



# The Criterion

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in Central and Southern  
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## Planning starts for parish in Geist area

*Task force is being formed to study various options, make its recommendations by Christmas*

By John F. Fink

A task force is being formed to study how to establish a new parish in the Geist Reservoir area in the northern part of Indianapolis.

Last Saturday, July 15, archdiocesan

Vicar General Father Joseph Schaedel met with Fathers Larry Crawford, pastor of St. Simon Parish, Roger Gaudet, pastor of St. Thomas Parish, Fortville; Joseph G. Riedman, dean of the East Deanery; Mark Svarczkopf, dean of the North Deanery; and lay leaders from St. Thomas and St. Simon. The meeting was

called to discuss how to proceed with plans. It followed a meeting on July 12 with some of the priests from the North and East Deaneries.

At the meeting on Saturday, it was agreed that a decision should be made prior to Christmas and that Fathers Riedman and Svarczkopf would immediately form a task force of clergy and lay leaders to study the idea.

According to Father Schaedel, it was agreed to move quickly because "other-

wise rumors will fly and everyone will feel unsettled."

However, on Sunday, July 16, Father Gaudet announced at St. Thomas, Fortville, that St. Simon Church would be closed and relocated to the Geist area. In a letter distributed to his parishioners, he also said that "St. Thomas the Apostle has been invited to close and relocate and become part of St. Simon's Parish at Geist."

The letter also said that the consensus

See CRITERION, page 2



Photo by Margaret Nelson

"Singing nuns" Benedictine Sisters Mary Nicolette Etienne, Julianne Tabach, and Mary Sue Friesberger entertain some of the guests during the 40th anniversary celebration for Our Lady of Grace Monastery in Beech Grove Sunday afternoon, July 16. Postulant Cecelia Kennedy (to be invested July 22), hidden from view, also contributed to the music.

## Benedictine Sisters celebrate 40th anniversary

By Margaret Nelson

The Benedictine sisters marked the 40th anniversary of their arrival in Beech Grove with a celebration on Sunday, July 16.

Benedictine Sister Rachel Best, prioress, and Benedictine Father Hilary Ottensmeyer, chaplain, sprinkled the cornerstone of the monastery with holy water at an outdoor ceremony after morning praise.

All extended their hands as Father Hilary asked God to bless "this foundation rock, which has anchored us for 40 years."

"Grant your servants who live in this house these blessings: to listen to you in faith; to speak to you in prayer; to find you in their work; to see you in all they do; to open their doors in hospitality and friendship to all who come; to seek God in everyone and everything; every day of their lives," Father Hilary prayed.

See CRITERION, page 3

## Vincennes is one of 12 new titular sees in U.S. approved by Rome

By John F. Fink

The Diocese of Vincennes is one of 12 former church jurisdictions in the United States to be named new titular sees.

The Diocese of Vincennes became the Diocese of Indianapolis on March 28, 1898.

### No paper next week

The Criterion does not publish an issue the last week in July. Therefore, there will be no paper next week. The newspaper's office will be closed the week of July 24. The next issue will be dated Aug. 4.

The decision by the Vatican to establish these new titular sees was announced in a letter dated June 20 from Archbishop Agostino Cacciavillan, apostolic pro-nuncio in the United States, to Cardinal William H. Keeler of Baltimore, president of the National Conference of Catholic Bishops.

"I have the honor to inform you that the Holy Father has granted your request to have some old diocesan sees in the United States now considered as titular sees," said the letter.

Archbishop Keeler sent copies of the letter to Archbishop Daniel M. Buechlein of Indianapolis and Bishop Gerald A. Gettelfinger of Evansville. The city of Vincennes is now located in the Diocese of Evansville.

Auxiliary bishops and others who do not head a diocese, including most bishops in Vatican service, are assigned to titular sees when their episcopal appointments are announced.

Most titular sees are ancient cities of northern Africa, the Middle East or Spain that had to be abandoned because of schism or Islamic rule. Some titular sees, especially those in the United States, ceased to be active see cities simply because of a decision to merge dioceses or transfer diocesan headquarters to another city, as happened in the case of Vincennes.

The other 11 new titular sees are Alton and Quincy, Ill.; Concordia and Leavenworth, Kan.; Grass Valley, Calif.; Jamestown, N.D.; Kearney, Neb.; Lead,

S.D.; Natchitoches, La.; Nesquehally, Wash.; and Sainte Marie, Mich.

