

THE CRITERION

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Cardinal Bernardin has cancer surgery

by Jay Copp
Catholic News Service

CHICAGO—Cardinal Joseph L. Bernardin of Chicago was resting well after cancer surgery June 12, doctors at Loyola University Medical Center said.

Dr. Gerard V. Aranha, Loyola's chief of surgical oncology, told reporters that during seven hours of surgery doctors removed the cardinal's right kidney, which was cancerous; removed a small growth on the liver and found it was

benign; and removed a growth the size of a golf ball at the head of the pancreas.

For the growth on the pancreas, he said, surgeons performed what is called a Whipple procedure: they removed 40 percent of the pancreas, 40 percent of the stomach, 25 percent of the small intestine, the gall bladder and part of the bile duct.

Dr. Aranha said it would take up to 48 hours to determine whether the pancreatic mass was malignant.

Dr. Warren Furey, the cardinal's personal physician, said, "At every juncture what we

(See CARDINAL, page 2)

Appeal's final report meeting set for June 19

by Peter Agostinelli

The prospects for this year's United Catholic Appeal look very good, according to Michael J. Halloran, director of stewardship and coordinator of the parish phase of the appeal.

The results of the 1995 United Catholic Appeal, which is nearly complete, will be reported next week at a celebration for all archdiocesan parishes.

All parishes are encouraged to promote full participation in the appeal, wrap up their efforts and report the results at the Final

Report Celebration. The event, which gathers parish appeal leaders from throughout the archdiocese, is scheduled for 6 p.m. to 8:30 p.m. on Monday, June 19, at the Archbishop O'Meara Catholic Center in Indianapolis. Pastors, parish life coordinators and appeal leaders can R.S.V.P. by calling the Stewardship and Development Office at 317-236-1567 or at 1-800-382-9836, ext. 1567.

L. H. Bayley, general chair of this year's United Catholic Appeal, said the event is planned as an evening of thanks to parish

(See PARISHES, page 10)



FATHER—Kerry Connell will spend Father's Day morning—like every Sunday—at St. Rita Church, with sons Kori (almost 15) and Kris (standing, who's 16), and his wife Patricia. Kerry Connell is acting president of the parish council and a Knight of Peter Claver, Court #97. Kori and Kris serve as ushers and Junior Knights of Peter Claver, along with other parish activities in which the family participates. (Photo by Margaret Nelson)

Six archdiocesan priests to begin official retirement this year

by Margaret Nelson

Six priests of the archdiocese will officially retire this year: Fathers Charles A. Berkemeier, Elmer J. Burwinkel, James F. Byrne, John J. Minta, James K. O'Riley, and Louis E. Schumacher.

All of the priests have served as pastors and reached the age of 70; one is 73 and another, a late vocation, is 74. One retires from an Indianapolis parish; the others serve in rural settings.

Father Berkemeier's ordination was on May 3, 1958. He was first assigned as assistant pastor at Holy Name Church in Beech Grove. He became assistant at St. Gabriel in Connersville that year; and in 1968, at St. Mary in Greensburg.

In 1970, Father Berkemeier became pastor

of St. Anne in New Castle. Eleven years later, he took the pastorate at St. Charles Borromeo in Milan and administrator at St. Pius, Ripley County. In 1983, he became pastor of St. Mary in Navilleton.

A dinner and program honoring Father Berkemeier will be held at St. Mary on June 25, 2 to 6 p.m. EDT.

Father Burwinkel was ordained June 23 in 1964, when he was 63 years old. He

first served as associate pastor of St. Malachi in Brownsburg. In 1985, he became pastor of St. Pius in Troy and St. Michael in Cannelton, while residing at St. Paul, Tell City.

He became pastor of St. Peter in Franklin county and St. John the Baptist in Dover in 1987. And in 1993, he added Holy Guardian Angel in Cedar Grove to his work at St. Peter.

Plans are not complete, but it is expected

that the annual parish feast day Mass, to be marked this year on July 2, will honor Father Burwinkel. An 11 a.m. luncheon is expected to continue the recognition.

Father Byrne was ordained on May 3, 1952. His first assignment was as assistant pastor at St. Vincent de Paul, Bedford. In 1953, he went to Holy Spirit, Indianapolis; and in 1960, to St. Anthony in Indianapolis.

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Fr. Berkemeier



Fr. Burwinkel



Fr. Byrne



Fr. Minta



Fr. O'Riley



Fr. Schumacher

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THE CRITERION

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SEEKING THE FACE OF THE LORD

A theology of generous, sacrificial love

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

Last Saturday I celebrated the Eucharist and ate lunch with members of the Catholic Legacy Society. The Legacy Society is made up of folks from around the archdiocese who have indicated that they have planned to remember the church, (either their parish or school or the archdiocesan seminarians fund or the like) in their wills. They plan to include the church in their legacy.

By wonderful coincidence, the Gospel text of the day was about sacrificial love. It was the text from the Gospel according to St. Mark which tells of the incident when Jesus was observing people coming into the Temple and making their offering to the Lord. It is the story of the poor widow who gave all she had, modest as it was. Jesus admires her and he is disappointed by the less than generous Pharisees and scribes.

The poor widow exemplifies the slogan: "Equal sacrifice, not equal gifts." In just a few words Jesus teaches a crucial lesson about charity, generosity, stewardship and faith. He teaches that equal sacrifice, not equal gifts, should be our common response to God's love among us. The poor widow gave little, but she gave out of her own need. The scribes and Pharisees kept their offering from what was left over. In the temple coffers, the widow gave back to God from her "food



and necessities" budget; she was willing to do without. The scribes and Pharisees gave from profit that was probably illegitimately earned. Authentic charity is a sacrifice.

The rationale of sacrificial charity is rooted in a fact of our faith: all good gifts come from God. Perfect generous love is a fundamental characteristic of God. Every one of us is a beneficiary of God's perfect generous love. Our very life is a gift of God. Everything we have and do is possible only because of God. And even more, we are created in God's image and so we carry in our hearts the ability to be generous love for each other.

It is also true that because we are created in God's image, we are also capable of being good caretakers of the gifts our generous God gives us. In a few simple words, I have just described the theology of stewardship which is a theology of generous, sacrificial love.

I told members of the Catholic Legacy Society that their presence signaled that in their hearts, like the poor widow Jesus admired, they understand sacrificial charity and God will bless them for it. We celebrated the Mass on a Saturday, which by tradition we dedicate to the Blessed Mother of Jesus. I can't imagine a more fitting model of sacrificial love than Mary.

The Blessed Mother was the most gifted of all God's people because hers was the unique privilege to be the mother of his Son. Her "yes" to God's mysterious call was a sacrificial and a fearful "yes" to the unknown. As the prophet Simeon foretold at the presentation of Jesus in the temple, her life would be pierced with sorrow as she stood

by her Son in his redemptive mission. She gave her all for her Son.

From Mary's sacrificial love we learn the key to sacrificial love. Sacrificial love is a generous expression of trust in God. Mary said yes to God's request of her because of her complete trust in God: "Be it done unto me according to your Word" was her response to Gabriel, God's messenger.

There is no other explanation. The poor widow was able to give from her own want because of her complete trust in God. Generous sacrificial love is rooted in our trust in God. Love and trust have the power to turn little things into great value. The love and trust of the poor widow turned less than a penny into a beautiful, powerful gift.

I offer these thoughts as we approach the end of yet another annual United Catholic Appeal. Once again I am touched by the sacrificial giving of so many of you! The story of the poor widow giving out of her own need and doing so with complete trust in the Lord happens over and over again in our own day. The modest contributions of so many of you who are in need yourselves are beautiful and powerful gifts. And, yes, God works wonders with them!

Jesus taught the lesson that all of us should offer equal sacrifices, not equal gifts, because we owe everything we have to God who has given us the gift of life itself. Through the intercession of the Blessed Mother let's seek God's help to build up our generous love and trust. Then, together, with the shared sacrificial offering of our lives we can do great things for God in His holy temple.

EDITORIAL COMMENTARY

What to do with Jewish settlers in Palestine

by John F. Fink
Editor, The Criterion

Throughout the Jewish Scriptures (our Old Testament), there are numerous admonitions to the Jews to be just to "the aliens among you." The aliens were always grouped with widows and orphans as those who required special care.

The aliens among the Jews were, of course, Arabs. The Jews considered them to be descendants of Ishmael, Abraham's first son, while the Jews were descended from Isaac, Abraham's second son. After the Israelites returned to the Promised Land, they lived among the Arabs—the Moabites, the Jebusites, the Philistines, etc. They often warred against them, but at other times managed to live with them in peace.

The situation hasn't changed. Today about 800,000 Arabs live in Israel. They are Palestinians but they are also citizens of Israel and they live there peacefully. These aren't the Palestinians of the West Bank or Gaza who are living under the military occupation of Israel, but inhabitants of Nazareth and hundreds of other villages inside the borders of Israel, mainly in Galilee. They or their ancestors have lived there for centuries. Although they do suffer from discrimination from time to time, they have all the rights of any other Jewish citizen.

Now, outside the borders of Israel, in the West Bank and Gaza, there has been unrest because of Israel's occupation of Arab lands. The Jews have built settlements on some of these lands—very permanent settlements, actually self-contained towns. They are there to stay and any peace agreement between Israel and the Palestinians will have to reckon with

their continued existence. There is just no way that the Israeli army could force them to leave.

They are, though, a huge source of

friction when it comes to establishing some form of Palestine autonomy. The Israelis and the Palestinians have to decide what to do with the settlers.

Father James Barton, head of Mission Office, dies at age 76

Father James D. Barton, archdiocesan director of the Society for the Propagation of the Faith and Missions for 19 years, died on June 12 at the age of 76.

His funeral liturgy was Thursday at SS. Peter and Paul Cathedral. Burial was in Holy Cross Cemetery in Indianapolis.

Father Barton was ordained by then-Archbishop Joseph Elmer Ritter at Oldenburg on March 3, 1944. He was ordained early because Archbishop Ritter needed a chaplain to serve the Italian and German prisoners of war at Camp Attentury.

His first assignment was assistant at St. Philip Neri in Indianapolis, while teaching at St. Mary Academy. He worked with the youth and athletic teams.

In 1950, he moved as an assistant at Holy Angels in Indianapolis, St. Vincent de Paul in Bedford, and St. Joseph in Shelbyville. In 1958, he became pastor of St. Bridget in Liberty.

In 1976, he was appointed director of the archdiocesan Society for the Propagation of the Faith and Missions.



Father James D. Barton

Father Barton celebrated his golden jubilee of the priesthood on 1994.

He is survived by his siblings John (former mayor of Indianapolis), Margaret, Veronica and Martha.

Why couldn't the 140,000 or so inhabitants of these Jewish settlements be treated the same way that the 800,000 inhabitants of Arab settlements are now being treated?

The Jewish settlers could be granted citizenship in Palestine just as the Arabs have citizenship in Israel. They would have the same rights and be subject to the same laws in Palestine as the Palestinians are, just as the Arabs are now in Israel. Since the Israeli government already recognizes dual citizenship, they wouldn't have to give up their Israeli citizenship.

Granted, this seems like an impossible solution and many people would be quick to say it couldn't work because there's too much animosity between the Jewish settlers and the majority Palestinian population. But there was just as much animosity—probably more—when the Jews first started settling in Palestine before it became the state of Israel.

Besides, what other solution can there be? The settlers aren't going to move out and there can't be active warfare forever. Somehow both the Jewish settlers and the Palestinians will have to learn to live together, with both groups maintaining their cultural and religious identities. It's happening in Israel and there's no reason why it couldn't happen in Palestine.

A name correction

The name of newly-ordained Father Ken Ciano's pastor at St. Patrick Parish in Terre Haute is Father Larry Moran. An incorrect name was included in last week's story about his June 3 ordination. *The Criterion* regrets the error.

Cardinal Joseph Bernardin has operation for pancreatic cancer

(Continued from page 1)

had good news. Everything that happened gave us reason to be hopeful."

He said the cardinal would be hospitalized for about a week, and it would take about three weeks to get back to normal life.

Before surgery the cardinal's doctors said early detection of the growth on the pancreas or the bile duct may have greatly improved the 67-year-old cardinal's odds of survival.

Generally the five-year survival rate after pancreatic cancer is only 3 percent, but the odds improve to about 20 percent or 25 percent if it is caught very early, said Dr. Aranha.

He said that if the cancer was only in the bile duct and had not invaded the pancreas the five-year survival odds rise to about 50 percent.

Before entering the hospital June 11,

Cardinal Bernardin said he spoke by telephone with Pope John Paul II. He said the pope assured him of his prayers and spoke about the "redemptive value of suffering."

He said he also spoke with his mother, who is 90, but did not tell her about his impending surgery.

He told reporters he has often counseled others to put themselves in God's hands.

"I'm trying to practice what I preach. Sometimes that's easier said than done," he said.

Cardinal Bernardin has been archbishop of Chicago since 1982 and a cardinal since 1983. From 1972 to 1982 he was archbishop of Cincinnati.

He was NCCB-USCC president from 1974-77 and chaired the writing committee that drafted the U.S. bishops' widely acclaimed 1983 pastoral letter on war and nuclear defense, "The Challenge of Peace."

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PEOPLE WHO LIVE THEIR FAITH

St. Andrew committee keeps church together

by Margaret Nelson

A group of men at St. Andrew Parish demonstrate a "committee of faith." There's a lot of talk about being a community of faith, but this is a property committee that dedicates itself to the church.

Their more than 30 years of volunteer work has ensured the survival of the center city Indianapolis parish, not only by saving thousands of dollars for labor and materials, but by inspiring others with their pure dedication to the parish.

Homer Lane said, "It's part of what I owe the church, the community and people in general." His wife Anna joined St. Andrew in 1949. He became a Catholic in 1957, but had been helping Father Matthew Herold with the property for several years before that.

Norb Kuzel said that a conservative estimate of the committee's savings to the parish is \$25,000 a year—and they figured it was \$30,000 last year. The grass-cutting alone would cost \$7,000. (Last summer it was cut 12 times.)

"The work has to be done. There isn't any money to have it done. And I like the guys," said Kuzel.

It has been the custom for the head of the property committee, now Bob Hebenstreit, to take emergency calls from parish staff members.

Charlie Willmering volunteered on the committee, and is now a full-time maintenance employee for the parish. The staff knew what he could do because of his volunteer efforts. Now he is a liaison to let the committee know what jobs need to be done.

The team has covered everything from repairing light switches to hanging liturgical banners; from repairing a roof on the parish office, pumping water out of the church basement.

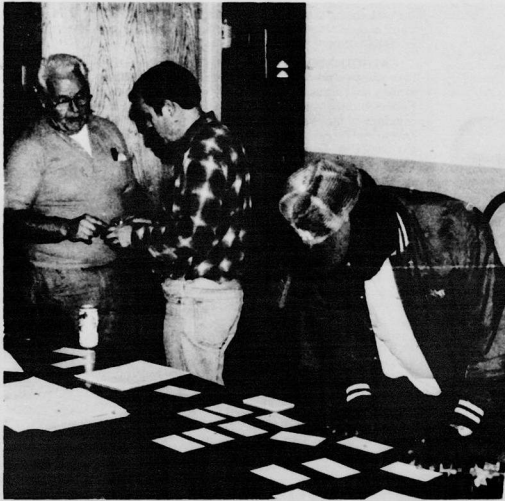
When the parish built its new church in 1976, the men were part of the group that rebuilt and refinished the old pews so that, after Saturday night Mass, parishioners could carry them from the old basement to the new building.

The dozen men on today's property committee come from a wide range of backgrounds, including executive positions with Eli Lilly or Allison's.

The men not only like the idea of serving their parish in a material way, but they enjoy the camaraderie.

Don Jones said, "The main purpose is to do anything we can that we feel qualified to do. There is a lot of talent in this group." They know that the cost would be prohibitive to hire people for the work they do. About the only thing they've had to pay for is air conditioner repairs.

"When we began, the main idea was to take the load (of responsibility for the property) off the pastor," said Hebenstreit.



CHURCH KEEPERs—Bob Hebenstreit (from left), Klaus Schmigel, and Warren Woods check out the requests from the St. Andrew Parish "job jar." The members of the St. Andrew property committee prioritize the work and then begin to complete the task, working in teams.

"We've always been fortunate that we could do the work that was necessary without having to ask first." The committee uses the maintenance expense account.

"If there's a big expense, we sit down and talk it over with the pastor," he said. For about a year, the administrator of the parish has been Providence Sister Marilyn Herber.

John Martin said he always likes to help someone out—especially when it's his church. "We have a good time. We keep informed about what's going on in the parish."

"I like to work with my hands. We do whatever it takes to get the job done," Martin said.

Warren "Woody" Woods quipped, "I enjoy my job as a member of the committee. The 'pay' is good, with time-and-a-half for overtime." And these are fine fellows to work with.

And they don't just help St. Andrew. Hebenstreit has given workshops on home repair and maintenance at the Catholic Widowed Organization's annual conferences. Besides filling the growing computer needs of St. Andrew

School and parish office, Kuzel has set up computer programs for many center city schools through the Urban Parish Cooperative.

For odd jobs, the committee has a "job jar," with three by five-inch cards noting the things that need attention. At the Tuesday night meetings, the cards are spread out on a table so they can be prioritized.

The men work in pairs—not only to ensure safety, but so they can have company while they work. "And the new guy can learn from the 'older' one," said Hebenstreit.

The work includes everything from the working in the boiler room, doing plumbing and electrical work, general maintenance, even fixing blinds, chairs and pews. The electrical repairs needed are written in red ink, so the men can quickly see that an electrician is needed. Justin Reuter has long taken care of sound equipment.

Recently, they fixed the hot water heater in the day care center when the

element went bad. They've worked on plumbing leaks in the rectory, which has become a convent. And they help out when water gets into the boiler room and church basement.

They hang new lamps; they recently tried to reposition a water fountain that was torn off the wall in the school (when a child sat on it).

Members of the property committee cut all the grass on the grounds. Woods does most of it with Martin taking the football field. Al Gedeon, Hebenstreit, Klaus Schmigel, and Bob Roth help with the hand mowing.

"We cut the grass every Friday morning. The guys migrate up here," said Hebenstreit. Some of the men also do the trimming and others help maintain the equipment.

When their help is requested, the men on the committee help put up decorations inside and outside of the church. They've delivered and installed Christmas trees and the traditional Easter garden.

Mia Daily, Reuter's daughter, is one of the few women who have helped on the property committee. "Mia worked us all to death," said Woods. "That girl can really work." But right now, her property volunteering is on hold until the third child arrives for Mia and Kerry Daily.

Woods, too, is a convert—a member of St. Andrew since 1983. "I like to work with my hands. I enjoy working with people. I like seeing things get done and these guys like to get things done."

"I know how to do two things—electrical and grass cutting. I like to do it. And somebody has got to do it," said Woods.

Jones is on the parish council finance committee. "I know how to do it," he says. "We need all the help we can get."

The idea of helping out in the parish seems to run in the families of these men. Helen Kuzel, Doris Gedeon and Pat Hebenstreit maintain a very professional school library. Lane's wife ran the girl scout program for decades. And the parish couldn't survive without Mary Reuter helping the social committee and serving as a general "go-to" for everything. All of the families have long been involved in the parish.

"A lot of parishes have three or four full-time maintenance people. We are fortunate that some of our people are retired. The average age of today's committee members is 69," Jones said.

The men are looking for young people to join them. Most of these 11 have been on the committee for 30 years. "We're always looking for young people," said Jones.

But the "pillars of St. Andrew" are still there to hold things together—and enjoy doing it.

Theology students help in parishes

Nineteen seminarians will have summer assignments in parishes in various parts of the archdiocese.

Rev. Greg Bramlage, a deacon to be ordained to the priesthood for the archdiocese on June 1, 1996, is serving at St. Luke Parish in Indianapolis for the summer. He will complete his fourth year of theology at Mount St. Mary's Seminary in Emmitsburg, Md.

Four third-year theology students will receive clinical pastoral experience (CPE) in local hospitals. They are Jack Enrich, who will live at St. Lawrence Parish; Michael Farrell, Christ the King; Kevin Morris, SS. Peter and Paul Cathedral; and Joseph Posola, St. Matthew—all Indianapolis parishes. Jay Harpring will take his CPE in Atlanta, Ga.

Joseph Villa, also ready for third-theology, will return from studies in Rome to help at St. Paul the Apostle Parish in Greencastle.

Second-year theology students also have assignments in Indianapolis: Patrick Beidelman, St. Jude; Stan Pondo, SS. Peter and Paul; and Tim Reid, Holy Spirit.

Willie Ehalt, helping in the Richmond parishes; and Dan Smith, Sacred Heart in Terre Haute, are also second-year theology students in the fall.

First-year theology students with assignments are Rick Eldred, St. Mary, North Vernon; Dorian Knarr, St. Paul, Tell City; Harold Rightor, St. Thomas, Fortville; and Mark Volpatti, Prince of Peace, Madison.

Marc Behring will assist Christ the King Parish in Indianapolis and Patrick Curran, St. Monica in Indianapolis. A seventh first-year theology student, Joseph Brown, is assigned to Our Lady of the Greenwood Parish in Greenwood.



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FROM THE EDITOR

Catholic principles and the public forum

by John F. Fink

Catholicism is not a private religion. Our beliefs and practices are meant to be communal. We must not develop a personal relationship with God that doesn't include the community. On the contrary, God expects us to apply our religious beliefs in all that we do.

Some people feel so strongly about this that one Catholic writer wrote recently that "privatization of faith is a sin." While not everyone would go that far, the point he was trying to make is that every public discussion is a moral issue that demands the application of Catholic principles and values, and that we have an obligation to speak out on those issues from our Catholic tradition. We must not confine our faith to ourselves and to our families, or only to Sunday mornings.

Not everyone would agree with that. In fact, it seems that most Catholics are content to leave their faith at the door of the church as they leave Mass on Sunday mornings. Whether in business, politics, entertainment preferences, or social life, it's too often hard to tell who's a Catholic and who isn't.

PART OF THIS COMES, I suppose, from the adage that one doesn't discuss religion or politics in polite company. (It used to be "religion, sex or politics" but that obviously doesn't hold any more.) There is also the feeling that this country's principle of the separation of church and state demands that religious beliefs be excluded from all deliberations. Our society is a secular one and most people seem content to leave it that way.

But that should not be our way. The very nature of Catholicism is that it is activist, that we should make our church's teachings an integral part of every aspect of our lives. The sacraments of baptism and confirmation give us



the commission to bear witness to the message of Christ. Call it evangelization or simply living our faith, we must not be afraid to profess our beliefs in public.

CATHOLIC POLITICIANS are perhaps as much at fault as anyone when it comes to disregarding their religion in the public arena. This is definitely not true of all office holders because some are proud to follow the religious principles of their faith. (Robert Casey, former Democratic governor of Pennsylvania, comes immediately to mind.) But too many Catholic politicians are known more for flouting church teachings than following them, especially when it comes to the abortion issue.

Those who object to Catholics speaking out as Catholics have convinced people that they have no right to impose their beliefs on others. If it were a matter of forcing everybody to accept a particular belief, that would be true, since the church preaches freedom of religious belief. But all Americans have the right to speak out on issues to try to convince their fellow citizens that their position is the correct one, and that includes Catholics. That's why the Catholic bishops continue to make statements on political issues that have moral or ethical implications.

There are few public issues that don't involve the imposition of somebody's moral code—murder, robbery, rape, health care, welfare, whatever. Perhaps they concern values that come from a moral code rather than from a church's specific doctrine, but solutions to most problems demand acceptance of someone's idea of what's right or wrong. American Catholics have just as much right as any other Americans to be heard on those issues. There's no need for us to apologize for trying to get our views accepted by the majority.

Today the right of the Ku Klux Klan to march and preach its brand of racism is protected by the First Amendment. Gay and lesbian parades are permitted, even when the participants hold anti-Catholic signs. Public officials speak out on all kinds of moral issues, from capital punishment to

the handing out of condoms to school children. It is not only permissible but imperative that the position of the Catholic Church be voiced on these moral issues.

WHAT ARE SOME OF the moral issues on which Catholics should take a public stand? Here are only a few, in no particular order, that follow Catholic principles (some of them directly from the "Catechism of the Catholic Church"):

- The life of a person is sacred and must be protected from the moment of conception until natural death.
- Parents are the primary educators of their children, responsible for their educational and spiritual formation.
- The social order must be founded in truth, built on justice and enlivened by love.
- The elderly and the handicapped have the right to special protection and assistance from public authorities.
- The state exists to protect and defend the religious, political, social and economic rights of the family.
- The state must recognize parents' freedom to make educational choices without creating unjust burdens or forcing on parents a compulsory educational system excluding religious formation.
- Every human person is created in the image and likeness of God and has been endowed with the same inalienable dignity.
- Science and technology must be at the service of the human person with an unconditional respect for the design and will of God.
- The human person is and ought to be the principle, the subject and the object of every social organization.
- In accordance with the principle of subsidiarity, neither the state nor any larger society should substitute itself for the initiative and responsibility of individuals and intermediary bodies.
- Authority is exercised legitimately if it is committed to the common good of society. To attain this it must employ morally acceptable means.

