headquarters in Rome. The clan chief, Abdalla Yusuf, 65, was sentenced to 100 lashes but the flogging was stopped when he collapsed after the fourth stroke. Another member of the clan, 43-year-old Mahanna Muhammad, received the full 100 lashes, the Comboni statement said. The other two men arrested with Yusuf and Muhammad were scheduled for another trial and released.

Irish High Court upholds separation law

DUBLIN, Ireland (CNS)—Ireland's High Court has upheld the Judicial Separation Act, which allows married couples to formalize a break-up and is seen as the first step toward a referendum on whether to legalize divorce in the country. The court's ruling, handed down July 28, sparked immediate comment on whether the government was moving quickly enough to schedule the referendum, a major issue in the 1992 election that brought Prime Minister Albert Reynolds to power. The 1969 act was challenged by a man, separated from his wife, who questioned the provisions for dividing property.

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BOOK REVIEW

News anchor pens 'a good read'

THE SANIBEL ARCANUM, by Thomas D. Cochran. Guild Press of Indiana (Indianapolis, Ind., 1994). 295 pp., \$16.75.

Reviewed by Cynthia Deves

Tom Cochran, popular television news anchorman on Indianapolis' WTHR Channel 13, has written his first novel, a fascinating "arcanum" (a secret or hidden ancient mystery). The plot, set in Sanibel Island, Fla., and various parts of France, revolves around an old metal plate found on the beach one day by the book's hero, Tim Calvin, and his daughter.

Interrupting his long-awaited family vacation on the beautiful and sensuous Sanibel Island, Calvin becomes embroiled in an international search into the past for the origin and meaning of the plate. Along the way, he meets intriguing

and sometimes dangerous people whose interests, for good or evil reasons, also converge on the elusive plate.

The novel explores themes of the three major world religions of Islam, Judaism and Christianity, their mutual triumph over evil past and present, and a spiritual awakening in the hero himself. The fast-action climax, occurring simultaneously on two continents, is both exciting and satisfying.

In a recent interview, Cochran said he was "writing (this book) in an equation of thirds: one-third imagination, one-third experience, and one-third observation." And Cochran said he is "one-third pleased with the results."

Cochran's numerous vacation experiences with his own family on Sanibel, combined with observing places he goes and imagining "what would happen if—" inspired him to write the book. Besides, writing a book is "every journalist's dream."

Cochran said he spent 90 minutes at the beginning of

each day writing the book, and sometimes did not want to go to work at his regular job when things were going particularly well. He did historical research "when the creative juices weren't flowing," and found the whole process "not unlike sculpting."

There is much mouth-watering talk of gormandizing in the novel, and all "menu items were field-tested," he noted, smiling. In fact, so much research was conducted with his reporter's notebook in hand that "restaurants thought I was a food critic." He also has been successful in presenting the "flavor" and atmosphere of Sanibel, the Normandy beaches, Chartres, and other scenes in the book.

More careful proofreading would have eliminated the numerous typographical errors in the text, and sometimes the dialogue and characterizations are a bit contrived. Nevertheless, "The Sanibel Arcanum" will provide perfect summertime reading for vacationers relaxing on a beach at Sanibel or wherever.

Tom Cochran has written what he hoped to deliver, "a good read." He can be proud of his first book.

(Cynthia Deves writes for The Criterion.)

† 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 archdiocese are listed elsewhere in *The Criterion*. Order

priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

† BAERNHER, Bernadette, 94, St. Monica, Indianapolis, July 13. Mother of Robert Baernher;

grandmother of four; great-grandmother of one.

† BOYD, Martha Louise Spearman, 68, Holy Angels, Indianapolis, July 24. Mother of Eugene Jr., David M., Steve R., and Keith A. Boyd, Chris Ann Boyd, Carol Lynn Boyd, and Patsy Ann Hudgins; sister of Blaine Spearman, Essie Mae Jackson, Phyllis Boyd, Marion Green, Nina Mae Jacobs, and

Burnett May; grandmother of 20; great-grandmother of 22.

† BROYLES, Lucille K., 96, Christ the King, Indianapolis, July 19.

† DANIEL, John S., 88, St. Gabriel, Connersville, July 15. Husband of Dorcas Daniel; father of Robert, Donna and JoAnn; brother of Joe Daniel, Lena Whits, and Rosella Reed; grandfather of 10; great-grandfather of four.

† DIRKER, Anastasia, 97, Sacred Heart, Clinton, July 20. Step-mother of Gene Dirker, Ruth Hinz, Betty Baird, and Rose Curry; sister of Emma Weiker and Carl Mattingly.

† FACH, James D., 70, Holy Family, Albany, July 9. Husband of Wanda Fach; father of Rick Fach.

† HARMON, Ellen G., 74, St. Mary, Greensburg, July 18. Sister of Francis, Richard, Bernard, Charles, William and Thomas Harmon and Mary Barlow.

† HARPER, Lisa A. Cross, 34, Christ the King, Indianapolis, July 16. Wife of Jeffrey L. Harper; mother of Lindsey and Jan Harper; daughter of Warren Cross; sister of Warren Cross Jr. and David Cross.

† JAKSENDER, Lydia, 74, St. Philip Neri, Indianapolis, July 24. Wife of Bronislaw Jaksender; mother of Genevieve Roberts, Irena M. Baker and Walter S. Jaksender; grandmother of four.

† LEARY, Dorothy Catherine, 82, St. Barnabas, Indianapolis, July 12. Mother of Ann Therese Roller and Joseph W. Leary; sister of Mary Murphy; grandmother of five.

† LOCKRIDGE, Marie C., 87, Prince of Peace, Madison, July 23. Mother of Nida Eppley and Robert and William Lockridge; grandmother of four; great-grandmother of three.

† MARSH, John J., 63, St. Mary, New Albany, July 22. Father of Dana and Steve Marsh and Michelle Sexton; son of Grace Craig; grandmother of three.

† MASSA, Aventino, 82, St. Joseph, Universal, July 22. Husband of Virginia Carrera Massa; brother of Josephine Mooney.

† MEYER, Margaret M., 95, St. Gabriel, Connersville, July 22.

† MORRIS, Agnes Rose Gillespie, 74, Our Lady of Lourdes, Indianapolis, July 15.

† PROVIDENCE SISTER Mary Woodlock dies on July 20

ST. MARY OF THE WOODS—Providence Sister Mary Edmund (Margaret) Woodlock died July 20 at Union Hospital in Terre Haute. She was 66.

The Mass of Christian Burial was celebrated on July 23 at the Church of the Immaculate Conception.

She entered the congregation of the Sisters of Providence on Feb. 11, 1948, professed first vows on Aug. 15, 1950, and made her final vows on Aug. 15, 1955.

Sister Mary Edmund taught in schools staffed by the Providence sisters in Illinois and Massachusetts. She also ministered at St. Mary of the Woods in environmental services, purchasing, payroll, and other areas for 13 years.

Survivors include two brothers, Edward Woodlock of Stoneham, Mass., and John Woodlock of Manchester, N.H.; a sister, Mary Wilchowski of Madison, Mass.; and a cousin, Providence Sister Kathleen Marie Cronin of St. Mary of the Woods.

Mother of Susie Shields and Ronald J. Morris; sister of Mary Presser, Catherine Metz, Irene Loughery, Theresa Loughery and Joan Shewlin; grandmother of five.

† MOULTON, Mary Magdalena, 79, St. Margaret Mary, Terre Haute, July 16. Wife of Benjamin Moulton; mother of William Raymond Moulton and Dorcas Moulton; sister of Otto Willkie and Clara Willkie; grandmother of one.

† PERKINS, Vernon E., 71, St. Matthew, Indianapolis, July 26. Husband of Margaret Butler Perkins; father of Ann Payne, Brenda Bly, Sheila Poole, and Michael, Eugene, Ben, Patrick, Chris, Nick and Matthew Perkins; son of Gladys Knazter Perkins; brother of Evelyn Owen; grandfather of 22; great-grandfather of two.

† PINAIRE, Blanche, 87, St. Bernard, Frenchtown, July 13. Step-mother of Ernal "Bud" Pinaire of Fredericksburg and Verne and James Pinaire, both of Corydon; step-grandmother of 10; stepgreat-grandmother of 14; and stepgreat-great-grandmother of six. *GEORGA*

† PRINCE, Mary A., 85, St. Ambrose, Seymour, June 28. Aunt of nieces and nephews.

† SHEA, Joseph Francis, 69, St. Mark, Indianapolis, July 11. Husband of Wilma Bittner Shea; father of Karen Ferrand, Barbara McAninch, John Wright, Eileen O'Keefe, and Joseph Shea Jr.; brother of Margaret Buehrler and Elizabeth Vaguen.

† SHEETS, Helen F., 80, Prince of Peace, Madison, July 24. Wife of Sebastian (Ben) Sheets.

Franciscan Sister Francis Woestman was longtime teacher



OLDENBURG—A memorial Mass was celebrated July 27 at the motherhouse chapel for Franciscan Sister Francis Woestman, Sister Francis, who was 97, died on July 24.

Born in Cincinnati, she entered the Oldenburg Franciscan community in 1924 and professed her final vows in 1930.

Sister Francis Louis taught at St. Mary School in New Albany, St. Mary School in Greensburg, St. Mary School in Rushville, and St. Michael School in Indianapolis. She also taught in Ohio. She retired to the motherhouse in 1971.

She is survived by a sister, Ann Deimling, of Cincinnati, and nieces and nephews.

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St. Meinrad's Father Cyprian is biographer



By Florence Herman

NEW ORLEANS (CNS)—A Benedictine priest from St. Meinrad Archabbey has been chosen by the Sisters of the Holy Family to write the biography of their foundress, whose canonization cause was accepted in 1988 by the Vatican Congregation for Sainthood Causes.

Father Cyprian Davis has begun work on the biography of Mother Henriette Delille, who founded the New Orleans-based order in 1842.

Mother Henriette, a free woman of color, was born in New Orleans in 1812. If her cause advances, she could become the first African-American saint.

A "free person of color" was considered in pre-Civil War New Orleans to be a class apart. The term applied to any nonslave who had any degree of black parentage. Some of them even owned slaves.

Father Davis' association with New Orleans runs deep. He teaches at Xavier University's Institute for Black Catholic Studies during the summer. He also wrote a

history of black U.S. Catholics that was published in 1990.

Father Davis told the Clarion Herald, New Orleans archdiocesan newspaper, that he has had a hard time finding any other Mother Henriette wrote.

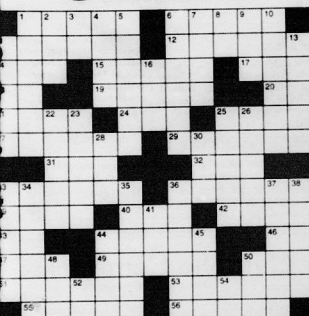
When Mother Henriette founded the Sisters of the Holy Family, a religious community for black women, she fought incredible odds and civil laws which forbade persons of color from forming such societies.

Mother Henriette was born of a liaison between a white planter and a free woman of color, and given the mores of her society, was expected to also form a liaison with a wealthy patron. But she fought the odds and founded her community to serve blacks.

The Sisters of the Holy Family continue the work Mother Henriette began.

The school she founded in 1851 continues to serve young black women as St. Mary's Academy. The sisters have spread out to do their educational and catechetical work across Louisiana to Texas, California and Belize.

Catholic Crossword



- ACROSS**
- Messenger of God
 - a stranger shall
 - for it. (Prio 11-15)
 - Certain religious
 - house
 - Resurrection
 - commemoration
 - Duck genus
 - Turn ye not
 - unto. (Le 19-4)
 - Before
 - United Nations
 - (Abbr)
 - Poetic names for
 - Acts 17
 - Printing measure
 - Ness
 - Saint Joan of
 - I have found my
 - sheep which
 - was. (Lu 15-6)
 - City visited by Paul
 - in Acts 17
 - Saint
 - Combining form in
 - zoology
 - Adam's helpmate
 - Man of the cloth
 - and Father of
 - all. (Eph 4-6)
 - Animal in
 - Psalm 42-1
 - Female pronoun
 - which is the
 - wings. (Ge 14-17)
 - God we trust
 - Leases
 - Synonym for
 - psalms
 - Go Tell - On the
 - Mountain
 - Asner and Sullivan
 - Old Testament
 - prophet
 - Maria
 - The - treatise
 - have I made, O
 - Theophrastus
 - (Acts 1-1)
 - The - of the Beast
 - is 666
 - Samson caught
 - 300 in Jud 15-4
 - Daggers of old
 - DOWN
 - five sparrows
 - sold for
 - Saint Joan of
 - Sangry negative
 - Let my people
 - Great Lake
 - But - profane and
 - van babblings
 - (II Tim 2-16)
 - Broadway
 - abbreviation
 - Lincoln nickname
 - US neighbor
 - highway (Abbr)
 - Try not and
 - thy staff they
 - comport. (I
 - Ph 2-3)
 - Hockey great
 - Be of good
 - Paul (Acts 23-11)
 - This is deceitful in
 - Jer 17-9
 - For God to - the
 - world
 - Christ is the Alpha
 - and
 - Not elsewhere
 - included (Abbr)
 - 30 Chicken
 - Psalm musician
 - title
 - Goshen
 - Hym-singing
 - groups
 - Church
 - instruments
 - Jesus went unto
 - the mount of -
 - (John 8-1)
 - Hinder
 - Enclosure (Abbr)
 - Patial duck
 - But - profane and
 - van babblings
 - (II Tim 2-16)
 - Broadway
 - abbreviation
 - Lincoln nickname
 - US neighbor
 - highway (Abbr)
 - Try not and
 - thy staff they
 - comport. (I
 - Ph 2-3)

RESEARCH—Benedictine Father Cyprian Davis looks at a New Orleans parish register. (Photo by Frank Methe, Clarion Herald)

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Archbishop tells African writers to deter violence

By Cindy Woodent

VATICAN CITY (CNS)—Catholic newspapers in Africa must promote the nonviolent resolution of conflicts, said Archbishop John P. Foley, president of the Pontifical Council for Social Communications. "One area in which we should be outspoken... is in the advocacy of Christian love," Archbishop Foley told Catholic journalists in Africa.

"The tragedy of Rwanda reminds us of how fragile is the peace in our societies, even when a significant percentage of the population is Christian and even Catholic," he said in a July 29 address to members of the African Catholic Union of the Press. The archbishop's speech to the meet-

ing in Dakar, Senegal, was released by his Vatican office.

Catholic newspapers must uphold the highest journalistic standards of objectivity and truth, he said.

But through clearly labeled opinion pieces, personality profiles and articles explaining church teaching, Archbishop Foley said, "our Catholic newspapers should be insistent on a condemnation of violence in the resolution of disputes, on the advocacy of forgiveness and compassion and in the expression of solidarity in seeking to organize relief efforts for those who are suffering."

Archbishop Foley, the former editor of the newspaper of the Archdiocese of Philadelphia, said the rights of the written press cannot be filled by radio or television.

"The stimulation of profound thought and the examination of issues in greater detail" provided by newspapers is something modern electronic media cannot provide.

He told the African journalists he knew of the financial, technical and even political difficulties they must overcome to carry out their work.

"Some Catholic journalists have joined other professionals not only in some parts of Africa, but in many parts of the world in suffering for having told the truth," he said.

"We must be ready to be living martyrs, living witnesses to our faith in Jesus Christ, in the truth which he revealed and in the truth itself which he wished us always to proclaim."



DESPERATION—A Rwandan refugee woman holds her baby as she waits for her turn at a medical tent July 20 in Goma, Zaire. Doctors were treating hundreds of cases as the written press cannot be filled by radio or television. Pope John Paul II begged the international community to rescue the Rwandan refugees. (CNS photo from Reuters)

Help for Rwandan refugees

Many parishes in the archdiocese are collecting money to provide aid for the millions of Rwandan refugees.

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THE CRITERION

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Indianapolis, Indiana

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August 19, 1994

'Mary was first Christian pilgrim . . . the God-bearer'

Father Noah Casey: Our journey intertwines with that of refugees throughout the world

by Margaret Nelson

"A Journey of Hope" was the theme when Benedictine Father Noah Casey spoke at St. Matthew Church in Indianapolis Aug. 14. It was a vigil Mass for the Feast of the Assumption and one of many deanery gatherings to observe the Archdiocesan Day of Prayer and Pilgrimage.

The pilgrimage was to the National Shrine of the Immaculate Conception in Washington, D.C. Archbishop Daniel M. Buechlein concelebrated Mass on the feast of the Assumption and delivered the homily. (A thorough report of the pilgrimage celebrations will be included in next week's *Criterion*.)

"A good portion of our everyday living is caught up in traveling," Father Noah told 300 Indianapolis North and East Deanery parishioners on Sunday.

Then he explained how the feast of Mary's Assumption concerns travel: "This feast is yet one more icon of each Christian's journey into this life, through life, and into the life yet to come."

He said the journey aspect is also mirrored in the pilgrimage to the national shrine.

Father Noah noted that Mary is the first of all Christian pilgrims: "She leads the way for all of us, from the mystery of the Lord's becoming flesh in her womb in the Incarnation, all the way along the journey of this life to the mystery of the Lord's resurrection the glory of which shines in the mystery of Our Lady's Assumption, body and soul, into heaven."

Theotokos, a Greek word meaning "God-bearer," was applied to Mary in the year 431 when the Council of Ephesus declared her Mother of God, Father Noah said.

"As baptized persons, we too bear God in our very lives to those around us," he said. "Every moment, every day, is a mirror of Mary's visitation to Elizabeth, for we bear Christ our God to the world and in so doing we carry out our Christian vocation as

Christed persons set afire by the light of the Risen Christ."

Father Noah noted that religious art in the Eastern Church never depicts Mary without the Child Jesus. "Such portrayal is a theological statement that reminds us that Mary's importance lies in her unique relationship to Christ as the Mother of God. Frequently, in these icons, the fingers of Mary are pointing directly to the Christ Child . . .

"Our human journey necessarily intertwines with the journey of so many refugees throughout the world at this time: Rwandans, Haitians, Cubans, Mexicans—much the same as many of our ancestors from Ireland, Germany, Latvia, Poland, and even closer to home—the homeless on our streets, those abused by the misuse of power and the poor stewardship of our God-given resources," Father Noah said.

"There is really only one journey of humankind, with many different faces. And our faces are among them, for we too are refugees of a kind, seeking a 'sign of hope and comfort.'"

Father Noah said that life is a continual pilgrimage that begins daily in prayer "in our own hearts wherein Christ dwells and awaits our visit." Noting that many make distant pilgrimages, he said that, on the altar of the parish church, "Christ becomes flesh and blood for us as he did in the Virgin's womb."

"As we approach the Eucharist today, we make yet one more pilgrim journey of faith. And as we receive the Body and Blood of Christ, let us be mindful that we are becoming what we eat and drink; that is, we are becoming the Body and Blood of Christ."

"And with Mary we leave this place, God-bearers each one, to visit our world and those in it with the presence of the One born of a virgin," said Father Noah.



MARIAN SHRINE—Flowers brought by North Deanery parishioners beautify a shrine to the Blessed Virgin in the narthex of St. Matthew Church during the Assumption Vigil Mass on Sunday, Aug. 14. Benedictine Father Noah Casey was the principal celebrant and homilist. His talk was "A Journey of Hope." (Photo by Margaret Nelson)

Pope OKs changing U.S. law to ease laicization for sex abuse

by Jerry Filleau
Catholic News Service

WASHINGTON—Pope John Paul II has approved two U.S. modifications in church law to make it easier for bishops to impose penalties, including laicization,

on clerics found guilty of sexual abuse of a minor.

Laicization, or returning an ordained person to the lay state, involves loss of all clerical rights and privileges. As modified, U.S. church law now says:

- The penalties for clerical sexual abuse of a minor apply up to the age of 18.

- The statute of limitations for prosecuting such a crime is extended until the victim's 26th birthday—or until a year after the crime is reported if the first report is made after the victim's 27th birthday.

The changes, which were requested by the U.S. bishops last November, took effect April 25 but were not announced until Aug. 12. They will remain in effect for five years but can be reviewed for possible renewal at that time.

A transitional statute of limitations, affecting any crimes against a minor that is committed before April 25, extends the statute of limitations for prosecution to the victim's 23rd birthday instead of the 28th birthday.

The bishops had sought the changes to make ecclesiastical law governing clerical sexual offenses against minors more compatible with U.S. civil law. They were concerned about cases where a priest could be tried and convicted by the state for a sex crime against a minor, but no church penalties could be applied.

Where general church law sets out the

penalties for a priest or deacon who commits a sexual offense with a minor, it defines a minor as someone who has not yet turned 16.

Since most state sex abuse laws in the United States define a minor as anyone under 18, the bishops had asked Rome to apply the same age to ecclesiastical law in the United States.

Many U.S. states have modifications in their statutes of limitation for cases of sexual abuse of a minor in order to take account of the many psychological and emotional conditions that may prevent a child from coming forward to report an abuser until many years later.

While the state laws are not uniform, many make some provision to start the limitation clock ticking only after a childhood abuse victim first reports the crime—often many years after the event.

The church's general law says prosecution for most ecclesiastical crimes cannot begin more than three years after the last offense. It raises the limit to five years for certain crimes including clerical sexual offenses against minors.