The Vatican had earlier approved the establishment of Bardstown, Ky., as a new titular see at the request of Archbishop Thomas C. Kelly of Louisville. Erected in April 1808, it was transferred to Louisville in February 1841.

No bishops were immediately named to the new titular sees. The most likely candidates for those sees

See CRITERION, page 2

### Inside

Archbishop Buechlein	2
Active List	12
Commentary	4
Cornucopia	6
Entertainment	10
Obituaries	18
Question Corner	9
Sunday & Daily Readings	11
Viewpoints	5
Youth and Young Adults	14 & 15

### Papal Privacy

It's hard to get but the pope's vacation in the mountains this year is much quieter than those of past years.



### Shrinking World

Seminarians from other countries are staffing the summer day care program that feeds and educates center-city children.

Page 8

Page 17

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PAGE 17

# VINCENNES

*continued from page 1*

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are any new auxiliary bishops in major U.S. archdioceses, although bishops from any country could be appointed to them.

The Diocese of Vincennes was established by Pope Gregory XVI on May 6, 1834. It comprised the entire state of Indiana and the eastern part of Illinois. The Illinois part was separated upon the establishment of the Diocese of Chicago on Nov. 28, 1843.

The northern half of Indiana was separated in 1857 with the establishment of the Diocese of Fort Wayne. The Diocese of Evansville was created when the diocese was raised to the status of an archdiocese on Oct. 21, 1944.

Seeking the Face of the Lord

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



## Why do I have to confess my sins?

Why do I have to confess my sins to a priest? Why can't I simply confess directly to God? A hospital chaplain tells me that if he asks a patient, "Would you like to go to confession?" the response is usually "not now." If he asks, "Would you like to have your sins forgiven?" the answer is usually "yes." Confession to another scares us. To admit sin to another is embarrassing. Most of us find it difficult enough to admit sin to ourselves. Is the sacrament of penance and reconciliation intended to punish?

From the very beginning of the church, even in the rigorous days when absolution and reconciliation could be received only once in a lifetime after baptism, and in all the forms of this sacrament as it evolved through the ages, some form of acknowledgment or admission of guilt to a representative of the church was required. Originally the bishop, successor to the apostles, was the "minister" of penance, absolution and reconciliation.

St. Augustine described this church mediation in terms of the gospel story of the raising of Lazarus from the dead. Jesus called Lazarus back to life from the tomb, but he asked his disciples to lead Lazarus from the burial cloth binding his body. Christ forgives sin while the church is the agent for removing the bindings of sin.

From the beginning this sacramental power to "unbind" was given by Christ to the Twelve. Bishops, as successors to the Twelve, delegate co-workers, priests, to speak the words of Christ's forgiveness in his place and do the "unbinding" in the name of the church. The priest is minister of the sacrament of penance and reconciliation in the place of Christ and as representative of the church. The priest offers the required penance and pronounces sacramental absolution in the name of Christ, head of the body of the church. Through words and gestures he proclaims Christ's reconciling presence and power. And he offers a welcoming peace to the penitent in the name of the community of faith.

Why did Christ establish the Twelve as those who would "bind and loose" sin? Why has the church's understanding of this commissioning involve the notion of "confessing" to the minister of the sacrament? It is true, God, who knows everything, already knows our sin anyway, but do we always own up to our evil deeds or omissions?

Maybe God doesn't need to hear us confess, but I submit that we need to confess. And we need to confess to another because it is a necessary experience of repentance. If we are truly to be converted and live an authentic Christian life, it is all too easy to live life as a comfortable lie. It is all too easy for us to forgive ourselves and not be too sure we are even sorry for the wrong we have done or the good we have declined to do. By ourselves alone it is not easy to detect the patterns of waywardness in our lives until we are rather far down the road to self-destruction.

And we need to confess to a representative of the church because in the end no sin is so private that it does not affect the whole body of Christ, the church. When one member is sick the whole body is affected. Even more, it is not difficult to see how most sins directly hurt other persons.

"I wish to heal, not accuse," St. Augustine said, referring to the exercise of the pastoral ministry regarding penance. In his apostolic exhortation, "Reconciliation and Penance," Pope John Paul II wrote: "According to the most ancient traditional idea, the sacrament is a kind of 'judicial action'; but this takes place before a tribunal of mercy rather than of strict and rigorous justice."