A VIEW FROM THE CENTER

St. Agnes parishioner shows how Appeal can 'feed my sheep'

by Dan Contava

Randy Snyder, a member of St. Agnes Church in Nashville, volunteered to speak to all the members of this parish about the 1995 United Catholic Appeal.

The Gospel reading for that Sunday was John 21:15ff, where Jesus asks Peter repeatedly, "Do you love me?" Following each of Peter's assurances, "Yes, Lord, you know that I love you," Jesus says to him, "Feed my sheep."

Speaking at all the weekend Masses, Randy Snyder asked the question, "How do we show our love for Jesus? How do we tend his lambs in our world today?"



Randy's answer: Count your blessings, then look around you. Like charity, "feeding his lambs" begins at home with family, friends and neighbors. But Randy also suggests that we look at the bigger picture and at "the numbers" which define a much larger need. As Randy told his fellow parishioners, "Jesus calls us in the Gospel to feed his sheep. Listen to his call and then respond as his Spirit leads."

As Randy told the members of St. Agnes Parish, the United Catholic Appeal provides "shelter, food and support for pregnant women in crises; feed my lambs. It offers 300 people in need of counseling, adoption, housing and foster home services; feed my lambs. And the United Catholic Appeal serves 1,700 members of homeless families; feed my sheep."

How do we show that we love Jesus today? The United Catholic Appeal helps in more than 10,000 people who are in need of emergency financial aid, clothing and medical assistance; tend my sheep." It serves the needs of "41,000 young people in Catholic schools and religious education programs; tend my lambs." And because of the United Catholic Appeal, "144,496 meals were served by soup kitchens, food banks, and pantries throughout the archdiocese; feed my sheep."

Randy Snyder's message to St. Agnes parishioners, and to Catholics throughout the archdiocese, is that we don't have to look very far to find concrete examples of what Jesus needs when he asks us to feed his sheep. We can start at home, then look to our deanery or to the archdiocese as a

whole. But Randy also reminds us of the church's wider outreach to the missions and to the needs of the international community.

There are countless ways that we can demonstrate how much we love Jesus. Most of these are not earth-shattering. They are simple, and very practical efforts to "feed my sheep." Writing a check to the United Catholic Appeal or to Catholic Relief Services is one way to "tend my lambs." Another very concrete sign of our love for Jesus is to give our time and talent to the parish (as Randy Snyder did in his talk during all of the weekend liturgies).

In his talk to the members of St. Agnes, Randy set an ambitious goal. "Let's have all parishioners sign their cards," Randy said, "whether you can give or not." And, "if circumstances prevent giving, please commit to praying for our effort, and for all those in need—especially here in our own area."

Most people can commit a few dollars a week (pledged over 10 months) to "feed my sheep." But those who cannot give should not feel guilty. Large quantities of prayer are also needed to "tend my lambs."

Thanks to Randy and all the volunteers who make the United Catholic Appeal so successful. Your gifts of time, talent and treasure really do make a difference. And your commitment to express your love for Jesus (through these very practical actions) means a lot to everyone!

THE BOTTOM LINE

Health care is based on seeing God in all people

by Antoinette Bosco

I'm tired of reading the statistics on how many people in America have no health care coverage because they can't afford the monthly payments for health insurance. Statistics are just numbers. But the problem is much more than numbers. It's faces.

I saw one of those faces recently—that of a divorced mother with two children. She can't afford health insurance. But she just got hit with a dental bill for \$76 for one filling for her 9-year-old son, and her 6-year-old son came down with poison ivy.

She can't get free care from a hospital clinic because she's and the bank—own a house together. That day she had about \$5 in her purse, not enough for a doctor's visit. Her son with the poison ivy was crying from the oozing and the itching.

No wonder she was crying too. I talk about true stories like this one and often get a cold response like, "Why should we care if she got divorced and now can't pay bills?" I then ask, "Could she have stayed in that marriage where

the husband was abusive?" The question falls on hard ground.

The health-care crisis in our nation is real and long-standing. I remember being appalled at the number of people not able to get medical care when I was a human rights commissioner in Suffolk County on Long Island back in the 1970s.

The problem was so serious, affecting everyone from adolescents to the elderly, that I formed a committee of citizens and health providers, and we wrote a health bill of rights.

We made 10 points, beginning with "All people are equally entitled to complete and preventive health care." We also wrote our commitment to do something about this problem: "We believe that comprehensive health care, delivered with skill and sensitivity, is the right of all people."

We presented our health bill of rights to hospitals, medical centers, local politicians and state legislators. The response was generally the same: "You people are idealists. Yeah, we agree, but this is naive. Who's going to pay for it?"

The criticism I most embraced was the one I got from an atheist. "You're just trying to lay your Christian values on everybody else." To which I answered, "In this matter, you be." As a Catholic, I believe the dedication to healing goes far beyond budgets and taxes.

For Catholics, healing is a ministry rooted in centuries of tradition. It is based on seeing God in all people.

Recently I received a book that lifted my heart because it brought this truth to light again. It is called "Ministry and Meaning: A Religious History of Catholic Health Care in the United States" (Crossroad).

The author, Christopher J. Kauffman, presents a comprehensive history of Catholic health care in the United States from 1800 to the present.

Kauffman recalls the role of nuns at the forefront of health care under all sorts of conditions, from poverty to war. They cared for the sick and injured precisely because of their love for God.

His discussion of the Catholic Health Association's position that healing is "sacramental" is most reading for Catholics in America.

Kauffman cites a CHA leadership-formation manual, "Health Care Leadership: Shaping a Tomorrow," which says that "wherever life is being created, saved and sanctified, God is present as the ultimate author of that activity."

As Christians we should never forget that health care comes under the umbrella of preserving life, which is sacred to us. Health care should be rooted, as Kauffman says, "in a personally defined spirituality."

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To the Editor

The Holy Spirit guides the church

In today's world, at least for many people, "truth" is defined as "whatever I believe to be true is true." "Good" is defined as "whatever I believe to be good is good." The same seems to be true for "right" and "wrong" and "good" and "evil." This is to be expected in a world where there is no grounding in anything other than "man" or "nature" or "the universe."

In the Catholic Church our grounding—our roots—are supposedly planted in the one, eternal, loving, Creator God. This God we believe, sent his Son to the world that he created, to save the world. We believe that this Son of God—Jesus—founded this church, our church, when he walked among us. This Jesus, after having ascended into heaven where he sits at the right hand of the Father, sent the Holy Spirit to guide this church that he founded.

This Holy Spirit of God, sent by Jesus to guide the church, we believe, is indeed guiding the church even today. If the Holy Spirit is not guiding the church today, then the church has no guide but human beings and, indeed, it is being grounded in anything but what its individual leaders think to be right, or true, or good.

On the other hand, if the church, in its humanness and all, is guided by the Holy Spirit of God, then why are so many believers and leaders so quick to discount, denigrate, or even vilify teachings, laws, guidelines, policies, etc., that are put forward by those who lead us in the faith?

Are believers and leaders so certain that the Holy Spirit is speaking to them as individuals and at the same time so certain that the Holy Spirit is failing to work through the (dirty word) magistracy or teaching authority, that they are so ready to ignore whatever does not come from their own thoughts? How can the Catholic Church say we are one if each of us is his or her own authority?

The other day I attended an informational meeting that was also attended by a number of other Catholics who were involved in ministry in the Catholic Church—priests, sisters and lay ministers. The purpose of the meeting was to explain to us the revised sacramental and liturgical policies of the archdiocese. However, what I am writing about happens almost every time Catholic ministers get together.

Regarding the various sacramental policies, it was decided, almost without dissension, that many of the policies being discussed were, at best, wrong-headed and, at worst, dangerous. It was decided that children had no idea what sin was, and therefore could not possibly sin, and because of this, these children should not be exposed to the sacrament of reconciliation until they were older than the age of reason (7 years old).

This is not hard to understand when the concept of "sin" is not held to be relevant by many in today's secular and religious world. Why not wait until children are old enough to understand God before baptizing them or until they understand transubstantiation before allowing them to receive Holy Eucharist? Many non-Catholic Christian churches make a similar argument. They "ask for" baptism (usually ages 12 to 14)—perhaps we should consider abandoning our practices in favor of the practices of these other churches. And what about grace? Don't sacraments such as reconciliation imbue those who partake in them God's blessings to help them live a holy life?

The same type of unimportance is placed on the church's teachings on marriage. I have even heard it said that perhaps the words attributed to Jesus regarding the indissolubility of marriage ("what God has joined . . .") might not have actually been the words of Jesus. That these words are a part of the canon of Holy Scripture seem to be irrelevant. I pray that we, who are given the charge of preaching the Gospel, making available the sacraments and teaching in the name of Jesus Christ through his church, never come to believe that we as individuals are church. I hope that we keep ourselves open to the

possibility that the Holy Spirit really is guiding the church. Otherwise, I fear that the church could become little more than an apologist for the world. If that happens, we will truly have lost our mission, and our purpose for being will no longer exist.

Fr. Stephen D. Donahue
Pastor, St. Michael Church
Charlestown

We don't like what we have learned

Your May 12 editorial comment, "We Haven't Learned Much in the Past 50 Years," was interesting. Perhaps it would be better put that in the past 50 years things have not gone the route of wishful thinking.

From my observation, the Jewish people learned a considerable lesson from the Holocaust. They learned that failure to stand against one's enemies means loss of life and freedom. One needs only to look at the Israel of today to understand the difference.

The rest of the world should understand that pain and suffering were inflicted on the world by sins of Adam and Eve. The Lord stated that his kingdom was not of this world. So while we must try to live the way of Christ, we should also not expect Utopia in this world.

To my knowledge, no scholar of the Bible was ever pointed out any passages that deem life to be fair or life to be easy, or that Utopia will be achieved on the surface of what we know to be earth.

I don't think that we have not learned much in the past 50 years, I believe we don't like what we have learned and therefore try to revise it to what we would like it to be.

Carl J. Hand
Martinsville

Public trashing of one's employer

I disagree completely with Ann Schechter's assumptions and arguments in support of Dr. Carmel McEnroy's "Stilling Freedom of Speech in Church," (June 2).

Dr. McEnroy's dismissal from the St. Meinrad faculty had nothing to do with free speech. Those who publicly attack their employer's policies should not be surprised when their employment is terminated. Constitutionally protected free speech refers to political dissent, not the public trashing of one's employer.

The authority of the church is found in the papacy. It is the rock upon which Christ built his church and the rock which is guided and protected by the Holy Spirit. To believe that the Holy Spirit is leading a rebellion against his own authority is ludicrous.

Teresa Van Zant
Greencastle

Forcing pope to cave in to wishes

Kevin Freund of Clarksville wrote that Dr. Carmel McEnroy's dismissal should outrage Catholics (May 26 letter). I am outraged, but for a different reason.

Catholics should be outraged against Dr. McEnroy and others like her for going against the law of the church. In other words, trying to force Pope John Paul to cave in to their wishes.

In his travels, Christ asked many men to give up all and follow him. Of those men, he chose 12 to be his apostles and the others to be his disciples. Many women followed Jesus because they loved him. In return Christ loved the women, but he did not ask anything special of them.

The pope can change the law of the church made by men, but not the law that Jesus Christ made.

The ordination of the apostles was made at the Last Supper. If Christ had wanted female priests they would have been at the Last Supper.

So stop butting your heads against a brick wall and thank God that we have a strong pope who follows the law that Jesus Christ set down for his church.

And we should pray to God in heaven that there will never be a weak pope who will cave in to the wishes of a few. Those Catholics I am outraged at.

M. Martha Washburn
Indianapolis

No-smoking rule in our parishes

Thank you for publishing the article "Children Deserve a Smoke-free School Gym," by Dr. James and Mary Kenny, in the May 19 Criterion.

This issue was recently addressed at St. Malachy at several parish council meetings. Regrettably, the final decision by the council was not to adopt a smoke-free policy. Several reasons were given but not one of them addressed the moral issues that should be our basis for every decision in a Christian's life.

The Bible clearly states that we are made in the image of God. It is not right to treat our bodies as God would want us to. We seem to be self-destructive with the abuse we bring upon ourselves and then ask why when it is too late. Our loving God gives us choices and we must guide our children to be obedient to God's word. I love the Catholic school, knowing that Christ is the center of everything, but the public schools are years ahead of us in adopting a smoke-free environment.

I pray that changes will be made soon to adopt a no smoking rule in all our Catholic churches and schools.

Shirley McManus
Plainfield

Contributions to other charities

So there is no doubt about where this letter is directed, I make the following statement: I totally disagree with Dan Conway's continual writings that give the impression that Catholics are poor givers and contribute much less to the church than other denominations. I have emphasized to the church because that is where the fallacy lies.

Everyone knows that you can make statistics show any conclusion that supports your viewpoint. Some long-ago sage once made the statement that "there are statistics and then there are damn lies." That statement certainly applies here because Mr. Conway avoids comparing total giving and only wants to compare what goes specifically to the church.

I know many non-Catholics who do contribute heavily to their churches, but to



RATE OF ILLEGITIMATE BIRTHS IN U.S. NEARING 25%

very few other Christian areas. If you consider what Catholic families contribute to their church and also what they give to the United Catholic Appeal, St. Meinrad, the Society for the Propagation of the Faith, Boys Town, Girls Town, the Covenant House, etc., etc., I am sure we are on a par with our non-Catholic friends.

You also know that if it weren't for me trying to get my point across with as few words as possible, I could have listed 20 or 30 more Catholic organizations that are the subject of our charity. Also, and most important, is the substantial tuitions paid by Catholic parents to give their children a Catholic education. Most non-Catholics get a free education at the expense of the taxpayers.

In conclusion, since Mr. Conway uses so much ink to describe our poor giving habits, maybe he can use some of it to respond to the above points.

James L. Franke
Greenwood

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

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. Letters for publication should be sent to The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

LIGHT ONE CANDLE

Suicide is never justified

by Fr. John Catoir
Director, The Christophers

In his recent encyclical entitled "The Gospel of Life," Pope John Paul II condemns the practice of physician-assisted suicide. "No one can, in any way, permit the killing of an innocent human being, whether a fetus and infant, an adult, an old person or one suffering from an incurable disease. Furthermore, no one is permitted to ask for this act of killing to be performed on himself or herself" (Chapter 3, No. 56).

In a moment of weakness a troubled person, overcome by dark emotions, may be tempted to commit suicide. I can think of no greater tragedy for any family than the suicide of a loved one. There are no words for such sorrow.

What drives a person to commit suicide? No doubt the subconscious mind plays a role. Freud in his discovery of the subconscious blamed nearly everything on repressed sexual impulses. Adler, on the other hand, influenced by Nietzsche, thought that the basic human need for power and superiority explained all our actions. In this scenario, suicide might result from feelings of worthlessness. No doubt there have been such cases.

However, psychiatrist Viktor Frankl disagrees with both Freud and Adler. He

contents that basic to every human drive is the search for meaning. In his book, "Man's Search for Meaning," he tells the story of how he survived the Nazi death-camps. Because of his strong religious faith he maintained this sense of purpose. He pictured himself lecturing future audiences about the horrors of the death camps. He wanted to prevent such horrors from ever happening again. This sense of mission kept his hope alive and gave him a reason for living.

Frankl insists that no matter how dismal your life may be at any given moment, "life retains its meaning until we draw our last breath. No one can foretell what life has in store for the future, or what magnificent hour may still await him (or her). We have to be open to the future. Suicide is never justified," (cf., "Viktor Frankl at 90," America magazine, 3/18/95).

Each one of us is a unique creation. Each one of us has a job to do in this world that nobody else can do. We are put on earth for a purpose, and God will be with us always, sustaining us in good times and bad. The Christophers have been proclaiming this message for more than 50 years.

Please pray for those who struggle with mental sickness and depression. Encourage them to trust the Lord as they cling to life.

(For a free copy of the Christopher News Note "Choose Life," send your name and address to The Christophers, 12 E. 48th St., New York, NY 10017.)

CORNUCOPIA

In pursuit of the Big Picture

by Cynthia Dewes

Tony and Derrick drag along the grocery aisles behind their mom, pausing now and then to punch each other in the shoulder or to laugh over an item on the shelf. When no one is looking they slide price tags along the slots, something like dragging a grubby finger down the length of a clean wall as you walk past.

Now, these kids are old enough to know that what they're doing is naughty, potentially embarrassing to mom if they're caught, and therefore punishable. But so what, it's worth it.

Meanwhile, Uncle Charlie is undergoing his annual medical checkup. He's fasted since last night's potato chips and six-pack, and he hasn't had a cigarette all morning. He's wearing his lightest-weight clothing and shoes and wonders if holding his breath will help when he gets on the scale.

Grandma's babysitting the twins, who

dutifully took their naps and ate carrots and played outdoors according to Mom's list. But now all three are sprawled in front of a comic video, laughing and snorting ice cream and chocolate syrup when the jokes sink in. Grandma figures she has time to turn off the TV and clean everyone up before Mom gets home.

The thing is, Tony and Derrick, Uncle Charlie and Grandma are not remembering the Big Picture which incorporates stuff like, concern for others, keeping sacred the temple of our body, being helpful to grocery customers, well-behaved children, the results of good parenting and grandparenting, and ultimately, sweetness and light, peace, quiet, and order.

That's always the way with the Big Picture.

If we keep it firmly in mind at all times the B. P. will, if all goes as advertised, inevitably portray happy families, pleasant experiences in the workplace, personal fulfillment, spiritual growth, and good health. Even further, it will probably reflect Christian harmony and model the City of God. Whew!

But Tony and Derrick and the others, despite their lapses, are demonstrating

the use of free will. This too is as essential an element of life as respect for the Big Picture. And strangely enough, it may even produce the desired results.

While the part of us which is made in God's image is trying to look at the B.P., the human part of us is struggling with free will. It's simply human for kids to tire of following Mom through a long safari to the grocery, and human for them to discover that goofing up the price tags is a fun way to endure the ordeal.

It's human for Uncle Charlie to want to relax and indulge his taste for empty calories and saturated fat every evening, and then to fear impending death, disease and the doctor's wrath next morning. As for Grandma, she and her ilk are notorious for allowing their grandchildren to do the opposite of whatever they forbade their own kids to do.

Naturally, if we get into big stuff like murder and other Ten Commandment items, most of us humans remember the Big Picture. Most of us would never strangle our little brothers, bomb Washington, D.C. or cozy up to Clint Eastwood, as tempting as all those experiences might be. It's just all these petty, everyday human choices that make it difficult.

Think about it. We have a lot to deal with.

check-it-out . . .

The National Association of Pastoral Musicians for 1995 have decided on summer school topics. The follow is the date and offering for this summer:

- Gregorian Chant, June 26-30, Chicago, Ill., William Tortolando, teacher.
- Piano School, July 10-14, Chicago, Ill., Jeanne Cotter, teacher.
- Guitar School, July 31-Aug. 4, Belleville, Ill., Bobby Fisher, teacher.

For a brochure, contact the Office of Worship at 317-236-1483 or 800-382-9836.

St. Joan of Arc Parish, 42nd and Central, will hold a Feast of Corpus Christi outdoor procession of the Blessed Sacrament on June 18 at 11:30 a.m. Exposition and private adoration will be held until Benediction and closing at 5 p.m. Masses are at 10:30 a.m. and 5:30 p.m.

Oops! We listed summer Masses at the Richmond parishes incorrectly in the Vacation Travel Guide in the May 26 issue. The correct times are: Holy Family, Saturday at 5:30 p.m., Sunday at 8 a.m.; St. Mary, Saturday 5:15, Sunday at 11 a.m.; St. Andrew, Sunday at 9:30 a.m. and 5 p.m. Sorry for the mistake!

The Rensselaer program of church music and liturgy will be held at St. Joseph College, Rensselaer, Ind., June 19-July 20. The 36th annual summer session will offer both graduate and undergraduate courses on music plus courses on "The Liturgical Year."

"The Eucharist in Christian Tradition," and "Music in Pastoral Prayer." A special mini-session will be offered "Understanding and Enriching the Rites." For further information, call Father Lawrence Heiman at 1-800-447-8781.

The Medjugorje Network and Medjugorje in America are sponsoring the 14th anniversary of the reported apparitions of the Blessed Virgin Mary in the remote village of Medjugorje in former Yugoslavia. Indianapolis residents will be gathering for the special anniversary Mass on June 24 at St. Anthony Church, 379 N. Warman Ave. in Indianapolis. The anniversary Mass will begin at 2:30 p.m. with Father Jonathan Stewart as main celebrant. Everyone is welcome. A free will offering will be taken. For more information, call 317-255-7076.

Carpenter Realtors, with support from Norwest Mortgage and First Title, will hold a fundraising golf classic for the Genesee Free Clinic. Last year, two separate tournaments were held to accommodate demand. This year, the first of two tournaments will be held June 23 at the Saddlebrook Golf Club in Pike Township. The Genesee Free Clinic provides free medical and dental care at the Holy Family Shelter and free medical care at Holy Cross Parish. Call any Carpenter Realtors for more information to register.

Kordes Enrichment Center in Ferdinand, Ind., will hold a retreat, "You're Too Young to Feel Old," from 7 to 9 p.m. on June 29. The program, to be presented by Bridget Tierney, will address many issues which affect the human body and psyche as they age. Call Kordes at 812-367-2777 or 800-880-2777 to register.

A "Wild West Celebration" will be held on June 24 at the Knights of Columbus Hall, US 31 S. and Thompson Road. The celebration begins at 4 p.m. and benefits Central Catholic School. There will be raffle drawings for 101 prizes, including a vacation for two in Wyoming (travel and accommodations will be provided). In addition to the raffle, numerous games, a barbecue, entertainment and refreshments will be provided. Admission will be via the purchase of raffle tickets. Books of six are available for \$5 at St. Patrick Church, Central Catholic School or at the gate.

SS. Peter and Paul grade school class of 1945 will hold a reunion on June 24 with Mass at 6:30 p.m. in the chapel. Monsignor Charles Ross will preside. Dinner will be held at the Indianapolis Athletic Club at 7:30 p.m. On June 25, a picnic will be held at Eagle Creek Park. Call Martha Clouser Bowling at 317-894-8339 to register or for more details.

The Southern Indiana Worldwide Marriage Encounter Weekend will be held June 23-25 at Flaget Retreat Center in Louisville. For information or a brochure, call Steve or Yvonne Ray at 812-256-6548.

A retirement party honoring Father James Byrne, pastor of Immaculate Heart of Mary Parish in Indianapolis, will be held at the parish activity center from 9 to 11 p.m. on July 1. The party is open to the public. The 5:30 p.m. Mass will also honor Father Byrne. A reservation-only dinner will be held after the Mass for parishioners, family and close friends.

Criterion Coffee Break

Lucky subscribers, if you see your name listed here, call in with your subscriber number and win at 317-236-1572! We supply the mug and coffee . . . just take along a copy of The Criterion to complete your break. We know you will find spending time with coffee and The Criterion time well spent.

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HIGH HONORS—Frank C. Velikan (from left), vice principal at Secunia High School, presents the 1995 Clarissimus Amicus Award to Franciscan Sister Lavonne Long and Larry R. Neidlinger at June 1 graduation ceremonies. Recipients of this award are honored for unselfishly giving their time, energy and enthusiasm to the school. Neidlinger has served as principal of Secunia for the past nine years. Sister Lavonne served at Secunia as English teacher, and more recently, guidance director. Both award recipients announced their retirements this year.

STUDY OF INDIANA CATHOLICS

Who reads diocesan newspapers?

The Catholic Pluralism Project has found that 40 percent of Indiana Catholics read their diocesan newspaper on a weekly basis, 17 percent read it at least once a month, 19 percent read it occasionally, and 24 percent never read it.

The results for the Archdiocese of Indianapolis were only slightly different as for the state as a whole, with 44 percent reading *The Criterion* weekly, 17 percent reading the paper at least once a month, 16 percent reading it occasionally, and 23 percent saying they never read it.

Members of the Catholic Pluralism Project analyzed a number of factors to learn who the regular readers are, and what sets them apart from the people who never read diocesan papers. The most important factors are traditional beliefs and practices, age cohort, a sense that the benefits of being Catholic have outweighed the costs, and a strong Catholic identity.