The U.S. modification basically delays the start of the limitation clock until the victim reaches the age of 18. From that age, the statute of limitations will run 10 years for any new crimes. The transitional norm sets five years after the victim

reaches 18 for any such crimes already committed prior to April 25, 1994.

The U.S. bishops had also asked the pope to make the regional or metropolitan church court the required court of appeals if a laicized priest wanted to appeal the laicization order. The pope did not accept that request.

Looking Inside

Seeking the Face of the Lord: What is active participation in the Eucharist? Pg. 2.

Editorial: The continued increase in single-parent families. Pg. 2.

From the Editor: Highlights of this year's trip to Italy. Pg. 4.

Viewpoints: Can religious orders reverse the decline in vocations? Pg. 5.

Parish spotlight: St. John, Starlight, makes faith a friendly part of community life. Pg. 8.

Cairo conference: Vatican, U.S. disagree on language in document. Pg. 11.

Council of Trent: Anniversary of historic council coming up. Pg. 12.

Black Catholics: Leaders hope to transform church to serve better. Pg. 24.

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SEEKING THE FACE OF THE LORD

What is active participation at Eucharist?

by Archbishop Daniel M. Buechlein, O.S.B.

Does participation at Eucharist mean "watching" those who are in the sanctuary? Does the Mass belong to the priest? The church, which is the Body of Christ, participates in the offering of her Head. With him, she herself is offered whole and entire. She unites herself to his intercession with the Father for all men. In the Eucharist, the sacrifice of Christ becomes also the sacrifice of the members of his body.

The lives of the faithful, their praise, sufferings, prayer and work, are united with those of Christ and with his total offering, and so acquire a new value. Christ's sacrifice present on the altar makes it possible for all generations of Christians to be united with his offering. Thus "The Catechism of the Catholic Church" (n. 1368).

We are the Body of Christ, the church, and we celebrate Mass as one. "Take and eat; this is my body; take and drink for this is my blood which is poured out for all" (Cf. Mk 14: 22-24). We take and we are taken. When we celebrate Eucharist we are embraced by a divine love so powerful that we are united, we become "one body, one spirit in Christ" (Eucharistic Prayer III). When we celebrate Eucharist, the whole mystery of Christ and all of Christianity is gathered into one.

"The Catechism of the Catholic Church" quotes St.



Augustine who said: "If you are the body and members of Christ, then it is your sacrament that is placed on the table of the Lord; it is your sacrament that you receive. To that which you are you respond 'Amen' ('yes, it is true') and by responding to it you assent to it. For you hear the words, 'the body of Christ,' and respond 'Amen.' Be then a member of the Body of Christ that your 'Amen' may be true" (n. 1396). Who are we at Mass? At Mass we are all visibly the Body of Christ whose members we are. We are made one at the Eucharist and in this sense, at each Eucharist, the church is reborn as the Body of Christ. We as individuals are not the Body of Christ; together we are the Body of Christ. And while we are one body we are many distinct members. Our distinctiveness is apparent around the altar of sacrifice.

It is Christ who truly presides at Eucharist. "The Catechism of the Catholic Church" quotes St. John Chrysostom: "It is not man that causes the things offered to become the Body and Blood of Christ, but he who was crucified for us, Christ himself. The priest, in the role of Christ, pronounces these words, but their power and grace are God's. This is my body, says the Lord. This word transforms the things offered" (n. 1375).

In the person of Christ, head of the Body of the Church, priests preside at Mass and all members present participate. There is some misunderstanding about participation. On the one hand, some want to be completely passive and simply receive Communion. On the other hand, some think that only those in the sanctuary who are altar servers, lectors, cantors, extraordinary ministers of the Eucharist and priests

truly participate at Mass. In fact, hearing the Word of God and accepting it is human activity. Listening to a homily requires active engagement. Endorsing the Eucharistic prayer with the great "Amen!" is an important act of faith. Receiving Holy Communion with faith is active participation. The Eucharist is not merely the activity of the priest and those in the sanctuary. The entire assembly participates by active listening, responding in spirit, word and song and in receiving Communion.

Distinct roles, symbols and vesture at Mass do not call for judgment about conflicting power. The distinctive roles at Eucharist can be enriching rather than divisive. Eucharist is intended by Jesus to be a radical witness against the contest for power, as indeed was the entire life of him who refused to be called an earthly king. At Mass all of us, whether at the altar or in the assembly, like Jesus, come to serve and not to be served. Hence it is not right to use liturgy for protest or ideological statements. If power is an issue then we need to face it in another arena.

Our prayerfulness should focus on the call to oneness in prayer; at Mass we can embrace the diversity of our sisters and brothers as Jesus did. We share the privilege and the responsibility to challenge each other to accept the different convictions and roles which are the beauty of the Body of Jesus. And at the same time we are challenged to call each other to the authentic life of our Catholic faith. At Eucharist, that challenge is most powerful, most visible and by the grace of God most possible!

EDITORIAL COMMENTARY

The continued increase in single-parent families

by John F. Fink
Editor, The Criterion

The U.S. Census Bureau last week released new statistics that show just how deep the traditional family has declined. Those statistics, plus those in the Census Bureau's publication "Marital Status and Living Arrangements," published in July, make for discouraging reading.

During this International Year of the Family, we should be worrying about efforts to strengthen family life. Instead, we hear only about the influences in society that weaken it.

Single parents raising children have become common in the United States, and their numbers have increased dramatically within a generation. The Census Bureau report said that there were 10.9 million single parents raising children last year, 9.3 million of them women, compared to 3.8 million single parents in 1970, 1.6 million of them women. That's almost triple the number from a generation ago.

As we have pointed out here before, the problem is especially severe among black families, where 63 percent of the children live with only one parent—almost two out of every three black children. That figure increased from 36 percent in 1970. Among white families, where only one out of 10 children lived with a single parent in 1970, today it's one out of four—24.5 percent—and the rate appears to be increasing every year.

All this means that a huge proportion of men in our society have refused to accept responsibility for their children. Not only are they not living with their children, many are not supporting them either. The median annual income for two-parent households is \$43,578, according to the Census Bureau,

while it is \$17,014 for one-parent households headed by divorced women and only \$9,272 for one-parent households headed by never-married women. Seventy-five percent of children in single-parent families experience poverty before age 11.

But the lack of male influence on children, especially on boys, has disastrous effects other than financial. Statistics show that 60 percent of rapists, 72 percent of adolescent murderers and 70 percent of long-term prison inmates grew up without their fathers. This is why organizations such as Big Brothers have been so important, to give boys the male influence they need to lead moral and productive lives.

The decline in family life during the past generation is also shown by the number of divorced people in the United States. The number has almost quadrupled, from 4.3 million in 1970 to 16.7 million in 1993. Our children are growing up without examples of the commitment necessary to make a successful marriage.

Unfortunately, the Census Bureau's figures don't come as a big surprise. Catholic Social Services, the Family Life

Office, and the Tribunal have long been aware of the decline in family life and in family values. They are constantly trying to help those who are experiencing the effects of this deterioration.

Because of the decline in family values, many mothers are forced to make heroic efforts to raise their children without the help of the children's fathers. There are also the special problems involved with blended families as a result of divorces and remarriages. Many fathers, too, go to great lengths to be good parents to their children despite their divorces. Sadly, though, too often that is not the case.

Not enough is being done to discourage single-parent families; in fact, too often our welfare system encourages it. Young mothers are paid more for each child they have, and welfare payments are cut off if they get married.

Values have undergone a complete change. Today not only is there no stigma attached to having a baby outside of marriage, but it is encouraged in some cultures.

Workshops on the new catechism are scheduled for three sites

To be held in Oldenburg, Clarksville, Beech Grove

Workshops on "The Catechism in the Everyday Life of the Parish" will be held for parish leaders in the archdiocese in the archdiocese the week of Sept. 11.

On Tuesday, Sept. 13, the sessions will be held at Olivia Hall at the motherhouse at Oldenburg. On Sept. 14, there will be a gathering at the Lakeview Holiday Inn at Clarksville. And on Sept. 16, the meetings will be at the Beech Grove Benedictine Center.

Participants, including priests, parish life coordinators, directors of religious education, principals, pastoral associates and youth ministers, are asked to bring their catechisms with them.

It will be assumed that all participants have a basic background in the origins and purpose of the new "Catechism of the Catholic Church." Resources include those from the U.S. Catholic Conference printed in *The Criterion* in May and June.

Presenters expect the workshop to help participants to connect the catechism with current challenges to pastoral life, use the catechism as a tool for preparation in a variety of teaching settings, and use one concrete process for faith sharing and reflection by using the catechism.

After a welcome, gathering song and

video presentation by Archbishop Daniel M. Buechlein, Father Jeff Godecker, director of religious education will speak.

Father Godecker will cover "The Catechism in light of five challenges to parish religious education and pastoral life." They are Catholic's fundamental, Catholic generations without memory; What is clear, coherent, intelligent, heartfelt Catholic belief?—Does it require special language? Lay leadership and Catholic identity (for pastoral councils, boards of Catholic education, committees, RCIA teams, etc.); and the growing hunger for spirituality.

Bob Meany will talk on "The Catechism as a Tool" during the second session. That will include Language and the catechism—how to be inclusive; Christian living and the teaching of morality to youth; the sacraments of Christian initiation and RCIA catechisms; and revelations and experiences—the starting points of a catechetical method.

Small groups will "Translate the Catechism," exploring a process for faith sharing and reflection by parish adults. Each workshop will close with "Parking Lot" questions.

All meetings begin with hospitality at 9 a.m. and end at 3 p.m. Written material, hospital, lunch and the workshops are included in the \$5 fee. Registration deadline is Sept. 6. Those wishing further information may call Marcia DiGiusto at 317-236-1430.

The church has always known, and taught, that strong families mean a strong society. It has always taught that children should be raised in intact families in which both mothers and fathers fulfill their particular responsibilities in instilling values in their children.

We must find ways to encourage old-fashioned family values. As this new, the problem continues to get worse every year. The Census Bureau has revealed the problem. It's up to us to find the solution.

OFFICIAL APPOINTMENTS

EFFECTIVE August 11, 1994

REV. THOMAS STEFANSKI, ST. from chaplain at St. Francis Hospital, to associate pastor at Holy Name, Beech Grove.

EFFECTIVE August 19, 1994

REV. J. DANIEL ATKINS, from full-time chaplain of Roncalli High School, Indianapolis to part-time chaplain of Roncalli High School and co-pastor of St. Paul, Bloomington.

REV. STEPHEN GIANNINI, part-time associate chaplain at Roncalli High School while retaining his appointment as associate pastor at Christ the King, Indianapolis on a part-time basis.

EFFECTIVE September 1, 1994

SISTER BERNICE JANSZEN, C.P.P.S. appointed as Parish Life Coordinator of Immaculate Conception, Millhousen, St. Denis, Jennings County, and St. Maurice, Napoleon.

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

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CATHOLIC CHARITIES IN NEW ALBANY

St. Elizabeth's Joan Smith goes to Washington

by Cindy Kanning

The founder and executive director of St. Elizabeth's Southern Indiana met with government leaders in Washington, D.C., on Aug. 4 to discuss welfare reform as it relates to pregnant and parenting teen-agers.

Registered nurse Joan Smith of New Albany was selected by Catholic Charities USA as one of eight experts in the field nationwide to spend the day with representatives of the U.S. Department of Health and Human Services and the Welfare Finance Committee.

Five years ago, Smith founded the regional maternity center in New Albany

to serve expectant mothers in southern Indiana who need help.

While in Washington, Smith also met with Rep. James Greenwood (R-Pa.) who has proposed a welfare reform bill that would provide incentives for the private sector to establish long-term homes for pregnant and parenting teens.

According to the legislation, a teen-age girl under age 18 and pregnant would not receive government aid unless she lives in her own home, a maternity home, or a foster home.

Smith said Greenwood's bill advocates the type of program currently in place at St. Elizabeth's Southern Indiana.

During the meeting, she shared St. Elizabeth's structure and outcomes with Greenwood, as well as with a member of Sen. Daniel Moynihan's Senate Finance Committee.

"The premise under which our agency was founded is that prenatal and postnatal care can be separated to effectively change a young woman's image of herself, which is the key to breaking the cycle of dysfunction," Smith said. "We must provide a continuum of caring. It's a long-term arrangement but cost-effective because often we're removing two generations from welfare rolls in the process."

Providing scattered-site housing for new mothers over age 18 and their babies, which St. Elizabeth's Southern Indiana provides in five apartments, is one of its outreach programs.

"It's a step in the right direction," Smith said. "But there's a crucial need to bring these young women together in one facility where a multi-disciplinary approach works best."

St. Elizabeth's Southern Indiana officials plan to build a residential aftercare addition, she said, using a \$1.1 million grant awarded last fall by the U.S. Department of Housing and Urban Development.

Smith said the addition will be a prototype of an option advocated in Greenwood's proposed bill.

By bringing young women into one facility after their babies are born, Smith said, professionals are best able to coordinate what several government programs already offer in assistance.

"That avoids reinventing the wheel," she said, "which saves costs too."

Smith also cited the need for intense case management and supervision in these areas, which can most effectively be done in one facility.

Currently St. Elizabeth's Southern Indiana houses in its residential facility 10 young women who need support during pregnancy and provides outreach services to almost 40 others and to their family members. St. Elizabeth's also offers medical care, free pregnancy testing, counseling for individuals, groups and families, parenting programs, and adoption services.

Batesville Franciscan priest to mark 25 years with order

Father Francis S. Tebbe will celebrate his silver jubilee as a Franciscan friar on Sunday, Sept. 4 during the 11 a.m. Mass at St. Louis Church in Batesville.

Father Francis received his elementary education at St. Louis School and was graduated from St. Meinrad Seminary High School in 1966.

Entering the seminary in Southfield, Mich., he completed his novitiate year at Oldenburg and professed vows in 1969. He received his master's degree in theology in Centerville, Ohio, and was ordained a priest in 1975.

Father Francis has served parishes and schools in Chicago, Michigan, and New Mexico. He studied in Boston, where he became founding director of adult education for the archdiocese.

In 1985, Father Francis joined the faculty at Catholic Theological Union. From 1990-93, he served as associate director of the Institute for Church Life at the University of Notre Dame. He is now an associate professor and vice president at Madonna University in Livonia, Mich.



Franciscan Father Francis S. Tebbe

Mansfield to study, use DJ skills to save souls

by David Delaney

Terre Haute's Scott Mansfield has been a disc jockey for about 10 years. Now he'd like to use the skills he's perfected for that profession—to save souls.

Mansfield would like to reach people on radio in the same way Mother Angelica does on television. "In big cities, you find three or four Christian radio stations, but none of

them are Catholic. I think we're missing the boat here.

"As a little boy I wanted to be a priest. The thought never left me," said Mansfield. Father Larry Moran, pastor of St. Patrick Parish, got him praying over his vocation the past year or so, said the soon-to-be seminarian.

At 32, Mansfield goes by the "handle" of Scott Dean on WZZQ radio. He got the radio job to pay for his college education.

Eventually the job took precedence over his education.

Mansfield plays piano, drums and guitar. "I love to play blues on the guitar," he said of his favorite instrument. "I like Hank Williams Sr. and Patsy Cline."

Now a busy St. Patrick parishioner, he serves at weddings and takes Communion to the sick.

He believes that prayer is the best way to decide about a vocation. "A little voice within speaks to me," he said. "It sounds simple, but there's not another way to describe it. God makes it obvious."

Mansfield is a happy-go-lucky person. "I think too many people take themselves too seriously," he said. "You need a sense of humor."

It's taken him several years to find his niche. "At 21, I was not mature enough to consider the priesthood," he said. "The 12 apostles were on second vacations. They were older men."

With his three brothers and two sisters, Mansfield believes he had a perfect childhood. "I consider my family the perfect family."

His father was not Catholic, but began attending the Catholic Church when he married. That was 50 years ago. Scott always asked his dad when he was going to receive the sacraments.

At Easter Vigil this year, his dad—a retired Air Force pilot with the rank of major—was baptized and confirmed in the Catholic Church.

"We prayed for our dad a long time," said Scott Mansfield. "I look at it as God telling me I made the right decision about the priesthood."

In early September, young Mansfield will attend Sacred Heart School of Theology in Hales Corner, Wis.



FUTURE SEMINARIAN—Scott Mansfield, known as Terre Haute radio's Scott Dean, plans to use his talk skills to save souls. (Photo by David Delaney)

Religious education workshop to 'Fashion a Faith-Filled People'

Catechetical leaders and youth ministers will have a special day at Marian College on Sept. 24. That's when they'll learn about "Fashioning a Faith-Filled People."

There will be three tracks: early childhood and elementary, adult catechetical and team members, and youth ministers and catechists. Two workshops will be held for each of these groupings—one on context at 11 a.m. and one on skills at 12:45 p.m.

Robert Piercy, of Liturgy Training Publications in the Archdiocese of Chi-

cago, will be the keynote speaker. He will cover the theme through inter-generational learning methods.

Piercy will give "practical stories and examples about creating a climate where people of different generations can learn together in natural places and times... in sacramental celebrations, important moments in life... where awe and wonder fill the life of the church."

The day will begin with 9 a.m. registration and hospitality at the Marian Hall foyer. The welcome and morning prayer begin at 9:30 and the keynote at 9:45 a.m.

The workshop for catechists of adults will include adult catechetical team members, RCIA teams, clergy, small group leaders, educational administrators and others interested in adult religious education as participants.

Piercy will give a morning presentation and lead the discussion on "The Impact of the RCIA on Adult Religious Formation and Education."

The afternoon adult religious education round table discussions will be presented by experienced educators on the choice of subjects: "The Catechism of the Catholic Church," Scripture study, formation of adult catechetical teams, small Christian communities, and Liturgical Training Publications resources.

For adult youth leaders, Benedictine

Sister Kathleen Yeaton will lead a discussion on "Putting Feet on Faith." She is youth minister at Holy Cross and St. Philip Neri parishes.

And Tony Cooper, associate director of the Office of Youth and Young Adult Ministries for the archdiocese, will discuss "Parish Youth Ministries" in the afternoon.

For catechists of early childhood and elementary groups, four workshops will be offered at each session.

In the morning, Peggy Crawford will talk about "Family Involvement in Religious Education"; Bob Meaney, "The Catechism of the Catholic Church"; Jeri Warner, "Catholic Values," stories which build character, virtue and faith; and Maria Blake, "Celebrating Cultural Diversity" (especially in parishes that don't consider themselves culturally diverse).

To help catechists do certain religious education tasks with the very young, the afternoon presenters are Barbara Kerkhoff, "Defining Observable Outcomes for Religious Education and Assessing Learning"; "Special Education and the Learning Disabled," by Mary Jo Dare; "Catechists with Junior High Youth," Kent and Lisa Kance; and "Praying with Children and Children's Liturgy of the Word," Shannon Buel.

Booklets will be given to participants on the day of the workshop.

The \$12 cost per person includes materials, hospitality, lunch, and all workshops. Registration must be completed by Sept. 19. Those wishing more information should call Marcia DiGiusto at the Office of Catholic Education.



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FROM THE EDITOR

Highlights of this year's trip to Italy

by John F. Fink

Each of the 10 years I've been editor of *The Criterion* I've led one or two trips abroad, a practice I started while I was president of Our Sunday Visitor. Those who go on the trips are those who respond to ads in this paper or those who have gone on previous trips.

Many, but not all, of these trips have been to religious sites, such as the Holy Land (where we have gone several times), to Rome, or following the steps of St. Paul in Greece (which we did last year). We have also gone to China, the Soviet Union (while it was still called that), Eastern European countries, Australia, Alaska, and other places. Each trip is open to anyone who wants to go and is advertised in *The Criterion*. Our next trip is scheduled for the Holy Land again, from Nov. 12 to 21. The cost is \$1,899, and I hope you'll come along with us. (See advertisement on page 6.)



THIS SUMMER, FROM July 21 to Aug. 4, we went to Italy (our summer trips always coincide with the week we don't publish *The Criterion*, the last week in July). We chose Italy because it has so much to offer and because most people go only to Rome and miss the rest of the country. That's true for me: Over the years I've been to Rome 15 or more times, but this year was the first time I'd gotten to Siena, which is located between Rome and Florence. On this trip I was able to visit many places I had been to only once or twice before.

Our group of 33 traveled in a bus in a big circle. Starting in Rome we went south to Pompeii, Sorrento, the Isle of Capri, and Naples. Then we went north and east to Assisi, San Marino, Ravenna and Venice. Traveling west again, we stopped in Padua, Verona and S. Trent. We spent a day

around Lake Maggiore and in southern Switzerland before heading south again to Pisa and Florence. Finally we visited Siena on the way back to Rome.

We were in Rome for four nights, two at the beginning of the trip and two at the end. This was enough time to visit the Vatican Museum, the four patriarchal basilicas (St. Peter's, St. Paul's Outside the Walls, St. John Lateran, and St. Mary Major) plus some other churches, the catacombs, ancient Roman sites such as the Forum and the Colosseum, and Roman landmarks such as the Trevi Fountain and the Spanish Steps. The highlight, of course, was the audience with Pope John Paul II on Aug. 2, for which we were able to get seats in the middle of the 16th-19th rows in the audience hall that seats 10,000 people.