He says that this "tribunal of mercy" is like human tribunals "insofar as sinners reveal their sins and commit themselves to renouncing and combating sin; accept the punishment (sacramental penance) which the confessor imposes on them and receive absolution from him" (No. 30).

This sacrament is a tribunal of mercy. The confessor is an agent of mercy and usually convincingly so because of his awareness of his own sin. I have been confessing my sins frequently for 41 years and my experience is still like that of a kid who wrote me: "I am in the second grade. I've been to reconciliation. I'm not scared to go. Also I think every one came out of reconciliation smiling." I cleaned up his spelling, but the words are his. We come out smiling because we have the assurance of God's mercy and the embrace of the church from a spokesperson for God and the church. Frequent confessing to a minister of mercy keeps us on the pathway to peace.

Editorial Commentary/John E Fink, Editor

## The church's teachings about women's equality

It's unfortunate that the Catholic Church has a reputation for being anti-women. It is not deserved.

As reported last week, Pope John Paul II has written a special letter to "the women of the world" prior to the United Nations' Fourth World Conference on Women scheduled for Beijing, China in September. He emphasized the church's teaching on the basic equality of men and women and praised women's contributions as wives, mothers and social leaders.

He urged changes to make women's equality a reality in today's world, calling for equal pay for equal work, protection for working mothers, fairness in career advancement and equal family rights for men and women. And he called for an end to discrimination against those who have chosen to be wives and mothers.

Despite this, society seems to prefer to think of the church as anti-women, primarily for two reasons: the church's opposition to abortion and the fact that it won't ordain women to the priesthood.

As for the former, this is not an anti-women position; it is simply pro-life, a recognition that no one has a right to kill a living human being. As for the latter, the pope insists that this is a doctrinal issue that has no connection with equality. There is in the church, he said,

a "certain diversity of roles (that) is in no way prejudicial to women."

We will continue to hear more about this topic at least through that U.N. meeting in September. The pope hopes that the conference will be positive and that was the whole tone of his letter.

The secretary-general of that U.N. conference, Gertrude Mongella, has said that she considers the pope "one of the best allies" of the meeting. "If everyone thought like he does, maybe this conference would not be necessary," she said.

As for the abortion issue, Mongella said that the pope continues to stress the need to get at the root causes of abortion, the conditions that create unwanted pregnancies. He has done this consistently, including in his recent encyclical "Evangelium Vitae."

The conference's secretary-general said, "I hope everyone comes to the Beijing conference with this spirit. The pope is looking at the overall issue of women's dignity, which would resolve at the root level almost all the problems being discussed in Beijing, of which abortion is only one aspect."

Furthermore, she said, "I wish all the fanatics of the world would reason with the pope's sense of proportion."

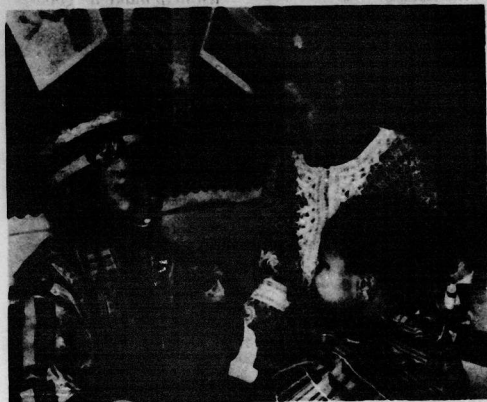
That would be nice, wouldn't it?

## Nelson's photo wins national prize

"African Dress Day," a color feature photo by Margaret Nelson, senior editor of *The Criterion*, has been awarded a second prize by the National Federation of Press Women. The prize was announced last Saturday at the NFPW conference in Jackson, Miss. As a first-prize winner from the Woman's Press Club of Indiana contest, it was forwarded to the national competition.

Taken at Holy Angels School in Indianapolis, the photo shows three students dressed in kente cloth outfits in celebration of Catholic Schools Week. It was entered in a rotating category, which for 1994 was "Friends."

The prize-winning photo was on the front page of the Feb. 18, 1994 issue of *The Criterion* and in this year's United Catholic Appeal brochure.



This photo by Margaret Nelson, printed in color in the Feb. 18, 1994 issue of *The Criterion*, won second place in the national contest sponsored by the National Federation of Press Women.