Seventy-eight percent of Catholics who scored high on an index of overall religious practice read the paper weekly, versus only 9 percent who scored low on the measure. Fifty-eight percent of older ("pre-Vatican II") Catholics read the paper weekly, compared to 36 percent of middle-age ("Vatican II") Catholics and only 16 percent of young ("post-Vatican II") Catholics.

Fifty-five percent of those who accept the church's traditional teachings on sexual morality read the paper weekly; only 19 percent of those who disagree with these teachings are weekly readers. Forty-nine percent of people who scored high on an index of religious benefits read weekly, compared to only 23 percent of people who report fewer benefits. Forty-seven percent of parishioners with strong Catholic identities are weekly readers, versus only 18 percent of Catholics whose religious identities are not as strong.

Catholics who are most likely to report

that they never read diocesan newspapers are religiously inactive (84 percent), have only weak Catholic identities (54 percent), don't feel they have benefited much from being Catholic (49 percent), are not as inclined to accept core church doctrines (47 percent) or sexual mores (43 percent), and are under 30 years of age (40 percent).

Several other variables also had ef-

fects. These include race, education, Catholic education after high school, and religious self concept.

Black (57 percent), parishioners who have less than a high school education (53 percent), parishioners with all-Catholic educations after high school (53 percent), and people who think of themselves as religious conservatives (47 percent) tend to read their diocesan papers regularly.

Parishioners with college educations but who did not attend graduate or professional schools (34 percent), people with no Catholic education after high school (33 percent), Hispanics (28 percent), and self-identified liberals (26 percent) are less likely to be weekly readers.

Gender, family income, and attendance at Catholic high schools had only small effects. Women, high income persons, and people with at least some Catholic high school education read diocesan papers slightly more than men, lower income persons, and people who attended public high schools, but these difference are quite small.

St. Benedict Parish will have a June census

For three weekends this month, St. Benedict Parish in Terre Haute is having a census.

"St. Ben's has porous geographic boundaries," said Presentation of the Blessed Virgin Mary Sister Corine Murray, who serves as pastoral associate and director of religious education. Many parishioners drive quite a distance to participate in the liturgy at the church that has served German Catholics in Terre Haute.

There hasn't been a census at St. Benedict for more than 15 years.

"One of the uniquenesses of St. Ben's is that it doesn't really have geographic boundaries," said Sister Corine. People seem to come from all over to attend.

"The church is very beautiful. The building speaks of the majesty of God," she said.

The census takers will ask what attracted members to the church, how long they have been members, and what their ages are.

Years ago, members were almost always German. At one time, the Mass sermons were given in German and the students had to be of German heritage to attend the school.

For about two months, there's been a committee of around a dozen people working on the census at St. Benedict. They

hope to have 20 people to help register parishioners at the parish center after the weekend Masses.

They're finding that families don't

always consist of a mother and father and children these days.

"The response has been good," said Sister Corine. "We've got about 50 volunteers."



CENSUS TIME—PBVM Sister Corine Murray (seated, from left) and Jean Crawford discuss preliminary plans with Charlie Martin, Rosalie Martin, Margaret Weust, Mary Hellmann and Mary Alice Kleuh. They will take the census this month at St. Benedict, Terre Haute. (Photo by David Delaney)

Bishop Silas Chatard inscribed on the first cornerstone
of the Mother Church of our Archdiocese:
D.O.M.,

In honorem BB. Aspotolorum Petri et Pauli,
AD. MCMV

(To God, the Best and Greatest,
in honor of the most blessed Apostles Peter and Paul,
in the Year of Our Lord 1905.)

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Sunday June 25, 1995

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We welcome back
all alumni, former members,
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Cathedral Parish!

Come celebrate with us
as we give thanks to God

for 90 years of service, community and worship
rooted in faith!

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YOU CAN SAY "THANK YOU,
GOD" IN YOUR WILL FOR ALL THAT
HE HAS GIVEN YOU — YOUR LIFE,
YOUR FAITH, YOUR FAMILY, YOUR
FRIENDS — BY SHARING YOUR
BLESSINGS WITH THOSE LESS
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SPOTLIGHT ON TELL CITY DEANERY

St. Mark is a peaceable parish in a serene, rural setting

The parish benefits from strong pastoral leadership and active parishioner involvement

by Peg Hall

The churchyard lake of St. Mark Church in Perry County reflects a peaceful image of the church, seldom ruffled for long. Does the tranquility of their surroundings when the people gather affect their spirit?

Parishioner Shirley Rogier said the character of the parish, in one word, is "non-argumentative."

"People around here, if they have differences of opinion, they're not outspoken about them,"

Parishioner Jo Ann Lutgring added pleasantly, "They don't get mad about it. If they do, they don't come to church."

Benedictine Sister Mary Lois Hohl, pastoral associate since 1984, said, "They're peaceable."

Lutgring said, "I think it's a very active church. We have the youth organizations, we've got women's Altar Sodality and the men's Holy Name Society. I think the men charge two dollars for their annual dues, and ours is a dollar."



Fr. John Schoettelkotte

The year is marked by special dinners and breakfasts: a graduation dinner, Mother's Day breakfast prepared by the men and Father's Day breakfast prepared by the women. Also, during Holy Week there's a ritual seder supper, funeral dinners and meals for visiting dignitaries.

Every year the parish hosts May Fellowship Day for the Perry County unit of Church Women United.

And except for the hot summer months, there's usually a monthly coffee and doughnut breakfast. Rogier said the breakfasts are "a means of getting together."

All three women agreed it makes a stronger community. "You can accomplish a lot over a cup of coffee," Rogier said.

"Two cups," Lutgring said.

Sister Mary Lois said, "We have excellent CCD teachers." The programs include kindergarten through 12th grade and summer Bible school.

Lutgring said, "Don't forget our yearly shooting match. It's always the last Sunday in September."

Rogier said, "Everyone participates, even the children."

Lutgring continued, "We bring pies and cakes and sign up for the worksheet and solicit money for raffle ticket prizes." In a different vein, Sister Mary Lois said, "And the ladies here are very strongly pro-life."

Lutgring, twice-widowed and a baby-sitting grandmother, volunteers at least 25 hours every week for work she believes in. Parishioner Mildred Graves does the same. Lutgring said, "Oh, we've got a Right-to-Life and Matrix Lifeline with a lot of members from St. Mark, and how many from the parish belong to the Council of Agencies and the Council on Aging?"

There are parish volunteers working for RSVP, the Retired Senior Volunteer Program, and as "Study Buddies" for fourth grade students at Perry Central School.



COUNTRY PARISH—St. Mark serves more than 120 families from rural Perry County. (Photos by Peg Hall)

"When I'm babysitting, I take my grandchildren with me," Lutgring said. "Then once a month there's always something like the library board."

"Or the arts council," Rogier said. She helped paint the mural on the Tell City floodwall.

In 1981, when Father Daniel Armstrong, the last resident pastor of St. Mark was there, Rogier oil-painted a sanctuary mural depicting St. Mark writing the Gospel, a lion, the tomb of Christ, a mustard tree and people of all ages and nationalities. "I brag about Perry County in letters to my relatives in Germany," Rogier said. "They think it's God's country. I agree, it is."

It is a hilly, wooded place where Sister Mary Lois's ducks were caught by coyotes or foxes when their lake froze last winter, ending their peaceable existence.

The former St. Mark School, built in 1913, is used extensively for meetings, religion classes and dinners. The (Continued on page 9)



CHURCH WOMEN UNITED—St. Mark recently hosted a May Fellowship Day of Church Women United for a luncheon and prayer service.

St. Mark Parish

Year founded: 1863

Address: Brushy Fork Road and Highway 145, R.R. 1, Box 324, Tell City, IN 47586

Telephone: 812-836-2461

Pastor: Father John Schoettelkotte

Pastoral associate: Benedictine Sister Mary Lois Hohl

Administrator of religious education: Patricia James

Youth ministry coordinator: Joseph Hagedorn

Music director: Gloria Leclerc

Business manager: Benedictine Sister Mary Lois Hohl

Number of households: 124

Church capacity: 200

Masses: Saturday 5:30 p.m.; Sunday 8:30 a.m.; Weekdays-Tuesday and Thursday, 6:30 p.m.

Weekly profiles will include all parishes

The Criterion publishes an ongoing series of parish profiles. Every week a different parish is featured. Several parishes from a deanery are featured every month.

After coverage of every deanery, the series started over again with the Seymour Deanery. The process will repeat until every parish has been featured.

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Young St. Mark parishioners discuss youth involvement

by Peg Hall

When asked how she is related to lanky, red-haired and bearded Joe Hagedorn, reportedly an excellent Catholic Youth Organization leader, Mary Jo Hagedorn beamed.

"He's my dad," she said.

Mary Jo is graduating from Perry Central High School as co-valedictorian. Her brother Jeremy is finishing his sophomore year as an excellent student and is abidingly interested in farming. They are the two oldest children of Joe and Marilyn Hagedorn's seven children.

Jeremy was elected St. Mark's CYO treasurer in April, replacing Mary, who plans to enter University of Southern Indiana in Evansville this fall. In a joint interview, they talked about keeping young people interested in attending church and participating in activities.

Their perception is strikingly similar to that of their pastor, Father John Schoettkotte. Mary said that shortly after eighth grade confirmation, many "drop out of the church."

"Until they get married, or whatever," Jeremy added.

Father Schoettkotte said recently, "... we're pretty much lost, at least temporarily, people from their teens all the way up to their 30s, unless they have children or something like that."

"And I don't think Mass attendance is any better here than it is nationally, which is supposed to be about 25 to 30 percent. I had thought that in the country it might be better than that, but I don't think it's a whole lot better. We're probably with the rest of the world."

Parents are the ones who could make a difference in their children, Jeremy and Mary said. In contrast to their own parents, they see others who act as if they're afraid to take control of their families.

Jeremy said, "Mom and Dad get so mad that kids don't know what church is all about because their parents never

take them. Mom has first Communion class and they're goofing off and not paying attention to the Mass because they've never been there before."

But Mary said, "I can give you just the opposite, too. I know some kids whose parents aren't with the church, and they try to be. Come rain, come shine, come homework, they're always there."

For the ones who stay involved, Mass attendance, CCD classes and CYO fit together, Mary said. "We have our CYO meetings right before CCD and therefore a lot of people show up for both. Plus, our high school is all one class. I think we have one of the best CCD's in quite a while."

St. Mark's 4-H Club, like the religious education classes and CYO, meets in the former St. Mark grade school. Sometimes even the young people have to think twice to recall which organization sponsored which activity.

Mary said, "I think most of our CYO is really dedicated. They show up. The ones who don't show up, they're not really part of it. I mean, it's not like they don't show up on certain days—they don't show up for anything."

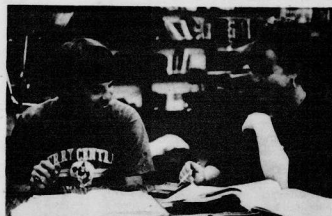
"Dad has what he calls the 'Faithful 12.' They're there for every meeting. And then you have people who make it to most of the meetings. When they have conflicts because of other groups that also meet on Wednesdays, they try to make it to both, but it doesn't always pan out."

"For some, homework comes first in their minds and they'll probably not go."

The CYO has a Christmas raffle to raise funds for summer fun like an upcoming party aboard the Belle of Louisville Riverboat. Much of Perry County, though not St. Mark itself, is bounded by the Ohio River.

St. Mark youth take plates of Christmas cookies to the elderly and hold an Easter egg hunt for the children.

One of the most enjoyable Tell City Deaneary CYO events for St. Mark teens was a volleyball tournament they won last year in



YOUTH VIEW—Jeremy and Mary Jo Hagedorn and family, members of St. Mark Parish, talk about keeping young people involved in parish life. (Photo by Peg Hall)

competition with seven other CYO teams. Mary, a member of the Perry Central High School varsity volleyball team, said, "A lot of churches don't have enough to put up a softball team, but for volleyball you only need six people on a team. It's something that a lot of different ages can play together, and you don't have to have brute strength or anything."

How do we get young people more involved in church and parish youth activities? Mary is emphatic, "The parents have to come around, is what it is."

Mary said her parents don't let their children have their own way. "And I don't think it's hurt any of us one bit." Although, she and Jeremy said as typical oldest sister and brother, things are not exactly the same for their younger siblings.

St. Mark serves more than 120 families from Perry County

(Continued from page 8)

dinners are held in the basement and, until a ramp was built last year, it was unhandy. "We've seen them carry people downstairs for funeral dinners," Lutgring said.

The women said Parish Council President Jerome Kunkler, a retired woodworker, made a group of adjustable wooden flower stands for the church. He and Bernie Bowe, Kunkler's son-in-law, do a lot of carpentry work for the parish and seldom submit bills, the women said.

Father John Schoettkotte, pastor of St. Mark as well as St. Augustine Parish in Leopold since last July, resides at Leopold. Sister Mary Lois, pastoral associate at both parishes, resides in the former rectory at St. Mark, which is about 12 miles away.

The parishes are completely separate, with their own organizations, finances and liturgies. However, Father Schoettkotte's installation ceremony was held at St. Mark.

Father Schoettkotte said he would like to see more shared activity between the two parishes. Especially, he said, he would like people from both parishes to feel perfectly free to take part in whatever liturgies and programs suit their schedules. Most don't seem to feel that freedom, he said.

One thing that practically all of rural Perry County has in

common is Perry Central School. Sister Mary Lois taught there before becoming pastoral associate. Lutgring said, "Perry Central students excel in academic competition. Our parishioners' kids and grandkids are winners."

Father Schoettkotte's presence is as much appreciated at St. Mark Parish as at St. Augustine. "He's a wonderful speaker, intelligent and well-read. Everybody loves his sermons," Sister Mary Lois said.

The history of St. Mark Parish began in 1860 when Father Michael Marendt, a priest from Cannelton, purchased a wood-frame grocery store for use as a school.

The community grew, and in 1863, the first Mass was offered in the school building in its new incarnation as a church, by Father Ferdinand Hunt of Troy.

In 1867, work on the native sandstone church in use today was begun by Father Marendt and 18 families, and the cornerstone was laid April 25, 1868. It was nine more years before the first resident pastor, Father John Unverzagt, was assigned. The church was enlarged in 1887.

As a mission, St. Mark was served successfully by priests from Troy, St. Meinrad, Cannelton and Tell City. In its turn, it reached

out to other missions. Then, in 1981, St. Mark's last resident pastor was transferred and it returned full circle to mission status. Now it is once again a parish in its own standing.

Three priests are buried in St. Mark cemetery in front of the large crucifix refinished this spring by Benedictine Father Donald Walpole, a monk from St. Meinrad Archabbey.

The first to be buried was Father Joseph Vollmer in 1981. He was pastor of St. Mark from 1949 to 1979 and brought the lake and flowering grounds into creation.

Next was Father Eugene Weidman, who died in 1986. Lutgring said, "He had a cabin on my road."

Most recently, Father Patrick Harpeanu, a native son of the parish, born April 21, 1935, died May 14, 1993. "He has no business being here (in the cemetery)," Sister Mary Lois said. Her voice snagged and caught momentarily on the words and said, "He was so young."

"You know, he celebrated his 25th anniversary here that summer (1986), and that was the day he picked out his place and they gave him this spot. He was so happy when he left here and, lo and behold, in a few years there he is. He used to go, through the woods and down the hill and up a hill, and there you were."

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Parishes report Appeal results Mon.

(Continued from page 1)

leaders and volunteers. The celebration will begin with refreshments and music from 6 p.m. to 6:30 p.m., followed by dinner and parish reports, and ending with coffee and a special dessert.

Bayley said the presence of pastors, parish life coordinators and key parish appeal volunteers will make the evening a special occasion.

"The celebration is built around the generous attitudes of many of the parishes, the deaneries, and most importantly, the communicants in those respective areas," Bayley said. "We are celebrating their wonderful, generous gifts. We are also celebrating what this will mean to a lot of people in the future."

The United Catholic Appeal is the archdiocese's annual fund-raising effort to support its spiritual, pastoral, educational and social services ministries. It began in early January with a Lead Gift phase and a Family Division phase.

Halloran said the Lead Gift phase has raised more than \$1 million to date, while the 549 members of the Family Division—archdiocesan priests and archdiocesan agency employees and their families—have contributed more than \$119,214.

Annual gifts to the United Catholic Appeal provide 45 percent of the archdiocese's annual income.

The monetary goal for the 1995 United

Catholic Appeal is \$3.5 million. But Archbishop Daniel M. Buechlein's overall goal is for the appeal to provide every Catholic in the archdiocese with the opportunity to participate in the mission of the church in central and southern Indiana.

"I hope someday to see 100 percent participation from all 200,000 Catholics in the archdiocese," Archbishop Buechlein said.

That participation may not be up to 100 percent yet, but Bayley thinks United Catholic Appeal has shown significant growth in recent years. The leadership dinners, which were initiated a few years ago, have contributed tremendously toward telling the story of the appeal. They have helped spread the message to a broader range of people who are now pledging to the appeal, he said.

"To me that is more important than the monetary side, in that we are now really coming together . . . that the entire archdiocese sees the power of what we can do if we unify our gifts and if we have prudent stewardship," Bayley said.

St. Peter and Paul Cathedral is one parish that enjoyed strong participation in this year's appeal. That was evident in the parish's success in reaching its goal for total contributions before Monday's report celebration.

Sister of Providence Joan Frame, pastoral assistant at the cathedral, said the parish has always seen good parishioner effort in reaching its goal. But Sister Joan said this

year's success is due in part to the new membership of many former St. Bridget parishioners and other newcomers. That's why parishioners and staff will be able to really celebrate Monday night.

That's also what Paul Scully and the representatives from St. Ambrose Parish in Seymour will be doing. The parish sur-

passed its goal in this year's appeal by 18 percent.

Scully, who chaired St. Ambrose's United Catholic Appeal effort this year, thinks his parish's effort showed the reality that more and more Catholics are learning the truth about the appeal every year.

"We just explain to people what this is all about, that this is not an archbishop's drive," Scully said. "It's our diocesan family taking care of each other and the various needs we have. It's something that, as Catholics, we all should respond to."

Six priests to retire officially

(Continued from page 1)

In 1967, Father Byrne became administrator of St. Rose of Lima in Franklin, beginning a two-year term as pastor there in 1968. He was named pastor of Holy Cross in Indianapolis in 1970. In 1983, he began his present pastorate at Immaculate Heart of Mary in Indianapolis.

The parish will mark Father Byrne's retirement with the 5:30 Mass at Immaculate Heart on July 1. A dinner (reservations only) for parishioners, family, and close friends will be held in the parish activity center after the liturgy. From 9 to 11 p.m., there will be a reception so that the public can honor Father Byrne.

Father Minta was ordained on May 30, 1950. His first assignment was as assistant pastor at St. Francis de Sales in Indianapolis, but he moved to St. Ambrose in Seymour the same year. In 1957, he became the assistant at Our Lady of Lourdes in Indianapolis. And in 1963, he became chaplain at Providence Convent, St. Mary of the Woods.

In 1968, Father Minta became pastor at St. Bartholomew, Columbus; and in 1973, he took the pastorate at St. Gabriel, Connersville. In 1975, he became pastor of St. Peter and Paul Cathedral. In 1976, he added some administrative ministries at Holy Rosary, Seelyville; St. Augustine, Fontaine; Immaculate Conception, Millhouse; and St. Denis.

Father Minta became pastor of St. John in Osgood in 1981, while serving as administrator of St. Magdalen Mission, New Marion, and St. Pius, Ripley County. He retires from St. John, with the St. Magdalen mission.

On June 25, a special Mass and reception at St. John will honor Father Minta.

Father O'Riley was ordained on May 7, 1967. He was assistant pastor at St. Mark in Indianapolis for five years, and for one year at Holy Spirit. In 1973, he moved to St. Michael, Brookville.

In 1974, Father O'Riley became pastor of Holy Guardian Angels, Cedar Grove and assistant at St. Michael, Brookville. In 1978, he added administration of St. John the Baptist, Dover to his pastorate at Holy Guardian Angels.

Father O'Riley became pastor of American Martyrs in Scottsburg and St. Patrick in Salem in 1986. In 1993, he was given responsibility for sacramental assistance to St. Charles Borromeo, Milan. He has been on call for sacramental services to other parishes.

Father O'Riley took an early retirement, but this is the official archdiocesan retirement date. He was honored by his parishes at the actual time his responsibilities were reduced.

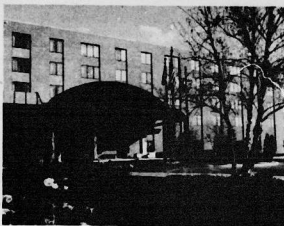
Father Schumacher was ordained on May 27, 1947. His first assignment was as assistant pastor at Holy Name, Beech Grove. He went to St. Anne, New Castle, in 1951; and to St. Mary, Greensburg, in 1955.

In 1962, Father Schumacher became pastor of St. Peter in Franklin County. In 1968, he began his present pastorate at St. Michael in Brookville.

Plans to honor Father Schumacher are incomplete, awaiting the meeting of St. Michael's pastoral council.

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Worship spaces facilitate community prayer

by Fr. Laurence E. Mick

"It's nice," my friend said, "but it just doesn't look like a church."

We had gone to see a new church building in our archdiocese. The architect had worked closely with a liturgical consultant and with the local parish team to create a building that would meet the needs of worship today. The result received favorable reviews from many sources.

My friend's comment, however, was one I've heard many times regarding contemporary church buildings. It's not hard to understand the reaction.

People have a certain image of what a church looks like, based primarily on the church architecture of their youth. The more the architecture and art of a new church differ from that image, the longer it takes us to accept it as a "church" for us.

But the shape and style of church buildings have varied widely down through history.

Early church communities met in homes, often the larger homes of wealthier members.

Later, after the conversion of the Emperor Constantine in the fourth century, some churches adopted the style of the Roman basilica, which was originally a government building where official business was conducted for the community.

The Romanesque style of architecture with its rounded arches and domes was used in churches for centuries.

A new style emerged when Gothic architecture was developed in the 13th century.

The first major Gothic structure was seen when the cathedral at Chartres, France, was rebuilt after a fire in 1194. The cathedral's pointed arches, soaring heights, and extensive use of stained glass have shaped many people's image of a church ever since.

It is important to understand that the architecture used for churches responds to the way worship is understood, but also shapes the way worship happens.

When the early church met in small groups, a member's home suited the situation. When the church community outgrew such spaces, use of the basilica structure provided room for larger assemblies.

As the laity became less involved in the action of the liturgy through the centuries, the church began to look more and more like a shrine for the tabernacle. The layout of churches gradually put the altar at a greater distance from the people, which further diminished their participation in the liturgy.

Different spaces influence how we feel and act in them. Our reactions are different when we walk into a courtroom and when we enter a friend's living room. If we walk into a small, confined space with no windows, we react very differently than upon entering an open courtyard.

These reactions to different spaces constitute part of the reason people may say that a new church doesn't feel like a church.

The shape of the space influences our attitudes and thus our behavior. Thus, the renewal of the liturgy mandated by the Second Vatican Council in the 1960s required renewed spaces for worship.

Three main principles guide artists and architects in renovating or building churches today.

- The first principle points to the important role of the assembly.

In the Middle Ages, worship was viewed primarily as the clergy's work, with the laity watching from afar. Our renewed worship calls for the full, active, conscious participation of the whole assembly.

Thus many new or remodeled worship spaces are designed to make us more aware of one another and to encourage us to develop a stronger sense of being a community at prayer. That's why the worship spaces often look "empty" when the assembly is not present.

- The second principle is that churches today should reflect our styles of art and architecture, not just copy styles from earlier centuries.

Thus many contemporary churches are simpler in style and decoration, as current architecture generally is, and modern art is appearing in churches in a variety of forms.

This simpler style may also benefit people who feel their days are too busy. The architecture may provide a sense of space in the midst of a cluttered lifestyle.

- The third principle is that the building should facilitate the actions that are part of our various liturgical rites.

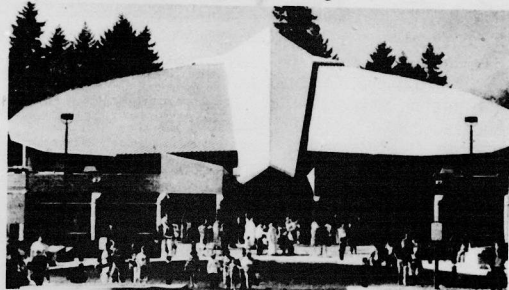
We use the church building for Sunday Mass, as well as Mass with smaller groups, baptisms, funerals, weddings, confirmations, Morning Prayer and Evening Prayer, individual prayer, and visits to the Blessed Sacrament. We also use it for once-a-year rituals like the veneration of the cross on Good Friday and the lighting of the Easter fire at the Easter Vigil.