BESIDES ROME, EVERYONE seemed to have his or her favorite city. Assisi probably topped the list for most of the group (and I plan to write more about that holy city), but others liked Capri, the resort town of Stresa, the canals and St. Mark's Square in Venice (we went on a gondola ride, of course), and the splendor of the Medici's Florence.

No other country anywhere has as many magnificent churches as does Italy. They are invariably massive structures built centuries ago, sometimes requiring a couple hundred years to complete them. St. Peter's Basilica in Rome is the largest church in the world and the cathedral in Florence (Santa Maria del Fiore—St. Mary of the Flowers) is the third largest. (The second largest is St. Paul's Church in London, an Anglican church.)

When visitors see the church in Florence they are impressed most by the magnificent 17th-century facade on the church built in the 14th and 15th centuries. And they are just as impressed by the bell tower and baptistry, built separately from the church. The baptistry features the "Gate of Paradise," golden sculptures on one of the doors created by Lorenzo Ghiberti, 10 panels of scenes from the Old Testament.

Another impressive cathedral is in nearby Pisa. Its bell tower is famous, of course, as the "leaning tower," but the

church itself is important. It's 328 feet in length, very high, and has massive paintings all around the sides. The sculptor Giovanni Pisano worked for nine years on the church's elaborate pulpits.

St. Peter's Basilica is known for its many mosaics, but they are nothing compared with those in St. Mark's Basilica in Venice. It has 80,000 square feet of mosaics, all made from glass covered with gold, and the effect is magnificent. To properly appreciate them, though, you have to go to the church between 11:30 and 12:30, because that's the only time the lights are all turned on. Our tour was earlier than that, but some of us made it a point to return during that hour.

PADUA, A SHORT DRIVE FROM Venice, is where St. Anthony lived for a while, and died. Several people in our group remarked that the Basilica of St. Anthony was the prettiest church they had seen on the trip. There are numerous chapels in the church. The most famous artwork was done by Donatello. St. Anthony's tomb is there and a chapel contains relics of St. Anthony, including his teeth and vocal chords.

The Italians are big on relics. In the church in Siena where St. Catherine is buried, her head is displayed on the altar. I thought the cathedral in Siena, which I had not seen before, was fantastic. It took 200 years to build it. The inside has alternating black and white marble. On the floor are some 56 marble panels which portray mythological figures and scenes from the Old Testament. The pulpit, carved from 1266 to 1268 by Pisano, shows the life of Christ in seven panels. There was much more to this church, but I can't describe it all.

Another fascinating church was in Ravenna. The Basilica of St. Apollinaris (or Apolentaris), a saint sent by St. Peter to Ravenna, was built from 505 to 549. It's noted for its Byzantine-style mosaics above the main altar and its columns made from Greek marble.

Of course, we saw much more than churches during our trip, but these are a few of the things that tourists to Italy have a chance to see.

A VIEW FROM THE CENTER

Why some fund-raising efforts succeed and others fail

by Dan Conway

Most people think of fund raising as a "necessary evil." When a fund raising activity is for a worthwhile cause, most people are willing to put up with it (as long as it doesn't go on too long or doesn't ask for too much). But when the cause is questionable or when an obnoxious telephone solicitor interrupts our favorite TV shows, we're tempted to ask whether there isn't a better way to support the many charitable organizations that request our support every year.

American giving averages more than \$100 billion every year to religious, educational, cultural and social service organizations. Most of the money that is contributed to



charitable organizations comes from ordinary people—not from wealthy individuals or from corporations and foundations. In fact, statistics gathered each year show that, because of their support for churches, schools and other voluntary organizations, middle-class Americans are our nation's true philanthropists.

Most voluntary organizations do some kind of fund raising—from passing a collection basket to the most sophisticated forms of charitable remainder trusts—but very few of these organizations understand why some of their fund raising efforts succeed and others fail.

In fact, in spite of its importance to the financial health and vitality of organizations that we rely on every day, the art of fund raising is not well understood—even by those who regularly participate in fund raising activities.

According to Henry A. Rosso, in a new book called "Achieving Excellence in Fund Raising," good fund raising is "the servant of

philanthropy"; it is never an end—the realization of a voluntary organization's mission or purpose. So an annual appeal, for example, will be successful only to the extent that it can point beyond itself and help people to respond to the real human needs that it was designed to serve.

Any deviation from a fund raising activity's primary aim (to help people respond to a genuine human or social need) is a distortion of its purpose and an abuse of public trust. That's why the recent United Way scandal was so distressing. When fund raising executives take advantage of people's generosity (or abuse their authority as stewards of charitable funds), our attention is diverted from the real needs and we begin to doubt the organization's ability to make a difference in meeting those needs.

According to Rosso, good fund raising promotes good stewardship—by focusing our attention on the need that each of us has to give. Thus, he says: "Giving is a

privilege, not a nuisance or burden. Stewardship nourishes the belief that people draw a creative energy, a sense of self-worth, a capacity to function productively from sources beyond themselves. This is a deep personal belief or religious conviction. Thoughtful philanthropists see themselves as responsible stewards of life's gifts to them."

Good fund raising serves this "deep personal belief or religious conviction" by inviting (and challenging) us to look beyond our immediate interests to the needs of others (and to our own need to give). Indeed, Rosso makes a strong point that "there is no reason to apologize for asking for a gift to a worthwhile cause." As he sees it, good fund raising is justified when it exalts the donor, not the fund raiser, and "when it is used as a responsible invitation, guiding contributors to make the kind of gift that will meet their own special needs and add greater meaning to their lives."

THE BOTTOM LINE

Monks and nuns write about religious life in earlier times

by Antoinette Bosco

It often happens when some of us who are over 50 get together we reminisce about the old days when we went to Catholic schools. We always remember Sister Wonderful, and sometimes Sister Tough-Love, and of course, we were in awe of the priests.

Most mysterious of all were the monks who came to give the mission retreats in the parishes and give us a combination of charm and wisdom about the really important things in life.

And they would almost always include a session or two in which they gave it to us straight about the punishment for sin. We used to call those the "holy hell" sermons.

Most of that is gone now. For two decades or more we have watched the shrinking numbers of vocations. Convents and motherhouses are closed. Seminaries that once rang with the sounds of full classes of young men, now rattle with nearly empty rooms.

Well, the world changes, and institu-

tions fade. The era that gave birth to a rich legacy of a specific and stringent religious life is gone, but that's not to say a new era cannot dawn.

These thoughts came to me as I read a new book, edited by an Episcopal priest from Washington, D.C., Father James B. Simpson. He calls his book "Veil and Cowl: Writings from the World of Monks and Nuns" (Ivan R. Dee publishing, Chicago). Consider this: The first, written by John Tetters, born in 1876, who entered the Passionist Order, but later left: "In the ceremony of clothing, we postulants lay on our faces on the floor of the sanctuary, prostrate before the Blessed Sacrament. Then we knelt before the Most Holy Noces. Our upper garments were removed and the hair cut from our heads in the form of a cross to symbolize the putting away of the materials and vanities of this world."

Or read what Sister Mary Griffin of the Sisters of Charity of the Blessed Virgin Mary wrote when the novices reached the stage where their hair was cut: "The sound of snipping shears, the strangled sobs of a few less Spartan postulants seemed to signal the end of youth and laughter, the end of beauty, the yawning of the dungeon. Thus did one separate

oneself from the love of things seen and give oneself utterly to the love of things unseen."

Other writers brought together by Father Simpson add to the sense of looking backward, but the feeling overall is akin to wonder. To once again read gems about the religious life from people like Thomas Merton, Malcolm Muggeridge, Sister Madeleva Wolff, Monica Baldwin, Jim Bishop, Sister Joan Chittister, Paul Horgan and Rumer Godden is a treat.

Because he so carefully selected these writings, the editor achieves what he hoped to do, "inspire new respect and appreciation for the distinctive demands made on religious and of sacrifices taken almost for granted."

I especially appreciated the introduction by Holy Cross Father Theodore Hesburgh, president emeritus of Notre Dame University. "Veil and Cowl" tells how it was done in another age. It seems to me that we could well have another companion volume on how it is done today, "he wrote."

"Nostalgia," Father Hesburgh continues, "would then give way to new visions, new challenges, new apostolic and religious enterprises, but the same human and divine impulse to serve God

and his people in a religious community under vows. It is still an unusually good, a fulfilling life for those few who are called to serve God and his people in a special way. May their tribe increase."

To that I can only say Amen!

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VIEWPOINTS

Can religious orders reverse the decline in vocations?

When the world Synod of Bishops meets in Rome this October to discuss the life and ministry of women's and men's religious orders throughout the world, the vocations decline will be on its agenda. Jesuit Father Howard Gray says he is pessimistic that the synod can provide any sure formula to increase religious vocations. But he remains optimistic about religious life itself and says the decline even has had some benefits. Father Gray is director of the Detroit Jesuit Province's tertiaries program and is a past provincial of that province. School Sister of Notre Dame Catherine Bertrand, executive director of the National Religious Vocation Conference, has been involved in vocations ministry for 11 years. The key reason people don't consider joining a religious order is that no one ever invites them, she says. But in addition to an invitation, a person needs to feel supported in responding yes, she writes.

The generous people needed still exist

by Sr. Catherine Bertrand, SSND

The lights need not go out on religious life. Religious life seems to be in a good-news, bad-news position.

- The good news: Religious communities are in a position to make some choices. The future is not set in stone.
- The less-than-good news: There are tough challenges to face and a limited amount of time to do so.

"More is better." That message bombards us, and religious life all too often seems to be judged by that standard. The late 1950s, when seminaries and houses of formation were bursting at the seams, are held up as the ideal.

But to compare the years that followed to that time hardly tells the whole story. Most religious communities started small, and their founding purpose was not focused on increasing their numbers. These pioneers were too busy responding to urgent needs, spiritual and corporal.

Others saw what was happening and wanted to share in it.

Enough books have been written and studies done on the future of religious life to

last a long time. Though the authors and researchers differ somewhat in their approaches to the questions, their responses reflect some common threads of the future—a future very different from the past or present.

This research has been verified time and again by the countless women and men I've interviewed as a vocation director.

What are they looking for in considering religious life?

They desire to strengthen the values they already have chosen.

They are looking for a community rooted in a spiritual life that is reflected clearly in how members live and minister—people whose very lives speak of God.

Those considering religious life seek a community with a clear sense of mission, a community that therefore directs its energy and resources to something greater than itself.

They are looking for an expression of common life: prayer together, quality time together which is supportive to them personally and ministerially.

They look for religious communities that don't claim to have all the answers but instead promote inclusivity, hospitality and collaboration with other religious, laity and clergy.

In summary, those considering religious life are looking for something or someone that will capture their sense of passion and commitment. They want something worth living and dying for.

An incredible amount of hope and enthusiasm is expressed by many women

and men religious today. However, the question of new membership is not one for religious to address alone.

Negative press coverage, stereotypical media images and other factors create a climate where it is anything but acceptable to consider religious life a credible option.

The No. 1 reason a person does not consider religious life or priesthood is because no one invites that person to do so. But an equally significant factor is the challenge to create a climate in which someone who is invited feels supported in saying yes.

Finally, this is not just about numbers or yearning for the good old days. The Spirit will continue to move in and among us in unexpected ways.

It is about a need for generous, creative women and men willing to grapple with the issues of our church and world by serving God's people through their presence and ministry with passion and compassion.

Such people existed in the past, and my experience tells me they still do.

We really don't know the answer

by Fr. Howard Gray, SJ

In my opinion we do not have an answer to whether religious orders can reverse the vocational decline. We really do not know. Here are my reasons for saying this.

More than 10 years ago Pope John Paul II appointed a pontifical commission to study the vocations decline among U.S. female and male religious. More than 40 experts—mostly religious-order members—submitted reflections to the commission.

Some of those reflections were printed in "The Crisis in Religious Vocations: An Inside View" (Paulist Press, 1989). These were the conclusions I offered then:

1. While admitting problems within and outside religious communities, we should maintain admission standards which reflect and promote our charisms.

2. We should promote lay collaboration and lay codetermination in our apostolic work formation and planning.

3. We should view decline with a tough-minded resolve to improve, to be converted, to be attuned to Christ's priorities. I think these remain good advice.

In 1992 Vincentian Father David Nygren and St. Joseph of Carondelet Sister Miriam



Ukeritis published the executive summary of a three-year study of U.S. religious life. Their overview is sound and, in a way, simple:

"If religious life is to continue to be a vital force... dramatic changes must occur... Fidelity to the spirit of the founder and responsiveness to critical and unmet human needs are basic to the ongoing mission of religious communities."

But we still ask the same questions about religious life's future, as if unconvinced by the work of the pontifical commission and the Nygren-Ukeritis study.

Some people hope this October's world Synod of Bishops on consecrated life can effect what our own regional efforts have not accomplished, that is, provide a sure formula to increase religious vocations. I am pessimistic about finding such a formula, but remain optimistic about religious life.

Religious life is a mystery of God's freedom and human freedom. God calls and people respond. That core vocational tension and relationship must be honored.

Therefore, while we need to present accurate and engaging data about what religious life is and does, we do this best by being good human beings, doing good works and refusing to back away from the Gospel as the criterion of our authenticity.

We religious need to remind ourselves that our life focuses on God, just as Jesus' life did. I am pessimistic that we might lose that centrality in trying to promote the accidentals of religious life—for example, garb, daily order, discipline—and not the essential, to follow Christ.

However, I am optimistic because I think God has used us religious and our numerical decline in the United States to hasten lay leadership in education, health care, parish ministry, theological research.

I am optimistic about how a harmony of lay action and contemplation has given a face to the universal call to holiness.

I am optimistic about how numerical diminishment has prompted—forced—religious to question our assumptions about our life and has urged us to be creative and cooperative in solidarity.

Finally, I hope the forthcoming synod will see this as a time to celebrate and encourage the growth of this solidarity-in-mission between lay and religious people, and to bless the risks this may involve as an adventure of the Spirit.

If that happens, we may stop asking the question posed to me and become a church more focused on the labor of the kingdom.

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To the Editor

CYO camp reunion brought memories

As a small child I learned a song at CYO camp of "The Circle Game." In it there is a line that says, "We can't return, we can only look behind from where we came and go 'round and 'round in the circle game."

In the circle of life, it is seldom realistic to attempt to journey backwards in time. The expectations are far too great and the nature of change often unveils disappointment. But for me and many other adults, a passionate fantasy was fulfilled as we gathered together at CYO Camp Rancho Framosa for the first annual camp counselor alumni reunion. Kevin Sullivan, the camp director, and his staff opened their arms and doors to those of us who fondly remember the ranch as "home."

We came from as far as the state of Washington and dated back from five to 30-plus years. Regardless of distance or age, the focus we shared remained the same—to soak up the "warm fuzzies" that only a camp alumnus can understand and appreciate.

I attended camp every year from 1963 until 1975. My roles ranged from camper to counselor-in-training (CIT) to junior coun-

selor, to senior counselor, from the Ranch to Christina, and back again. For each of the 12 summers there was an alumnus who sparked a memory, a joy, or a sadness that elicited a feeling tucked deep inside; and when that feeling sprang to life, believe me when I say I became 8 years old again.

Today I am 38 years old, married, and the mother of two girls 5 and 7. Together with my children I was able to "go back." I was able to introduce them to the place that molded much of who I am today. My love of God, my appreciation of the wonders of nature, the bond that connects me to the sisterhood of women, and my love for music were all planted and nurtured at CYO camp.

And, so much like their mother many years ago, my children came away from their first CYO camp experience saying "go back."

So thank you, CYO and Kevin Sullivan, for your insight into our need to return to this magical place where memories and friendships last forever. I laughed, I cried, I sang, played, and laughed some more. I was so grateful to have been able to visit a part of my past I never believed could have been rekindled. It was as beautiful as I remembered and I look forward to returning in the years to come.

Mary Hazel Conway

Indianapolis

Function of the inner city parish

The letter "This Is the Ministry of the Church" (Criterion Aug. 5), by Father Michael E. O'Mara, pastor of St. Philip Neri Parish, hits the function of the inner city parish right on the button.

The inner city parish, as all parishes, is Christ.

To Father O'Mara and to us all, Christ commands to go and teach the whole world.

Or to paraphrase Our Lord, perhaps his command to those in the inner city parish is, "Go and teach the whole neighborhood."

Jack Bogenschutz

Batesville

Disagrees with movie review

I'm appalled with your movie critic James W. Arnold's description of the movie "Angels in the Outfield" (Aug. 5).

One can't help but wonder about his mentality as he misconstrues the essence of the movie. It was a delight to hear a child pray and share his belief in God and in angels. My grandchildren enjoyed it and so did I and I'm 63 years old.

He said parents would suffer through it and it is not recommended. I heartily disagree with him as I have many times before.



In regard to his evaluation that the name exalts a humanistic faith, how did he come to that conclusion? How can my belief in God be contrary to belief in myself?

It is a fact that when you feed a person with positive thoughts the result is better than if you instill negative thoughts.

The movie ended with the boy making the baseball player believe an angel would help him win and he won because he believed and won without divine assistance. Isn't that really faith? Does that in any way demean my faith in God?

Carol Graves

Indianapolis

CORNUCOPIA

The origin of species

by Cynthia Dewes

One of our Norwegian cousins watched his grandchildren hanging from the trees in his front yard and laughingly observed, "It's hard not to believe we evolved from monkeys!"

Now, that's funny. Even though every single one of his progeny is a homogeneous Norwegian, they all share the same apparent origins as our own "grands," who include Heinz 57 Americans and a couple of 50 percent Deutschers. So nationality can't be the operative factor here.

Maybe it's something genetic. They say redheads are feisty and brunettes are spirited and blondes are cool and composed, so why can't we say grands are naturally simian? Because, of course, it's not good science.

Or possibly it's environment that counts.



For example, kids living in poverty may become overachievers. Or they may become dropouts, depending upon which environmental theory we believe. Ditto overprivileged kids. Hmmm. Guess we can't nail monkeyshines to environment with any degree of accuracy, either.

The serious student of human beginnings, social behavior, or maybe even psychic phenomena would be well-advised to visit the playground of a McDonald's restaurant for an afternoon of people-watching. It's the American way, a free public education.

There we may see five or six kids milling about on the astroturf, climbing the plastic hamburgers and personable trees, sliding or teeter-tottering beneath Ronald McDonald's happy grin. Their moms and babysitters keep an eye on the action through the windows while they snatch some conversation and drink Cokes inside.

There are perhaps two older boys and some toddlers, including a young miss who is showing off her most endearing three-year-old dimples. But wait, those tiny combat boots on her feet should give us a

clue to her true personality. She proves, indeed, to be the Attie (Hunness?) disguised as Shirley Temple.

Faster than Superman (and you know how fast he is), she skips from one activity to the next with the boys lumbering in her wake. Before they can put two thoughts together she has scrambled up the slippery tree, pushed ahead to go down the slide, and made faces at the assemblage from the very pinnacle of the play tower.

One chubby boy, amused by this miniature Tasmanian devil yet teased beyond endurance, takes a mild boot at her little behind. Immediately he glances at the window, hoping mom didn't see him kicking a girl.

Why do we act the way we do? Did Noah get some of us mixed up with the monkeys when he unloaded the Ark? Whether it's nationality or genetics or environment, whatever it is that determines our behavior, one thing is certain: kids' monkey business is cute, but it tends to lose its charm later on.

Parents, teachers, grandparents, Scout leaders, family friends, coaches—we all need to remember that the kids are watching us every bit as much as we watch them.

Monkey see, monkey do. Not to get into it with the creationists or anything, but have you looked at your relatives lately?

vips...



Mr. and Mrs. Harry J. Gehrich will celebrate their 60th Wedding Anniversary with their family on Saturday, Aug. 20. Harry and the former Mary Esther Slinger were married on August 18, 1934 at St. Peter and Paul Cathedral. They are the parents of six children: Helen Stuller, Harry L., Rosemarie Warren, Max, Richard and Donald. They also have 17 grandchildren and 16 great-grandchildren.

Two novices, Father Thomas Crouse and Brother James Johnson, professed temporary vows as Benedictine monks at St. Meinrad Archabbey on Aug. 6. Father Crouse was ordained to the priesthood on Sept. 11, 1982, for the Archdiocese of Anchorage. He holds a bachelor's degree in French from Youngstown State University and a master of divinity degree from Mount St. Mary Seminary. Brother Johnson earned a bachelor's degree in music from the University of Dayton. After three years, they may be permitted to profess solemn vows by binding them to the St. Meinrad community for life.

On Aug. 5, Father Mike Cooney, Kelly Courtney and Mike Ziegler were clothed in the Benedictine habit and as novices began a year's study of the Rule of St. Benedict and monastic history at St. Meinrad Seminary. Father Cooney earned a bachelor's degree in electronic technology from Purdue University, as well as master of divinity and master of art degrees from St. Meinrad School of Theology. Courtney earned a bachelor of arts degree in history from St. Meinrad College. Ziegler completed a bachelor's degree in classical studies at St. Meinrad College. At the end of their novitiate year, they may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life, and stability in the Benedictine community of St. Meinrad.