## GEIST

continued from page 1

of opinion from St. Thomas's executive committee present at the meeting was that "we do not need to become part of someone else's community."

The story was reported in the Monday morning issue of *The Indianapolis Star*. It reported on what it called "Mass confusion" because parishioners at St. Simon and St. Thomas left services Sunday morning with conflicting infor-

mation about plans in the Geist area.

According to William R. Bruns, director of the archdiocese communications office, the task force that will be formed will "explore all reasonable possibilities, which might include the creation of a new parish, the redrawing of parish boundaries and/or the physical movement of parish plants." However, no decisions have been made and the task force to study the matter hasn't been formed yet.

The possibility of a new parish is being considered because of the growing Catholic population in that area.

## The Criterion

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## VINCENNES

continued from page 1

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# Archdiocesan ISTEP scores best in four years

For the eighth year, students in archdiocesan schools had higher overall scores than those in public schools

By Margaret Nelson  
and G. Joseph Peters

For the eighth year of ISTEP (Indiana Statewide Testing for Educational Progress), students in archdiocesan Catholic schools had higher overall total battery scores than state and national public school averages at each grade level tested.

Students are tested in reading, language and mathematics, as well as essential skills. Like the state, the Office of Catholic Education expresses its analysis of the data—based on a national norm—in mean normal curve equivalents (NCEs).

In all cases, the mean NCE reading

## MONASTERY

(continued from page 1)

In her talk, Sister Rachel gave some of the history of the Our Lady of Grace Monastery. She told how the lead driver of a six-car motorcade of sisters from Ferdinand (Indiana) was warned about speeding as they approached the monastery for the laying of the cornerstone 40 years ago. Sister Rachel suggested that the sisters "were anxious to reach Beech Grove and share in the day's festivities."

The group in attendance on July 16, 1955, included "clergy of the diocese; Benedictine fathers and sisters; Franciscans, brown and black; Dominicans, Providence sisters and many lay people." In his remarks Archbishop Paul Schulte said he and the diocese were to be congratulated—they were the winners.

Sister Rachel said, "We celebrate today a perfect pairing. From southern Indiana to central Indiana came women dedicated to God and the work of God. From the seat of the diocese came the support of the church through its ministers and people."

"From that day to this, both parties have maintained their commitment to the work of God, their support of one another and their fidelity to the church of Indianapolis."

Noting that Our Lady of Grace Monastery "belongs to everyone who has contributed in any way to its life," Sister Rachel thanked all who contributed to the monastery and its members. "You are part of the stability of this holy place," she said. "May God continue to bless us and make us women, full of grace."

The Benedictine sisters hosted an ice cream reception in a tent outside the monastery. Music was provided by the Benedictine sisters' own guitar group.

scores for archdiocesan students across the five grade levels are much higher than the national norm group average of 50 and several NCEs higher than the state scores. These are the highest reading scores for the archdiocese in four years.

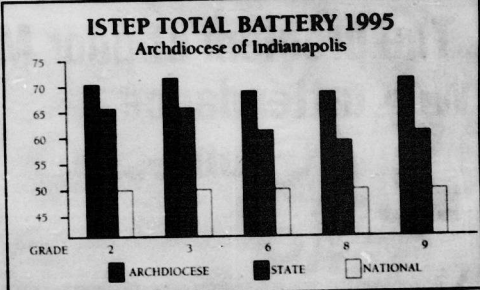
The same can be said for the scores of students in archdiocesan schools in language. They are much higher than national and state scores, with nice gains in grades three (2.7 points), six (2 points) and eight (1.7).

Language scores are significantly higher than those of the previous three years. Mathematics performance is also above the national norm and above state scores in all cases. Grade nine is more than 10 NCEs above the state average, with significant gains in grades two, three, and six. The archdiocesan students had their best mathematics achievement in four years.

In the total battery composite, the average archdiocesan students' NCE scores across the five grade levels were much higher than the national norm and 4.6 to 10 NCEs higher than state averages reported.