This variety of activities calls for different spaces and varied arrangements of spaces. The baptismal font, for example, should be able to be seen by the people. The space for the reservation of the Eucharist should provide for quiet prayer and reflection.

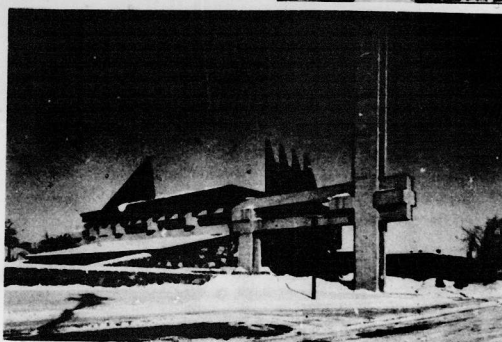
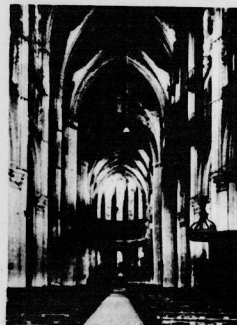
It takes a while to become accustomed to a new or remodeled worship space. I suspect that much earlier Christians who moved from a house-church to a basilica said something like, "It doesn't look like a church!"

But in time they felt at home there, just as so many assemblies today come to cherish their new or renewed spaces for worship.

(Father Laurence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)



IMAGERY—People have a certain image of what a church "looks like," based primarily on the church architecture of their youth. The more the architecture and art of a new church differ from that image, the longer it takes people to accept it as a "church." The shape and style of church buildings have varied widely down through history. Early church communities met in homes. Later the Roman and Gothic styles of architecture became popular for churches. On entering the Gothic cathedral of Chartres (at right) in France, Napoleon is supposed to have said that "an atheist would have a hard time in here." (CNS photo above of Mary Queen of Peace Church in Bellevue, Wash., by Les Fethko, CNS photo at right of the Chartres Cathedral in France, CNS photo below of St. Maurice de Duvernay Church in Montreal, and CNS photo at bottom of page also of the Chartres Cathedral)



DISCUSSION POINT

Every church is like a chalice

This Week's Question

Think about a church building you particularly enjoy. What about this place satisfies you or attracts you?

"Every church is like a chalice, itself an empty vessel, whose purpose is not served till completed and filled by 'people' gathered by the same Spirit within each member!" (Father George Hoenig, Muscatine, Iowa)

"Our church in Durham, N.C., was a semi-circle around the altar. I loved that because you really felt a part of the Mass. Not only were you close to what was happening on the altar, but you were close to the other people. You could see their faces and whether they were singing, praying, or holding hands. It helped create a real sense of community." (Barbara Prince, Hanover, N.H.)

"I prefer the older churches with the statues and the glitter. They make me feel a little more comfortable. To see these things awakens my religious imagination and makes me think a little bit more about my faith." (Edward Henry, Bethel Park, Pa.)

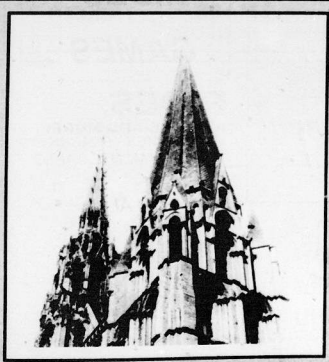
"St. Eulalia in Winchester, Mass. What was so special about that place is that it was so open. The pews were around the altar. The openness and circularity of the space reinforced the warmth of the parish." (Steve Beirne, Portland, Me.)

"Our Lady of Perpetual Help Church in Kansas City, Mo. It's a large limestone church modeled after the cathedral in Rheims, France. It's not just a meeting hall. You have the feeling that you are going into someplace special. I just feel at home there. That is where I was baptized and confirmed and married." (Virginia Patterson, Carmel, Ind.)

Lend Us Your Voice

An upcoming edition asks: Why do bad things happen to good people?

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



Catholic Kids™

By Jill Gibson

Layout & Design by Susan Melloon

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Who is your favorite superstar? Is it Barney? Do you prefer athletes like Michael Jordan? Is the magician, David Copperfield, the person who impresses you the most? Are you a fan of any rock star? Do you watch every appearance of your favorite star on television?

Imagine this: Your very favorite star is coming to your town this weekend. Not only that, but you will get to see him or her in person. If you get there early enough, you and your family or friends could have the best seats in the house.

Would you be excited? Would you wear your best clothes and wait for hours to get a good seat? Many fans are willing to pay big bucks and camp out all night to see their favorite star perform.

The good news is that the greatest star of all **does** come to your town - no matter where you live!

This star can outperform anyone else in any way. All other stars are just imitations.

Jesus is the greatest superstar of all. He's magic, and he doesn't need tricks! When he lived on this earth, he raised people from the dead, walked on water, and stopped a scary storm just by telling it to stop!

He comes to your church every day, live and in person. When the priest repeats the

words of Jesus at the last supper, the bread and wine are changed into the body and blood of Jesus.

Jesus is present in the Holy Eucharist just as surely as he was with the apostles 2,000 years ago. He doesn't show himself the way we'll see him in heaven. If he did, no one would ever leave church. We couldn't go on with our lives and do what we need to do.

But he is truly there. Do people wait in long lines to be with Jesus? Do they go to church early to get a seat as close to Jesus as possible? Do they watch excitedly as the Mass leads up to the time when Jesus will arrive?

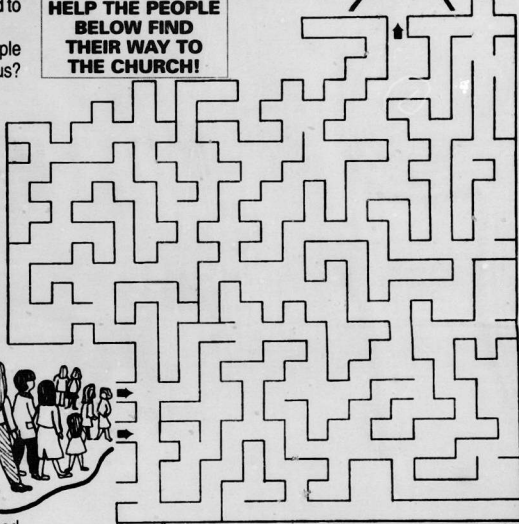
Many people wait until the last minute to get to church, and some are even late. The pews in the back of the church often fill up first. Instead of being excited about what is happening, many people seem bored and distracted. Maybe we need to remember more often just whom we visit when we go to church.

If we truly believe that God made us all and that Jesus is God, how can we ever take him for granted? And Jesus loves to have us near him. He is God, but he is also our friend. Friends like to be together as much as possible.

The one who made us will really come to our towns live and in person. Be there or be square!



HELP THE PEOPLE BELOW FIND THEIR WAY TO THE CHURCH!



Sue Melloon

C	M	A	S	S	F	D	T
H	M	X	C	V	O	I	J
U	R	R	Y	G	C	N	E
R	A	K	O	K	N	Q	S
C	T	V	E	F	I	S	U
H	S	T	Q	B	R	M	S
I	S	S	W	E	P	E	I
S	U	N	D	A	Y	C	P

WORDSEARCH

Look for the words in the word list in all of these ways: left to right, top to bottom, bottom to top, diagonally and backwards.

CHURCH	PEWS
GOD	STAR
JESUS	SUNDAY
MASS	TICKETS
PERFORM	



PICTURE PUZZLE SECRET WORD!

Find the secret word by taking the first letter of the word that is pictured in each square. Put the letter in the corresponding square below.

1	2	3	4	5	6	7	8	9
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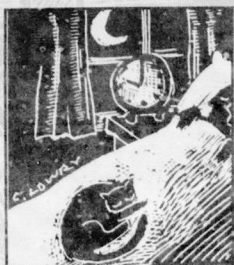


Family HEALTH '95



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Spiritual



Mental

Faith plays a role in recovery of patients

Bishop James Malone of Youngstown made a commitment to give witness talks about his own illness

by Edgar V. Barmann

When Marilyn Freed, a lay reader in the Ohtlown (Ohio) Methodist Church, was diagnosed with cancer, her feelings were similar to other people of faith who receive such news—a mixture of fear, sadness, anger and guilt.

"God didn't cause this disease," she said. "But he could change it."

For counseling, she turned to Bishop James W. Malone, the Catholic bishop of Youngstown, Ohio, who in 1972 underwent two surgeries and 60 radiation treatments in a long, difficult yearlong recovery from lymph cancer.

"I didn't feel it unusual to seek him out," she said. "I was hunting for success stories."

Bishop Malone, former president of the National Conference of Catholic Bishops and a leader in the ongoing Catholic-Methodist dialogue in the United States, had a different kind of dialogue with Freed and her husband, Bill Pastor. He shared the story of his battle with cancer.

"You don't know how you will react, unless you're tested," Bishop Malone said. "Cancer victims are angry. They try to be good people, and expect God to be good to them. And they feel guilty for being angry at God."

"Doctors told me that my cancer was operable and curable," he said, "but I didn't believe them."

"I became despondent and depressed, and experienced emotional difficulties for a year," he added.

Bishop Malone first underwent exploratory surgery at St. Elizabeth Hospital in

Youngstown and then had abdominal surgery during a four-month stay at Roswell Park Memorial Hospital in Buffalo, N.Y. "A married person turns to their spouse for emotional support, while a celibate relies on the support of the community he serves," he said.

Support for Bishop Malone was overwhelming. The Serra Club, an organization promoting vocations, held a 48-hour prayer vigil at St. Columba Cathedral in Youngstown and Masses were offered for his recovery in parishes throughout the diocese. School children drew get-well cards and sent letters and poems.

"Smile, smile all the while," one student penned. Another child wrote, "I hope you are not alone," and one asked rhetorically, "Isn't it good to know you've got a friend?"

"I received a dozen or so letters every day," Bishop Malone said.

Father James A. Clark, then assistant chancellor of the Youngstown Diocese, stayed in Buffalo at the chaplain's residence and visited the bishop every day. "We often prayed the Liturgy of the Hours," said Father Clark.

The bishop's recovery was slow. "When I returned to Youngstown, I was still having emotional problems," he said. "I joined a 12-step program offered by a Methodist church. The idea was for those who faced death because of heart attacks, strokes or cancer to talk about their emotions. I attended these sessions once a week for six months and heard witness talks from members of the group."

In return, the bishop made a commitment to give witness talks about his own illness.

His mission to give spiritual and emo-



FAITH AND RECOVERY—Some doctors and patients say a healthy faith can play a major role in recovery from illness. (CNS photo by Michael Hoyt)

tional support to cancer victims has continued ever since. "At confirmation receptions, I often get names of people who need help. I'll phone them, visit them in hospitals or ask them to come and visit me," he said.

"It alleviates some of your guilt, knowing that others have had the same feelings of anger," Freed said. "Fear can assail and undermine faith, and there are lots of questions why."

"Prayer is very powerful," said Freed, who was about to undergo treatment at the Sloan-Kettering Institute in New York City. "It does change things."

Sacred Heart Sister Margaret Gorman, secretary of Psychology of Religion, a division of the American Psychological Association, is convinced that religious faith plays a major role in recovery from illness. "Prayer provides a real psychological up-

lift," said Sister Margaret, adjunct professor of theology and psychology at Boston College in Chestnut Hill, Mass.

"You have confidence in a loving God, and a loving God, who has the world in his hands, will take care of you," she said. "Religion gives people hope, enables them to endure pain and recover more quickly."

The relationship between faith and health is a topic of growing interest among therapists who are "beginning to realize that religion is important," she added.

Dr. Robert J. McCallister of Ellcott City, Md., past president of the National Guild of Catholic Psychiatrists, cautioned that "if people feel they lack God's forgiveness or have a critical attitude toward themselves, then the religious dimension can be negative."

"If they have a healthy faith," he said, "it can be a positive factor and an asset in recovery."

Get the lead out: How to create an 'unleaded' home environment

by Catholic News Service

Warning: The fingers your child may be touching to his or her mouth and the water your child may be drinking may contain levels of lead that could cause lead poisoning.

Many parents believe that the threat of lead poisoning from ingesting paint chips was eliminated in 1978 when the Consumer Product Safety Commission banned the sale of house paint with lead. But homes built before the late 1970s most likely contain leaded paint that is below the surface. Old painted toys and furniture could be painted with lead-based paints.

As well, lead could be in your drinking water if your home has faucets or fittings made of brass which contains some lead. If your home or water system has lead pipes or if your home has copper pipes with lead solder. Lead in drinking water is most common in homes in which plumbing was installed before 1930 and in building with lead solder less than five years old, according to the federal Environmental Protection Agency.

Too much lead in the body can cause serious damage to the brain, kidneys, nervous system and red blood cells.

Young children are particularly sensitive to lead because their bodies are developing. Children absorb and retain more lead than adults. Elevated levels of lead in the blood can increase a child's risk of problems, such as learning disabilities, behavioral problems and impaired coordination. A fetus can also be adversely affected by a woman's exposure to lead, both before and during pregnancy.

The following tips from the EPA and the Vermont Department of Health can help prevent lead poisoning in your home:

- Flush your pipes before drinking. Anytime the water in a particular faucet has not been used for six hours or longer, let tap water run for one minute before using it for drinking or cooking. The longer water has been sitting in your home's pipes, the more lead it may contain.
- Use water from the cold-water tap for

drinking, cooking and for making baby formula. Hot water is likely to contain higher levels of lead.

- Have water tested and act on it if the test indicates too much lead in the water. Contact the local water utility or health department for information on testing and on action steps, such as purchasing a home filtering system, if warranted.

- Consider purchasing bottled water for home and office consumption.

- Buy canned foods produced in the United States or Canada. Some imported canned food, like tomato products, can contain small amounts of lead from the welded seams.

- Don't use lead crystal glassware or imported ceramics. Food placed on or in them can absorb lead.

- Regularly wash items that children chew on, such as pacifiers and teething toys, as these items can pick up dust or dirt that may contain lead. Remember to wash your children's hands or remind them to wash their own hands before meals.

- Choose foods high in calcium and iron, which helps protect bones and other parts of the body. Calcium can be found in skim or low-fat milk, cheese, low-fat yogurt and dark leafy vegetables, and iron can be found in lean meats, chicken, eggs and iron-fortified cereals. Eat foods high in vitamin C, as these will help your body absorb iron.

- Provide frequent meals and snacks for children, as children with empty stomachs absorb more lead than those with full stomachs.

- Have the paint on the inside and outside of the house tested if you're concerned about the risk.

- Don't allow children to play in the dirt next to the house if your house is at risk. Paint chips or dust fall to the ground near your home, mix with the soil and contaminate the area. Again, washing of hands when children play outside at your house or a neighbor's is key.

- Replace lead-painted objects.
- Permanently cover surfaces that cannot be replaced or remove lead paint from them.

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Support necessary in fight against breast cancer

Women who have survived breast cancer face issues relating to sexuality, identity and body image

by Barb Frazee

Breast cancer survivors must deal with a multitude of issues—even more than patients with many other types of illnesses—and faith can often help them cope, say medical professionals and counselors who work with these women.

"There's a lot that goes on with breast cancer," said Sherry Weathers, outreach and marketing director of The Wellness Community of Greater Cincinnati and a breast cancer survivor.

"Our cancer and the results of our cancer are very visible," she said. "Often we are having one or two of our body parts removed."

Women who have survived breast cancer face issues relating to sexuality, identity and body image, she said. If women have had a mastectomy, they must decide whether to wear a prosthesis, have reconstructive surgery or do neither.

And while some cancer patients are considered cured if they go a certain amount of time without a recurrence, women with breast cancer are always considered at risk.

"Unfortunately, breast cancer can recur many years later," said Dr. Susan Honig, director of the Comprehensive Breast Center and the Breast Cancer Consultation Group at Georgetown University Medical Center in Washington. A woman might have had both breasts removed, but the cancer can recur in the liver, lungs, or bones, she added.

For that reason, doctors must watch their breast cancer patients emotionally and physically for years, she said. For instance, a woman who has had breast surgery—either a lumpectomy or mastectomy—will be seen every three months for the first three years, every six months for the fourth and fifth year, and yearly afterward.

Dr. Honig acknowledged that doctors might not have as much time as they would like to spend with their patients, so they often offer a team approach: a nurse case

manager, social workers and psycho-oncology specialists.

At Good Samaritan Hospital in Cincinnati, the oncology team includes a chaplain. "Being in a Catholic hospital, it's kind of just part of your package," said Pat Berning, oncology clinical nurse specialist.

Berning said that to a small percentage of patients, faith is not an important part of their lives.

But she added, "If faith, if a belief system has been an important part of someone's makeup, it intensifies" when they are diagnosed with cancer.

Some people become estranged from their faith, "and some struggle," Berning said. Everyone, in the beginning, asks, "Why me?" she said.

"I've seen a lot of people reconciled with their faith" after years away from it, she added. Occasionally, a person's faith can cause problems, she said.

"Some folks—not a lot—hang onto the possibility of a miracle," when they really need to be dealing with things like wills and arrangements for children, Berning said.

She added that "cancer is a grief process," and with breast cancer besides grieving for their mortality, women often grieve for the loss of a breast. Different people will go through different stages of grief: anger, denial, acceptance.

"I tell people, 'It's OK to be angry with God. He can handle it,'" she said.

Some women find support outside of their hospitals.

The Wellness Community, with national headquarters in Santa Monica, Calif., is the largest support program in the world that devotes itself to providing psychological, social and emotional support to cancer patients and their families, said Bonnie Yarovsky, national director of communications.

The organization offers workshops, lectures, educational information, and support and networking groups—all free of charge.

"We are in support of the traditional

medical community," said Yarovsky. The organization tries to get cancer patients to "take some control" in their lives, to learn about the illness and their options.

After a cancer diagnosis, the three most serious stresses a person faces are unwanted loneliness, loss of control and loss of hope, she said.

"People do back off from people with cancer," she said.

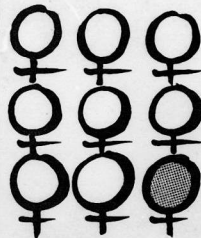
Although support groups include people with all kinds of cancer, she said, the less-formal networking groups for breast cancer offer women a place where "they can really ask the questions of the experts"—other breast cancer patients.

Other women find comfort in less formal ways: books, pamphlets, tapes.

Servant of Mary Sister Joyce Rupp, writing in an Abbey Press pamphlet titled, "Recovering After a Mastectomy," urges women to be honest about their feelings, be kind to themselves, find people who will listen and allow themselves time to heal. She also urges women to "take heart."

"Take time each day to picture God's hand in yours," she writes. "God is a supportive companion, ever near to strengthen and encourage you. See God look upon you, as you are, with great love and care. With God's presence, you will be able eventually to focus on life and the joy of living."

Serious Health Risk Facing Women



One in nine women will develop breast cancer in her lifetime, according to current statistics. Yet, chances for survival are nearly 100% with early detection.

Source: American Cancer Society © 1994 CNS Graphics

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Mammography is women's best weapon against breast cancer

But guidelines are followed by only three of 10 eligible women

by Catholic News Service

Breast cancer is or should be of concern to every woman.

Breast cancer will be diagnosed in 182,000 women in the United States in 1994. In fact, about one in nine women will develop breast cancer in her lifetime.

It is the second largest cause of cancer-related deaths in American women. While it will be the primary cause of death of 46,000 women in 1994, breast cancer survival rates for early detection are almost 100 percent, according to the American Cancer Society.

Yet, the cancer society reports that its guidelines for mammography, which it calls "a woman's most powerful weapon against breast cancer," is followed by only three of 10 eligible women.

According to the American Cancer Society, the disease is rare in women under the age of 30, with incidence rising sharply for women in the early 40s, leveling off around 45 years and again increasing after age 55.

While the exact cause of breast cancer remains unknown and is thought to develop in response to a number of interrelated factors, studies have indicated that the use of alcoholic beverages, a high-fat diet and obesity are each linked to an increased risk of breast cancer.

The cancer society also reports that risks are higher for women:

- Who have already had breast cancer.
- Whose mothers or sisters have had breast cancer.
- Who have never had a baby or

whose first full-term pregnancy occurred after age 30.

- Who have a long menstrual history.
- Who are of North American or northern European origin rather than Asian or African origin.

As only 25 percent of cancers of the breast are in defined risk groups, screening should be applied to all women.

The recommendations of the American Cancer Society for asymptomatic women in the detection of breast cancer are as follows:

- Breast self-examination monthly for women age 20 and older. Check each breast thoroughly by moving finger pads up and down feeling for lumps, thickens and other changes. Check under armpits for any changes there.

- Breast examination by a physician or nurse every year for women age 40 and older and every three years for women ages 20-39.

- Mammography beginning by age 40 and continuing every one or two years for women ages 40-49 and every year for women age 50 and older. The purpose of mammography is to detect occult or hidden cancer, not as a substitute to self-examinations nor clinical examinations.

These guidelines apply to the screening of women without symptoms and not to a high-risk patient for whom mammography and/or biopsy are indicated at any age.

The most common sign of breast cancer is a mass or lump which is usually painless. Other symptoms or signs that should be checked with a physician are: serious nipple discharge in a non-lactating breast, bloody nipple discharge, persistent inflammation of the nipple or areola, change in the contour of the breast, swelling and redness of the breast skin, dimpling of the skin and nipple retraction.

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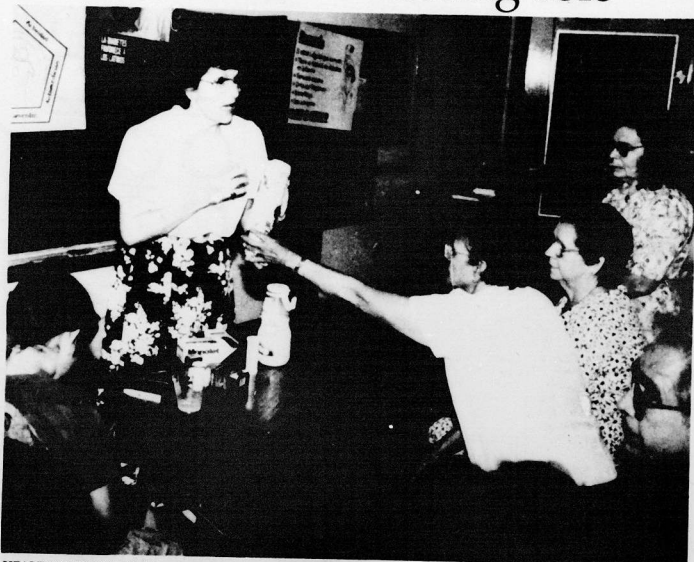
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— ALSO ELEVATORS AND PORCH LIFTS —

Partnership program seeks to reclaim church's healing role

by Julie Sly



HEALTHY ADVICE—Registered nurse Gloria Hampton leads a diabetic support group at Santa Rosa Parish in San Francisco.

Volunteers from the Parish Nurse Partnership at Holy Cross Medical Center lend resources to 16 parishes. (CNS photo)

Long before today's lawmakers took up the cause of health care reform, a quiet health care revolution began to take place in many parishes across the country.

The "health ministries movement" recognizes the place of healing in Jesus' ministry and the belief that faith communities have a responsibility to minister to the body as well as to the mind and spirit.

Propelled by the service of parish nurses and other health ministers working in Catholic parishes and other religious congregations, it offers an alternative to the high-tech, low-touch medical practices of today.

A Lutheran minister, the Rev. Granger Westberg, former hospital chaplain and medical school professor, is regarded as the founder of the parish nurse/health-ministry movement. Rev. Westberg in the 1950s and 1960s promoted a holistic

There is a movement to recognize that parishes have a responsibility to minister to the body as well as to the mind and spirit

approach to health care, connecting the healing of body, mind and spirit.

In the 1970s, he founded 15 holistic health centers across the country, each staffed by a doctor, a nurse and a pastor, to better treat the whole person. In 1984, he initiated the parish nurse ministry, which has been adopted by about 2,000 congregations across the United States.

Parish nurse programs are often a partnership between health care organizations and churches. In some places, the parish nurse is a volunteer role, while in others it is a paid position.

Holy Cross Medical Center in Mission Hills, Calif., is the first Catholic hospital in the Los Angeles area to institute a parish-nurse program.