Little Sister of the Poor Mary Elizabeth Anderson celebrated 25 years of religious profession on August 9, renewing her vows of poverty, chastity, obedience and hospitality. As a member of the Congregation of the

Little Sisters of the Poor, Sister Mary Elizabeth ministers to the elderly residents of St. Augustine Home for the Aged on the north side of Indianapolis.

Two of the six new members beginning three-year terms on the St. Meinrad Seminary Alumni Association Board of Directors are men from the Archdiocese of Indianapolis. Father Richard Lawler, pastor of St. Mark the Evangelist Parish in Indianapolis, is Dean of the Indianapolis South Deaconry and a member of the archdiocesan Priests' Personnel Board. Gregory Emsberger, of Bristol-Myers Squibb Company, is a member of Our Lady of Perpetual Help Parish in New Albany. He also serves on the New Albany Deaconry Pastoral Council.

check it out...

Wayne Weible, author of "Medjugorje: The Message" and "Letters From Medjugorje," will speak at St. Barnabas Church, 8300 S. Rahke Road in Indianapolis on Thursday, Sept. 1. The evening will begin with Adoration of the Blessed Sacrament from 4:30 to 6:30 p.m. For more information call Marsha Kuntz at 317-882-0145 evenings, or 317-895-5995 days.

Evening classes for volunteers at St. Vincent Hospice will begin on Monday, Sept. 19. The hospice program offers care for the physical, spiritual and emotional needs of terminally-ill patients and their families. Volunteers function as good neighbors by listening, running errands, offering break-times for caregivers, etc. Call Mary Jo Gallagher at 317-338-4011 for more details.

The Adult Religious Education group of St. Louis Parish, Batesville will celebrate the Year of the Family with a series entitled "C.A.R.E. for the Family." On the first Tuesday of each month, September through May, sessions will be held at 7 p.m. in room B-18 of St. Louis School. Topics and speakers will include: Family/Parish Partnership in Faith, with John Roberto; New Testament, Family Style, with Franciscan Father Bill Farris; and Handling Divorce in Our Lives, with Marilyn Hess. For a complete schedule, contact St. Louis Parish at 317-934-3204, Batesville, IN 47006, 812-934-3204.

The Roncalli Class of 1969 will hold its 5th Year Class Reunion at 7:30 p.m. on Friday, Sept. 23 at the Primo Banquet Hall. Tickets are \$20 each in advance, or \$23 at the door. For more information call Chip Hubbs at 317-783-6001.

A Spiritual Companionship Workshop presented by Gwen Goss and St. Joseph of Nazareth Sister Christine Parks will be held on Saturday, Sept. 17 at Beech Grove Benedictine Center. Other Center programs will include a Centering Prayer Retreat Day on Saturday, Sept. 24; Growing in Discipleship, Unit I and III, Sept. 8 through Nov. 10; and an Enneagram Basic workshop Sept. 23-24. The center's annual Gym Full of Garage Sales will be held from 7:30 a.m. to 1:30 p.m. on Saturday, Sept. 10. Space and table rental available. Call 317-788-7581.

The Notre Dame Club of Indianapolis will sponsor the annual Hesburgh Lecture at 7 p.m. on Wednesday, Sept. 28 at University Place Conference Center on the IUPUI campus in Indianapolis. Holy Cross Father Wilson D. Miscamble will speak on "The End of the Cold War and the Future of American Foreign Policy." A wine and cheese reception will follow. The cost is \$5 at the door.

The archdiocesan Office of Pro-Life Activities will sponsor a Post-Abortion Reconciliation Workshop conducted by Sister Paula Vandegard from 8:30 a.m. to 4 p.m. on Wednesday, Sept. 14 at the Archbishop O'Meara Catholic Center, Indianapolis. The cost, including lunch, is \$25 per person, with pre-registration required by Sept. 7. Call 317-236-1569 for more information.

A celebration to honor the fifth anniversary of the opening of the Perpetual Adoration Chapel adjacent to Ritter Hall Church in Indianapolis will be held on Wednesday, Sept. 14. Mass will be celebrated in St. Michael Church, followed by a reception in Kavanagh Hall downstairs. Call Mary Ann Schumann at 317-926-1963 for more details. The Perpetual Adoration chapel at Little Flower Parish in Indianapolis will be a year old on Nov. 1.

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Pope says women's maternity role deserves support

by Catholic News Service

CASTEL GANDOLFO, Italy—True concern for the health and well-being of women must include concrete action to help pregnant women carry their children to term and raise them, Pope John Paul II said.

The pope praised the efforts of those involved in planning the U.N. International Conference on Population and Development in Cairo, Egypt, for their focus on improving the condition of the world's women, but insisted that increasing access to abortion would not serve their real needs.

"Through maternity, God has entrusted human beings to women in a special way," the pope said Aug. 14 during his midday Angelus address at his summer residence here.

Women are the first guardians of human life from the moment of conception and deserve support in that role, he

said. "Who more than a mother knows the miracle of life which blossoms in her womb?"

Unfortunately, the pope said, many women faces serious problems that make motherhood difficult or even heroic.

"Often these unbearable weights derive from indifference or inadequate assistance," some of which are the result of legislation that ignores the value of the family, he said.

The condition of women also is threatened by "a widespread and distorted culture that exonerates men from their family responsibilities and leads them to consider women as objects of pleasure or simple reproductive instruments," he said.

"Against this oppressive culture, it is obligatory to take every legitimate initiative aimed at promoting authentic female emancipation," the pope said.

But in this obligation, the dignity of women and the

safeguarding of life are tied together, and it is hoped that the Cairo conference will courageously address the question from this viewpoint," he said.

"Many people accuse the church of insisting too much on the family mission of women while disregarding the problem of their active presence in various areas of social life," the pope said. "In reality, it is not that way," he said.

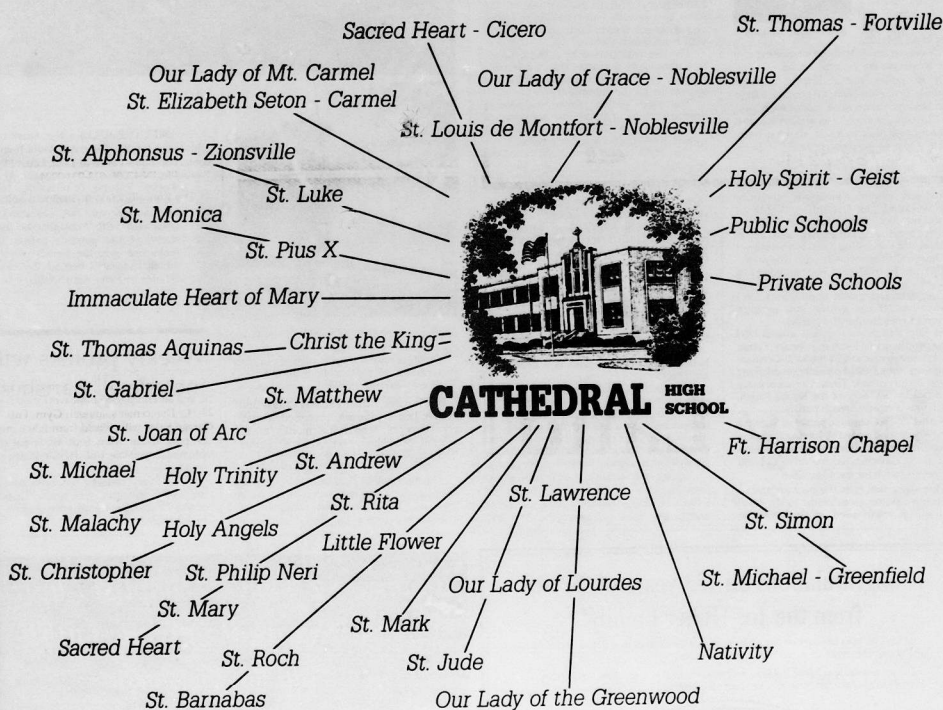
"The church is well aware of how much society needs the feminine genius in all areas of civil life, and it insists that every form of discrimination against women in the area of work, culture and politics be overcome," the pope said.

At the same time, he said, the special characteristics of women must be respected. Trying to ignore the differences between men and women, the pope said, "would end up expropriating that which belongs to women in a prevalent or exclusive way."

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SPOTLIGHT ON NEW ALBANY DEANERY

St. John, Starlight, makes faith a friendly part of community life

by Peter Agostinelli

St. John the Baptist Parish in Starlight is a curious place.

The parish—and all that is Starlight, really—sit on a plateau in rural Clark County in southern Indiana. The vantage point offers an eye-popping view over the surrounding hills and valleys.

But what stands out most is the closeness. The parish is active and intimate. The local people are friendly, hardworking and just about everything else country people are supposed to be.

It all makes for a thriving Catholic community of more than 200 families. Father John Beitans, pastor of St. John Parish, said the Catholic community is welcoming and faithful. And they're good about coming together to get a job done, he said.

That shows in the biggest parish social event, which is one of the biggest in southern Indiana, the annual Starlight Strawberry Festival. Held on Memorial Day weekend, the festival spotlights an important local fruit—acres of fruit orchards bearing strawberries and other fruits cover the rolling hills. It also shows the hospitality associated with this area.

But the festival isn't just strawberries and shortcakes. It also features rides, games, arts and crafts booths and food concessions. It has grown into a major source of revenue for the parish.

St. John Parish was founded around 1859 at the prodding of a Jesuit missionary, Father F.X. Weninger, who told the local German-Americans they should consider establishing a new congregation. These Germans came from nearby St. Mary of the Knobs Parish, which was a mostly French parish.

Father Louis Gueguen, pastor of St. Mary of the Knobs, had added St. John as a mission by the time its new church was completed in 1861. Early Catholics led the drive to build the frame church for the 49 families.

One story that tells the background of the town's name gives credit to the local post office, established in the 1890s in

George Koerber's general store. It's believed that Father Celestine Schwartz, St. John's pastor at the time, walked to the store one night under a sky full of stars. The priest apparently was so taken by the light show that he suggested the name that stands today.

The existing St. John Church was constructed some 50 years later. Its old graystone walls are a marked contrast to the new rectory and parish center that stand next door.

That new facility is a reminder of the 1985 fire that destroyed the old structure and killed three priests who were inside. One of the priests was St. John's pastor, Father Richard Smith. He was hosting the other two priests, Fathers William Fisher and Kenneth Smith, both in town for a visit from Beech Grove.

The fire was caused by a short circuit in a photocopy machine. It was a terrible tragedy for the parish, maybe the biggest to ever strike the community.

The new parish center includes a meeting room named in memory of Father Smith. It also houses other work rooms, parish offices and the rectory.

The whole parish complex sits amid the settlement of Starlight, which itself is perched on a hill, in a community surrounded by other hills, which at first glance seems frozen in another time of farmers, neighbors and neat front yards.

But inside St. John's parish center, you might find Benedictine Sister Mary Carol Messmer finishing some project with the help of a computer and a desktop publishing system. Or across the street, outside the brick school building, you might hear a team of teachers and workers preparing the facility for the coming school year. The newest project at St. John is developing a parish school.

This may be farm country, but it's no backwoods. And St. John is a beacon of guidance.

The generosity of parish families has built parts of this parish, both literally and in spirit. Local woodworking and cabinet companies have contributed much of the trim and furnishings inside the parish center. Parishioners have even donated various plots of land around the parish grounds.

Among the active organizations at St. John are the parish council, board of education, liturgy committee and the men's and ladies' clubs. Religious education and



AMID THE HILLS—The parish of St. John the Baptist serves more than 200 families in Clark County near Floyds Knobs. Rolling countryside, farms, fruit orchards and friendly people are just a few of the characteristics associated with Starlight. At left, a statue of the parish's patron saint looks out over the parish cemetery, which is located behind the church. (Photos by Peter Agostinelli)

youth ministry, both directed by Patty Rake, are important parish ministries.

Parishioners make up a board of directors that coordinates the strawberry festival.

Every year the parish also ministers to Mexican migrant workers who work at the local farms and orchards. Father Beitans has offered Spanish Masses with the help of Benedictine Sister Alice Gronotte, who worked for many years as a missionary in the South American country of Colombia.

Together Father Beitans and Sister Alice have developed an outreach ministry to the workers. It has included some English instruction as well as the special liturgies.

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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Welfare reform proposals may aim at immigrants

More than 150 bills have been introduced in Congress addressing some aspect of immigration

by Patricia Zapor
Catholic News Service

WASHINGTON—Once health care reform is settled or shelved for the year, welfare reform proposals are hovering in the wings, ready to take the congressional center stage.

Amid discussion of job training programs, time limits on receiving benefits and how to address teen pregnancy, assistance received by immigrants is being targeted by some as a place to cut expenditures.

Although the Census Bureau reports only about 2.3 percent of immigrants use public assistance, compared to 3.3 percent of the native-born population, noncitizens of all ages would become ineligible for any but limited emergency help under some proposals being floated in Congress.

It seems to be the year for looking toward immigrants as the cause of fiscal problems.

• More than 150 bills have been introduced addressing some aspect of immigration, although most haven't and won't make it out of a single committee.

• Outside Washington, several states with large numbers of immigrants are pushing the federal government to recoup expenses for processing, educating or otherwise caring for them.

• California's November election will include an initiative that would cut off all public services, including school, to anyone suspected of being an illegal alien.

One recent attempt to link citizenship and public benefits would deny access to any but emergency federal programs to all noncitizens, even those who are in the United States legally.

An immigration reform bill introduced Aug. 11 by Rep. Bill Archer, R-Texas, also would require those who sponsor immigrants to remain financially responsible for them until they become citizens. Sponsors now agree to financial responsibility for three years.

Meanwhile, in preparation for consider-

ing welfare reform, the House Ways and Means Subcommittee on Human Resources Aug. 9 heard the chairman of the U.S. Commission on Immigration Reform testify that the welfare safety net should remain in place for all legal immigrants.

Former Rep. Barbara Jordan, D-Texas, told the committee that most immigrants are relatives of U.S. citizens or permanent, long-term residents or are sponsored by businesses for their special talents or training. The commission, established to assess immigration policy, is due to release a preliminary report at the end of September.

"Our work has not been easy," she said. "Distinguishing fact from fiction has been almost impossible, because of what has become a highly emotional debate on immigration. We have heard contradictory testimony, shaky statistics and a great deal of honest confusion regarding the impacts of immigration."

One conclusion already is clear, however.

"We strongly recommend against any broad, categorical denial of eligibility for public benefits to legal immigrants on the basis of their alienage," Jordan said.

The U.S. Catholic Conference also had expressed opposition to welfare reform strategies "which infringe on the ability of needy legal immigrants to secure public benefits when economic crises occur."

John Swenson, associate executive director of the USCC's Migration and Refugee Services, said anti-immigrant sentiment prevalent in some parts of the country is creating a climate in which welfare reform proposals might have "more to do with punishing immigrants than advancing a sound, comprehensive change in our welfare system."

"Legislative manipulations may solve the political problem, but not the human one," Swenson said. The financial savings that might result from cutting off noncitizens from Supplemental Security Income payments, for instance, ignore "the reality that the aged, infirm and disabled parents of sponsors may need a safety net."

The immigration reform commission does think that illegal immigrants should not receive public aid "except in very unusual circumstances," said Jordan. Medical emergencies, immunizations to prevent the spread of diseases, child nutrition and school lunch programs are the extent of assistance that should be available to illegal immigrants, she said.

One immigrant advocacy organization in Chicago is concentrating its efforts on explaining to immigrants what would happen to their benefits under proposals like Archer's and educating the public about the contributions of immigrants.

"A lot of people think immigrants come here to use public benefits," said Michele Waslin of the Chicago Coalition for Immigrant and Refugee Protection. "But they

come here to reunite their families, to work or to flee political oppression."

She quoted a Business Week study that found immigrants in the United States earn \$300 billion in wages a year, pay \$70 billion in taxes and receive \$5.7 billion worth of tax-supported benefits.

In her testimony to Congress, Jordan explained that U.S. law already bars the entry of those who are likely to need support.

She recommended strengthening the contracts of support sponsors now sign to make them legally enforceable, with contingencies for financial emergencies.

"The commission is not prepared to lift the safety net out from under individuals who, we hope, will become integral parts of our social community," she said.



PARISH PICNIC PRIZES—St. Roch parishioners Theresa Collison (from left), Elizabeth Collison, Rosa Bantle (seated), Maria Elsener and Julie Bradley of Indianapolis look over some of the 200 prizes to be awarded at the 10:30 a.m. Mass and parish picnic on Aug. 21. Sandi Stanfield, St. Roch's new principal, will be a special guest. St. Roch Parish is located at 3600 S. Pennsylvania St. in Indianapolis. For picnic reservations, call Peg Collison at 317-784-6326 or Ann Hurlie at 317-784-7753. (Photo from Bonnie Schott)

St. John School among recent parish projects

by Peter Agostinelli

As summer draws to a close, some people in Starlight are enjoying the presence of a growing school for the 1994-95 school year.

Teachers, staff and workers have been turning in long hours inside St. John School, an elementary school across the street from St. John Church. It's a reality that was born from an idea several years ago to establish a new parish school.

The idea came after the 1991 closing of a local public school. St. John Elementary, which served many area children, closed for financial reasons.

Demand for Catholic education has grown in recent years because area parish schools are full. For people at St. John, that includes schools at St. Joseph Hill and St. Mary of the Knobs.

Parish leaders at St. John conceived the plan for a new school that runs through the sixth grade. That was too much to carry out all at once, so leaders took the approach of building the school one grade at a time.

The work culminated in February with the decision to proceed with adding grades to the existing preschool and kindergarten. Some parishioners worried about the school posing a financial drain on the parish. The determination by St. John's parish council to proceed with the school plan didn't please everyone.

But many people, including Gene Rens, president of the parish's board of education, and Father John Beatts, St. John's pastor, saw it as a difficult decision made with the needs of the parish children in mind.

There was enough dissent to force long meetings and lots of debate. A survey of parishioners did show support for the school among families with school-age children.

So far the school project is working pretty well. Two years ago the facility opened with a preschool, and a kindergarten followed the next year. The first grade is open for this year, the 1994-95 school year. The plan remains to add a new grade every year.

Staff and volunteer workers have spent many hours this summer preparing St. John School for the academic year. Besides preparing classroom space for the new first grade, workers also have been busy remodeling a library on the building's second floor.

Good news came in July when the parish added Susan Jean Rollings to the school's staff as educational administrator and kindergarten teacher. Her addition completes the work that will allow the parish school to begin the rest of its mission of serving children and families in the Starlight area.

There was other good news earlier this summer when the Archdiocese of Indianapolis awarded St. John Parish an incentive grant for the new classroom. The grant was part of an archdiocesan grant program, which is funded by donations from business people interested in helping Catholic schools.

St. John's grant request was among more than 20 submitted to the archdiocese by different parishes.

In a letter to Father Beatts, Father David Coats, vicar general of the archdiocese, congratulated St. John Parish on its step forward with the school. It reflects an enrollment growth in Catholic schools, Father Coats wrote, something the archdiocese has seen for three years in a row.

Those wishing more information about St. John School may call (812)923-8988.

St. John Parish

Year founded: 1861
Address: 6310 St. John Road, Floyd's Knobs, IN 47119
Telephone: (812)923-5785
Pastor: Father John Beatts

Parish administrator of religious education: Patty Kake
Youth ministry coordinator: Patty Kake

Parish secretary: Marie Miller
School: St. John School (P-1)
Principal: Susan Jean Rollings
Number of students: 36 (plus 1st grade)
Convent: 8405 St. John Road, Borden, IN 47106
Church capacity: 350
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Msgr. Joseph Gremillion dies at 75

by Catholic News Service

NOTRE DAME, Ind.—Msgr. Joseph Gremillion, a former Vatican official, educator, author, researcher and leading social justice advocate, was found dead of natural causes in his apartment at the University of Notre Dame Aug. 9. He was 75.

His funeral was Aug. 13 at St. Joseph Church in Shreveport, La., a parish he founded in 1949, when he was 30 years old.

When Pope Paul VI established the Pontifical Commission (now Council) for Justice and Peace in 1967, he appointed Msgr. Gremillion as its first secretary.

For seven years before that, as director of socio-economic development for

Catholic Relief Services Msgr. Gremillion traveled around the world overseeing CRS development programs in more than 30 Third World countries.

During seven years at the Vatican he was also a co-founder and co-president of Sodepax, the Geneva-based Committee on Society, Development and Peace formed jointly by the Vatican and the World Council of Churches.

Upon his return to the United States in 1974 he joined the theology faculty of the University of Notre Dame. He returned to his home Diocese of Shreveport in 1978 as diocesan director of social and ecumenical ministry.

In 1983 he returned to Notre Dame to

head its Institute of Pastoral and Social Ministry and co-direct the Notre Dame Study of Catholic Parish Life, one of the most extensive sociological studies of U.S. Catholic life ever done.

He wrote nine books, starting with "The Journal of a Southern Pastor" in 1958, a widely hailed account of the struggles of civil rights workers in northern Louisiana in the 1950s. At the time of his death he had completed six chapters of his autobiography.

Another of his books was his 1976 work, "The Gospel of Peace and Justice: Catholic Social Teaching since Pope John," a collection of and commentary on social teaching documents of the church.

Joseph Gremillion was born March 11, 1919, in Moreauville, La. After studies at Notre Dame Seminary in New Orleans, in 1943 he was ordained a priest of the Alexandria Diocese, which then included the present-day Diocese of Shreveport.