Archdiocesan students' answers to essential skills items, taken generally, are between 6.7 and 18.4 percentage points higher than the state percentages, and the differences are greater from grades 2 through 9. Overall, 74.1 percent met the standards compared to 73.4 in 1994. And this year's percentages (74.1) are significantly higher than the 61.1 percent of state

**The 3.1 percent of archdiocesan students in eligible grades who required remediation compares with 7.6 percent of the eligible students statewide this year.**



Information courtesy the Office of Catholic Education, Indianapolis Archdiocese  
The most dramatic differences in ISTEP results are at the higher grade levels. Here, the mean normal curve equivalent (NCEs) on total test batteries of the archdiocesan and state schools are compared by grade level in the national norm rank of 50 (shown at right at each grade level).

students who scored above.

The 3.1 percent of archdiocesan students in eligible grades who required remediation compares with 7.6 percent of the eligible students statewide needing remediation this year.

The tests are done to gauge performance of individual students, so general comparisons can be misleading. But the archdiocesan schools comprise one of the largest, most diverse "school districts" in the state.

This was to be the last year for the ISTEP test that has been administered each year to students in grades two, three, six, eight and nine in all state-accredited schools, including Catholic schools. And though the Indiana legislature rejected a proposed "Indiana Comprehensive Assessment System" that was to go into effect in the fall of 1995, there will be changes in the testing next year.

This year's archdiocesan ISTEP scores of the "average student" compare very favorably with scores of students in the national norm group and students tested throughout the state. From 1992 through 1995, these scores represent the best overall achievement.

## What are Catholic educators trying to accomplish?

Besides making humanity "wise," Catholic education must help make it "good"

By Dr. Michelle Patton, SFCC

Catholic educators continually ask the questions "What are we doing?" and "What are we trying to accomplish?"

Besides instruction to make humanity "wise," Catholic education has the added obligation to help the universal church to make humanity "good."

Programs must continue to impress upon young people that their faith can make a difference in their day-to-day living. This education has to be good enough to give the young person the license of growing in knowledge and grace. Catholic education means more than adding the subject of religion into the school day or week. Catholic education is a process, which continually needs to be strengthened, enhanced and improved.

Turning attention to Catholic education programs, administrators, catechists, and faculties are called to focus on defining and integrating clear expectations and measuring results. Those involved in the instruction of students are committed to continuous improvement, and assurance of assistance in increasing their knowledge and skills. They are empowered to drive this process of curriculum.

At the present time, there are three teams made up of those who are instructing students. The more than 100 members represent over 50 percent of parishes and schools in the archdiocese.

These teams are: the Archdiocesan Council for Educational Excellence, with responsibility to guide, direct, and manage the curriculum; the subject area committees, with responsibility to write the curriculum guides and determine the resources to be used; and the implementation of the curriculum guides, and

the Leadership Academy of Trainers, with responsibility to assist the Catholic educators to implement the curriculum guides in their classroom instruction.

The directives from the Archdiocesan Council for Educational Excellence have been articulated to all involved in total Catholic education. They consist of clear expectations, commitment to continuous improvement and measurement of results.

Adhering to this directive, the subject area committees have written curriculum guides for religion, reading, computer, and fine arts. These guides will be formally presented to Catholic educators in August and October of 1995.

Opportunity for assistance in the use of these guides will be offered to the Catholic educators at the same time. This school year is considered a pilot year for these guides. All those using the guides will have the opportunity for

input into the final draft.

Writing the final drafts of religion, reading, computer, and fine arts will be the task of the subject area committees during the 1995/96 school year. These committees will also prepare pilot guides in language arts, foreign languages, and social studies. Aligned with clearly-defined expectations, assessment tools will be designed by a subject area committee, as well.

Forging the future of Catholic education is a serious undertaking. As we shape the educational system, we shape the church. The deep dedication of all who serve Catholic education in the archdiocese goes beyond a job description to a way of life with God. Because of this love and faith in Christ and the belief in the Catholic education system, the young church in our classrooms today will be blessed with the opportunity to "touch the face of Jesus."



Photo by Margaret Nelson

Working on fine arts curriculum are committee members (from left) Betty Sherman, Holy Spirit, Indianapolis; Maxine Gambrell, St. Joseph, Shelbyville; and John Thebo, Our Lady of the Greenwood, Greenwood.

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From the Editor

# The problem of poor Mass attendance



In Spanish and Portuguese the word for Sunday is *domingo*. In Italian it's *domenica*. Both words are a form of the Latin *dominus*, which means Lord. Even in English, Sunday used to be called the Lord's Day. In whatever language, Sunday was a day set aside for the Lord.