In 1989, the Parish Nurse Partnership started with four churches. Today there are 16 congregations involved in this multidimensional volunteer program. Through this health ministry, churches receive the resources to establish their own program of preventive medicine with a holistic approach.

Holy Cross Medical Center assists churches to establish health ministries by offering training sessions for both the nurses and the health committee members, support groups for the nurses and educational kits and materials. The medical center also provides resources for speakers, equipment, a newsletter and training assistance for volunteer home visitors.

Dominican Sister June Wilkerson, coordinator of the partnership program at Holy Cross, believes that a vital part of the partnership is assisting parishioners to develop their own health ministries, consistent with their own needs, goals, resources and theological and cultural traditions. "Our aim is for parishes to experience complete ownership of their health ministry, so that it will become an integral part of the parish," she said.

"It helps parishioners make the connection between health and spirituality," she said. "Science and religion have often been at odds, but today many health professionals acknowledge the impact of prayer and spirituality on wellness and recovery from illness."

In some Los Angeles-area parishes with large Hispanic populations, parish nurses have been crucial in identifying health care needs, Sister June said. "We have uncovered many cases of diabetes and helped many people with blood-pressure screening."

"People don't have people with whom they can discuss their health issues and worries and parish nurses can help explain what their options are," according to Lois Peacock, director of Bay Area Health Ministries, which includes 21 member churches and hospitals in northern California. The program was started in 1990 as an outreach of the Sunny View Lutheran Home in Cupertino, Calif.

Lutheran Church-Missouri Synod congregations in San Francisco have as their five-year goal to have a parish nurse or health ministry in every congregation. The Evangelical Lutheran Church in America-Pacific Synod hopes to have a health minister in each of its 126 congregations by the year 2000.

Many hospitals are taking a community health care approach and are looking for ways to get outside the hospital walls, according to Maria Boario, Parish Nurse Partnership manager at Pittsburgh's Mercy Hospital, which includes parish nursing programs in 10 inner-city churches. Since the program began in 1991, Mercy Hospital has hired seven part-time nurses whose offices are located in the churches.

The nurses have served thousands of people in a three-year period through home, hospital and nursing-home visits, Boario said. The nurses have referred some of those seen to social services, have screened many for hypertension and have conducted hundreds of health education classes.

"Parish nurses are a valuable link to those people who fall between the cracks and don't have health care," Boario said. In Pittsburgh, they serve a large elderly population where isolation, loneliness and depression are tremendous challenges, she added.

She noted that although parish nurses are registered nurses, they do not give direct or invasive patient care. Instead, they focus on the roles of personal health counselor, health educator, health advocate and referral source.

The nurses, Boario said, "empower individuals to take responsibility for their own health care, with the realization that there is a relationship between physical and spiritual well-being."

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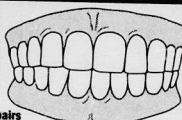
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Does world of sports have too much influence?

Part of the problem with sports is that 'what's glorified isn't what's good,' Father Savage says

by Joan Woods

Prayers are part of every women's basketball game at St. Francis College in Brooklyn, N.Y., according to head coach Irma Garcia.

When the team gathers in the huddle, one of the players leads an informal prayer, which gives way to the more traditional "Our Father." After the game, St. Francis players give thanks, win or lose.

"I'm for sports," said Garcia.

Though there are legions of athletes, coaches and fans who tout the virtues of their favorite sport, others question whether the world of sports has too much influence in our increasingly complex world and is even supplanting the role of religion.

A commentary in *L'Osservatore Romano*, the Vatican newspaper, in May 1994 criticized the decision to resume an auto race in Imola, Italy, after two drivers had been killed in crashes on consecutive days.

"The spectacle at Imola continued despite everything. Death was turned into a brutal spectacle," the newspaper said, adding that "the true spirit of sports" is being degraded and that money is behind it all.

That may be an extreme example of the negative influences of sports, but consider more common examples:

- Increasing violence in professional sports. Basketball and baseball, for instance, formerly had the reputation of gentler cousins to rougher sports, like football and hockey in which contact is more integral to the game.

- The pressure put on players, including young amateurs, to perform at high levels, even if their abilities don't permit them to realize the lofty expectations.

- The pervasiveness of sports, which thanks to the advent of all-sports cable television networks and radio stations are available virtually every waking hour.

- The depth of feelings, passions and commitment many people hold for their favorite sports team, far beyond that held for their faith.

- The presence of hooliganism as a part of



the events surrounding major sports contests in the United States and throughout the world.

Sports should be "a healthy distraction," said Father Michael Curran, a professor of moral theology at Immaculate Conception Seminary in Huntington, N.Y. "If it becomes an end in itself and consumes too much time, energy and money, then it could distract people from asking the important questions about the meaning of life."

"There's always the danger that sports could supplant a lot of things—religion, family life and obligations," he said.

"Sports can be cultish," said Father John Savage, who has served as athletic director for 20 years at Christ the King High School in Queens, N.Y.

In his dealings with coaches, Father Savage tries to convince them that there is a spiritual aspect to sports. "Although winning is important, the total development of the kid is more important."

Part of the problem with sports is that "what's glorified isn't what's good," Father Savage said. He noted that two Christ the King graduates—Allen Watson and Steve Karsay playing professional baseball with the St. Louis Cardinals and

the Oakland Athletics, respectively—were examples of positive role models.

In particular, Watson has conducted baseball clinics at his home parish, Our Lady of the Miraculous Medal in Queens, and helped out with the junior varsity team at Christ the King.

"They want to give back a little of their time," Father Savage said.

According to Richard Krams, a college and high school basketball official with more than a quarter century of experience on the court, sports fills a void in the lives of many young athletes. Where once family, school and religion exerted demands, many of today's youngsters have only sports.

"A lot of kids don't have any direction," said Krams, dean of discipline at St. Mary's

High School in Manhasset, N.Y. "The only place they get it is sports."

Through sports, youngsters learn such important basics as how to follow rules and regulations, to sacrifice to achieve and to build camaraderie with others, he said.

Krams also believes that sports are an effective "channel for frustration." In school, he tells youngsters who are having trouble to get involved with sports.

While recruiting prospective players, Garcia looks for players who want to do well and will be able to make good decisions, not only on the court, but in life as well.

"Participating in sports is healthy," she said. "It keeps them in line and helps them make better decisions."



FAN ANTICS—The craze that follows the sporting world can have a negative effect on other aspects of life, including religion and family life. On the positive side, youths involved in sports can learn the importance of rules and how to work as a team. (CNS photo from Reuters)

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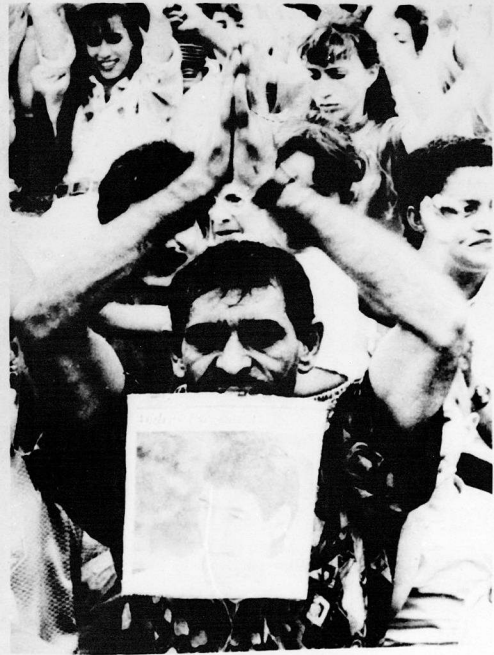
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DEADLY GAME—A soccer fan displays a picture with slain Colombian soccer player Andres Escobar during the funeral of the player in July 1994 in Medellin. Escobar was reportedly shot by hater fans because he accidentally scored a goal for an opposing team in a World Cup game. (CNS photo from Reuters)

Tips for women who run while keeping their safety in mind

For women, the problem of violence while running is not a figment of the imagination

by Mark Lombard

Taking an early-morning or pre-dusk run on a trail or paved path for millions of Americans is an experience that provides an opportunity for peace, reflection and exercise.

Yet, many runners have had their thoughts interrupted by a snap of a twig, an abrupt rustling of leaves or the sudden appearance of a stranger. Such thoughts are usually nothing more than momentary lapses from special time alone.

But for women in particular, with increasing reports of rapes, aggravated assaults and even murders of female joggers, the problem of violence while running is not a figment of the imagination.

Women runners are the fastest-growing segment of the sport, according to Road Runners Club of America, based in Alexandria, Va. It estimates that more than 12 million women in the United States run and more than 3 million run three days a week.

In an effort to provide women runners information on running more safely, the club has developed a 13-minute video, "Women Running: Run Smart, Run Safe," and a 12-panel brochure with the same title. The material was developed over a four-year period after two "safety summits," a grass-roots safety program for women runners, and input from law enforcement agencies, including the U.S. Park Police and the Federal Bureau of Investigation.

"You're a runner and you're proud of it. Whether you run to compete or simply to stay fit, you cherish your running time and the empowerment running gives you. Lots of women feel the same," the brochure says.

"Unfortunately, other numbers are also growing: attacks against women in general, women runners in particular," it says. "What should you do? Run with confidence, and with caution. Run smart. Run safe."

Among the safety tips the nonprofit organization of 150,000 members in 500 running clubs in the United States offers are:

- Stay alert at all times, tuning into your environment. Wearing headphones makes you more vulnerable to an approaching car or an approaching attacker. Run against traffic in order to observe approaching vehicles and the people inside.
- Avoid isolation. Run in familiar and populated areas, and run with a partner or a dog. Write down or leave word of the direction of your run, if you run alone.
- Use your intuition to tell you whether to avoid an area or an individual. Use discretion in dealing with verbal harassment by strangers.
- Project calmness, strength and authority while keeping your distance and keeping moving. As attackers often expect submission, don't project the attitude of a victim.
- Be prepared. Carry identification on your running shoes at all times. Carry a noisemaker and remember that your voice is a powerful tool to break the silence of an unsafe situation. Wear reflective material. Know the location of telephones on your route.
- Work with your local law enforcement and community agencies to make sure running paths are adequately patrolled and lighted and have an adequate number of telephones in strategic places.



SAFE RUNNING—Attacks against women who run or jog are on the rise. To be safe, run with a partner or dog and stay alert at all times. (CNS photo by Les Fetchko)

• Network with other women runners to always have a partner with whom to run.

The video and the brochure are available by contacting Road Runners Club of America, 1150 South Washington St., Suite 250, Alexandria, Va., 22314-4493; (703) 836-0558.

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How to help avoid back pain and alleviate it when it strikes

by Catholic News Service

Back pain afflicts four of five adults at some time during their lives, ranking as one of three top reasons why Americans visit their physicians.

The costs of back pain are counted not only in human terms. Through health care costs and lost worker productivity, it has up to a \$100 billion effect on the nation's economy, according to a recent report.

While there are more serious, life-threatening maladies, back-pain sufferers know how debilitating such a condition can be. Many experience chronic back pain or live under fear of re-injury, which limits the activity level and, at times, the self-esteem of the sufferer.

Yet, there are ways to help avoid back pain, and alleviate or control it once it strikes.

Regular exercise is a key element in any program to maintain a strong, flexible and fit body. General conditioning through low-impact aerobic workouts is helpful. Remember to allow plenty of time before and after a workout to stretch out properly.

Good posture is simple way to make a dramatic difference in how the back feels. Good posture allows one to stand and sit in such a way to avoid putting excess pressure and stress on the spine and lower back.

If you have to stand for a long period of time, shift weight from one leg to another occasionally. If you're required to stay seated for extended intervals, stand every so often to stretch or take a brief stroll.

Other tips that might prove useful are:

- Use chairs that have back support and arm rests, and allow knees to be at a right angle or slightly below hip level with feet flat on the floor.
- Wear shoes that provide good arch support. Avoid high-heel shoes when possible. In terms of sports-related footwear, remember that shoe construction today is specifically made for the stressful movement of a particular sport; tennis shoes are built for lateral movement, running shoes for forward movement.
- When driving, sit close enough to the steering wheel so knees are not fully extended. Use a small pillow to support the small of the back. During long journeys, take breaks frequently and walk and stretch.
- Use a pillow between your knees for sleeping on your side or under your knees for sleeping on your back. These are preferable to sleeping on your stomach.
- Lift heavy loads with caution or with assistance. Bend your knees to lift, begin lifting slowly, move one step at a time and keep the load close to your body. If possible, lighten the load and take two trips, if necessary.
- Be aware of your body. Stress, fatigue, not stretching or not being mentally ready to exert yourself increases the chance of injury. Think about what you're going to do before you do it.

Yet, despite best efforts at prevention, injuries do occur. If you experience back pain, try to keep moving the best you can while refraining from any activity that can exacerbate it. Over-the-counter medication may help. If there is no improvement within several days, call your physician.

For parents, keeping track of children's eating habits is difficult

Many parents pay too little attention to eating habits that have placed their child and an entire generation at risk

by Mark Lombard

American children—as a group are getting fatter younger. Higher-than-acceptable cholesterol levels put an estimated quarter of all children at risk of developing cardiovascular diseases later in life.

Cholesterol screening is widely used by adults, and the efforts of adults to reduce cholesterol levels and fat intake are strongly recommended by virtually all sectors of the medical community in the United States.

Yet, many parents pay too little attention to eating habits that have placed their child and entire generation at risk.

Diets high in saturated fat and cholesterol play a major role in the high levels of blood cholesterol found in millions of Americans. This can speed the development of the buildup of fatty deposits on the inner walls of arteries.

If arteries become narrowed by fatty deposits, they may close or become blocked by a blood clot. When one of the heart's arteries is blocked, a heart attack results.

While many factors affect a person's risk, a low-fat, low-cholesterol diet is one way to reduce risk of a heart attack. The American Heart Association recommends a diet in which fat is no more than 30 percent of total calories.

For parents, keeping track of children's eating habits is a

difficult task. Changing those habits is even more challenging. Many influences impact a child's diet, such as cultural traditions, income, taste, peers, teachers, television and meals during schooltime.

Yet, parents play the most significant role in forming the dietary habits of children, because they have an opportunity to control their children's choices.

The following are some strategies you as a parent can employ in encouraging healthy eating patterns:

- Set a good example in making nutritional choices at meals



SAY LOW-FAT CHEESE—Pizza can be prepared with low-fat cheeses for a healthier meal. (CNS photo by Jack Hamilton)

10 ways to eat right when eating out

by Mark Lombard

Eating well and eating healthy are two goals that seem to be many incompatible and inappropriate when planning to dine in a restaurant.

After all, many go out to eat to enjoy foods prepared and served by others in a relaxed environment. Concerns about health may seem misplaced, somehow breaking the mood.

Yet by following 10 simple tips, you will be able to enjoy your meal, feel better after you leave the restaurant and allay any concerns about having to "pay" for the meal, in terms of health, for days thereafter.

• Choose a restaurant that focuses on quality rather than quantity. Too many people assume that the larger the portion, the better the value. Remember, it's no trick to offer a lot of food cheaply when it is not prepared with care and is made with cheaper ingredients, like lesser cuts of meat and canned rather than fresh vegetables.

• Avoid the "all you can eat" come-ons. Restaurants that use this ploy are tapping into the common belief that everyone loves a bargain. Again, rather than focus on quality of the food served, many turn mealtime into a contest to see how much they can eat. It's a game that the eater ultimately loses.

• Read the menu with a discerning eye. Steer clear of heavy, butter-based sauces, gravies, fried foods and oversized portions. If you are not sure of what an entrée is, how it's prepared or how large it is, simply ask.

• Ask for recommendations from the staff. Remember, you're the boss when dining. A good staff appreciates being called upon to direct a patron to the best the restaurant has that matches the patron's needs and desires. The staff also realizes that the size of a tip is usually in direct relation to the enjoyment of the patron.

• Use a doggie bag. At the price of eating out in most fine dining establishments and the tendency of most restaurants to serve portions that are larger than one person could eat or should eat comfortably at one sitting, bring the remainder home to enjoy the next day.

• Order a la carte rather than off the menu's full-meal section. This allows you to find the one item into which you can't wait to sink your teeth, receive a manageable portion and cut costs all at the same time. Consider a bowl of soup and a salad sometimes for lunch or dinner.

• Ask for sauces on the side to control the amount you'll use on your salad or your entrée.

• Don't finish everything on your plate. This is a difficult lesson for adults to understand, as many were taught the reverse. Listen to your own body about how hungry you really are, rather than be enticed about how good the food looks and how expensive it may be. You'll leave the table feeling sated not stuffed, good about the experience not uncomfortable.

• Find new taste sensations. Eating is a sensual experience. Look for foods that use spices or flavorful herbs rather than heavy sauces as seasonings, which will begin to awaken your palate and educate your taste buds to the natural flavor of certain foods, including fish, meats and vegetables.

• Split a dessert, if you still have room. Restaurants, knowing that most of their patrons are trying to eat in a healthier manner, are more than willing to bring an extra plate and/or fork. By splitting a dessert, you already cut down the size of the portion and can share the experience with your dinner companion.

and in restaurants. Your example is a powerful tool in helping your child understand that eating in a healthy manner can mean eating enjoyably, and that a good diet is an important element in your life.

• Don't force a child to eat everything on his or her plate. This encourages overeating rather than eating until a child is satisfied. But it is appropriate to have children eat portions of all nutritional foods on their plate before they can eat a less nutritional snack.

• Send children to school with nutritional bag lunches rather than money to use for school lunches, which often are less nutritional, or in vending machines, which dispense foods with high fat content.

• Shop with your children and talk with them about how to read the new nutritional labels and ingredient list and how to choose foods of higher nutritional value.

• Commit yourself to making nutritional choices at the grocery store as an important step toward controlling your family's fat intake. Many parents believe that families cannot change long-standing eating habits. But children will adapt when they learn that less nutritional choices will never or seldom be allowed in the house. All it takes is the commitment to make nutritional choices a priority in your family's life.

The American Heart Association suggests nine tips to help shop smart and heart-healthy, including:

• Use no-fat products, such as nonfat yogurt, nonfat salad dressings, fat-free cookies and crackers and butter-flavored granules.

• Choose low-fat products, such as baked rather than fried tortilla chips, low-fat potato chips and crackers, diet margarine and low-fat mayonnaise.

• Use lean meats, such as fish, chicken, turkey and "select" or "choice" beef rather than "prime" cuts. Remember to trim fat off meats before cooking and consider preparing with seasonings, not sauces and gravies.

• Switch to skim or 1/2 percent milk. Gradually reduce the fat content of the milk you drink from regular to 2 percent to 1 percent and finally to 1/2 percent or skim milk.

• Enjoy low-fat cheeses and dairy products, rather than regular.

• Dig into low-fat frozen yogurt and puddings, ice milk, frozen fruit bars and sherbet rather than regular ice cream and puddings.

• Enjoy low-fat breads, cereals and pastas.

• Use egg whites or egg substitutes instead of whole eggs in making omelettes or other egg dishes and in cooking. You'll need to use two egg whites to one whole egg.

• Use less fat in cooking by baking, broiling, steaming, poaching or microwaving rather than frying and by using nonstick vegetable oil cooking sprays.

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Use 'teachable moments' to talk to children about drugs, alcohol

Start young. By age 12 many children have already tried cigarettes, alcohol and inhalants

by Julie Asher

When parents want to talk to their children about alcohol and drug abuse, they should take advantage of "teachable moments," according to Kevin Jones-Prendergast, a counselor with Catholic social services in the Cincinnati Archdiocese.

Openings, such as television programs, public-service announcements or community and school activities, allow parents to express concerns, point out the dangers of drugs and alcohol and explain why there are rules against them.

"You can talk in an age-appropriate way a little bit at a time or as questions come up," Jones-Prendergast said, adding that even children in their preschool years are not too young to approach.

"Events or activities of daily life can create opportunities for parents to talk to their children about abuse," agreed Stacey Reynolds, acting executive director of the American

Council for Drug Education in the Washington suburb of Rockville, Md.

At times parents can take their cue from news stories about young people and drugs, Reynolds added. For instance, in May 1994 popular 18-year-old tennis star Jennifer Capriati was arrested and charged for marijuana possession. Several months earlier 21-year-old River Phoenix, a rising Hollywood star, collapsed and died, with drugs said to be involved.

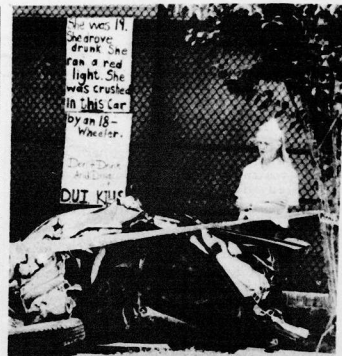
But teachable moments do not have to involve celebrities to be effective, she added. If a family comes upon a scene where a police officer has pulled over a driver and asked him or her to walk a straight line, that's a starting point.

"Teach your child that the reason is the guy is drunk and this is what it does to you," she said.

"As children get older," Jones-Prendergast said, "they have to make choices, just like sexual choices. Parents can help them to look at pros and cons, at drinking and driving, whether alcohol helps or hinders, what are some of the negative consequences."

"Start as young as you can," Reynolds advised. According to drug council statistics, by age 12 many children have already tried cigarettes, alcohol and inhalants.

By fourth grade, 40 percent of students feel pressured by friends to smoke cigarettes, 34 percent feel pressured to drink wine coolers, and 21 percent say their friends encourage them



GRAPHIC WARNING—A young woman examines wreckage from an automobile involved in an accident with a truck. The display serves as a graphic warning against driving drunk. One counselor urges parents to use "teachable moments" to talk to their children about alcohol and drug abuse. (CNS photo from The Catholic University of America)

to try cocaine or crack. Ninety-three percent of students in grades four to six know that cocaine or crack is a drug.

Parents need "to start instilling values and instilling healthy lifestyle habits" in children as early as they are able to understand the concept, Reynolds said. Don't leave it to teachers to tell youngsters everything they need to know about drugs and alcohol, she added.

"It should come from the home and (at) an early age," she said. "You need to repeat and reinforce."

The drug council, whose mission is to educate the public and media, suggests other situations that offer opportunities to have a conversation with youngsters about drugs, including the beginning of a school year, new involvement in school sports, going off to summer camp and the car pool.

The council also suggests parents ask the family doctor to reinforce the message about drugs' harmful effects during physical exams and other routine visits.

Before parents talk to their children about harmful effects of drugs and alcohol, they need to educate themselves or they won't be effective, said Reynolds.

"There is absolutely no point in a parent teaching about it (unless) they learn about what it does to your body," she said, adding that parents overstating risks or passing on information that is not factual may serve to undermine their own authority to speak on the issue when the truth is discovered from another source.

Adults also need to take an honest look at their own behavior because children imitate what they see, added Jones-Prendergast. They also should be aware of the availability of substances in the home, keeping tabs on the alcohol and putting tranquilizers, diet pills and prescription drugs in a secure place.

Signs counselors say could suggest a child or teen has a substance-abuse problem include: depression; poor hygiene; withdrawal from people, especially family members; a change in friends; a sudden change in behavior; grades that suddenly plummet; red eyes or slurred speech; or any problem with the law.

Sister Katie Lett, director of alcohol recovery services for Catholic Charities in the Diocese of San Diego, said adults cannot show fear in talking about drug and alcohol abuse.

"If you show fear, then as soon as a kid wants to scare you they will do it," she said. "Let them know you are not afraid of it. Talk about being healthy, talk with teens about loving their body and that this stuff is poison."

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Information for parents on drug, alcohol abuse

The American Council for Drug Education produces brochures that help parents learn about drug and alcohol abuse and give suggestions for talking to children and teens.

The brochures are titled "Teens and Drugs," "Drug Abuse: A Family Affair" and "Talking to Children about Alcohol and Drug Abuse."

The council also has produced a video called "A Gift for Life: Helping Your Children Stay Drug and Alcohol Free." It is available for free rental at Blockbuster video outlets across the country, or can be purchased from the council at 204 Monroe St., Suite 110, Rockville, MD, 20850, or call 800-488-DRUG (3784).

Other information is available from:

• The National Clearinghouse for Alcohol and Drug Information, P.O. Box 2345, Rockville, MD, 20852, 800-729-6886 or 301-468-2345.

• Al-Anon Family Group Headquarters, P.O. Box 182, Madison Square Station, New York, NY, 10159-0182, or call 800-356-9996 or 212-683-1771.

• Alateen, c/o Al-Anon Family Group Headquarters, P.O. Box 182, Madison Square Station, New York, NY, 10159-0182.

• Office on Smoking and Health, Centers for Disease Control, 4770 Buford Highway, N.E., MS K-50, Atlanta, GA, 30341-3724.