He was named assistant pastor of the cathedral parish in Alexandria and also served as diocesan vice chancellor, bishop's secretary and chaplain at three high schools. He was ordained less than six years when he was made founding pastor of a newly created parish in Shreveport, St. Joseph's.

His civil rights activism in Shreveport, predating the major civil rights drives of the late 1950s and early 1960s in the South, led to a local newspaper accusing him in 1950 of communist leanings.

After graduate studies in social philosophy at The Catholic University of America in Washington, where he earned a master's degree in 1958, he went to Rome and earned a doctorate in social science from Gregorian University in 1960.

As secretary of the Pontifical Justice and Peace Commission, he played a key role in fleshing out the main elements of the new agency's structure, program and worldwide network of contacts.



Msgr. Joseph Gremillion

Sodepax, a project conceived by Msgr. Gremillion and a small group of top Vatican and World Council of Churches officials, lasted only from 1968 to 1980, but it was the first organization to be jointly established by the Vatican and WCC. It sponsored a number of international conferences in its earlier years. In its later years it focused on improving local structures of ecumenical cooperation for justice and peace.

Shortly after his return to the United States he brought together about 50 leaders of different faiths in the United States to form the Interreligious Peace Colloquium, a group of Christian, Jewish, Muslim, Hindu and Buddhist academics, business leaders and others concerned with peace issues. He was executive secretary of the group.

In 1986 Msgr. Gremillion retired as director of Notre Dame's Institute for Pastoral and Social Ministry. But he stayed on at the university as scholar in residence and professor emeritus, working in church and society research at Notre Dame's Center for the Study of Contemporary Society.

Extension Society honors priest for work in the Upper Peninsula

by Catholic News Service

CHICAGO—A Jesuit priest who spent 46 years among the Native Americans of Michigan's Upper Peninsula has been named winner of the Catholic Church Extension Society's 1994 Lumen Christi Award.

Father Joseph C. Lawless, whose Cherokee nickname Nish Ish In Odeh means "good heart," retired from missionary work two years ago at the age of 81.

"The people know him as a priest who gives his own shoes and coat to the less fortunate," said Father Kenneth Velo, Extension president, in announcing the award.

"In quiet, ordinary ways, Father Lawless

made Christ present to the people of Michigan," he added.

Cardinal Joseph L. Bernardin, Extension chancellor, will present the award at a Mass in Chicago. In addition to a plaque, Father Lawless will receive \$2,500. An additional \$25,000 will go to Bishop James H. Garland of Marquette, Mich., who nominated him.

Bishop Garland described Father Lawless as "a man of deep holiness, who throughout his life has advanced the kind of work that the Catholic Church Extension Society supports in a spirit of self-sacrifice and day-to-day perseverance."

The Lumen Christi Award, established in 1978, is presented annually to recognize missionaries who work in poor or isolated areas of the United States.



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|----------------------------------------|------------------------------------------------------|---------|--------|-----------------------------------------------------------------|---------|--------|
| | YEARLY | MONTHLY | WEEKLY | YEARLY | MONTHLY | WEEKLY |
| 1 | \$ 9,568 | \$ 798 | \$184 | \$13,616 | \$1,135 | \$262 |
| 2 | 12,792 | 1,066 | 246 | 18,204 | 1,517 | 351 |
| 3 | 16,016 | 1,335 | 308 | 22,792 | 1,900 | 439 |
| 4 | 19,240 | 1,604 | 370 | 27,380 | 2,282 | 527 |
| 5 | 22,464 | 1,872 | 432 | 31,968 | 2,664 | 615 |
| 6 | 25,688 | 2,141 | 494 | 36,556 | 3,047 | 703 |
| 7 | 28,912 | 2,410 | 556 | 41,144 | 3,429 | 792 |
| 8 | 32,136 | 2,678 | 618 | 45,732 | 3,811 | 880 |
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SCHOOL LUNCH PROGRAM — Catholic schools in the archdiocese have announced their policies for free and reduced-price meals for children from families unable to pay the full price. The chart above shows eligibility guidelines for national school lunch and breakfast programs, as set by the U.S. Department of Agriculture. Application forms are being sent to all schools in the archdiocese. To apply for free or reduced-price meals, the family should fill out the form and return it to the school. School officials will review the application and determine eligibility, and families may appeal the school's decision. The information on the application is confidential and will be used only to determine eligibility. Each school has a copy of the complete policy for public review, and applications may be submitted at any time during the year.

Sides disagree over language in draft U.N. document on development

The Vatican still has fundamental differences with U.S. government

by Barb Frazee
Catholic News Service

WASHINGTON—Disagreements over a draft U.N. document on population and development have become a battle of semantics.

Both sides of the issue are accusing each other of focusing on the issue of population control instead of development when judging the draft Program of Action for the Sept. 5-13 International Conference on Population and Development in Cairo, Egypt.

While Pope John Paul II has praised the U.N. document for seeking to improve the role of women, the Vatican still has fundamental differences with the U.S. government, which is seen as spearheading the document's support.

The Vatican maintains that the draft Program of Action has ambiguous language that can be used to promote abortion. But Timothy Wirth, U.S. undersecretary of state for global affairs, said misunderstandings between the United States and the Vatican arise from reading some critical parts of the document differently.

Catholic officials have argued that the draft document's definition of "reproductive health" includes the phrase "pregnancy termination." So, although the document says that abortion "in no case should be promoted as a method of family planning," the phrase is seen as "reproductive health" for women advocate abortion, a Vatican spokesman said.

Church officials also say language in the draft advocates teen sexual activity and homosexual marriages.

Bishops in North and South America, Europe and Asia also have objected to the Cairo draft. Lately, too, were speaking out. In a full-page ad in the Aug. 15 issue of

The New York Times, 48 prominent U.S. politicians, academics, corporate and religious leaders urged President Clinton to shift the emphasis at the Cairo conference to a "narrow preoccupation with population control" to a focus on "population enrichment." They said that the current draft of the U.N. document would "press developing nations to promote population-control programs which may be intrusive, unnecessary and even dangerous."

Among those signing the ad were Pennsylvania Gov. Robert P. Casey, Templeton Prize winner Michael Novak, Sargent Shriver, former Peace Corps director, and Philip F. Lawler, former editor of The Pilot, the Boston archdiocese newspaper.

Catholics were not the only ones concerned with the draft document's language. A prestigious Islamic university in Cairo said the document condones abortion and undermines parental authority.

The Islamic Studies Center at Al Azhar spoke of "ambiguous expressions, abstract terms and innovative jargon which abound" in the draft Program of Action. The center said parts of the document need to be changed to conform with Islamic principles. It recommended Muslim countries express their reservations about the document at the conference.

Some groups have tried to characterize the Vatican's position against the document as anti-women. For instance, Frances Kissling, president of the U.S. group Catholics for a Free Choice, said the "Vatican wants to invalidate the program (of action) because of its recommendations on the empowerment of women."

But in an address Aug. 14, Pope John Paul II praised the document's focus on improving the condition of the world's women, calling it in line with church teaching against anti-female discrimination. He insisted, however, that increasing action to abortion would not serve women's real needs. The answer, he said, is concrete action to help pregnant women carry their children to term and raise them.

Six active U.S. cardinals and the head

of the U.S. bishops' conference wrote Clinton in May, noting that "however cleverly the current Cairo document may be crafted, in fact it continues to advocate abortion as a way of controlling population growth and momentum."

But in his response, Wirth, who will head the U.S. delegation at the Cairo conference, said he would continue to work to convince them that the world meeting is not "about abortion, but goes far beyond this single issue to a resounding commitment to the goal of sustainable development, quality of life and all the closely related concerns on which we agree."

Wirth, who urged continuing discussions between church and government on the issue, said there had been a shift in focus—away from just numbers—from previous U.N. conferences. Many of the issues addressed in the draft program of

action "appear to parallel Pope John Paul II's teaching of 'integral development,'" Wirth said in his letter, dated July 28.

He said the document "reaffirms respect for human dignity and rights, including, as noted in the letter of the American cardinals to President Clinton, 'the rights of couples to make responsible and moral family-planning decisions.'"

The 113-page draft document was formulated by delegates to an April preparatory meeting for the Cairo conference. The United Nations works toward consensus, so phrasing within the document that was not agreed to by all countries was placed in parenthesis.

In Cairo, while heads of state and delegates are giving speeches, the main conference committee will be working on the proposed document, said Stafford Mousky, a senior adviser to the conference secretariat.

But, unlike at the preparatory meeting, he said, in Cairo there will be voting when delegates ask for it, and the final product of the main committee's work will then go back to the plenary for final decision in the concluding days of the conference.



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Ignore priest who justifies killing of abortionists, archbishop says

Says excommunication would fuel publicity

by Larry Wahl
Catholic News Service

MOBILE, Ala.—Excommunicating Father David C. Trosch would not change his mind or his teaching and could serve to fuel further publicity for the controversial priest who advocates the killing of abortion doctors, said Archbishop Oscar H. Lipscomb of Mobile.

"I am not out to wreak vengeance on him. I'm out to illustrate correct teaching and to engender it," he told reporters during an Aug. 9 press conference in Mobile.

Father Trosch is a friend of Paul Hill, who was charged in the July 29 murders of Dr. John B. Britton and his escort, James H. Barrett, at The Ladies Center, an abortion clinic in Pensacola, Fla. The Alabama priest is also on a list of anti-abortion militants who had signed a declaration saying that the killing of abortionists is "justifiable homicide."

The priest had been suspended from all priestly ministry since last August, when he first argued publicly that church teaching permits the killing of abortionists. He is no longer in good standing and is currently listed as absent without leave.

In interviews since the Pensacola killings, Father Trosch reiterated his position and said Hill deserved a medal for his actions. He also reportedly predicted "the beginning of massive killing of abortionists and their status in a circular letter he sent out a week before the killings, but he denied in interviews that there was any conspiracy to commit violence.

When Archbishop Lipscomb was asked if

he would characterize Father Trosch's statements as paranoid, the archbishop replied, "I'm not a psychiatrist."

But he went on to say that the priest's comments "betray a terrifying use of logic without the refinements and nuances that result in wisdom. He has a lot of knowledge, but it does not add up to wisdom."

The archbishop said he resented the way the media exploited Father Trosch's priesthood and represented him as a "priest in good standing."

"I think that if he is ignored, quite honestly, he will have less influence than he has already been given by the (media's) highlighting of his ideas, his appearances on talk shows, etc.," he added.

The archbishop mentioned an interview that appeared in the Aug. 6 issue of the Mobile Press Register where Father Trosch called himself a "full-fledged Catholic priest, without assignment, without remuneration" and who had not received any formal action of the church against him.

Archbishop Lipscomb responded to the article by saying, "The expression 'full-fledged' has no canonical or even clear meaning with respect to a priest's status. Trosch's ordination is not in question. His ability to function as a priest has been removed by the withdrawal of the faculties of the Archdiocese of Mobile."

He also said that the priest's assertion that "silence from Rome" somehow "means approval" is "utterly gratuitous."

"There has been no indication from any authentic source of magisterial teaching that the view proposed of justifiable homicide is sound moral teaching," he added.

"Similarly, the use of faded texts from sacred Scripture that so characterize Trosch's writings are entirely out of context and foreign to the explanation for God's word as offered by the church as teacher," he said.

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TWENTY-FIRST SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Aug. 21, 1994
Joshua 24:1-2, 15-17, 18 — Ephesians 5:21-32 — John 6:60-69

by Fr. Owen F. Campion

The Book of Joshua supplies the liturgy for this weekend with its first Scripture. Joshua was one of the most renowned and admired figures in salvation history. He had accompanied Moses as God's Chosen People made their way across the Sinai peninsula from Egyptian slavery to the land God had given them. As events unfolded, Moses did not live long enough to lead the people into the Promised Land. So, it was Joshua who guided them, organized their defense before their enemies, and acted as God's representative in their midst.

This great figure's name in Hebrew was, phonetically, in Hebrew, "Yehoshua." As the Greek language came to be more and more important, and as Jewish holy writings began to appear in Greek, the name was rendered "Jesus," or "God is salvation." In Latin, this name became "Jesus," the name of the Lord.

Probably to differentiate between Jesus who was the Redeemer and the follower of Moses, English translations traditionally have called the Redeemer "Jesus," drawing from the Latin, and the ancient leader, "Joshua," drawing from the Hebrew. In reality, the names are alike.

So, the Savior had the same name as this great leader centuries earlier. The name of the Lord in itself communicates "salvation," but the fact of the Lord's name suggests the veneration with which the contemporaries of Jesus viewed the name, and the person, of Joshua, *Yehoshua*, *Jesus*, *Jesus*, according to whichever language is preferred.

As would be presumed, the Book of Joshua, from which comes this weekend's first reading, has Joshua as its central figure and chronicles the passage of the people from the Sinai to the present land of Israel. This book is regarded to be one of the Bible's historical books, but all the books of the Bible



were first and foremost written to be religious in purpose, to reveal God in God's great mercy and goodness. Joshua encountered unrest and impatience among the people as did Moses. In the scene in this reading, Joshua summons the leaders before him. He recounts God's merciful deeds. God has been their savior. So does the people should obey God.

The Epistle to the Ephesians again provides the summer liturgy with its second reading. This reading unfortunately has become controversial, in that its first paragraph is used to describe a presumed attitude in New Testament Christianity that women were quite secondary. A better informed reading includes attention to the next paragraph. Husbands as well as wives were called to regard each other with love and respect. (Actually, New Testament Christianity was the site of a greatly enhanced regard for women, a circumstance revolutionary for the times.) The ultimate message of the reading is to be loyal to God even in the most intimate of relationships.

St. John's moving language gives us the Gospel reading. It is frank. The Lord gives life eternal. Then Peter wisely asks, If people do not turn to the Lord, whom can they turn to?

Reflection

This weekend's readings celebrate the great mercy and love of God. It is a love magnificently active, direct, and personal. God has proven this great love. God saves us, gives us Jesus, and admits us to everlasting life. This gift of the Lord is not only the best of gifts, it is the only gift, the only access to peace and to life.

Again, as emphasized throughout the Scriptures, God does not impose salvation upon us. We receive God's invitation, but we can accept it or not. If we accept it authentically, then we will obey God. Then we will love others. Then we will bring God's love into every moment of our lives, into our most personal situations.

THE POPE TEACHES

Trials connect people with Christ

by Pope John Paul II
Remarks at audience Aug. 10

Today's catechesis considers the specific contribution to the holiness and activity of the Body of Christ made by widows and widowers, single people and those who no longer live with their spouses.

From the time of the apostles, they have dedicated themselves to fervent prayer and generous works of charity for the community. Their existence becomes a higher participation in the life of the church as the fruit of a higher degree of love.

Whatever the origin of their state of life,

many of these people can recognize the divine wisdom which directs their existence and leads them to holiness on the way of the cross.

While pastors must always defend the truth about marriage and family life, they are also called to love, comfort and support those experiencing hardships because of their particular needs.

The church invites single persons, the separated and divorced not to abandon the flock of Christ but to regard their trials as a path to holiness which passes by the way of the cross. The church never stops loving, understanding and being near all those who are in difficulty.

MY JOURNEY TO GOD Prayer for the New School Year

Dear God,
Please help this year to be as good as last.

I am looking forward to seeing my old friends again and am looking forward to making new ones.

I hope our teacher adjusts well to our class and we adjust well to her. I expect the work is a little more challenging, but not too tough.

I wonder if some of the coaches will return to coach again.

I'm wondering if the littler kids will have fun being a grade higher. My class sure will.

(Katie Beyer is a seventh-grade student at St. Michael School in Indianapolis. Her prayer for the new school year was read at the archdiocesan Office of Catholic Education inservice meeting for principals in August.)

I hope the new gym and parish center are built before my class graduates.

And I pray Brother Bob can come in and explain religion to us. My class really looks forward to his visits.

Not to mention going to Mass twice a week... and now that girls can serve we are looking forward to serving school Masses.

God, I expect this school year of Catholic education to be as good as last. I know that may seem as if I have high hopes, but I know it can be accomplished if we all try.

Amen.

by Katie Beyer

Daily Readings

Monday, 22
Queenhip of Mary
2 Thessalonians 1:1-5, 11-12
Psalm 96:1-3
Matthew 23:13-22
Tuesday, Aug. 23
Rose of Lima, virgin
2 Thessalonians 2:1-3a, 14-17
Psalm 96:10-13
Matthew 23:23-26
Wednesday, Aug. 24
Bartholomew, apostle
Revelation 21:9-14
Psalm 145:10-13, 17-18
John 14:51-51

Thursday, Aug. 25
Louis
Joseph Calasanz, priest
1 Corinthians 11:1-9
Psalm 145:2-7
Matthew 24:42-51
Friday, Aug. 26
Seasonal weekday
1 Corinthians 11:17-25
Psalm 33:1-2, 4-5, 10-11
Matthew 25:1-13
Saturday, Aug. 27
Monica
1 Corinthians 12:31
Psalm 33:12-13, 18-21
Matthew 25:14-30

SAINT OF THE WEEK

Pius X urged frequent Communion

by John F. Fink

In the nearly 700 years since St. Pope Celestine V died in 1296, only two popes have been canonized saints of the Catholic Church. One of them was Pope Pius X, about whom we wrote in this column in our April 29 issue. The other was Pope Pius X, whose feast is celebrated on Aug. 21 (although that's a Sunday this year).

Pope Pius X is a 20th-century pope, serving as pope from 1903 to 1914. He is known as "The Pope of the Eucharist" because he encouraged frequent reception of the Eucharist at a time when Catholics seldom received Holy Communion. He also issued a decree that permitted children to receive Communion when they reached the age of reason.

Pius X was born Giuseppe Sarto in 1857, the second of 10 children of a postman and his wife in the small Italian town of Riese. He was ordained priest at the age of 23, became a bishop at 49 and a cardinal at 57 when he was appointed to the see of Venice. He was elected pope at age 68 after the death of Pope Leo XIII. That election took seven ballots. Going into the conclave, it was widely believed that Cardinal Rampolla del Tindaro would be elected, but then Emperor Francis Joseph of Austria exercised his veto power against him. Cardinal Rampolla withdrew his candidacy and Cardinal Sarto was elected.

Once he was pope, one of his earliest acts was to end once and for all the right of any civil power to interfere in a papal election. It has not happened since.

Pope Pius X, besides encouraging early and frequent reception of Communion, also reorganized the curia and streamlined the central administration of the church. He encouraged the codifying of canon law and, although the Code of Canon Law wasn't published until 1917, after his death, it was well along before he died. He also reorganized catechetical instruction and encouraged

lay people to collaborate with the clergy in the apostolic tasks of the church.

Pius X has also been hailed as the pioneer of the modern liturgical movement. He issued an instruction on church music that was meant to restore congregational singing, and he initiated a revision of the missal and the breviary.

However, Pius X is also known for setting back the intellectual life of the church because of his condemnation of modernism. In his decree "Lamentabili" of July 3, 1907, he condemned 65 modernist propositions, branding modernism as a "synthesis of all heresies." Then in September of that year, he issued the encyclical "Pascendi" in which he tried to impose a systematic destruction of modernism.

Among the "heresies" that were condemned were freedom of religion, freedom of the press, and ideals of democracy. Biblical studies were hampered since a biblical fundamentalism was required.

All clergy were required to take an oath disavowing modernism and Pius X ordered every diocese to set up a "vigilance committee" to root out any sign of modernism. The committees were to do their work in secrecy. The Vatican actually had a network of spies in some dioceses who communicated in code. It seemed like a return to the days of the Inquisition. Those who supported the pope's efforts were called "integral Catholics" or integralists.

Fortunately for the church, the anti-modernist witch hunt didn't last past the death of Pius X. His successor, Pope Benedict XV, condemned integralism in his first encyclical and dismissed the integralists within the curia. Eventually the Second Vatican Council accepted modernist ideas.

Pius X saw World War I approaching and did all he could to prevent it. He could not, though, and he died Aug. 20, 1914, a few weeks after the war began. He was beatified on June 3, 1951 and canonized on May 29, 1954.



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Entertainment

VIEWING WITH ARNOLD

'North' gambles with saga of troubled family

by James W. Arnold

The wise moviegoer suspects fairly early that "North," the new Rob Reiner comedy about a boy looking to trade in his foolish parents for a new and improved pair, is headed due south.

Doubts may arise when Bruce Willis, needing a shave, shows up in costume as a shopping mall Easter Bunny. Or when a singing and dancing chorus comes on, in a sequence set in Texas, to do a number to the theme music of "Bonanza."

But those ideas are salvageable. The movie finally disappears over the horizon during a Hawaii sequence, when the young hero discovers his hopeful islander royalty parents plan to use him in a billboard swim trunks ad to revive seagull tourism. (The ad stresses what Forrest Gump would refer to as "but-tox.")

The trouble with "North," written by Alan Zweibel from his own novel, is basically that it's not very funny. It's not that movie fantasies don't work except as cartoons. Audiences respond, for example, to "Ghost" and "Groundhog Day."

But fantasies that are also broadly satirical often blow up like party cigars, despite their best wit and invention. Consider (among many) "Last Action Hero," "Toys," and "Hudsucker Proxy." And "North" is a cut below all of them.