That no longer seems to be the case. There was a time when one of the distinguishing marks of a Catholic was that he or she went to church on Sunday. It was a time when almost all Catholics went to Mass on Sunday. Today, in the United States, Mass attendance seems to have dropped below 30 percent in many places. And that's much better than in most European countries where the percentage has dropped to 15 or 20 percent.

The church has not relaxed the requirement of Sunday Mass attendance. The first precept of the church is "You shall attend Mass on Sundays and holy days of obligation" and Canon 1247 of the Code of Canon Law says, "On Sundays and other holy days of obligation the faithful are bound to participate in the Mass."

Canon 1247 does more than require Mass attendance. It also says that the faithful "are also to abstain from those labors and business concerns which impede the worship to be rendered to God, the joy which is proper to the Lord's Day, or the proper relaxation of mind and body." We are expected to relax on Sundays just, in order for us to be able to work, we should relax from sleeping or similar activities.

Is any of that still possible in today's society? If so, it must start with families changing their attitudes. Parents must see to it that they go to church with their children. If you don't work for them to just see to it that the children go to Mass. Children will not go to Mass when they grow up if their parents don't go to Mass when they are young. We are expected to relax on Sundays just, in order for us to be able to work, we should relax from sleeping or similar activities.

One person who has thought a lot about this matter of attendance at Mass is Archbishop Rembert Weakland of Milwaukee. He wrote about it in his regular weekly column in a recent issue of the *Catholic Herald*, his archdiocesan newspaper. He said that he had seen a letter to the editor in a paper that read: "You can no more become a Christian by going to church than you can become an automobile by sleeping in the garage." He thought the analogy was wrong: "Of course sleeping in the garage will not make you into an automobile, but keeping the automobile on the road without ever putting any gas into it will not permit you to drive very far."

The archbishop continued, "The attitude exists that we do not need community prayer or the sacraments to be Christians; all we need to do is to act like Christians. 'I do not have to take my car to the gas pump; I will provide my own,' some seem to be saying."

Archbishop Weakland also wrote about what one school is doing to encourage Mass attendance: "The last thing that happened on Friday afternoon was a reading over the loudspeaker system of the lessons for Sunday Mass with a brief exhortation. Then, on Monday morning, the students had to write a short essay on the homily that the priest preached the day before. If they did not like the homily, they could add to their critique how they would have preached it if they had had the opportunity."

He also wrote about the African American pastor Father George Clement in Chicago. The parents of the students in his school had to promise, as a part of being admitted to the school, to take their children to Sunday worship at whatever church they belonged to. If they didn't, the school would sue them; the children went to the Catholic church on Sundays.

The archbishop thinks that two things have to be done: "First, we have to teach our youngsters (and adults) why Mass is so important, why being with the assembly is vital if we wish to lead Christian lives. Secondly, we must provide better liturgies. If the music is bad, if the homily is bad, if the environment is not conducive to prayer, we will not make much progress in Mass attendance."

If it's any consolation, the Mass attendance problem is not new. In the Letter to the Hebrews in the New Testament, we read: "We must consider how to arouse one another to love and good works. We should not, any longer from our assembly, as is the custom of some, but encourage one another" (10:24-25).

The Human Side/Fr. Eugene Hemrick

## The future for electronic communication in the church

At their June meeting, the U.S. bishops disbanded their Catholic Telecommunications Network of America and voted to develop a new long-range plan for Catholic communications.



Although this does not surprise anyone, it raises two critical questions: Where does the church stand on electronic communications, and what should its long-range plan look like?

It takes little research to learn that although the church still does not have a well-known national presence in the electronic communications media, nevertheless it is more deeply involved than most would realize.

A long-range planning process might want to include an inventory of all that the church already is doing in communications. This would identify its potential for overall growth and the hurdles it must overcome. A look at today's communications systems and just a few examples of the church's involvement with them quickly tells us why an inventory is needed.

I'm talking here not only about radio, television, telephones, faxes and the electronic highway, but CD-ROM, audiocassettes, videos, films, laser and computer chip technology, which is still exploring uncharted waters.

The church utilizes almost all of these. We have examples of radio programs like that which Cardinal Anthony Bevilacqua hosts in Philadelphia. The cardinal addresses a particular theme, then entertains questions from listeners.