QUESTION CORNER

Televised Mass precludes community participation

by Fr. John Dietzen

Q Is Mass on television the same as Mass at church? I thought not, but some friends say it is. I know God says do the best you can, but I am 89 years old and sometimes just cannot make it to church. (Pennsylvania)

A Many people such as yourself, who cannot get to Mass regularly because of age or illness, greatly appreciate the opportunity to participate at Mass in some way through television.

Such programs can help us unite ourselves spiritually to the sacrifice of the Mass when it is not reasonably possible to be there in person. There's nothing wrong in availing ourselves of that opportunity.

Your instincts about the limitations of televised Masses, however, are on target.

Many Catholics still do not realize that our Christian traditions and obligations about participating in Sunday Eucharist do not impel us to hear or watch someone else do something, but to be there and do it ourselves.

The Mass is an action and celebration of the Catholic



people gathered together as a community of faith. This communal prayer and celebration cannot be substituted for by watching a TV program.

As you say, God only asks us to do our best, in this as in everything else.

When we cannot get to church, a TV Mass may help us pray and unite our lives to Christ's. If we are truly aware of what the Mass is about, however, we realize it is not the same as being there.

Interestingly, a group was formed earlier this year under the auspices of the U.S. bishops to study these and other concerns about televised Masses. They hope to develop positive guidelines to assist bishops in those places that regularly broadcast Mass on television.

Q I attend Mass daily, and sometimes for one reason or another twice a day. Our priest says that you can only go to Communion once.

If that is true, what is the reason? It seems to me that we should be able to go to Communion when we go to Mass. (Illinois)

A Your priest is mistaken about this. The church's law is very clear that we are not limited to Communion just once a day.

The code of canon law (917) says that anyone who has received the Eucharist may receive it again on the same day during a celebration of the Eucharist.

In 1984, the Vatican Commission for Interpretation of Canon Law ruled that, even at Mass, Communion should not be received more than twice a day.

Most Catholics by now understand well that, unless one is conscious of serious sin, Communion should normally be received whenever one participates at Mass. Reception of this sacrament is an integral part of the Eucharistic liturgy.

On the other hand, the church knows from experience that some Catholics tend to multiply good things, even Communion, in ways that are not spiritually healthy.

This two-pronged concern lies behind the regulations to which I referred.

(A free brochure answering questions Catholics ask about marriage annulments 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.)

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FAMILY TALK

Need to dream is a part of human spirit

by Dr. James and Mary Kenny

Dear Dr. Kenny: Our son keeps telling us his life plan is to be a professional football player and to play in the National Football League.

He won't hear of any other career plans, though he does assume he'll have to go to college. He is a good running back on our high school's varsity team, but his mother and I don't think he has any chance to make the NFL.

What should we do? Should we discourage him from his dream of playing professional football? (Iowa)

Answer: No, don't discourage him. All of us need a dream, a quest, something to pursue that is bigger than we are, both in youth and adulthood.

While growing up, the content of that dream may be unrealistic. But the urge to dream, the need to dream, is an imperative of the human spirit.

"Hoop Dreams" is a marvelous documentary movie about two young men from the Chicago projects who dream of playing professional basketball. For both, the quest is tarnished by the ambition of others and altered by the reality of circumstance. But both remain true to the pursuit of something better.

At age 10, most young males dream of a career in professional sports. Your son is still dreaming at 17, past the time when others have given up. Perhaps that dream is due to the fact that he is playing so well on the varsity level in high school. That's all right. Reality will straighten him out soon enough if he doesn't have "what it takes" to make it in the intensely competitive world of professional sports.

Lots of talented athletes compete in the NFL draft for a few team openings each year. Your son will discover soon enough that it is difficult to even make the draft, and more difficult to actually be drafted by a professional team.

Some talented athletes opt to play professional sports on the minor league level in baseball, for example, or try out for the Canadian football league. Others move to Europe to fulfill their dreams of playing professional basketball.

Your job as parents is to support the dreaming and the yearning after the seemingly impossible. Fantasies are not all fluff. They are the fairy-tale essence of a search for excellence. Is his dream a fairy tale? Perhaps. But the truth is that fairy tales are woven throughout our everyday life.

Those who lose their dream are blind to miracles all around them—the quiet heroism and the unheralded victories. Those who maintain the dream are better able to perceive the ongoing private quests that surround us all.

Of course it is unrealistic to dream of playing in the NFL. Your son has a better chance of becoming a brain surgeon. But he does not need to hear that from you. Instead, listen to him. You don't have to agree with him. But support his desire for success and glory.

If your son's dream prevents him from getting a job or from furthering practical goals, then you may need to help him stay on a reality track.

You don't have to "finance" his idleness while he sits around contemplating his risky future. You may require that he earn his own money for car use and for any extras and entertainment. But allow him to "keep hope alive," to keep his dreaming intact.

Your son needs to know that it is good to dream, and to want something big and wonderful and important. He honored that he discusses his dreams with you.

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

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Whatever happened to Orville & Mary Ruth Lee?

They met in 1946 at a Sunday School Class called the Metholite Group. Orville Lee later spotted Mary Ruth Peek at a social gathering across the shuffle board court and decided she was the one for him. Six months later, Orville convinced Mary Ruth they were meant to be together and they married on October 23, 1946! They were blessed with two sons and one daughter. Orville was employed by L.S. Ayres & Co. as Head Cashier in their Downtown Indianapolis store for over 20 years after having worked for National Hosiery Mills for 26 years. Mary Ruth enjoyed teaching as she taught piano to beginning students and English to foreign students through the use of picture primers. These days, Orville and Mary Ruth call Westside Retirement Village home, and have since 1987.



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Entertainment

VIEWING WITH ARNOLD

'My Family' documents saga of immigrant life

by James W. Arnold

The specifics may be different, but the saga of an immigrant Mexican family, as told in "My Family," has an eerie resemblance to the fundamental American experience of all immigrant families.

That's one of the reasons why it will make a connection to many ethnic groups, for especially Catholics, for all of us share, in one way or another, the faith behind the holy pictures on the wall, the icons with the flickering candles. Another reason is that this is a movie by Gregory Nava and Anna Thomas, a unique husband-wife film-making team who know how to tell a gripping story.

A dozen years ago, Nava and Thomas made "El Norte," a landmark movie of the 1980s. Mixing documentary realism with wit and poetry, it describes the troubled odyssey of two young Guatemalans to the "promised land" of Los Angeles.

"My Family" is a comparable story, about a Mexican peasant, Jose Sanchez, who comes north to begin a new life in the 1930s. This time, ranging from the whimsical to the painful and from irony to tragedy, the narrative covers 50 years and three generations. The Sanchez family history seems intended to capitalize the 20th century trials and triumphs of Mexican-Americans in California.

Each generation's story fascinates in its own way. Young Jose crosses the bridges into Anglo Los Angeles to work as a gardener, and meets Maria, who names the family's children. No sooner are they married, with a child on the way, than Maria



is picked up in a police sweep of the barrios and shipped by train to central Mexico.

The real point is not to demonstrate the relentless racism of the 1930s, which was a terrible decade for packing innocents onto freight cars. Rather it sets up Maria's dramatic journey back to Los Angeles a year later, lashed to her infant son, crossing the turbulent border river, stubbornly and prayerfully against all odds.

The family's Catholic culture is deeply, matter-of-factly, embedded in its life. It's not an easy journey.

The first generation's simple faith, still touched by superstition, is tested and stretched. Among other things, their liveliest daughter, Tina, becomes a nun, but leaves her missionary order amid the stormy politics of the 1970s to marry a social activist ex-priest.

As a puzzled Jose puts it, "If it's OK with God, I guess it's OK." As he and Maria discuss it that night in bed, he wonders (the eternal parental question), "What has happened to our children?"

But the love in this family overcomes trauma and change.

Most of the high drama is built around two sons. The eldest, Chuchito (Esai Morales), drifts into gang activity and gives a negative message about America: "Money is all they respect in this country. It doesn't matter how you get it."

He's not going to work patiently for his chances, and is destined to be destroyed by the cruel and arrogant cops who populate minority-viewpoint movies.

Unfortunately, Chuchito is gunned down in front of his pre-adolescent brother, Jimmy, who idolizes him.

Twenty years later, Jimmy (frequent TV leading man Jimmy Smits) is a petty crook with an attitude. The ultimate issue in the



'THE ENGLISHMAN'—Actor Hugh Grant is a topographic surveyor in the whimsical comedy "The Englishman Who Went Up a Hill but Came Down a Mountain." The U.S. Catholic Conference classification is A-III for adults. (CNS photo from Miramax)

film is whether Jimmy's life is destined to be wasted, or whether he can be saved.

The Jimmy episode is undoubtedly the film's freshest and most compelling. In a nice twist of plot, Tina asks the cynical, smoldering Jimmy to marry a young Salvadoran refugee to prevent her from being deported.

The girl (Elpidia Carrillo), brings love into his life in several memorable scenes, before (alas) tragedy strikes. Jimmy must finally decide between his rage and the son she leaves him.

On a happier note, the American dream works for a sister, who loves to eat and run a restaurant, and another brother, who goes to UCLA Law School and falls in love with a blonde Anglo girl. Her affluent parents' visit to the Sanchez's rambling home, from the drowsy dog on the porch to the backyard cornfield where the pioneer owner is buried, is a comically uncomfortable delight.

Finally there is Paco, perhaps a stand-in for Nava himself, the quirky writer-to-be (played by Edward James Olmos) who narrates the story.

His trenchant humor often contrasts with the melodrama of the moment. E.g., when Toni makes her big announcement about

entering the convent, he says, "It was logical... She was always the bossy type."

Stunningly shot on location, "My Family" is backed by Pepe Avila's moody folkloric music. Like "El Norte," it has a knowledgeable cinematic style, bristling with provocative images and (for the 1990s) a faded, nostalgic rotogravure look.

Nava and Thomas probably try to get too much into the film, but "My Family" succeeds on a crucial level.

For anyone who sees "My Family," the film shatters ethnic stereotypes forever. For Hispanics, the movie inspires new self-exploration and justifiable pride. (Recommended for mature audiences.)

USCC classification: A-III, adults.

Recent USCC

Film Classifications

Gongo... A-II
Farnell... A-III
The Glass Shield... A-III
Party Girl... A-IV
A-I—general patronage; A-II—adults and adolescents; A-III—adults, with reservations; O—morally offensive.

Documentary tells good news about Catholic schools

by Henry Herx and Gerri Pare
Catholic News Service

Students, parents and teachers are the principal commentators in "A Place to Belong: Catholic Schools Today," an hour-long documentary that many NBC stations will air during June. Other network affiliates will broadcast the program in July.

WTNH Channel 13 in Indianapolis will air the program on Saturday, June 24, from 12:30 p.m. until 1:30 p.m. Viewers elsewhere in the archdiocese should check with the local NBC affiliate to find out when the program has been scheduled for broadcast.

"A Place to Belong" centers on three schools and shows how each fosters a local sense of Catholic identity while serving the needs of the larger community of which it is a part. The program illustrates important qualities that make Catholic schools exceptional—community spirit, concern for the individual student, commitment to high academic standards, and the extraordinary dedication of Catholic school teachers, administrators, parents, and students.

Viewers first visit St. John Regional Catholic School, which has been teaching the children of Frederick, Md., since 1821. Over generations, the school has been a traditional part of Catholic family life in Frederick, with parents wanting their youngsters to gain the same benefits they received by attending St. John.

Catholic education is more than a tradition at St. Agnes School, a parochial elementary school in a crime-ridden neighborhood of Chicago. For the Mexican-American students of St. Agnes, the school is a safe haven of learning as well as a center of Hispanic culture and a stepping stone to further education.

Mt. Kelly High School in Beaumont, Texas, is considered one of the best secondary schools in the country in terms of the collegiate records of its graduates. The Catholic high school has a 20 percent minority enrollment, and 27 different religions are represented among the student body. While the curriculum provides students with a strong educational foundation for future studies, it also builds moral character by requiring each student to perform 25 hours of community service each year.

Taken together, the three schools reflect the ideal of Catholic education—academic excellence, solid moral formations, and service to the community.

Produced by Paul Fix with funding from the Catholic Communication Campaign, the documentary celebrates the spirit of the faculty and student body of these schools and their pride in what they are accomplishing. Those unable to find the program on their local NBC station may order a videocassette copy for \$29.95 by calling 800-235-8722.

"The Way of St. James"

The final program in the "Legendary Trails" series, a rebroadcast which airs Thursday, June 22, from 8 p.m. to 9 p.m. on PBS, retraces the route which millions of medieval pilgrims trod to Santiago de Compostela, Spain.

British novelist David Lodge, a self-described "modern, rather skeptical Catholic," guides viewers on this journey, occasionally on foot but mostly by car. The 1,000-mile journey retraces the route which medieval pilgrims trod to the shrine of St. James in northwest Spain.

Along the way, viewers learn of the 10th-century origins of the shrine, the importance of the pilgrimage to medieval Catholics, and its continuing appeal to those—Christian or not—who continue to make the journey in search of spiritual inspiration.

Perhaps the most rewarding aspect of the documentary is its picturesque photography of the lovely countryside and venerable monuments dating back to the Middle Ages seen along the road known to pilgrims as the Milky Way, a reference to the constellation guiding travelers at night.

Notable also is the network of sites which have been the traditional resting places for weary pilgrims past and present. One at which Lodge chose to stay was a four-star hotel which originally had been a monastery hotel.

Lodge reaches the shrine's three-spired cathedral on the saint's feast day and attends Mass with other pilgrims.

TV Programs of Note

Sunday, June 18, 8-10 p.m. (A&E cable) "John Denver: The Wildlife Concert." Country-western musician John Denver blends environmental concerns with music in this program celebrating the 100th anniversary of the Wildlife Conservation Society. Denver pleases the audience with hits like "Take Me Home, Country Roads" and "Rocky Mountain High."

Sunday, June 18, 9-10 p.m. (TBS cable) "The Photographers." A "National Geographic Explorer" program showcases the work of some of the world's best photographers, who endure extremes of climate, insect bites, mud, and

assorted dangers in the course of their "glamorous" jobs to get perfect shots for renowned magazines.

Monday, June 19, 8:30-9 p.m. (PBS) "Jungle." From the "Eyewitness" series comes an exploration of jungles, the richest source of plant and animal life on earth, and a mysterious world that is vital in maintaining the planet's ecological balance.

Tuesday, June 20, 8-9 p.m. (A&E cable) "Louis Armstrong: Laughin' Louis." From the "Biography" series, the show profiles the famed American jazz musician, trumpeter and singer, from his riverboat days in the 1920s, the big-band era that followed, and his success as a recording artist with hits like "Hello Dolly."

Tuesday, June 20, 8-9 p.m. (PBS) "Rescue Mission in Space." This repeat of a "Nova" episode recounts the story of the Hubble space telescope, from its planning and construction to its initial failure and on to the repair mission and the first pictures it sent from space.

Wednesday, June 21, 8-9:15 p.m. (HBO cable) "Jupiter's Wife." This award-winning documentary, made for an astonishing \$400, examines the life of a vibrant woman living in Central Park who claims to have received radio messages from her husband, the Greek god Jupiter, but whose actual background—when uncovered—holds considerable fascination on its own.

Wednesday, June 21, 8-9 p.m. (PBS) "777: First Flight." This special goes behind the scenes to look at the development and testing of a new jetliner, Boeing's 777—one of the largest and most complex aircraft ever built. The program concludes with the jet's maiden flight.

Wednesday, June 21, 9-11 p.m. (PBS) "El Gato Montes." From the "Great Performances" series, Plácido Domingo stars as the ill-fated matador in Manuel Penella's 1916 Spanish opera aria. The Los Angeles Music Center Opera production was conducted by Miguel Roa.

Friday, June 23, 9-11 p.m. (PBS) "The Language of Life with Bill Moyers." The power of poetry to enliven the mind and touch the spirit is examined in this eight-part series beginning on June 23. Filmed at the Geraldine R. Dodge Poetry Festival in Waterloo Village, N.J., the series features 18 poets in public readings of their works and in conversations with Moyers.

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

CORPUS CHRISTI

The Sunday Readings

Sunday, June 18, 1995

Genesis 14:18-20 — 1 Corinthians 11:23-26 — Luke 9:11-17

by Fr. Owen F. Campion

The Book of Genesis provides the Liturgy of the Word of this great feast with its first reading.

Genesis is the first book in the Bible in the sequence now followed. It should not be read as an on-the-scene report of these great religious events, but rather as the product or religious reflection over many centuries. In a world in which illiteracy was almost universal, where only the very select could read and write, communication was basically by word of mouth.

The written presentation of Genesis in reality put on paper what had been told verbally from one generation to another for centuries. So, written Genesis in terms of its age is not that old, although it is very old indeed by the standards under which Americans usually calculate age.

In this feast's first reading, Genesis presents the image of Melchizedek. Melchizedek is a favorite figure in Christian liturgy and piety, but precious little is known of him. The Epistle to the Hebrews mentions him (Hebrews 5:10, 6:20, 7), but it acknowledges that he is virtually unknown of unknown origins, circumstances, and ends—except of this brief encounter with Abraham recorded in Genesis.

Melchizedek was king of Salem, or of Jerusalem, as the place came to be called. Abraham recognized him as a priest of the one God. For Christians, Melchizedek is important since his priestly offering was bread and wine. He also is important since he provided for Abraham, the father of the people, and he provided for Abraham with food given and blessed by God.

St. Paul's First Epistle to the Corinthians supplies the Feast of Corpus Christi with its

second scriptural reading. This selection from First Corinthians is one of the four stories of the institution of the Eucharist in the New Testament. (The others are in the Synoptic Gospels of Matthew, Mark, and Luke. John's Gospel extensively reports the Last Supper, but it has no revelation of the institution of the Eucharist itself.)

A critical point in this reading is that Paul tells the Corinthians he received the commission to re-enact the Eucharist from Jesus. There is no doubt, from this reading and others, that the New Testament Christians saw a great obligation in repeating the Eucharist in their midst. Christianity for them was not Christianity without it.

St. Luke's Gospel offers the final reading. It is the story of the feeding of the multitudes, a familiar story for all Christians.

There are several important elements. The first is that the Lord provides the food. The second is that there is such abundance. The third is the need for so many. The fourth is that the food is perfect. It was contained in twelve baskets. Twelve was a symbol of perfection, whereas originally it had been five loaves and two fishes. Five and two were grossly imperfect numbers. It was not only that these elements were few; they were unsatisfying, meager, poor.

Reflection

The church calls us to the earliest moment of its history with a reading from the First Epistle to the Corinthians.

Christians in Corinth gathered to re-enact as exactly as possible the Last Supper. Exactness in the early Christian celebrations of the Eucharist is clear in the striking similarity among the four New Testament accounts.

The authors came from atmospheres in which great care was given to the precise re-enactment of this moment in the life of Christ. It is a reminder that Christianity without the Eucharist is greatly discounted at best.

Belgium is a country long known for its commitment to peace. There I once more urged everyone to pray for the victory of peace in Europe and the whole world.

I am grateful to King Albert and Queen Paola and the ecclesial and civil authorities for their welcome and for their efforts to make the events spiritually fruitful, and I salute the memory of King Baudouin, revered by his compatriots and by the church in Europe as an example of fidelity to conscience, especially in defense of the right to life of the unborn.

The beatification of Father Damien is a part of the church's preparation for the third millennium, for the saints bear witness to Christ's presence in human history and his call to eternal life.

Pope requests prayers for peace

by Pope John Paul II
Remarks at audience June 7

Last Saturday and Sunday I traveled to Belgium for the beatification of Father Damien de Veuster, the missionary priest of the Congregation of the Sacred Hearts of Jesus and Mary who gave his life serving at the leper colony of Molokai in Hawaii.

It is significant that this beatification took place on the solemnity of Pentecost, when the church celebrates the outpouring of the Holy Spirit, the source of all holiness, and at the beginning of June, the month dedicated to the Sacred Heart of Jesus.

The ceremony was held in front of the Basilica of the Sacred Heart in Brussels, built after the terrible bloodshed of the First World War.

MY JOURNEY TO GOD

St. Joseph, Role Model

Chosen by God the Father to nurture and protect Mary and the Messiah, St. Joseph is known as the Patron of Fathers. With Father's Day approaching, I find my thoughts turning to him.

We know little about his life as a child except that he was of the House of David. It is reasonable to assume that his father taught him carpentry and his parents lived an example of prayerful love of Yahweh.

As a young man, he was betrothed to a maiden named Mary, and when she told him of Gabriel's message he prayed for guidance. When an angel-messenger came to direct him, he obeyed without question.

The Christmas Story is evidence of his compliance with the will of God and his devotion to Mary and the Divine Infant. Consider the wonder of it all: adoring shepherds, a choir of angels, and kings!

Like any father, Joseph must have

enjoyed playing with a little boy, even making toys in his carpenter shop. I have seen a beautiful painting of Jesus working in the shop as a young man, so I like to think of Joseph as a teacher.

Joseph was called by God before Jesus' Passion, death and Resurrection. We believe that Jesus and Mary were with him at his death.

The prayer "May I breathe forth my soul to you in peace and may my last words be 'Jesus, Mary and Joseph'" is one I remember from my childhood.

Joseph is the ultimate role model for all fathers. He was constant in his duties and responsibilities, loving and caring, selfless, and a good man.

When we pray for families today, we should seek his intercession and guidance for all fathers throughout the world.

by Arlene Locke

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

Daily Readings

Monday, June 19
2 Corinthians 6:1-10
Psalm 98:1-4
Matthew 5:38-42

Tuesday, June 20
2 Corinthians 8:1-9
Psalm 146:2, 5-9
Matthew 5:43-48

Wednesday, June 21
Aloysius Gonzaga, religious
2 Corinthians 9:6-11
Psalm 112:1-4, 9
Matthew 6:1-6, 16-18

Thursday, June 22
Paulinus of Nola, bishop
John Fisher, bishop

and martyr
Thomas More, married man
and martyr
2 Corinthians 11:1-11
Psalm 111:1-4, 7-8
Matthew 6:7-15

Friday, June 23
The Sacred Heart of Jesus
Ezekiel 34:11-16
Psalm 23:1-6
Romans 5:5b-11
Luke 15:3-7

Saturday, June 24
The Birth of John the Baptist
Isaiah 49:1-6
Psalm 139:1-3, 13-15
Acts 13:22-26
Luke 1:57-66, 80

The Eucharist is God's nourishment, provided for God's people as long ago Melchizedek provided food for Abraham. And it is marvelously more. It is the perfect food, because it is given by Jesus, the Son of God. It is infinitely nourishing and sustaining. In the Eucharist, Christians confront God face to face, for they

meet God as the divine Provider in Jesus the Lord.

The Eucharist is God's gift. This is the message in Luke's Gospel. It is not that much was left over after all were satisfied. It is that such plenty was provided. Such is the love of God—lavish, fully satisfying, a gift to the people whom God so loves.

THE SHAPING OF THE PAPACY

Gelasius held a theory of two powers that govern the world

by John F. Fink

The end of the fifth century saw the religious supremacy of the papacy reach still more recognition in the West while it continued to be challenged by the church of Constantinople.

Pope Gelasius I, who was pope for only four years, from 492 to 496, but who helped shape the papacy years before that, was the first pope known to be saluted as the "vicar of Christ."

This happened at the Roman synod of May 495. Pope Gelasius wrote his right to may the decisions of church councils.

But his most original contribution toward the shaping of the papacy was a new theory, which was to be used by canonists and others for centuries in their treatment of the problem of the relationship between church and state. It held that there were two powers that govern the world: The first was the "consecrated authority of bishops" centered on the pope and the second was "the royal power" centered on the Roman emperor.

Gelasius believed that each of these powers was a trust from God, and that each was sovereign and independent in its own sphere, but the authority of the bishops was superior to the royal power because it provided for the salvation of the temporal.

Gelasius completely rejected the idea that the church of Constantinople ranked second only to that of Rome, the decision of the Council of Chalcedon of 451. For him, there was no second ranking. He was determined that Constantinople would bow to his will. Constantinople, for its part, was just as determined to assert its independence from Rome.

This was a controversy that predated Gelasius' pontificate. It was also a controversy that was due largely to imperial interference in theological issues, which is where Gelasius' theory of the two powers came into play.

The matter began when the Emperor Leo I died in 474, leaving the throne to an infant, with Leo's son-in-law Zeno acting as regent. A man named Basiliscus, with the support of the Monophysites (who taught that Christ had only one nature), seized the throne. Basiliscus then proclaimed that the whole empire had to accept the doctrinal compromise called the *Enchelon*.