Too bad, because the idea—that children often get stuck with imperfect parents, but

should try to love them anyway—is worth the effort. North (Elijah Wood), age about 12, seems a perfect American kid: star student, athlete and actor (performing Teyate in the school show of "Fiddler"). He even "looks both ways" and "flosses his teeth."

But he can't get time from his folks (Jason Alexander, Julia Louis-Dreyfus, the comedy stars of "Seinfeld") who are too busy—especially fighting with each other. His grades and talents begin to collapse, and he retreats to his "secret spot" to contemplate. (Joke: It's not a tree house or woady creek but a leather chair in a mall.)

To make it short, he meets Willis, who is sympathetic and common-sensical. North wonders if kids could be free agents, like baseball players, an idea which gets promoted in the school paper by a sinister nerd-editor named Winchell (Matthew McConaughey). Soon North has a pushy lawyer (Jon Lovitz), and the judge (Alan Arkin) gives him until Labor Day to find new parents or (grrr) goad him to an orphanage.

The improbability and haste of the setup—obviously inspired by real-life court cases in which kids "divorce" bad parents—are ultimately explained by an ancient story-telling device. But the silliness—hearing the news, North's parents collapse into an his'nic double coma that gets them into the Smithsonian as exhibits—is not so much the problem. It's the general absence of wit.

Traveling by plane, North makes brief stops to prospective parents in Texas, Hawaii, Alaska, Amish country, China, Zaire, France and the New York suburbs. All are inspired by movie or TV stereotypes, which Reiner and Zweibel discover are easy to describe but difficult to make fresh or amusing.



'NORTH'—Declaring himself a free agent in search of the perfect parents, youthful actor Elijah Wood, as North, tests the Alaskan waters for a possible new mother (Kathy Bates) and father (Graham Greene). The USCC classifies the film A-II for adults and adolescents. (CNS photo from Castle Rock Entertainment)

Willis, who turns up in most episodes in various guises, seems to be a kindly, guardian angel figure. Unless you hate him, Willis overcomes some uninspired lines to emerge as one of the better, more reassuring elements in what is a very shaky enterprise.

Some episodes seem to go on forever, like the one in Texas where hopeful parent billionaires Dan Aykroyd and Reba McEntire seem to wait to feed North with ribs until he sets records for kid cholesterol, or in Alaska, where the gags range from ice fishing through the living room floor to parking the dog-sled in the garage.

Others are mercifully short, like the landing in Amish country, where the parents are Kelly McGillis and Alexander Godunov as the characters they played in "Witness." (North, fearful of the Amish crowd, beams at him, orders the plane to immediate take-off.)

Meanwhile, back home Winchell and the lawyer are getting rich and powerful fomenting a juvenile revolution ("Viva El Norte!" the slogan). It's made possible because boomer parents are apparently so fearful of their kids, they'll do anything they ask to keep their affection. Thus, Lovitz hopes to be president and Winchell—a toothy, bespectacled child villain—will be the nation's secret ruler.

Reiner's well-established sympathy for children or their point-of-view (e.g., "The Princess Bride" and "Stand By Me") doesn't desert him here. What leaves him is his usual comic instinct.

Many of the jokes are dying of old age and will go way past kids (e.g., Jerry Lewis as a revered figure in France), and adults are likely to take an early bus home for quality time with sons and daughters.

(Funny fantasy idea dies quickly: weak jokes fail to redeem clumsy stereotypes; OK for family viewing, but not recommended.)

USCC classification: A-II, adults and adolescents.

Recent USCC

Film Classifications

| | |
|--------------------------|------|
| Cafe au Lait..... | A-II |
| Corrina Corrina..... | A-II |
| Eat Drink Man Woman..... | A-II |
| A Man in Uniform..... | A-II |

A-I—general patronage; A-II—adults and adolescents; A-III—adults, with cautions; O—morally offensive.

'Lions of Darkness' studies their fascinating behavior

by Henry Herx and Gerri Pare
Catholic News Service

"National Geographic Explorer" begins its 10th season with "Lions of Darkness," a two-part nature documentary premiering on Sunday, Aug. 21, from 9 p.m. until 10 p.m. on TBS cable. The second part airs the following Sunday, Aug. 28, at the same hour. (Check local cable listings to verify the program dates and times.)

The locale is Botswana's Chobe National Park, where veteran filmmakers Dereck and Beverly Joubert spent three years compiling the family portrait of one particular pride of lions.

The documentary begins with the arrival

of three young lions who drive off an aging patriarch unable to defend his pride of eight lionesses from the aggressive interlopers.

Six months after the mating season, a batch of young cubs have been added to the pride and reared communally.

One of the last to be born is a runt whom the Jouberts call Tau.

Orphaned a few months later when his mother is killed by a pack of hyenas, Tau is too small to keep up with the rest of the pride and eventually finds himself lost and alone.

The first part ends with Tau taking shelter in a tree to survive the night, the time when predators roam the wild seeking their prey.

Those interested will find out what

happens to young Tau in next Sunday's episode.

The Jouberts are old hands at this kind of nature documentary, having spent 13 years preserving the wildlife of Africa on film for the benefit of home TV viewers.

Here they are on hand to explain how they made "Lions of Darkness" and why they resisted the urge to save the abandoned lion cub.

The film they have brought back captures the natural beauty of the African wilds and also portrays the stark drama of the survival of the fittest which is played out within it.

Home viewers can watch in safety as the lions hunt down their quarry at night as seen through the light-intensifying cameras of the Jouberts.

The Aug. 21 edition of "National Geographic Explorer" also features "Ndoki Adventure," a segment filmed by Nick Nichols on the animals living in remote jungle areas of the Congo.

"Hurricane"

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

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

The good news is that with improvements in forecasting and cautious evacuations, the death toll is steadily decreasing. Six thousand died in a 1900 Galveston, Texas, hurricane, compared to very little loss of life—despite unprecedented destruction—when Hurricane Andrew hit Florida in 1992.

The foolishness of a hurricane party is brought home when one woman describes how she and her husband ignored

warnings to evacuate as Hurricane Camille—the most devastating storm ever to strike the U.S.—bore down on the Gulf Coast of Mississippi in 1969. Of the 23 partygoers, only she survived.

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

Meteorologists explain how ocean and weather conditions favor a hurricane's development as tightening spirals of thunderstorms intensify within the eye wall. And though satellites have greatly advanced forecasting, they cannot fly into a hurricane's eye to pinpoint the center and measure winds and other crucial factors that determine its intensity and probable path.

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

Skillful editing blends the meteorological information with first-person accounts about the importance of evacuation if a storm turns deadly. In fact, the program is structured to incorporate a modicum of suspense as viewers follow the frightening progress of Hurricane Gilbert, the most powerful hurricane ever recorded in the Atlantic region, with winds approaching 200 mph.

It becomes clear, for all our sophisticated technology and the keen scientific minds involved in improving forecasting, that hurricanes remain notoriously unpredictable and we are still vulnerable to their astounding power. This is an interesting program on one of nature's true phenomena that the family can learn from—providing the little ones can sit through the weather lessons.

(Henry Herx is the editor and Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)



EXPLORER SERIES—The "National Geographic Explorer" series presents "Lions of Darkness," a two-part nature series which is scheduled to air on the TBS cable channel on Aug. 21 and Aug. 28. Check local listings to verify the program dates and times. (CNS photo from TBS)

QUESTION CORNER

U.S. bishops oppose capital punishment

by Fr. John Dietzen

Q Can you give us the Catholic Church's teaching about the death penalty? Members of our discussion group have read that some bishops are against it, but many Catholics say you can believe anything you want. Is there a doctrine on the subject, or is it open?

A Most Catholics we know seem to feel some people ought to be killed for crimes they commit. (Texas)

A There is no dogma of the Catholic faith on this matter, nor should we expect there to be one.

There is no question, however, that the common teaching today of popes, bishops and theologians of all leanings is that the death penalty is wrong and never an appropriate punishment.

One would, I think, find few of them in the United States or in most other nations who would defend the execution of criminals.

Bishops of the United States, individually and as state bishops' conferences, have spoken strongly against killing criminals for any reason.

Most of these statements echo in one way or another a document released early this year by Cardinal John O'Connor, in the name of the New York bishops.



Killing people, regardless of their criminal offenses, is "an affront to human dignity of both those on whom it is inflicted and those in whose name it is employed," they said.

In other words, capital punishment dehumanizes the one being killed and those who do the killing. We need only recall the faces we see on television outside the places of execution—faces contorted in hatred—to know what they are talking about.

A noted author, recognized as one of the prominent conservative U.S. moral theologians, wrote last year, "It is hardly possible to see how the use of the death penalty can be reconciled with Christian conceptions of human dignity and the sanctity of every human life."

Catholic teaching on this subject, he said, can develop, just as its approval of slavery and of coercing people in matters of religion has changed (Germain Grisez in "The Way of the Lord Jesus," 1993).

The new Catholic catechism points out that the purpose of punishment is to preserve public order and the safety of people. It is not, in other words, to "get even" or take revenge. If that purpose can be served by "bloodless" means, then it should be, since such punishment contributes more to the common good and is "more in conformity to the dignity of the human person" (Nos. 2266, 2261, 2306).

Unfortunately, these clear positions of church officials don't seem to have much influence on the general Catholic population, whose clamor for death and vengeance appears about equal to that of the rest of the American people.

A brief notes may help explain the growing consensus of religious leaders against the death penalty.

First, there is no indication that the death penalty reduces crime. The new head of the Federal Bureau of Investigation—a Catholic, by the way—said clearly last February that execution of criminals is no deterrent to crime.

Second, the penalty is applied incredibly unevenly, depending on who is the victim and who is the perpetrator. In the last 27 years, nearly one-third of those executed were in your own state of Texas.

Black people are executed far more often than white people convicted of the same crime. And in the last 60 years, though women committed 40 percent of the murders, 99 percent of those executed for this crime were men.

Finally, the growth of the anti-death penalty position by the American hierarchy and theologians since the early 1970s coincides almost exactly with the heating up of the abortion struggle.

It is, as our bishops have seen with increasing conviction, part of a consistent ethic of respect for life. Either all life is sacred or none is.

Deliberately taking human lives, young or old, guilty or innocent, is not and will never be a civilized or Christian response to any problem.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises of an interfaith marriage is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

FAMILY TALK

Move to a smaller home prompts mixed feelings

by Dr. James and Mary Kenny

Dear Mary: Since all of our four children are grown, my husband and I are planning to move from a five-bedroom house to a much smaller retirement house.

We must get rid of a lot of furniture and things we have collected over the years. I want to offer things to my children in a way that will not cause arguments or hard feelings. Any suggestions? (New York)

Answer: By anticipating problems in advance you have taken a good first step. Planning ahead should alleviate many hard feelings.

First, prepare yourself for this emotional task. Allow your children to decide what they do and do not want from your list of family furnishings. Do not judge them or try to overrule them.

Some young savers want many treasures to remind them of grandparents, growing up, home and family.

Others are not savers. They do not like excess items around. Their memories are precious, but they do not want lots of objects.

Scripture tells us that regarding the child Jesus, Mary "kept all these things in her heart" (Luke 2:51).

Make a game out of distributing your treasures. List every item you plan to get rid of. Send the list to each of your children with the following instructions: You have \$1,000 in Monopoly money. Bid on the items you want using your \$1,000 and return the list to me with your bids.

You will get a good picture of what each child really prefers, and since there is something of a game atmosphere, hard feelings should be minimized.

Finally, plan for the things that do not get chosen. Having an auction or a garage sale is a popular way to dispose of possessions.

Another option is to carefully plan to give away your treasures where they will be needed and appreciated. Housing is a crucial issue in our world. Homeless people need not only houses but furnishings for those houses.

Find out what the needs are in your area. Habitat for Humanity, which helps low-income families, take part in securing their own homes, might accept furnishings or tell you where you might donate items. Volunteers with the St. Vincent de Paul Society, which has chapters in many parishes, also help needy people locate furnishings.

Finally, prepare yourself to separate from your possessions. Most of us have mixed feelings—attachment to things that have been in our family for many years and also a desire to simplify our lives and get rid of unnecessary possessions.

When you have difficulty parting with certain things, remind yourself that others can now enjoy this treasured item as a new possession. Reread Ecclesiastes, Chapter 3: "There is an appointed time for everything."

Some couples videotape or photograph each room of their family home, before giving away any furnishings and moving, so that they can enjoy the photographs in years to come.

Change is difficult, but it is also an opportunity. Moving from the longtime family home can be painful, but it can also be the start of a new direction in your life.

Now that the two of you have made the difficult decision to move, following through on your plans will bring lots of new opportunities.

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

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The Active List

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

August 19
Registration deadline for Catholic Golden Age luncheon Aug. 27. Call Alice at 317-356-4060.

August 19-21
An Interfaith Retreat for Men will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis, Call 317-545-7681 for details.

August 20
A "Euro-Evening" Wine and Cheese party will be held from 6:30-8 p.m. at Our Lady of the Greenwood Church. RSVP 317-388-2861.

Positively Singles will enjoy dinner and blues at Slippery Noodle Inn. Meet at 7 p.m. at St. Luke Church, Indianapolis. Call 317-577-6291.

A Pro-Life rosary is prayed each Sat. at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter, Indianapolis.

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each Sun. at 2 p.m. in Sacred Heart Church, Indianapolis. Call Dorothy at 317-336-5110 for details.

Adoration of the Blessed Sacrament is held from 1-5 p.m. each Sun. at St. Lawrence Church, 46th and Shadeland. All welcome.

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Barnabas, 8300 Rahke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

King's Singles of Christ the King Parish will meet at 6 p.m. at Nora Borch on 86th St. behind Target. RSVP Betty Lee at 317-944-7780.

A Hubbard presentation on "Medical Ethics in Today's World" will be given by Fr. Joseph Rautenberg from 7-9:30 p.m. at Holy Family Church, Richmond. Call 317-962-3902.

The prayer group of St. Lawrence Parish, 46th and Shadeland meets each Tues. at 7:30 p.m. in chapel. Everyone welcome.


St. Mary Chapel, 317 N. New Jersey St. sponsors prayer and devotion to Jesus and his Blessed Mother each Tues. from 7-8 p.m. Call 317-796-7317.

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Adoration of the Blessed Sacrament is held each Sun. from 1-5 p.m. in St. Lawrence Parish chapel, 46th and Shadeland. All welcome.

A Holy Hour with rosary is held each Sun. from 1-5 p.m. at Sacred Heart Church, 1530 Union St.

The Secular Franciscans will meet at 1 p.m. in Sacred Heart Parish chapel, 1530 Union St. for ongoing formation classes. New member formation classes at 2 p.m. fol-

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More of Ulster's children are among the emotionally wounded

Problems of victims from both Catholic and Protestant communities range from nightmares to paranoia

by Catholic News Service

BELFAST, Northern Ireland—Changing tactics in Northern Ireland's conflict are making life more harrowing for an increasing number of children in the province.

As sectarian "revenge murders" replace the street riots and anti-army strikes of the 1970s and 1980s, children are increasingly witnessing atrocity firsthand.

"We are seeing more and more children referred," psychiatrist Dr. Richard Wilson told Reuters, the British news agency. Wilson 18 months ago helped set up a special unit for emotionally damaged children at the Royal Belfast Hospital for Sick Children.

"One in three would have been witness to a shooting, often fatal, often of a close relative," he said. "Others would have been present at a bomb blast, some will have been injured—we've seen the whole spectrum of severity."

At present nearly 50 children are being treated by the unit, with up to three referrals each week as the outlawed Irish Republican Army, fighting to oust Britain from the province, engages in a war of attrition with the Ulster Voluntary Force and other outlawed paramilitary groups fighting for continued union with Britain.

"The early period was one of rioting and intercommunalism," Wilson said. "In the '80s it was a more circumscribed struggle between paramilitaries and the army."

"In the '90s it changed again and became much more sectarian, with random hit-for-kill shootings and civilian bombings such as the Shankill Road and Greysteel," he added, citing two of Northern Ireland's most recent mass sectarian slaughters.

"In a lot of these incidents children are witness to what happens."

Victims sent to the unit are aged anywhere from 2 to 18, come from both Catholic and Protestant communities, and have problems ranging from nightmares to paranoia that the gunmen who broke into their homes will one day come back for them.

"Some have been very severely affected, and their symptoms include bed wetting, especially in younger

children, and along with that you have a generalized fear and anxiety," Wilson told Reuters.

"Some will be afraid to go out. They will be hyper-vigilant, hyper-aroused, and will startle easily," he said. "Some will have specific fears related to the situation they've been exposed to, and if something happened at home, they may not be able to settle."

"Children very often worry that it is going to happen again and we can only provide limited assurance about that," he said.

Wilson declined to be any more specific for fear the children will be identified.

He uses techniques ranging from drawings and play to talking through events in a supportive setting, often with members of the family present.

"One scenario involves kids whose home has been attacked, where someone was targeted in the family. Often

that house becomes a fortress. It gets steel shutters, security cameras, and the family retreats upstairs at night," he said.

"We get them to draw a picture of the house before and after—it looks like Fort Knox, and it's a constant reminder for them," he said. Living at the scene of a terrorist attack means the children cannot escape their memories.

Often tangled up with their terror is an inability to mourn the loss of a relative or friend. "If they've been scared out of their wits and preoccupied by dreams and recurrent nightmares, they can't get on with the grieving," Wilson said.

"Death and grief are difficult anyway for children, and if adults are not in a position to help because they have too much trauma of their own to deal with, it gets prolonged," the psychiatrist said.

He estimated that three-quarters of the clinic's children suffer what is known as post-traumatic stress disorder, exhibiting symptoms, high anxiety, avoidance and the sense of a foreboded future, first associated with Vietnam veterans.

But he said he is optimistic about the chances of recovery for Belfast's children of terror, members of a generation that has known nothing but tension and strife.

"We're in an unstable political situation and that contributes to nonresolution," he said.

"There is very significant suffering going on, there has been a tendency to underestimate it but with early intervention it can be helped," he added. "They're not damaged for life."

Papal trip to Sarajevo is still uncertain

by Catholic News Service

SARAJEVO, Bosnia-Herzegovina—The decision on a papal trip to the besieged city of Sarajevo this September may not be made until the last minute, said Archbishop Vinko Puljic of Sarajevo.

Pope John Paul II has expressed the desire to make the trip and a papal trip organizing team visited Sarajevo in August to see whether a visit is feasible given the continued war conditions.

"The trip will remain 'fifty' up to the last minute," said Archbishop Puljic in mid-August.

"The pope will not come to Sarajevo just for the Catholics, but for all as a spokesman of peace and as teacher of faith and morals," he added.

"His arrival is a recognition of all who live here and also a recognition of this state," he said.

On Aug. 3, Vatican spokesman Joaquin Navarro-Valls said the Vatican was studying the possibility of a Sarajevo trip given the "well-known difficulties."

If the pope goes he probably would be in Sarajevo for

several hours. Tentative dates mentioned are Sept. 8 or Sept. 9, prior to an already announced papal trip to neighboring Croatia.

The pope is scheduled to visit Croatia for several days to mark the 900th anniversary of the founding of the Zagreb Diocese. The ceremonies are planned for Sept. 11.

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Youth News/Views

Chatard senior recalls summer studies abroad

by Melissa Hoop

It was June 7, three days after the end of the school year at Bishop Chatard High School in Indianapolis.

Along with 30 other American students enrolled in the Indiana University honors program for seven weeks of study abroad, I waited anxiously at O'Hare Airport in Chicago for the departure of our flight to Paris, France.

As our stomachs churned, our minds were intensely reviewing French verb tenses, vocabulary, and anything else that would help us speak the language when we arrived in France.

During the flight, I couldn't believe that I was actually going to France. Having the opportunity to visit another country at age 17 is quite an honor.

I knew that I wouldn't be able to return to Europe for at least four years, so I decided that despite my fears I would work hard to enhance my knowledge of the French culture and language.

Of course, once I arrived in France, I immediately loved it and everything about it—the weather, the scenic countryside, and especially the food.

When I met my French family for the first time, I was speechless although I knew a few things about them from a letter received before the trip.

As time passed, I grew to love and cherish my new family. From the beginning of my stay until the end, my family was always patient with me and never minded my endless questions.

Some of the friendships I made are another aspect of my trip that I'll always remember. Before the orientation for the

program, I didn't know anyone, yet after that I knew only my fellow students' names and faces.

As the summer progressed, I formed friendships with just about everyone on the trip, and especially with several of the students. I found that having a close friend to confide fears, nervousness, or just to laugh with helped me feel more comfortable and enhanced my ability to speak in a foreign language all of the time.

Obviously the hardest aspect of my summer studies abroad was actually speaking the French language well without even the occasional use of English.

During the first few weeks of my stay, it was extremely difficult for me to say many things but it was easier to comprehend what was spoken to me. By the fourth week, I was able to maintain an equal balance between speaking the French language and understanding it.

As the weeks slipped by, I gained a broader knowledge of French vocabulary, slang, and life in general. All those factors led to the finished result of speaking the language semi-fluently and with a decent French accent.

Along with going to school in France and learning grammar and conversation, being able to adjust to the cultural differences was probably the most strenuous aspect of the trip. It took time to get used to the food—except the French pastries—as well as the weather, the daily exercise, and the sun setting at 11 p.m.

Actually, having the chance to live with a foreign family and learn the culture firsthand truly gives a person a new admiration for the country itself, its history, and its people.

I believe that spending a summer



SUMMER ABROAD—Bishop Chatard High School senior Melissa Hoop of Christ the King Parish in Indianapolis (third from left) tours the French city of Dinan with other American exchange students who participated in Indiana University's honors program of summer studies in France from June 7 through July 26. Lesley Gillum of Noblesville (left) and Jodi Swardson of Indianapolis (second from left) also participated in the IU honors program trip to France. Students lived with French families and were required to speak only French during their time in Europe. Le Mont Saint Michael (right) in Normandy, France, was one of many scenic locations on a tour arranged for the American students. (Photos courtesy of Melissa Hoop)

studying in France changed me as a person. Not only did I gain a new admiration for France, I also was "thru" to be able to communicate with the French and share our American culture with them.

I gained the knowledge of a world that has and always will strive for peace and unity, despite hatred or language barriers among people.

Given the chance to listen and experience the French insights and way of life has made me more aware of things that are important to me in my life. I have numerous memories that will never be forgotten and now have family members and friends I hope to cherish forever.

I will also always remember the excursions with my French family and the field trips with my class. We went to St. Mere Eglise, Dinan, St. Malo, among other French cities, as well as Paris and other parts of Normandy, which were the highlights of the trip.

It was perfect timing to go to Normandy this summer because this year marks the 50th anniversary of D-Day. Learning about D-Day in my U.S. history class at Bishop Chatard High School in Indianapolis is quite different from actually seeing the army tanks and fortifications used in Normandy during World War II.

My class saw the battleground, visited the

American and German cemeteries, and toured a museum completely dedicated to plans and effects of the great attack.

To see the pain and destruction which happened there, yet attain a patriotic pride for those who fought for the cause, is an experience unlike anything else. To feel mixed emotions about an event so important to the history of the United States, and then to see the site of the fighting is something I wish every American could experience firsthand.

Paris was everything that I had heard about come true. There were so many things to see, but not enough time to see them all. Only being in Paris for two and a half days, I left without being able to see as much as I wanted to there.

What impressed me the most about Paris was the architecture. Every building and church was magnificently created. I was lucky enough to be in Paris to see the finish of le Tour de France, and thought the bicycle race was exciting.

And getting to see the cathedrals of Sacre Coeur and Notre Dame de Paris, as well as the Louvre museum and the Eiffel Tower, was a dream come true.

(Melissa Hoop is a senior at Bishop Chatard High School in Indianapolis and is a member of Christ the King Parish.)

Grants help students serve community

Students from Secedina Memorial High School and Bishop Chatard High School and youth group members from St. Philip Neri and Holy Cross parishes in Indianapolis are serving their community with assistance from 1994 Youth As Resources grants.

Forty members of Secedina's Students Assisting Youth (SAY) organization received a Youth As Resources grant of \$1,137 to work with students in the sixth, seventh and eighth grades on anti-drug programs and activities.

Secedina's SAY members plan to organize and conduct a free trick-or-treat night and haunted house at Halloween, as well as provide anti-drug skits and small group activities for grade school students. Secedina

faculty member David Smock is supervising SAY programs and activities.

Bishop Chatard High School Key Club members were awarded \$520 to provide a weekly program designed to teach third-through eighth-grade students enrolled in the Christ the King School aftercare program. Ten Key Club members have worked with the children to teach them ways to develop conflict resolution skills and build friendships. Bishop Chatard faculty member Nancy Clapp is the Key Club supervisor.

Youth group members from St. Philip Neri and Holy Cross parishes, under the supervision of Benedictine Sister Kathleen Yeadon, received \$1,058 in grant funds to build friendships, reduce gang involvement, and clean center city neighborhoods.



'YOUTH SING PRAISE'—St. Pius X parishioners Don Miesle, Jonathan Gardner and Steve Hodges of Indianapolis recently participated in the 12th annual "Youth Sing Praise" production of "Jesus Christ Superstar" at the National Shrine Our Lady of the Snows in Belleville, Ill. They were among 89 teen-agers gathered for a week of singing, acting and dancing lessons.

Pontiff expresses gratitude for 1993 World Youth Day

by Catholic News Service

CASTEL GANDOLFO, Italy—Earlier this week, Pope John Paul II offered prayers of thanksgiving for World Youth Day 1993—celebrated a year ago in Denver—and asked the young people of the world to prepare for the 1995 international gathering of youth and young adults in the Philippines.

The remarks were part of the Holy Father's Aug. 15 Angelus address at his summer residence.

Believers can see the promise of new life in Christ, which was the focus of the Denver gathering last August, fulfilled in the Assumption of Mary, the pope said during his Angelus address.

In his least day talk to visitors at his summer residence south of Rome, the pope said Mary "comforts the people of God in the

daily struggle" against the devil, who tries to discourage "respect for the original and extraordinary divine gift—human life."

Christians, following the example of Mary, are filled with hope and encouraged to continue their journey in fidelity to the Lord, the Holy Father said.

"With hearts grateful to God," the pope said, "our thoughts return to the world meeting of youth, held a year ago in Denver."

As the young people heard and welcomed, "Christ renews each day his call for us to be messengers of that divine life which alone can satisfy the hunger of the human heart," the pope said.

Pope John Paul prayed that the next world gathering of young people, scheduled for January in the Philippines, would be prepared for "with fervent prayer and apostolic enthusiasm."

Campus Corner

'Godstock' unites Catholics for young adult gathering

by Tracy Early
Catholic News Service

YONKERS, N.Y.—The weekend of the Woodstock anniversary concert also saw thousands of Catholic young people gathering under the auspices of the Archdiocese of New York for what one participant labeled "Godstock."

At 14, the August event was assured of a place in New York's archdiocesan seminary in the Yonkers area. Cardinal John J. O'Connor of New York arranged the event in response to a suggestion made by a young woman last year in Denver that New York youth get together for a meeting similar to the international gathering with Pope John Paul II.

In conjunction with the New York festival came an announcement that the pope is to give a Mass for young people at the seminary the day after his Oct. 21 address to the United Nations.

Everyone who attended and registered for the event was given a "Godstock" ticket to the papal Mass, which is part of a four-day visit the pope is scheduled to make to the United States.

Though a majority of those in attendance were under 30, Young New York

'94 was open to people of all ages, and many older adults came to the religious gathering. Younger adults arrived with infants and young children.

A number of clergy and religious were scattered among the participants. A dozen of Mother Teresa's Missionary Sisters of Charity from the Bronx sat on the grass and listened to the Sunday morning program.

There was no admission charge, and people from other dioceses were welcome. Joseph Zwilling, spokesman for the New York Archdiocese, estimated that 20,000 people came on Saturday, the first day, but attendance on Sunday was somewhat less.

Originally set for four days, the festival had been scaled back to two. On the first day, hot weather left some participants victim to heat stroke and exhaustion, and they had to be treated at St. Joseph's Medical Center. Hospital staff on hand for the event provided emergency medical service and distributed thousands of bottles of water and warnings against the danger of dehydration.

Later, rain delayed some evening events. Bad weather also forced the youths and their sleeping bags to seek shelter for the night. On the second day rain shortened the program and delayed the evening Mass, which Cardinal O'Connor as celebrant and homilist.

Young adult conference promotes service, chastity

by Catholic News Service

STUEBENVILLE, Ohio—Young adults, teen-agers and families filled the lecture halls of the Franciscan University of Steubenville in Ohio this summer to hear about prayer, family values, chastity, and becoming missionaries.

At a young adult conference at the university July 29-31, about 600 participants were encouraged to become missionaries.

"At this time in our lives, we're able to give of ourselves in a way that we won't later in life," said Jim Beckman, who has been active in Franciscan University's outreach to youth since 1985.

"We have more time, more energy, and we're never going to have another chance," he said, "so if you have an opportunity, just do it."

Molly Kelly, a popular conference speaker and writer about chastity, also encouraged participants to pursue sexual restraint and purity, no matter what their past.

"The beauty of chastity is if somebody has already given the gift away prematurely, they can always start over again," Kelly said. "That's the beauty of our awesome, forgiving God."

In a session on "Dating, Mating and Waiting," Kevin Harris offered further advice on chastity, telling participants not to put themselves in dangerous situations, because "when two agents get together with a catalyst, you're going to get a reaction."

The high school youth conferences in July drew the biggest crowds—over 5,000 teen-agers attended the university during two July weekends.

The theme of the weekends, "Courage, Pilgrim," was taken from Pope John Paul II's message at World Youth Day in Denver last year.

Father Dale Fushek, founder of the Life Teen Program, a national network of youth clubs centered on the Eucharist, told the teens that it doesn't take courage to be 50 or 75 percent Catholic, but "it takes courage to be 100 percent Catholic, and God gives us that courage."

Bishop Charles J. Chaput of Rapid City, S.D., told the young people in a closing Mass to persevere in their Christian journey and imitate the heroism of St. Francis of Assisi and St. Joan of Arc.

"Your journey has to be accompanied by dreams," said the bishop, who is an adviser to the National Federation for Catholic Youth Ministry. "God is speaking to you through your dreams and through your deep desire to give yourselves away in radical love."

Cardinal John J. O'Connor of New York addressed about 450 participants at the Conference on the Family Aug. 5-7 at Steubenville.

"I admire those of you here who are married, who are struggling through the daily crises... simply to keep the faith and transmit the faith to your children," Cardinal O'Connor said in a keynote address at the family conference.

Father Benedict Groeschel, founding member of the Franciscan Friars of the Renewal, spoke of the family's supernatural essence.

"If you try to run a marriage on just intelligence," he said, "it will crash in three weeks. God made marriage. He put this system together early on. To understand Christian marriage purely by the laws of psychology is to understand the Transfiguration by the laws of physics—it doesn't work."

Other speakers at the conference addressed women's role in family life, talking to teen-agers about chastity, and including the sacraments in family life.

One of the keynote speakers, Phyllis Schlafly, said that defending life was the most important issue today.

"We as Catholics are proud to have always been on the right side of the abortion issue, but we welcome other people to join this battle," said Schlafly, who is a lawyer, author, syndicated columnist and president of Eagle Forum, a national pro-family organization.

Franciscan University President Father Michael Scanlon, who gave the homily at the conference's concluding Mass, compared human families to the family of the church.

"We have to understand that the church is the household of God and it's messy—much like our own families," he said. "The key thing to do with the church is to love her from the inside the way you love your family."

The mood for the festival was mellow. People sat on the grass or on folding chairs in a large area in front of the stage, or on a bank to the side of it. Some paid attention, while others tuned in and out, and still others wandered further away to do their own thing in group sing or whatever.

A number of booths for browsing were set up in a large tent with information about youth programs or right-to-life groups or publishers such as the American Bible Society.

At one booth, browsers could buy official souvenirs commemorating and connecting Young New York '94 and the upcoming papal visit.

Ironically, the official "papal visit" cap carried a label saying "Made in China," a country the pope has not been able to visit during his 16 years as the spiritual leader of the world's Catholics.

Musicians on the program included Tony Melendez, the armless young man who came to national attention in 1987 when he played the guitar with his feet for Pope John Paul during a youth conference in Los Angeles.

Paraphrasing the popular song urging listeners to "reach out and touch somebody's hand," Melendez got the crowd to interact by singing, "Reach out and touch some-

body's foot... pull somebody's ear... scratch somebody's back."

Several young people gave short statements of Christian witness. Nadine Comeau expressed gratitude for the freedom she had found in America, and asked for prayers for those oppressed in lands "such as Haiti where my parents were born."

Zoe Yuen, a native of Hong Kong now living in New York, told of her happiness in being baptized this year after having to delay many years because of her Buddhist mother's objection.

Mark Kelly, who has been confined to a wheelchair since an operation to remove a tumor at the top of his spine, reported that he had found even more ways to serve people now than before he suffered his physical limitation.

Esteban Martinez, who is involved in numerous parish and school programs, challenged his fellow youths to "share our God-given talents" in order to grow spiritually.

Fifteen-year-old Heather Redford emphasized the importance of youths standing up for their Christian beliefs in such areas as the "pro-life choice" and "abstinence until marriage."

IU East expands at Connersville

The Indiana University East Connersville Center opened this week at 21st Street and Monroe Avenue in Connersville just in time for the start of the new collegiate year.

The renovated building will offer IU East and Purdue students a place to relax and study.

In addition to the lounge and study areas, the building also houses a bookstore, classrooms and tutorial services.

While much remains to be done at the Connersville Center, IU East and Purdue students can receive the same level of services there as compared to the academic services provided at the Richmond campus.

Future plans for the Connersville campus

include a complete computer laboratory and a satellite connection to the Indiana Higher Education Television System.

Aug. 29 is the first day of fall classes at the Connersville campus.

St. Joseph's College at Rensselaer was host Aug. 5-6 to the National Newman Conference entitled "John Henry Newman and the Nineties."

The two-day conference was sponsored by the Venerable John Henry Newman Association at St. Joseph's College, the site of the Leo A. Pursley Center for Newman Studies.

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Burundi troubles feared setting stage for Rwanda-like crisis

Its ethnic mix is the same as that of its neighbor to the north

by Catholic News Service

BUJUMBURA, Burundi—Strikes and clashes shut down Burundi's capital of Bujumbura for a second day Aug. 9 and authorities stepped up security as diplomats expressed concerns that the country would follow its neighbor, Rwanda, down the path to murderous civil war.

At least 15 people had been killed in Burundi at the onset of clashes involving angry youths of the minority Tutsis.

Aid officials warned that their efforts to assist refugees in southwest Rwanda and eastern Zaire could be affected unless the security situation improved.

A strike called by opposition groups and clashes by Tutsis protesting the arrest of their leaders shut the capital down, witnesses said. The government stepped up security, deploying hundreds of soldiers and police in the city center. Youths set up barricades with burning tires on roads downtown.

Trouble was sparked by the arrest of opposition politician Mathias Hitimana, leader of the Tutsi-led party for the Reconciliation of the People. Witnesses said scores were injured in the clashes that began Aug. 7.

"Social and economic life was dead today as it was yesterday. Almost everyone stayed home," Daniel Philipin,

chief delegate of the International Committee of the Red Cross, told Reuters, the British news agency.

U.N. officials in the Kenyan capital of Nairobi told Reuters that part of their Rwanda relief operation had been disrupted because of the insecurity in Bujumbura.

"The situation does sound tense and we have stopped some of our operations. Our airlifts into Rwanda and Zaire have not been affected but our land convoys could not go out today," an official said.

A civil unrest campaign was announced in early August by groups who accuse the government of oppressing the Hutu majority in Burundi, after recent campaigns to confiscate illegal arms in areas mainly inhabited by Hutus.

Burundi has the same ethnic mix as Rwanda—majority Hutu, minority Tutsi—but for three decades the two countries were political mirror images of each other.

Rwanda's Hutus won control after independence from Belgium and kept it until Tutsi-led rebels emerged as winners in July from the chaos of civil war and tribal bloodbath.

Burundi's Tutsi leadership was gradually yielding power to Hutus in the last few years, but renegade Tutsi soldiers murdered the country's first Hutu president, Melchior Ndadaye, in October.

Thousands of people were killed following Ndadaye's death and the country has remained unstable since then.

His successor, Cyprien Ntaryamira, also a Hutu, was killed in a plane crash with Rwandan military strongman Juvenal Habyarimana, in the Rwandan capital Kigali on April 6. That incident touched off the Rwandan bloodbath.

Burundian priest urges world to prevent bloodbath

by Paulinus Barnes
Catholic News Service

MANCHESTER, England—A Catholic priest from Burundi is urging the British government and the international community to intervene in his country before it descends into a holocaust.

Father Stanislas Ngendakumana says action is urgently needed to prevent massacres there on the scale witnessed in neighboring Rwanda.

The Burundi priest, studying in Rome for the last three years, has spent the summer at St. Peter and All Souls parish, Peterborough, southeast England.

He was hoping to meet the member of Parliament for Peterborough, Dr. Brian Mawhinney, to press for international action in Burundi. Burundi, like Rwanda, has a population comprised of a Hutu majority and Tutsi minority.

Father Ngendakumana said he is worried by news of clashes between the two groups in Burundi.

"Several members of my family have already been killed," he told the British Catholic weekly newspaper *The Universe*.

"And I do not know if my mother is safe."

"Paramilitary groups are killing people while they sleep and houses are being burned down," he said.

The Burundian priest said the latest violence in his country had been overshadowed by the media coverage of the Rwandan refugee crisis.

"Tutsis are taking revenge for the killings of other Tutsis in Rwanda by Hutus, and they are killing Hutus in Burundi," he said. "The politicians on both sides are very, very weak, especially those who don't want to accept the role of the majority of the population."

Refugee camps in Rwanda go unnoticed

Catholic agencies are providing relief inside Rwanda itself

by Catholic News Service

CYANIKA, Rwanda—Hundreds of thousands of refugees live in huts built of twigs, banana leaves and, for some, plastic sheeting.

Illness is taking upwards of 20 lives daily and the upcoming rainy season is likely to turn hillside to mud, sweeping away many of the fragile shelters.

The refugee situation in southwest Rwanda's Gikongoro region is like that of Goma, Zaire, which has filed American television screens, Catholic Relief Services official Nanci Martin said. But unlike Goma, camps such as Cyanka and others in the region go unnoticed by the rest of the world.

From Cyanka, Martin said that CRS, Caritas agencies from Europe and the Irish Catholic relief agency Trocaire are at work in the region providing food, medical and other assistance to refugees from Rwanda's bloody civil war.

Sister Siobhan Corkery, one of three Irish nuns running a Trocaire emergency clinic in Cyanka, described the refugee plight in Gikongoro as "the hidden tragedy of Rwanda," said Martin in her written report. About 80,000 people live in the Cyanka camp.

The clinic, housed in a simple Catholic primary school building, treats hundreds of refugees daily, Martin said.

On one day, approximately 1,000 people were waiting in line for assistance, she said, amid "the cries of wailing children."

While the stream of patients doesn't stop, supply lines are less consistent.

On one day, Sister Siobhan was exasperated because the expected delivery of water had not arrived, causing a shortage at the clinic.

But the Irish nun said that despite the hardships, "one of the exciting things is that you are able to influence world events just by being there," Martin reported.

"Some observers have likened conditions in this region, which has at least 650,000 displacee people, to that of Goma . . . where tens of thousands of Rwandan refugees already have died from disease, hunger and thirst," the CRS official said.

Unlike Goma, however, this region hasn't attracted widespread media coverage," Martin said.

She said people in Gikongoro are dying daily from malaria, diarrhea and other diseases.

Conditions are expected to get worse during the rainy season, which could begin as soon as September.

"The rains will make roads impassable," she said. "Many of the hillside—already stripped of vegetation by displaced people seeking firewood—will turn to mud."

"When that happens, many of the huts that now dot the hillside will be swept away," she said, "leaving their occupants at the mercy of the elements."

The CRS country representative in Rwanda, Chris Henneberry, said that "the odds working against us in Rwanda are incredible." But he added that "there is a strong sense of commitment and confidence" among the aid agencies working there.

"We're hopeful that over the coming months . . . we will continue to see progress in the stability of this country," Henneberry said.

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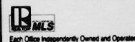
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Men religious told they can change U.S. culture of violence

Religious orders are in unique position to offer alternatives to violence, they are told

by Catholic News Service

MILWAUKEE—The president of the Conference of Major Superiors of Men urged U.S. men religious Aug. 6 to take the lead in reversing the violence plaguing America's cities.

Other speakers urged the religious-order leaders to be creatively engaged with U.S. culture, both challenging it and drawing from it.

The CMSM president, Sulpician Father Gerald L. Brown, said the "culture of death" is a pervasive social evil in the United States comparable to the systematic apartheid only recently overcome in South Africa.

"Youth, on their own, in the streets, are left with a feeling of emptiness lacking meaning," he said. "Life is cheap. More and more, we live in fear, our homes and neighborhoods are in a corporate effort to eradicate violence from the hearts of our brothers and sisters, to create environments of safety and peace and to change those structures that hold our young people in social and psychological bondage," he said.

Religious orders are in a unique position to offer alternatives to violence because their members' life commitment to community and to peace with justice gives them "the vision, the resources, the know-how" to tackle the issue, he said.

"Who better than we to address the problem of violence?" he asked.

About 200 leaders of men's religious orders attended the Aug. 3-6 national assembly of the CMSM, which had "Religious Life in Dialogue with U.S. Culture" as its theme.

Keynoting the meeting Aug. 4 was the Rev. Martin E. Marty of the University of Chicago, a religious historian, author and Lutheran minister. He said religious orders provide communities of knowledge, discipline, motivation and a potential for charismatic innovation which enable them to contribute to the larger church and culture. Whether or how they do so is up to them and God's providence, he said.

He expressed confidence in the Catholic Church's survival and continued growth in years to come but added, "Survival by itself is not an enriching achievement. . . . Survival through what means and toward what ends: this is the issue before the assembly, before religious communities of men and the Catholic Church today."

Jesuit Father William Barry, a clinical psychologist and superior of the Jesuits' New England province, said U.S. culture teaches men and women religious to prize individual gifts, but "we must not overlook the dangers in the kind of radical individualism rampant in American culture."