Zeno, though, managed to displace Basiliscus. He then collaborated with Patriarch Acacius of Constantinople to try to establish doctrinal unity on the basis of a new formula called the *Henoticon*, an attempted compromise between Catholics and Monophysites. It proposed to readmit to communion the heretics condemned by the Council of Chalcedon and it said that Christ

did not actually have a human nature. This was accepted by many of the Monophysites.

Pope Felix III was pope at the time, but he relied heavily on his archdeacon (and successor, Gelasius. On Gelasius' advice, Felix rejected the *Henoticon*. He tried to summon Patriarch Acacius to Rome to answer charges against him. When that failed, he excommunicated Acacius. Acacius' response was to remove Felix's names from the diptychs—the names of living and departed publicly prayed for at Mass.

The Acacian schism was to last for nearly 40 years, well after Acacius' death in 489.

While he was pope, Gelasius wrote numerous letters justifying the hard Roman line against the church of Constantinople because it supported Monophysitism. In the process he alienated Emperor Anastasius, who had married Zeno's widow.

In 494 Gelasius told the emperor in a letter that Anastasius had the obligation of safeguarding the faith, and that, in doing so, he must follow the judgment of the Holy See. Called the *Duo sunt*, this passage regulated the relationship between church and state throughout the whole medieval period.

The controversy over Acacianism, however, was not settled during Gelasius' years as pope.

Meanwhile, Pope Gelasius had other problems closer to home: The Barbarians had invaded Europe. The Ostrogoths had overrun Italy and their leader, Theodoric, became ruler.

Gelasius managed to establish excellent relations with Theodoric, who, although an Arian who did not believe in the divinity of Christ, did not interfere in church affairs.

According to J. N. D. Kelly in "The Oxford Dictionary of Popes," "Next to Leo I, Gelasius was the outstanding pope of the fifth century, and he surpassed Leo in theological grasp. His writings leave the impression of an arrogant, narrow-minded, and harsh pontiff; but the extraordinary reverence in which he was held by contemporaries is reflected in a description left by the monk Dionysius Exiguus, who lived in Rome from 500 to 550 and consorted with his disciples. This stresses his humility, his determination to serve rather than rule, his delight in conversation with God's servants and in Bible meditation, his personal mortification and generosity to the poor, and the way in which, modelling himself on the Good Shepherd, he lived as well as taught the divine precepts."

Gelasius died on Nov. 21, 496, and was buried in St. Peter's. He is considered a saint of the church and his feast is observed on Nov. 21.

The Active List

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

June 16

The Athenaeum Foundation will host a Biergarten Pig and Chicken Roast from 6-11 p.m. Cost (excluding alcoholic beverages) is \$12.50 in advance and \$15 at the door. For more information, call 317-630-4569.

☆☆☆

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

☆☆☆

Marriage Ministries International will present a "Married for Life Outreach Program" at 7 p.m. at St. John Church, 5625 W. 30th St. in Speedway. For more information, call Bob or Candy Hill at 317-298-4383.

June 16-17

St. Lawrence Parish Youth Ministry, Lawrenceburg, will hold a rummage sale on Friday from 12 p.m.-8 p.m. and Saturday from 8 a.m.-12 p.m. Clothing, household items, knick-knacks. For more information, call Sister Mary Cecile Deken at 812-537-1112.

☆☆☆

St. Mary Parish, New Albany, will hold a festival to raise funds for the school. Family night on Friday; street dance on Saturday. The Marlins and The Monarchs will perform. For more information, call Joyce Schindler or Cathy Detenber at 812-944-8888.

☆☆☆

St. Michael Parish, Indianapolis, will hold its annual parish festival from 4-11 p.m. both nights. Featured is a good food, carnival rides, games for children, bingo and Monte Carlo for the adults. Call the parish office for more information.

June 16-18

St. Simon Parish, Indianapolis, will hold its parish festival on Friday from 6-11 p.m. and on Saturday and Sunday from 5-11 p.m. Rides, food, raffle and games. For more information, call the parish office at 317-898-1707.

☆☆☆

Fatima Retreat House, 5353 E. 56th St., will hold a Tobac Weekend for engaged couples. Call 317-545-7681 for more information.

☆☆☆

St. Bernadette Retreat Center,

4826 Fletcher Ave., will hold a peer Beginning Experience retreat for widowed, separated or divorced persons. Cost is \$80 and scholarships are available. For more information, call Estel Gibson at 317-565-6242 (h) or 317-265-5972 (w).

June 16-19

St. Thomas More and St. Susanna parishes will hold "Jesus' kids at the Marketplace 29 A.D." at 1200 N. Indiana St. from 6:30-8:30 p.m. Cost is \$3 donation. For more information, call Teri McGraw at 317-830-0732 or Sue Delpdering at 317-831-1431.

June 17

'Positively Singles will gather for Putt Golf (or movie if bad weather) near Washington Square at 6 p.m. Dinner before or after the event. Call Carson Ray at 317-228-9321 (h) or 317-576-4749 (w) for details.

☆☆☆

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker. Everyone is welcome.

☆☆☆

Miford Spiritual Center, Miford, will offer a Father-Son Day focusing on the father-son relationship. Fee is \$25. For more information, call 513-248-3500.

June 18

Sacred Heart Parish, Indianapolis, will hold its annual parish festival

from 12-7 p.m. at German Park, 8602 S. Meridian St. Food, crafts, games, bingo, raffle at 7 p.m. For more information, call the parish office at 317-638-5551.

☆☆☆

The Little Sisters of the Poor and the residents of St. Augustine Home for the Aged, 2345 W. 86th St., will hold a holy hour to pray for vocations held in the chapel at 4:15 p.m.

☆☆☆

The Richmond Catholic Community will celebrate Father's Day and the feast of Corpus Christi with the eucharist, a liturgy and music beginning at 7:30 a.m. at Holy Family Parish in Richmond. For more information, call Mary Kaye Tolen at 317-962-6808.

☆☆☆

St. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. Come worship and share in fellowship. For more information, call 812-246-4555.

☆☆☆

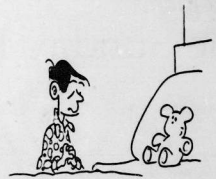
St. Anthony Church in Clarksville will host the Apostolate for Family Consecration Holy Hours from 6-7 p.m. Rosary, confession, Benediction. Novena topic is "Our Lady of Guadalupe—The Immaculate Conception."

☆☆☆

The Rev. Fr. Schoenstatt Center and Shrine will hold programs at 2:30 p.m. with Father Elmer Burwinkel, pastor of Holy Guardian Angels Parish, Cedar Grove and St. Peter Parish, Franklin Co. The center is 0.8 miles east of 421 south on 925 south between Madison and Versailles.

June 20

King's Singles will meet at Christ the King Church, 3884 N. Crittenden Ave., from 5:30 p.m. Mass followed by dinner out.



"I won't enumerate my trespasses.
You know my work."

© 1995 CNS Graphics

All adult singles are welcome to join them.

☆☆☆

Devotions to Jesus and the Blessed Mother are held each Tuesday from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey St. in Indianapolis. For more information, call 317-786-7517.

☆☆☆

The prayer group of St. Lawrence, 4650 Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

June 21

The Catholic Widowed Organization will meet at 7 p.m. in the Archbishop O'Meara Catholic Center, 1400 N. Meridian St.

☆☆☆

SS. Peter and Paul Cathedral, 1447 N. Meridian St., will hold Senior

Citizens Mass and Luncheon at 10:30 a.m.

☆☆☆

St. Luke Parish will hold another session in its 12-part series on "Crossing the Threshold of Hope," by Pope John Paul II. The session will be held in conference room 2 from 6-7:30 p.m. Bring a copy of the book with you.

☆☆☆

Immaculate Heart of Mary Parish, 57th and Central, will meet for group prayer every Wednesday from 1-2:15 p.m. All are welcome.

June 23

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

☆☆☆

A pro-life rosary will be prayed

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✓ Dance Troupes

Teens: ✓ Basketball ✓ Dunk Tank

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✓ Big Rides ✓ Dancing ✓ Country Store

✓ Bingo ✓ White Elephants ✓ Crafts

✓ Live Entertainment

on Friday & Saturday Night

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—ANTICIPATION MASSES—

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(INDIANA TIME)

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10:00 AM-9:00 PM

(INDIANA TIME)

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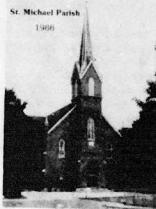
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Sacred Heart Church, 1530 Union St. will celebrate the feast of Sacred Heart at 5:30 p.m. with liturgy. A pitch-in supper will follow. For more information, call the parish office at 317-638-5551.

June 23-24

Holy Name Parish, Beech Grove will hold Summerfest from 5-11 p.m. each night. Games, rides, food, Monte Carlo. No admission. For more information, call Tim Griffin at 317-881-7642 or the parish office at 317-784-5454.

June 23-25

St. Jude Parish, Indianapolis, will hold its parish summer festival. Games, raffle, dinner and rides. For more information, call the parish office at 317-786-4371.

☆☆☆

Central Indiana Marriage Encounter will hold a marriage encounter weekend at Fatima Retreat House, 5353 E. 56th St. For more information, call Dave or Mary Timmerman at 317-897-8052.

June 24

The Catholic Widowed Organization will meet at 5:30 p.m. for a social at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. Members are to bring a salad or dessert. Cost is \$1 per person. For more information, call Mary Koors at 317-887-9388.

☆☆☆

Holy Cross Parish will hold a services auction at 7 p.m. in Kelley Gym, 125 N. Oriental St. Food, drink and entertainment will be available.

Catholic Crossword

1	2	3	4	5	6	7	8	9	10
11					12				13
14			15	16			17		
18			19					20	
21	22	23		24			25	26	
27			28			29	30		
31						32			
33	34			35	36			37	38
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43			44			45		46	
47	48		49				50		
51		52				53	54		
55					56				

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ACROSS

- Prominent apostle
- Asian missionary field
- Install new electric
- Prayer beads
- Laughing sound; tee
- What Caleb and Joshua were
- Edgar Allan
- Church doctrine
- Boston's state (Abbr)
- The - Sea scrolls
- Bum
- Season before Christmas
- Emphasize
- Priest's garment
- Vast age
- Reclose tightly
- ...thy sheep shall be given into their enemies, and thou shalt have none to them" (Deu 28:31)
- Consumes
- Show with
- Bristlike part
- Forest Service (Abbr)
- "And the - of the Lord called unto him out of

DOWN

- Looked
- In a shepherd's flock
- He was one of Paul's disciples
- Formerly
- "Turn from thy fence and - of this evil against thy people" (Isa 52:12)
- Church doctrines
- "Pharaoh's sinners and his chariots and his - hath he cast into the sea." (Ex 15:4)
- "He - Risen"
- Short sleep

10 Scents

- (Gen 22:11)
- Post Eliot initials
- Greek letter
- ...so Absalom - the hearts of the men of Israel" (2 Sam 15:6)
- Harden
- Gave an account of
- Gaseous element
- "His eyes are as the eyes of - by the rivers of waters." (Sol 5:12)
- Looked
- In a shepherd's flock
- He was one of Paul's disciples
- Formerly
- "Turn from thy fence and - of this evil against thy people" (Isa 52:12)
- Church doctrines
- "Pharaoh's sinners and his chariots and his - hath he cast into the sea." (Ex 15:4)
- "He - Risen"
- Short sleep

members are welcome. For more information, call 317-872-6047.

☆☆☆

The Secular Franciscans will be meet in Sacred Heart Parish Chapel, 1530 Union St., at 1 p.m. for ongoing formation classes, Benediction, service and business meeting following. For more information, call 317-888-8833.

☆☆☆

St. Patrick Church, Indianapolis, will hold an anniversary celebration of its church today. Call the parish for more information.

☆☆☆

St. Paul Parish, Selk -burg, will hold prayer and praise from 7-8:15 p.m. in the church. Come worship and share in fellowship. For more information, call 812-246-4555.

☆☆☆

St. Anthony Church in Clarksville will host the Apostolate for Family Conservation Holy Hours from 6-7 p.m. Rosary, confession, Benediction. Novena topic is "Our Lady of

Guadalupe—The Immaculate Conception."

☆☆☆

Sacred Heart Parish, Indianapolis, will hold its annual parish festival from 12-7 p.m. at German Park, 8602 S. Meridian St. Food, crafts, games, bingo, raffle at 7 p.m. For more information, call the parish office at 317-638-5551.

☆☆☆

SS. Peter and Paul Cathedral Parish will hold a 90th anniversary celebration at the 10:30 a.m. liturgy. For more information, call the parish office.

July 25-30

Fatima Retreat House, 5353 E. 56th St., will hold a retreat for women religious, "Christ Alive in Me!" Father Al Ajamie will moderate the retreat. For more information, call Fatima at 317-545-7681.

☆☆☆

Fatima Retreat House, 5353 E. 56th St., will hold a silent directed retreat for women religious with Franciscan Sister Janet

Born. For more information, call Fatima at 317-545-7681.

June 25-July 1

The Beech Grove Benedictine Center will hold a retreat, "Benedictine Values and Women in Scripture," with Benedictine Sister Ruth Fox. For more information, call 317-788-7581.

June 25-July 2

The Beech Grove Benedictine Center will hold a wholistic directed retreat. Cost is \$300. Liturgical prayer and guided meditation will be available. For more information, call 317-788-7581.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30

p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Magr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. **WEDNESDAY:** St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. **THURSDAY:** St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m. **FRIDAY:** St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. **SATURDAY:** K of C Council 437, 1305 N. Delaware, 4:30 p.m. **SUNDAY:** St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Magr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

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Serving Begins at 10:30 AM (EST)

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Sunday, June 18, 1995

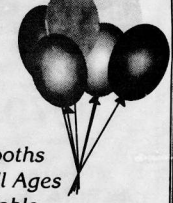
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SUNDAY: June 18th
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FREE MEAL for DAD when accompanied with family
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Youth News/Views

Youth ministers help teen-agers serve others

by Mary Ann Wyand
Second in a series

Empowered and affirmed by parish youth ministry opportunities, archdiocesan teen-agers learn to serve the church, their communities, and the poor in diverse and caring ways.

Terre Haute teens who are active in the tri-parish youth group of St. Ann, St. Benedict and Sacred Heart parishes have helped build houses, served meals to the poor at soup kitchens, cleaned flood-ravaged homes, picked up litter from city streets, sponsored canned food drives, and raised funds for church and community projects.

Youth ministry coordinator Janet Roth, who supervises the tri-parish youth group at Terre Haute, said the teen-agers have learned how to extend God's helping hands and healing love to others and have enjoyed these service experiences.

"Service projects give teens opportunities to share their gifts and give of themselves," Roth said. "They learn that they can make a difference in the world. I know they are proud of what they have been helping to do, and they feel good about what they have to offer to others. I think it also makes them sensitive to people who need help."

In recent years, Terre Haute teen-agers

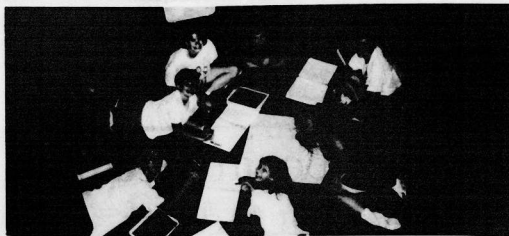
have learned how to roof houses, install drywall, and paint walls while participating in local Habitat for Humanity projects to provide homes for the poor.

The teens also have painted walls at the Lighthouse Mission in Terre Haute to brighten this shelter for the homeless, provided volunteer labor and child care at the Council on Domestic Abuse facility, collected baby supplies for Birthright, dressed in costumes to collect food for the poor instead of candy on Halloween, and organized and delivered food baskets to needy families at Thanksgiving, Christmas, and Easter.

"I really think this is what Jesus meant for us to do," Roth said. "Working together, we can accomplish anything, and the enthusiasm and energy of the young people inspire others to get involved in these service projects. We've also been working with members of other churches in the area and have established a Catholic connection with ecumenical community service efforts."

By helping the poor, Roth said, teen-agers learn to understand the cycle of poverty and come to realize that every person can work to improve the world.

"The teens feel like they can learn how to do anything," she said. "They're not afraid to try something new. They also bring their non-Catholic friends along to help with



LESSON IN SERVICE—Christian Leadership Institute participants from throughout Indiana work together with Charlene Witka (top right), youth ministry coordinator for Our Lady of Grace Parish in Noblesville, to plan a service project during the July 1994 institute at Marian College in Indianapolis. The archdiocesan institute teaches leadership and service skills.

youth group service projects. The kids evangelize so well."

Two summers ago, Roth said, Otter Creek near Terre Haute flooded after the Mississippi and Missouri rivers overflowed their banks. Terre Haute teens who had just returned from the rigorous World Youth Day pilgrimage to Denver helped flood victims remove furniture and other belongings from their homes and scrubbed mud from walls, windows, and floors.

"We had to get tuberculosis shots from the American Red Cross before we could help with the flood clean-up," Roth remembered. "We worked from 8 a.m. until 5 p.m. It was a very long day, but doing things to help people in need gave us the energy to do the work, and knowing that the Spirit was involved kept us motivated to keep working."

Tri-parish youth group members also travel to Nazareth Farm near Center Point, a remote area of West Virginia, to help the poverty-stricken residents of Appalachia with a variety of housing needs during their spring breaks and summer vacations.

"I just celebrated my 10th year in youth ministry," Roth said, "so I've been taking kids there for a number of years. Some of the kids I've taken to Nazareth Farm are now youth ministers and take their own youth groups there to do service."

Whenever the tri-parish youth group participates in a service project, she said, time for prayer is included in the experience.

"I've always felt called to work for the poor," Roth said. "It is a call from God, and I like to share that with the teen-agers. They learn that we are called to do service and will always be serving the poor. They learn how to do their best to help others, and that God takes care of the rest."

Youth ministry offers hope for the future, she said, because teen-agers have many gifts to share through service.

"I see the excitement in them because they have learned that church doesn't just happen once a week," Roth said. "They know that church happens every day of their lives."

(Next: Leadership opportunities.)

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SAT., JUNE 24TH - 4:00 - 11:00 p.m.
SUN., JUNE 25TH - Noon - 6:00 p.m.
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\$3.00 - Children Under 12 yrs; 5 & Under - FREE)
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'Belle' cruise still has some openings

Reservations are still being accepted for the New Albany Deane Catholic Youth Ministries' annual "Belle of Louisville" cruise for high school students on June 21.

The scenic Ohio River cruise on the historic steamboat also features a dance with music provided by a local disc jockey, who will play musical favorites for archdiocesan teen-agers.

Tickets for the cruise and dance are \$8 per person. To order tickets, high school students should contact parish youth ministry coordinators or the New Albany Deane Catholic Youth Ministries office at the Aquinas Center at 812-945-0354.

Our Lady of Providence High School in Clarksville will sponsor a football camp June 26-30 for boys who will be in the fifth through the eighth grades in the fall.

Providence football coach Gene Sartini will conduct the free camp and offer instructions in football fundamentals from 10 a.m. until noon. Participants should wear tennis shoes, shorts and T-shirts.

For additional information, telephone Sartini at Our Lady of Providence High School at 812-945-2538.

Roncalli High School in Indianapolis has received a 1995 International Education Award of Excellence from Youth for Understanding International Exchange, a non-profit international educational organization.

The honor is based on the school's continued commitment to welcome international exchange students and encourage their participation and involvement in classroom activities. Schools receiving this award also promote exchange opportunities to their students interested in studying overseas.

The Indianapolis South Deane interparish high school was among 50 schools honored nationwide this year by Youth for Understanding for promoting cultural diversity, friendship among nations, and opportunities for personal development through international student exchange.

"We're pleased to honor Roncalli High School in the field of international education," Youth for Understanding National Director Douglas Sofer said. "As the world becomes increasingly diverse and interdependent, firsthand knowledge and understanding of other cultures will be a requirement for world leaders and also community and business leaders."

Established in 1951, Youth for Understanding has enabled more than 170,000 high school students to participate in foreign exchange programs.

Bishop Chatard High School students in Indianapolis honored a longtime coach and teacher by celebrating "Tom Stevason Day" on May 19 at the Indianapolis North Deane interparish high school.

Stevason retired this year after 24 years of teaching and coaching baseball, football and basketball teams.

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Young Adults

Bishops begin meetings with young adults

Information gathered will be used to draft a pastoral plan for consideration in Nov. 1996

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—Young adult Catholics want a better understanding of church teachings, a more welcoming parish environment and help with relationships and careers.

Those are the preliminary results of a series of "town meetings" between bishops and young adults, held in at least three dozen U.S. dioceses since February. Information gathered at the town meetings will be used to draft a pastoral plan for young adults, to be voted on by the U.S. bishops in November, 1996.

(Editor's Note: In the *Archdiocese of Indianapolis*, young adults will meet with Archbishop Daniel Buechlein on Aug. 28, 1995 from 7 to 9 p.m. at the *Archbishop O'Meara Catholic Center* in Indianapolis.)

For purposes of the new document, the bishops are defining young adults as those in their 20s and 30s.

"We are depriving the church of a great resource by not having enough creativity (to attract young adults), and we're not working hard enough to involve young adults as productive Christians in the community," said Auxiliary Bishop William C. Newman of Baltimore.

"We live in a different world today, where young people are pulled in conflicting directions," said Auxiliary Bishop John H. Ricard at another of the five Baltimore sessions. "Some of those directions are contrary to their faith, so

we feel that we need to be part of the counterculture that calls young adults back to the core Gospel values."

"We want to present an objective and honest picture of what you see in the church today. It's OK to express your gripes," said Bishop James W. Malone at a meeting in the Diocese of Youngstown, Ohio.

"We are looking for the best advice we can get nationwide from the people we are trying to address... and trying to put it into a Catholic/Christian perspective," he added.

Several participants in Youngstown—along with others around the country—said the church seems to lose interest in its younger members once they are confirmed and graduate from high school.

Confirmation is "treated as a graduation from religious education," said Steven Nonkes of Christ Sun of Justice Parish in Troy, N.Y., a participant in a town meeting with Albany Bishop Howard J. Hubbard.

Bishop Hubbard said he considered young adults "the most neglected and underserved segment in our church" and thanked the participants for their "presence and willingness to share your concerns, your needs, your hopes, your dreams, your aspirations."

In Phoenix, young people meeting with Bishop Thomas J. O'Brien expressed a need for support and education from the church and shared the cold and indifferent responses they have sometimes received from parishes.

The support they need includes spiritual support, guidance, a sense of belonging and

sense of community, they said. In the area of education, the young adults said they yearn for classes that would help them integrate their morals into everyday life, as well as Bible studies and homilies that would be more useful to this age bracket.

In the Archdiocese of Kansas City, Kan., young adults said what they needed most from the church in order to lead a good life was consistent Catholic education based on orthodoxy.

Archbishop James P. Keeler recommended the new "Catechism of the Catholic Church" and two recent papal encyclicals—"Veritatis Splendor" and "Evangelium Vitae"—as publications that "deal with moral issues and as plain straight teachings of the church."

In Des Moines, Iowa, participants in two town hall meetings with Bishop Joseph L. Charron suggested several ways to respond to the needs of young adults. These included prayer and study groups for young adults, peer group settings where young adults feel comfortable and included, and encouragement of leadership roles for young adults in parishes.

About two dozen young adults meeting with officials of the Diocese of St. Cloud, Minn., said the church needed to offer more spiritual direction and opportunities for young singles and married couples to connect with parishes.

"There's a sense of people wanting community. They want to know there's a place for them in the church even if they don't have a kid and aren't married," said Vicki Osendorf, a member of the six-member diocesan committee formed to coordinate the event. "Young adults need to feel a sense of invitation to participate."

Except for Newman Centers on college campuses, "the leadership of the church does not know how to deal with young adults," said Sister Catherine Kallio, a School Sister of Notre Dame and diocesan director of total education. "They are 20 years behind."

Bishop Frank J. Rodimer of Paterson, N.J., said he got "an earful" when he met with some 80 young adults from his diocese. But he spoke out against those "who have written off young adults because of a feeling that they have left the church."

He cited the Mormon Church as an "example of young adult zeal and potential" and said it is "the fastest growing church in the world... primarily because of the young adults

who give up two years of their lives to evangelizing."

"The future of the church depends on how the gifts of young adults will be used for the church and society," said Auxiliary Bishop Robert F. Moreau of Green Bay, Wis., in one of four listening sessions with young adults held in his diocese.

Patty Meyer, a native of Kiel, Wis., and a student at Franciscan University of Steubenville, Ohio, suggested that the church work to get young adults involved in parishes. "With community comes support and affirmation," she said. "Once someone is involved (in the life of the church), you're going to hear them."

Bishop William K. Weigand of Sacramento, Calif., asked participants in his town hall meetings to "be the eyes, ears and spokespersons" for young adults who have left the church.

"We will never get anything done in the church for young adults unless young adults are involved," he said. "You have to bring the leadership and ideas. You have to be willing to be a bridge to other young adults."

In Ogdensburg, N.Y., where Bishop Paul S. Loverde told young adults that they are "vital to the mission and ministry of the church," the town meeting had an encouraging effect on 30-year-old Carla Towles.

"It was nice to meet the bishop," she said, "and know that he's not on a pedestal and unreachable."

Calvin Rusin, young adult ministry consultant for the Diocese of Raleigh, N.C., found in meetings with young adults throughout the area that they have almost the same concerns that adults of all ages have—careers, relationships and faith.

"Their concerns aren't any different. The themes are the same," he said. "But young adults are in different developmental stages, and they're dealing with different environments that affect them and their concerns."

For example, she said, "young adults are trying to figure out how to choose a partner in relationships, how to begin and nurture a successful relationship." In contrast, senior citizens are often dealing with the loss of relationships.

(Contributing to this story were Mark Grutkowski in Baltimore, Lou Jacquet in Trichin, Kate Blain in Albany, Joy E. Wright in Phoenix, Todd Habinger in Kansas City, Nancy Wisman in Des Moines, Joe Towlinski and Joseph Young in St. Cloud, Maura Rossi in Paterson, Patricia Kasten and Renae Wuerger in Green Bay, Julie Sly in Sacramento, Mary Lou Kilian in Ogdensburg and John Strange in Raleigh.)

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Politicians take swipes at hate radio, Hollywood, pop culture

President Clinton, Senator Dole are among those who criticize the media for irresponsibility

by Mark Pattison
Catholic News Service

WASHINGTON—This spring, politicians took swipes at big targets in popular culture—targets the U.S. bishops had taken aim at themselves in 1994.

In the aftermath of the federal building bombing in Oklahoma City, President Clinton lashed out at radio talk shows that serve as "purveyors of hatred and division."

"They spread hate, they leave the impression that by their very words, that vio-

lence is acceptable," Clinton said, without naming any talk show hosts. "It is time we all stood up and spoke against that kind of reckless speech and behavior."

The remarks immediately drew the ire of radio talkers. Rush Limbaugh, whose success has spawned a host of imitators, blamed "many in the media" for "irresponsible attempts to categorize and demonize those who had nothing to do with this."

Throughout May, Sen. Robert Dole, R-Kan., a presidential aspirant, aimed

barbs at Hollywood—first at Disney when its Miramax subsidiary released the British film "Priest," and later at Time Warner for marketing violent movies and vulgar music.

Dole in a May 31 speech, said Hollywood executives try to "hide behind the lofty language of free speech in order to profit from the debasing of America," and accused Time Warner of the "marketing of evil for the sake of commerce."

"Lyrics get out that may cross the line. But that is the price you pay for freedom of expression," responded Time Warner Music Group chairman Michael Fuchs. Others accused Dole of hypocrisy because he has vowed to overturn the ban on assault

weapons, a move they contend carries a much greater threat of actual harm.

Clinton and Dole are only the latest public-sector applicants for the job of gatekeeper to pop culture.

In 1993, Rep. Edward Markey led a contingent in Congress to curb TV violence. The networks and cable outlets responded by airing parental advisories before programs of their choosing.

In 1992, Vice President Dan Quayle's "family values" speech took the TV show "Murphy Brown" to task for promoting single motherhood as a "lifestyle choice." Despite much anti-Quayle feedback at the time from TV stars and producers, network executives have since touted whatever

family values could be found on their program schedules.

In 1989, Sen. Jesse Helms, R-N.C., blasted the National Endowment for the Arts for funding exhibits of homoerotic photos by the late Robert Mapplethorpe and a photo of a crucifix inside a jar of urine by Jose Serrano. Today, as a Republican-led Congress is looking to wipe out entire programs from the budget, funding for the NEA, as well as the National Endowment for the Humanities and public broadcasting, are targets for elimination.

In 1985, Tipper Gore, wife of then-Sen. Al Gore, D-Tenn., established the Parents Music Resource Center to rid albums of foul language. The language remains, but in most cases albums carry a parental advisory on the cover. Some believe that, as forbidden fruit, they sell even more.

Clinton and Dole launched into specifics on an issue the bishops had spoken of in more general

terms in their pastoral reflection, "Confronting a Culture of Violence: A Catholic Framework for Action."

In the reflection's third paragraph, the bishops said, "Verbal violence in our families, communications and talk shows contribute to this culture of violence."

Later, in detailing what they see as a culture of violence, the bishops did not mention movies specifically, but talked about how violence was reflected in entertainment.

"Our entertainment media too often exaggerate and even celebrate violence. Children see 8,000 murders and 100,000 other acts of violence on television before they leave elementary school," they said.

In an interview John Carr, the bishops' secretary for social development and world peace, asked: "Do you need to make a movie, even if there is a market? Even if it is outrageous?"

He added, "In our society, it is no longer permissible to make movies with racial stereotypes," using "Amos and Andy" as an example. Would that the same could be true, Carr said, for "the glorification of sex without love—not because you're going to jail, but because you have the common good in mind."

Nancy Wisdo, who works under Carr in domestic social development, said that a sense of responsibility, not profit, should be the guide for programming.

Catholic Telecommunications Network of America president Peter Durr, who has spent most of his broadcast career in non-profit settings, said that "revenue potential," more than profit, drives program decisions, even for public broadcasters.

"The environment has changed over the past 40 or so years," he said.

In a June 6 op-ed article on the issue, *Washington Post* editorial writer and columnist E.J. Dionne professed to not know the answer to one stumper.

"Can someone please explain to me if there is any objective difference between Goron Liddy talking about how to shoot an agent of the Bureau of Alcohol, Tobacco and Firearms, and a gangsta rapper who talks about shooting a cop?" Dionne asked. "If you speak out against one, should you not speak out against the other?"

Churches look for role on info highway

WASHINGTON (CNS)—As the information superhighway gets even more crowded, churches not only want to take part, but they also want to ensure that the escalating technology is accessible to everyone.

These were just some of the issues discussed during a June 8-9 conference on "Global Information Infrastructure: The Justice Agenda, The Churches," held at The Catholic University of America.

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BOOK REVIEW

Charity is an uplifting experience

THE CATHOLIC PHILANTHROPIC TRADITION IN AMERICA, by Mary J. Oates. Indiana University Press (Bloomington, Ind., 1995). 231 pp., \$27.95.

Reviewed by Francis J. Butler
Catholic News Service

One would expect that tracing the legacy of Catholic charitable giving in America would be an altogether uplifting experience. After all, there is little to rival the Catholic network of charitable institutions in the United States. Its hospitals treat over 54 million patients annually, its schools educate 3 million students, its colleges and universities issue one-fifth of all bachelor's degrees, and

the church's social services reach 12 million people. By anyone's measure the church's infrastructure for doing good deeds inspires awe.

Yet, reading "The Catholic Philanthropic Tradition in America," Mary J. Oates' brilliant new history of how it all came about, one is dismayed to learn that its development may have displaced a great deal of charitable initiative on the part of the laity.

"The Catholic Philanthropic Tradition in America" is a splendid piece of scholarship, painstakingly researched, illuminating for the first time the history of Catholic philanthropy from the laity's perspective. It is must reading for everyone concerned about Catholic charitable work. But be warned, it is a very disturbing book.

The author recounts the lingering consequences of the lay trustee controversy—a development in the early period of U.S. history (1780-1830) which emphasized the participation of laity in the government of the local church. The practice came into conflict with the tradition of clerical control of church affairs and was eventually suppressed.

Oates takes the reader up to the present day and provides an unsettling picture of a church that is in a severe slump in aggregate charitable giving and volunteering. The reader may ask whether this was an unfortunate legacy of the church's overcentralized charities and underdeveloped lay identity.

Oates ends by calling for nothing less than a revolution in Catholic philanthropy, a broadly based drive that would reach into the ranks of all Catholics and would help shape the nation's social conscience. The splendid scholarship which Oates offers in "The Catholic Philanthropic Tradition in America" provides a sobering lesson from the past and the elements that could spark needed change in the future.

+ 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.

† ANDERSON, Mayda M., 74, St. Bartholomew, Columbus, June 1. Mother of Frank Anderson, Brad Anderson, Alicia Rendel and Cecelia Ellis; grandmother of 12, great-grandmother of two.

† BECHTOLD, Edward J., Sr., 90, St. Matthew, Indianapolis May 25. Father of Edward J. Bechtold, Jr. and Charles M. Bechtold; grandfather of three great-grandfather of two.

† BISHOP, Edgar Keith, 62, St. Mary, North Vernon, June 5. Husband of Mary Ann Ackerman Bishop; father of James Bishop, John Bishop, William Bishop, Elizabeth Murphy, Theresa Browning, Amy Bishop and Catherine Bishop; brother of Brenda Alexander, Marjorie Yager, Berth Thurnall, Jane Lagford and Bonnie Morgan; grandfather of nine.

† BOROUGHS, Gloria J., 66, St. Bartholomew, Columbus, May 26.

Mother of Eugene John Boroughs, III, Regina Plural, sister of Arthur Eagles, Buddy Eagles, Hilda Willett and Audrey Pfeiffer.

† BOWMAN, H. Marie, 81, St. Mary, Richmond, June 4. Mother of Shirley J. Beard; grandmother of seven, great-grandmother of twelve.

† BROWN, Beverly B. "Brownie," 81, Little Flower, Indianapolis, May 31. Mother of Jennifer L. Brown and Julie A. Brown.

† CURLEY, Owen Michael, 73, St. Anthony, Clarksville, April 13. Husband of Doris Moss; father of Patrick M. Curley, Kathleen M. Buskirk; brother of John F. Curley, Anthony N. Curley, Ann Lehmann and Lillian Miller; grandfather of three.

† DERRICK, Verna E., 82, St. Mary, Greensburg, June 7. Mother of Janet M. Meyer; sister of Norma Wiktemper, Leona Howell and Ada Wasserman;

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grandmother of 3, great-grandmother of five; great-grand-grandmother of one.

† FISSE, Frank Patrick, 46, St. Agnes, Nashville, May 27.

† GAYNOR, Esther, 89, St. John the Baptist, Dover, May 15. Sister of Edwin Gaynor and Emma Gaynor; aunt of several nieces and nephews.

† GEORGE, Gertrude, 75, St. Joseph, Indianapolis, May 23. Wife of Charles George; mother of David George, Donald George, Douglas George, Diane Seigel and Denise Benn.

† GORMAN, Charles L., 66, Our Lady of Lourdes, Indianapolis, May 27. Father of Eric Gorman, Juanita Tazon, Beth M. Winkler, Kim Jewel; brother of Ronald Gorman, Jean Frederick, Joanne Helmick, Thelma Brooks, Opal Hauk and Mable Rogers; grandfather of four; great-grandfather of one.

† HALL, Earl P., 91, St. Gabriel, Connersville, May 31. Father of Jack A. Hall, Larry E. Hall, Sarah O'Keefe, Mary D. Bobania;

brother of Joseph Hall, grandmother of eight, great-grandfather of three; great-grand-grandfather of two.

† HASBROOK, Mary Jane Thompson, 75, St. Luke, Indianapolis, June 9. Wife of Thomas C. Hasbrook; mother of Carol L. Holmes, Nancy E. Bennett, Daniel T. Hasbrook, William A. Hasbrook, Charles F. Hasbrook and David T. Hasbrook; sister of Virginia Raleigh; grandmother of 17.

† HUESMAN, Betty Jane, 71, St. Joseph, Shelbyville, June 1. Mother of Paul Huesman, Matthew Huesman, Mark Huesman, Robert Huesman, William Huesman; sister of Mary Thacker; grandmother of six.

† JEFFERS, Paul E., 59, St. Andrew, Indianapolis, June 2. Husband of Mary Jeffers; father of Paul Jeffers, Russell Jeffers, Daniel Jeffers, Debbie Brown; brother of Avonell Barker and Nadine Jenkins; grandfather of five.

† McDERMOT, Margaret A., 78, Nativity of Our Lord Jesus

Christ, Indianapolis, May 28. Mother of Peg Doyle, Patsy Real, Karen McDermot, Danny McDermot; sister of Robert Brethauer, Joseph Brethauer and Mary A. Cutshall; grandmother of five; great-grandmother of one.

† MEISTER, John M., 67, St. Anthony of Padua, Morris, June 4. Husband of Ada Meister; father of Dennis Meister, Daniel Meister, John P. Meister, Anthony Meister, Joyce Westerman, Susan Meister; brother of Robert Meister, William Meister,

Paul Meister, Rosella Holzer and Betty Rouse; grandfather of six. † MONAHAN, Anna C. Commons, 83, Christ the King, Indianapolis, June 1. Mother of Rita Kotkamp, Larry Monahan; sister of Rev. Thomas Commons, Rev. Patrick Commons, James Commons, Ted Commons and Noreen Van Slyke.

† O'BRIEN, Alma F., 84, St. Antoninus, Cincinnati, June 9. Wife of J. Paul O'Brien; mother of Jesuit Father J. Paul O'Brien, John R. O'Brien, William J. O'Brien; sister of Ferd J. Niehaus and Helen Filipp; grandmother of seven.

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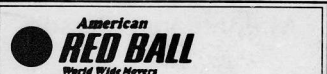
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Theologian sees mutual distrust between bishops and theologians

Theological Society criticizes St. Meinrad for 'peremptory dismissal' of Sr. Carmel McEnroy

by Tracy Early
Catholic News Service

NEW YORK—In the last 50 years, American Catholic theology has moved from viewing the authority of the magisterium as the foundation of its work to a present situation of "mutual distrust" between bishops and theologians, according to the president of the Catholic Theological Society of America.

"If theology is to be in service of the church, this very large item needs conscious attention," said Jesuit Father Roger D. Haight in his presidential address, which concluded the society's annual meeting in New York June 8-11.

He said the decade after the Second Vatican Council brought "a sudden and complex revolution in American Catholic theology" that resulted in "a crisis if not a breakdown in the credibility of church authority."

But despite calls for collaboration between the "hierarchical magisterium" and theologians in the most recent period, their relationship has "deteriorated further," he said.

Father Haight, chairman of the theology department at Weston (Mass.) Jesuit School of Theology, used his address to summarize theological developments over the history of the society.

He found fundamental changes not only regarding authority but also in the nature of theology itself, in its view of the way theology developed in history and in its move to make social ethics an intrinsic part of its work rather than something peripheral or secondary.

Noting the growing prominence of black, Latino and feminist theology, Father Haight suggested that "the future is theirs."

The theological society was holding its 50th convention in New York, where its first convention was held in 1946.

Father Haight, as his last presidential act, turned the gavel over to St. Joseph Sister Elizabeth A. Johnson, a professor of Fordham University in New York, noted for her work in

feminist theology and particularly her 1992 book, "She Who Is."

The overall theme was "Evil and Hope." Major presentations were delivered by Father David Tracy of the University of Chicago, Susan Ross of Loyola University in Chicago and Jesuit Father Jon Sobrino, a Basque and prominent exponent of liberation theology who teaches at Central American University in El Salvador.

The meeting included small group sessions on specialized topics, including one on the challenge presented to theology by the Holocaust and one on heterosexism, understood as a bias in favor of heterosexuality over homosexuality.

The society adopted a lengthy statement criticizing St. Meinrad School of Theology for its "peremptory dismissal" of Irish Mercy Sister Carmel McEnroy, who was among numerous signers of an open letter of protest against Pope John Paul II's declaration ruling out ordination of women.

Charging that the allegations against her were not handled in accordance with her contract, the society urged that "due process be followed in the case of Carmel McEnroy and that she be reinstated pending the outcome of that process."

The theologians said they viewed her removal "with dismay," and were concerned that, despite years of attempting to work out ways of handling such charges, even procedures guaranteed by contract could be jettisoned.

St. Meinrad Archbishop, which operates the seminary, said April 28 that Archbishop Timothy Sweeney instructed the school's president to dismiss Sister McEnroy.

"Under church law, public dissent by faculty members of a seminary is not acceptable because seminary faculty are participants in the preparation of future priests," said the school's statement.

The theological society questioned calling her signing of one protest letter "dissent." It said the term indicates "an attitude of general opposition to church teaching" when, it said, nothing in Sister McEnroy's record suggests this.

Sister McEnroy attended the convention, and was one of the presenters in the small group session of the Karl Rahner Society.

An official of the Catholic Theological Society of America said some members voted against the statement, but only a small minority.

In other actions, the society gave its annual John Courtney

Murray Award to Denise and John Carmody, the first couple to receive it.

The citation said the two theologians, both at the University of Santa Clara, Calif., had "authored, co-authored or edited" 55 books and many articles on themes ranging "from systematic theology to world religions, from spirituality to Christian ethics, from scriptural studies to matters of ecology, peace and justice."

In the past three years, Carmody's "meditations on his own ongoing struggle with cancer have brought a deep personal faith to bear on the mystery of suffering, illness and death," the citation said.

Maryanne Stevens, executive secretary of the society, said attendance at this year's convention was 632, the largest ever.

The society has about 1,500 members and is growing, she said. William Thompson of Duquesne University in Pittsburgh, the society's vice president, is now president-elect, and will be responsible for the 1996 convention program in San Diego.

Pope says world needs new economic system

VATICAN CITY (CNS)—The world needs a new economic system that not only presents new opportunities for investment and the opening of new markets, but also contributes to the dignity of every person, Pope John Paul II said.

During a brief audience with participants in the Paine Webber Chairman's Council Conference June 12, the pope asked leaders in the banking and investment industries to make human welfare their bottom line.

"The dramatic political and economic changes of recent years," he said, have not only brought new international business possibilities, "they have also drawn attention to the many situations of poverty and injustice in which so many members of the human family continue to live."

"The urgent need for integral human development on the global scale is one of the great moral challenges of our time," the pope told the group.

"It requires of everyone new ways of thinking and the proposal of models of economic growth which defend and promote the dignity and freedom of each individual and of every community," he said.

The pope asked members of the group to carry out their financial activities in "a spirit of solidarity with the men and women of developing countries" and with a commitment to ensuring that economic growth serves not just the material well-being of some, but takes into account the spiritual, moral and cultural needs and rights of all people.

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Bishops to discuss new Catholic TV venture

National Catholic Television Network being spearheaded by retired Archbishop Hannan

by Mark Pattison
Catholic News Service

WASHINGTON—Retired Archbishop Philip M. Hannan of New Orleans believes the next move for the U.S. bishops in television programming is with direct broadcast satellite technology.

The satellite would carry directly to homes his proposed National Catholic Television Network, which could debut as early as next year.

In addition the satellite would carry five cable outlets:

CNN, ESPN, American Movie Classics, the Discovery Channel, and a children's channel, the archbishop wrote in a May 22 letter to the bishops.

Archbishop Hannan's proposal was discussed by the U.S. bishops' Ad Hoc Committee on the Future of CTNA, the Catholic Telecommunications Network of America. The committee recommended that Archbishop Hannan be encouraged to continue his efforts.

The bishops will discuss the committee's recommendations at their spring general meeting June 15-17 in Chicago.

Archbishop Hannan, in a telephone interview with Catholic News Service, said the proposed Catholic channel would broadcast 18 hours a day to start, then go to around-the-clock programming.

He did not disclose a break-even point, saying that costs stay low "until we start producing our own" shows. He added the network would help fund two Vatican-originated shows about Vatican news and church history, and noted that

production costs are lower in New Orleans than New York or Hollywood.

"We're going to make a strong play for young people," he added, noting that New Orleans' most famous musicians—the Marsalis and Neville brothers, Harry Connick Jr., Fats Domino and Al Hirt—are all Catholic.

Archbishop Hannan—who is chairman and president of WLAF-TV Channel 32 in New Orleans, which he founded in 1984—told the bishops the new Catholic channel would have "a full range of religious, educational, cultural, musical, news and entertainment programs suitable for the family," plus shows for various ethnic groups.

"We're going to have programs about family problems—I mean the hard-core problems, teen-age suicide, teen-age pregnancy," he told CNS.

He also got actress Loretta Young to virtually give the network 256 episodes of "The Loretta Young Show," the dramatic anthology which ran for eight seasons in prime time on NBC from 1953-61. "On this network we'll need some nostalgia," Archbishop Hannan said.

The archbishop's plan involves having households buy satellite dishes 18 inches in diameter to receive the six channels. The cost of the dish is \$750 now but is expected to drop to about \$500 by 1996, he said. He said his goal is to have 1 million satellite dishes sold in two years.

The dish would be paid off in monthly installments of \$11. The monthly fee for the six channels also would be \$11 a month.

He said it would take about \$1 million to market the dishes and said he would like to use the U.S. Catholic Conference staff that designs marketing appeals for national collections to mastermind the effort.

"I have been in touch with EWTN" about the possibility of Mother Angelica's Eternal Word Television Network getting on the direct broadcast satellite, Archbishop Hannan told the bishops in his letter. "I see no problem in having two distinct Catholic networks."

Archbishop Hannan said a corporation would be set up to oversee the network, with bishops forming a majority of the board. Philip North, a Catholic who is former chairman of the board of Tandy Corp., would be president.

Archbishop Hannan also has been in conversations with a former network president, whom he ascribed to CNS as "my mentor," to serve as general manager. He said he did want to disclose the name until after the bishops' meeting.

CTNA is expected to run out of money at the end of June. The bishops have subsidized CTNA by more than \$14 million since it began in 1981.

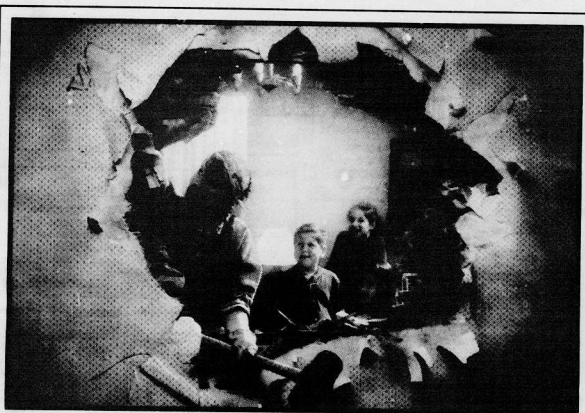
CTNA has never met the bishops' aim that it be self-sustaining. Its plan, put into place last year, to sell satellite dishes directly to parishes failed badly, and two-thirds of the staff was laid off in July 1994 to avert a \$1 million deficit. Since then CTNA has had broadcast on reduced hours.

By a margin of 84 percent to 11 percent, bishops responding to an ad hoc committee questionnaire said that CTNA's satellite-delivered program service should be suspended.

The committee recommended suspension, as well as ridding the USCC of its in-house TV production and teleconferencing capacity. The bishops may also vote to dissolve CTNA, a separate corporation they established, if the USCC president and general counsel believe it necessary.

CTNA president Peter Dirr told Catholic News Service that if the recommendations are accepted as drafted, CTNA's last broadcast day would likely be June 30 and that the remaining five employees, including himself, would be dismissed.

Dirr added that Archbishop Hannan has been working on his proposal for two years. It was not intended to be a replacement for CTNA, he said, but to fulfill a perceived need for broad-based Catholic programming. That is "something entirely different from what CTNA was ever set up to do," Dirr said.



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Cardinal lifts moratorium on clinic protests

by Catholic News Service

BOSTON—Boston Cardinal Bernard F. Law has lifted a 5-month-old moratorium on protests at abortion clinics for individuals but has asked parishes and archdiocesan agencies to continue refraining from such action.

The cardinal requested the moratorium following the Dec. 30 attacks on two Boston-area abortion clinics in which two workers were killed and five others wounded.

"With gratitude to those who have observed this moratorium, I wish to lift that burden from their consciences," the cardinal wrote in his June 2 column in *The Pilot*, newspaper of the Archdiocese of Boston.

He said he supported the right of individual protest.

"If a man or woman wishes to engage in peaceful, nonviolent activity in support of the right to life," he wrote, "I no longer ask that that activity be foregone."

But in reaffirming the church's commitment to the pro-life cause, he said there are different ways to that. "It does not serve the pro-life cause well to demand that authentic participation in the pro-life movement involve participation in direct action before abortion clinics."

"Because there can be legitimate differences concerning tactics to be employed in the peaceful and nonviolent pursuit of the right to life," he continued, "I think it best that parishes and agencies of the archdiocese not be involved in such activities."

Although excluding parishes from direct action at abortion clinics, the cardinal asked "every parish to review its own commitment to the pro-life cause."