"I have noticed a tendency for religious to criticize community life, but not to ask what they are contributing to it," he said. He urged religious "to work hard against the virus of individualism which destroys community."

One important way to do so is for members to share their

faith journeys and apostolic work with one another, countering the American tendency to treat religious belief and spirituality as a private affair, he said.

"There is nothing better as an antidote to narcissism than meeting the living God. . . . Each of us must engage in our way to God, and then we must find ways to communicate with other members of our congregation the experience of meeting the living God in our way," he said.

While most religious orders have their spiritual roots in Europe, the way life in those orders is lived out in the United States is transformed by "a distinctive American spirituality," Father Barry said.

He said American Catholic spirituality is distinct from European Catholicism in a number of ways, among them:

- It is pluralistic, both in its own multiple ethnic makeup and as one religion among many in Protestant society.
- It is "democratized" in the sense of a fundamental conviction that "everyone has equal access to God and to holiness," with no special favor stemming from class or church status.
- It is primarily functional and experimental, rather than abstract and theoretical, in its approach to faith, truth and meaning.

Father Barry suggested that American religious should reflect on how American Catholic spirituality and culture have affected their communities and made them different from their European counterparts "for good and for ill."

Such reflection would benefit the whole church, he said.

He suggested that for a deeper understanding of basic questions of spirituality and culture, the U.S. church could serve as a bridge between the European church of past centuries and the world church of today and the future.

Korean church preparing for new century

by Catholic News Service

SEOUL, South Korea—The Catholic Church in Korea is readying a pastoral plan for the 21st century that aims at meeting developments in family life, education, reunification with North Korea and other sectors.

The Extraordinary Committee for 2010 Pastoral Research, under Father Dionysius Namik Paik, secretary general of the Korean bishops' conference, has been mapping the plan which includes research by experts into 11 themes.

The themes are family, faith life of Korean Catholics, youth, education, reunification and North Korea evangelization, social structures, administration, information, communications, pastoral care for an aging population, and women.

The conference and faculty from Korea's six major seminaries and priests in charge of vocation development and

continuing education have also met to study the nature and identity of the priesthood.

Their chief task was to blend into a single framework the guidelines on priestly formation from the Second Vatican Council, Pope John Paul II's 1990 apostolic exhortation "I Will Give You Pastors" ("Pastores Dabo Vobis") and the practical experience of indigenous priests in Korea.

Cardinal Stephen Kim Sou Hwan of Seoul said "we are living in times of profound social, political and cultural mutation and globalization."

Such times call for a pastoral approach centered in parishes that is open to greater lay participation, he said. Formation must prepare priests for this.

Guidelines for priest formation are being prepared for conference approval. They are likely to include one year of special formation on spirituality.

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BOOK REVIEW

Meditations capture essence of motherhood

LOVING THE EVERYDAY: MEDITATIONS FOR MOMS, by Elizabeth Bookser Barkley. St. Anthony Press (Cincinnati, 1994). 206 pp., \$8.95.

Reviewed by Mary Kenney
Catholic News Service

If you are frequently caught trying to cram too many things into too few hours, and if you must remind yourself again and again to live one day at a time, then Elizabeth Bookser Barkley's book "Loving the Everyday: Meditations for Moms" is wonderful reading material for you.

A college teacher of literature and writing and the mother of three, the author offers women a refreshing book of short meditations on the crises and the joys that make up everyday family life.

Mercifully, she forgoes the popular format which calls for reading one meditation per day, complete with the suggested date for each reading. As a reader, I find after the first few days I not only have failed to read a selection daily, but then I feel guilty for abandoning the project.

Instead, this author gives us a smorgasbord of short meditations. Read one and savor its imagery and meaning, read a dozen at a stretch and resume after a few days or weeks, or browse until you find the topic meant just for you. The approaches to this book are many.

The book is arranged according to an interesting collection of themes:

- "Indications" deals with some of the everyday chores which give mothers reason to meditate, including housecleaning, complaints from family members about food, getting the mail, and doing catch-up chores on weekends.

- "Progressions" concerns milestones in the lives of growing children.

- "Confrontations" deals with the age-old problem of "How do I handle arguments and bickering?"

- "Affirmations" asks "Why do I always point out the wrongs in my children and so seldom notice the wonderful things about them?"

Vivid examples highlight each meditation:

"Mom, sometime when I'm alive buy some good food," reads a note from one daughter.

What makes a mom teary-eyed? "Christmastime sets me off," says the author. "... most infant baptisms, any performance by any one of my children... Scripture readings at a children's liturgy, a piano solo, a holiday ballet for residents of a nursing home (that one's truly painful with its combination of the young and old)."

Each meditation begins with a theme-setting quotation and ends with a simple action which follows from the meditation. The examples are focused on young children and do not go beyond references to children in the middle

school years. (The author has not yet shed the biggest tears of all, those which flow at a child's wedding.)

Yet the general themes—living in the present, dealing with family conflict, noticing the good and beautiful things about each person—apply to mothers and all persons at any age and state in life.

Humorous, touching and apropos, this inexpensive book would make a wonderful gift for any busy and perhaps harried mother you know, including yourself.

(Mary Kenney is the co-author of four books on family life and is the co-author of the Catholic News Service column "Family Talk" with her husband, Dr. James Kenney. They reside in Rensselaer, Ind.)

(Available at bookstores or order prepaid from St. Anthony Messenger Press, 1815 Republic St., Cincinnati, Ohio 45210. Add \$2 for shipping and handling.)

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

† **ALLARD, Gene**, 67, St. Augustine, Liverpool, Aug. 5. Father of Robert Sr., Jerry, and Colleen Gaichin; brother of Marie Young; grandfather of nine.

† **ATELSKI, Irma Lee**, 67, St. Malachy, Brownsburg, Aug. 5. Wife of John E. Ateleski; mother of J. Stephen Ateleski and Connie Summitt; sister of Lois J. Dowell; grandmother of three.

† **BACHMANN, Mary Catherine**, 78, St. Mary, New Albany, Aug. 5. Mother of Edgar J. Bachmann; sister of John, Charles and Donald Schnell; Barbara Humphrey and Blanche McLothlin; grandmother of six; great-grandmother of four.

† **BYERLEY, John Timothy**, 41, St. Bernard, Frenchtown, Aug. 3. Son of Dorothy Byerley; brother of David and Gregory Byerley, Martha Paez, Margaret Jones, Rosemary Richardson and Theresa Beyerley.

† **GARLAND, James H.**, 70, Most Sorrowful Mother of God, Vevay, Aug. 8. Father of Linda Getz Dunseth, Patricia Christensen, Deborah Doolittle, Rebecca Jordan and James E.; grandfather of 14; great-grandfather of nine.

† **GOEDEKER, Mary Ellen**, 91, St. Luke, Indianapolis, Aug. 2. Mother of Robert Brown, Leo Goedecker and Ann Atkinson; grandmother of six; great-grandmother of 11.

† **GRAHAM, Dorothy Nell**, 87, St. Malachy, Brownsburg, Aug. 8. Mother of Rosemary Hardesty; grandmother of six; great-grandmother of 10; great-great-grandmother of three.

† **HOLLIS, Lucille E.**, 82, St. Rita, Indianapolis, Aug. 2. Mother of Gail James; sister of Christine James and Addie Davis; grandmother of one; great-grandmother of two.

† **IVANCIC, Oscar**, 76, Holy Trinity, Indianapolis, July 21. Father of Norman and Gary Ivancic; brother of Frank Ivancic, Zora Semernick and Diana Johnson; grandfather of two.

† **JERRELL, Ann Marie (Iarabak)**, 73, Holy Spirit, Indianapolis, Aug. 5. Wife of James L.; mother of Charles and John Gudas; stepmother of Michael, Patrick and Stephen; grandmother of 10.

† **MANN, Eileen Elizabeth**, 75, St. Rose of Lima, Franklin, Aug. 10. Wife of Charles W. Mann; mother of John N. Merrick; stepmother of James Mann, Sue Carol Walker, Janet Marie Gray,

Ruth Ann Henderson and Shirley Ann Hoch; grandmother of five; step-grandmother of several; great-grandmother of one.

† **MCCAIN, Richard**, 66, Holy Trinity, Indianapolis, July 19. Father of Ken, Timothy, Gregory, Richard and Ellen McCain and Elaine Miller; brother of Jim McCain and Marjorie Miller; grandfather of four.

† **MCLAUGHLIN, John R.**, 52, Holy Family, New Albany, July 31. Father of Timothy McLaughlin; son of Carole McLaughlin; grandfather of two.

† **MILLER, John Henry**, 85, St. Miller, Indianapolis, Aug. 6. Husband of Louise Miller; father of Henry Miller and Margot Hatt; grandfather of six.

† **PERKINS, Roger W. Jr.**, 27, Our Lady of the Springs, French Lick, Aug. 8. Husband of Lori Perkins; father of Roger W. Perkins III and Jordyn R. Perkins; son of Karen H. Doris; stepson of Thomas Doris; brother of Charles Perkins, Robert Perkins and Carol Perkins; grandson of Frances Hammond.

† **PIPES, Maurice A. Sr.**, 66, St. Andrew the Apostle, Indianapolis, Aug. 5. Husband of Dorothy D. Simpson; father of George E. and Addison T. Simpson, Lee A. Maurice II, and Sharon A. Pipes-Dillard; brother of Charles Chumbley; grandfather of 11; great-grandfather of seven.

† **RICHARDSON, Harry T. Sr.**, 74, St. Roch, Indianapolis, Aug. 2. Husband of Ruth Richardson; father of William, Harry Jr. and James Richardson, Patricia Eck, Susan Seeb and Mary Jo Williams; brother of Joseph, Edwin and Robert Richardson and Eleanor Reimer; grandfather of 13.

† **RIEHL, Anthony**, 91, St. Nicholas, Sunman, Aug. 5. Father of Agnes Clark, Donald, Rita Schutte, Clifford, Harold, Delores Ripberger, Ralph, Richard, and Audrey Hornberger; grandfather of 27; great-grandfather of three.

† **RIZZI, John A. Sr.**, 70, Holy Name, Beech Grove, Ind. 31. Husband of Josephine M. Hitchcock F. Jr.; father of Josephine Miles Susan Weaver, John A. Jr., Eric S. "Mike," Anthony D., Nancy H. and Robert A.; brother of Pauline Himmelman and Lucille Guy; grandfather of 18.

† **SCHMOLL, Ruth A.**, 88, St. Roch, Indianapolis, Aug. 3. Mother of Robert, Betty and Ronald Schmoll; Betty Mappes, Nancy House and Susan Pinter; grandmother of 27; great-grandmother of 43; great-great-grandmother of six.

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Globetrotting pope has not been out of Italy for nearly a year

He will break this record with a trip to Croatia in September, and to the United States in October

by Cindy Wooden
Catholic News Service

VATICAN CITY—The papal trip to Croatia scheduled to begin Sept. 10 or 11 will break another travel record for Pope John Paul II, although it's a record he didn't want to set. It would be the first time in his almost 16-year reign that he has spent a full year in Italy and the Vatican.

He returned from his last papal trip—to Lithuania, Latvia and Estonia—Sept. 10, 1993. Even if the pope makes a hoped-for Sept. 8 or 9 trip to Sarajevo, the besieged Bosnian capital, the elapsed time between his trips abroad would still set a personal record. Falling and breaking his leg in late April contributed to his prolonged grounding by forcing the postponement of a scheduled May 13-15 trip to Belgium.

A long-desired papal trip to Lebanon, scheduled for May 28-June 1, was postponed indefinitely—weeks before the pope fell—after the bombing of a Catholic Church in Beirut led to security concerns for the pope and for people who would come to see him.

A customary winter trip to Africa was never planned for 1994 because of preparations for the April special Synod of Bishops for Africa.

It is not unusual for Pope John Paul to spend the last two or three months of each year visiting Roman parishes, Italian dioceses and keeping a packed schedule of Vatican appointments.

His previous record for successive days on the Italian peninsula was almost as long as the one he is poised to set. He returned from Japan via Anchorage, Alaska, on Feb. 27, 1981, and did not fly off again until Feb. 12, 1982, on his way to Nigeria.

That long break in his globe-trotting habit came after he was seriously wounded in an assassination attempt May 13, 1981, and later re-hospitalized because of an infection resulting from a blood transfusion.

Three scheduled trips—to Switzerland, to Lourdes, France, and to Spain—were postponed.

Surprisingly, Pope John Paul's July 1992 operation to remove a large, noncancerous colon tumor did not force him to stay at home longer than scheduled, although he did not stay away as long as originally planned.

That October he presided, as promised, over a meeting of Latin American bishops marking the 500th anniversary of the arrival of Christianity in the Americas. But a planned one-day stop in Mexico and a rumored visit to Nicaragua were not included in the trip.

The universal pastor of the Catholic Church began his visits to his far-flung flock with a trip to the Dominican Republic Jan. 25, 1979, just over three months after being elected pope.

In his 61 pastoral trips outside Italy, he has visited 526 cities in 112 countries—58 percent of the world's independent nations as of Oct. 16, 1993, the 15th anniversary of his election.

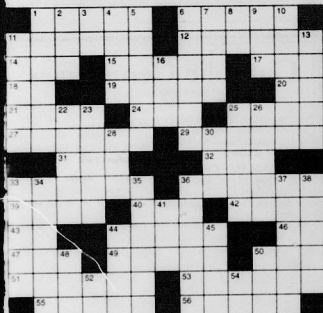
According to the vice director of programming at Vatican Radio, the chief trip statistician, Pope John Paul has given 1,921 speeches, homilies and greetings on those trips.

Added all together, he has spent 417 days, 21 hours and 30 minutes traveling abroad or 7.6 percent of the last 15 years of his pontificate, according to the figures compiled by Jesuit Father Lech Rynkiewicz.

The almost 540,000 miles the pope has traveled in his foreign journeys, Father Rynkiewicz pointed out, would be equal to circling the Earth along the equator 21 times, or going to the moon and back—and still having some miles to spare.

It's clear the 74-year-old pope does not intend to make staying at home a habit. First there is the September trip to Croatia and possibly Bosnia-Herzegovina, and an Oct. 20-27 trip to the United States. Then, Vatican Radio reported Aug. 9, bishops' conferences in the Pacific have announced that Pope John Paul will make a Jan. 12-21 trip to the Philippines, Papua New Guinea, Australia and Sri Lanka.

Catholic Crossword



- ACROSS**
- 1 "And Naah built an altar to the Lord." (Ge 8:20)
 - 2 Sainted associate of 1 Down
 - 3 Take upon oneself
 - 4 Western Time Zone (Abbr)
 - 5 Follow, come afterward
 - 6 "vobiscum"
 - 7 Yes to Guido
 - 8 Observer
 - 9 Pa's mate
 - 10 Native Italian family
 - 11 Defender of the faith, Apollo
 - 12 Flower stalk
 - 13 Nun's title
 - 14 Salesman's pitches
 - 15 Partners of oaks
 - 16 Quick car closer
 - 17 Initials
 - 18 St. Joan of Arc demise
 - 19 Lacking cleverness
 - 20 "facts"
 - 21 After September
 - 22 Neither shalt thou counteract a man in his cause" (Ex 23:3)
 - 23 Between Q and T
 - 24 Title for male member of Franciscans or Dominicans
 - 25 "one others,"
 - 26 Monks
 - 27 Missouri Indian
 - 28 "None of you shall approach to any that is near of— to him." (Le 18:6)
 - 29 Monument to 1 Down, e.g.
 - 30 Friar's vehicle
 - 31 "For I will declare mine iniquity; I will tell— for my sin." (Ps 38:18)
 - 32 "of grace"
 - 33 DOWN
 - 34 Saint Francis of—
 - 35 WWII landing craft
 - 36 Et— Bru?r
 - 37 Prayer car closer
 - 38 French painter
 - 39 1841-1919
 - 40 Mass vessels
 - 41 Emulate Benny Hill
 - 42 "facts"
 - 43 Y.P. Gore
 - 44 Tombstone into
 - 45 Nati polish, e.g.
 - 46 Church areas
 - 47 College entrance
 - 48 Partners of Aves
 - 49 Ivan and Nicholas
 - 50 Cultural group (Comic Form)
 - 51 Calisthenic (2 wds)
 - 52 Pace
 - 53 Compass point
 - 54 Irish St. (Abbr)
 - 55 "of a feather"
 - 56 Reversals
 - 57 Tommy or Jimmy
 - 58 Periods of progress
 - 59 Antiseptic tincture
 - 60 Monotone
 - 61 Govt. agency
 - 62 "And a river went out of Eden to water the garden; became into— heads." (Ge 2:10)
 - 63 Play the—
 - 64 "Pacoli"
 - 65 Promisesman Carson
 - 66 Press, initials
 - 67 1961-1969
 - 68 North of Fla

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Black Catholic leaders hope to transform church to serve better

They discuss creating a network to lessen isolation that black clergy perceive in the church

by Rob Cullivan
Catholic News Service

BUFFALO, N.Y. — Transforming the church to better serve its black members occupied more than 130 participants in a late July conference in Buffalo.

They also discussed transforming their own organizations of black Catholic priests, seminarians and religious to better serve themselves.

The conference, sponsored by Central City Apostolate of the Diocese of Buffalo, was attended by members of the National Black Catholic Clergy Caucus, the National Black Sisters' Conference and the National Black Catholic Seminarians' Association.

More than 1,200 priests, deacons, sisters and seminarians belong to the three organizations.

According to Father Edward B. Branch, vice president of the clergy caucus, members discussed creating a communications network to lessen the isolation that black clergy perceive in the church.

"Most of us are scattered all over the place," he said. "When we know each other, it's to the benefit of the whole church."

The caucus wants to establish a regular newsletter enabling members to keep in touch with one another, he said, adding

that the caucus also will develop a list of experts who can be contacted by members and of resource materials that black clergy can use to enhance their ministries.

The caucus also explored further developing the Institute of Black Catholic Studies at Xavier University in New Orleans and establishing continuing education programs for its members, Father Branch said.

"Like the priests they aspire to be, seminarians attending the conference also focused on helping each other develop their vocations, according to R. Tony Ricard, outgoing president of the National Black Catholic Seminarians Association.

To better serve the African-American and non-African-American men who want to serve as priests within black communities, seminarians must develop programs that emphasize black spirituality, he said.

"In the black community, spirituality is based on the family," Ricard said. "As a young man in the church, I don't begin a homily without asking the elders of the church permission to speak."

Black Catholics, from toddlers to senior citizens, must be involved in every aspect of the liturgy, he said, adding that the church's emphasis on the saints parallels the black community's reverence for its ancestors.

"We have African saints," he said. "You should call upon these saints when you do the martyrology."

Much like their brethren in the clergy and the seminarians, black women religious experience isolation in the church and

must support one another, said Sister Marie dePorres Taylor, a member of the Sisters of the Holy Names of Jesus and priest of the National Black Sisters' Conference.

"Many don't feel supported in their own orders," Sister Marie dePorres said of her membership. "They are dealing with people who do not understand different cultures. Most of the (religious) communities are Eurocentric."

Sister Marie dePorres said, for example, that some black sisters would like to have prayer services in their convents include African-American elements, but they are reluctant to press the issue.

"To use gospel music would be offensive to some sisters," she said.

In addition to feeling as if they are the fringe of some religious orders, many black sisters also experience burnout from the demands placed on their time, Sister Marie dePorres said. One African-American woman religious in a diocese often holds multiple posts as a parish leader, social advocate, consultant, community worker and speaker, because there are few or no other such women to hold these positions, she said.

In her own case, Sister Marie dePorres said that in addition to regularly traveling on weekends to do workshops and speeches, she serves as assistant to the mayor of Oakland, Calif., on job training and employment.

She said conference participants encouraged women religious like herself to take time to get away from their numerous roles to nurture their own lives.

Redemptorist Brother Martin dePorres Smith of Baltimore was honored at the conference for his 35 years of service to the church. He noted the increased numbers of black Catholics in all ministerial positions during those years.

"Before I entered, I only saw one black priest and two black nuns," said the Virginia native and former Baptist preacher.

He said the presence of so many black seminarians at the conference was inspiring. "I feel that I can give them the encouragement I didn't have," he said.

Bishops' pastoral message to families honored

by Catholic News Service

WASHINGTON.—The U.S. bishops' Committee on Marriage and Family has received a recognition award for "Follow the Way of Love," a best-selling pastoral message with practical recommendations for today's families.

The award was presented by the National Association of Family Life Ministers during their annual conference at the University of Dayton July 28.

"Follow the Way of Love," written to commemorate the U.N. International Year of the Family, was approved by the National Conference of Catholic Bishops last November. More than 100,000 copies have already been sold. The pastoral was published in its entirety in the March 11 issue of *The Criterion*.

Bishop Joseph L. Charron of Des Moines, Iowa, chairman of the Marriage and Family Committee, accepted the award and paid tribute to Cardinal Joseph L. Bernardin of Chicago, previous chairman of the committee who guided the document to completion.

Richard McCord, associate director of the NCCB Secretariat for Family, Laity, Women and Youth, said "Follow the Way of Love" is used widely.

"It is the focus of parish discussion groups, a springboard

for homilies, a source for parish bulletin entries and a basis for workshops and conferences around the country," he said. "It's been one of the best-received efforts of our committee."

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