"Catholic A.M." is a daily one-hour cable program which starts with Mass and then hosts talks by people like Bishop Donald Wuerl of Pittsburgh. It is reported that this program alone reaches around 22 million households.

Cardinal Roger Mahony of Los Angeles has made known his use of Internet, the electronic highway which connects people via computers. Word has it that his bulletin board on the network has attracted vocations to the religious life.

There is "Catholic Online" which is a forum on CompuServe, America's largest commercial provider of on-line services and is like having a personal library. It features thousands of files in areas such as church history, church fathers, encyclicals or religious education. It also has a bulletin board which allows Catholics to discuss any church topic they desire via computer day or night.

Entrepreneurs are creating CD-ROMs that cover almost any topic pertaining to religion. For example, you can obtain all of St. Thomas Aquinas' works on one CD-ROM and not only read them in their entirety, but seek out particular themes in split seconds.

A telephone book could be filled if all the projects of Catholic electronic communications were documented. From this brief sketch, we see that Catholic communications are part of the modern electronic whirlwind that holds such great potential for good when utilized well. It is impossible to estimate—though we should be careful not to underestimate—how great a support will be given to evangelization efforts in the near future by the electronic communications media.

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The Vatican II document "*Unitatis redintegratio*" teaches that "Christ bestowed unity on his church from the very beginning" and that "this unity subsists in the Catholic Church as something she can never lose" (UR 6). Some days it takes a lot of faith to believe that church unity can never be completely lost, but whether we are dealing with large scandals or small, this is an article of faith that is worth holding on to.

A View from the Center/Dan Conway

## Challenges to unity in today's Catholic Church

One of the distinguishing characteristics of the Catholic Church is oneness or unity. We believe that the teaching and practice of our church unite us in faith with the first Christians and with all who believe in Jesus Christ. And although our Catholic community is large enough to embrace many diverse peoples and a wide variety of customs and cultures, we believe that unity is essential to the mission (and mystery) of the church.



The separation of individual Christian churches from full communion with the Catholic Church is a source of great sadness for all who treasure the gift of unity that our Lord prayed for at the hour of his passion and death (cf. Jn 17:21). Throughout his pontificate, Pope John Paul II has worked hard to promote the reunification of Christian churches. Through genuine ecumenical dialogue, prayer in common, and a commitment to ongoing spiritual renewal, the Holy Father has encouraged all Christians to heal the wounds to unity that have occurred over many centuries.

In addition to the scandal that is caused by the separation of Christian churches, there are other threats to unity within our church. These can be as mundane as the fights that go on within parish communities, the antagonism between parishes and the Catholic Center, or the rift between liberals and conservatives in the National Conference of Catholic Bishops. These are minor scandals, perhaps, but they also contribute to the wounds to unity that form blemishes on the body of Christ.

Maybe it is a sign of my age, but it seems to me that, in

recent years, the rift between conservative and liberal Catholics has widened—while the rhetoric has become more strident. Liberals tend to characterize their debate with conservatives as "law versus love," and they fear that the church is becoming more legalistic, and therefore less compassionate, in its teaching and practice.

Conservatives, on the other hand, fear that Vatican II (or its interpreters) went too far. They long for more certainty in church teachings and a return to familiar devotions and customs. After 30 years of constant renewal, conservative Catholics—including a growing number of young people—are saying that it's time to return to the basics of our faith.

I can't argue with the wisdom of a "return to basics," but I also know that the Catholic clock cannot (and should not) be turned back to the 1950s. And although I deeply regret the fact that many believe we are now experiencing an ecclesiastical "hardening of the arteries," I do not share the liberal fear that everything coming out of Rome these days represents hard-hearted legalism. (Commentators in the media tend to characterize the writings of Pope John Paul II this way, but when the pope's encyclicals are actually read a very different picture emerges.)

The training I received at St. Meinrad in philosophy, theology and practical human relations has taught me to look for the truth not on the extreme ends of an argument but somewhere in the middle. And my experience over the years has confirmed the wisdom of this approach. If the truth is found closer to the center of things, then there's no real reason why the truth should be a stumbling block to unity. In fact, if we would all gather at the center of the arguments that divide us, I think we would be amazed to find how close we are to true unity.

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The Criterion



## Viewpoints

## Do we even know who today's young adult Catholics really are?

The church in the United States presently is consulting young people 18 to 35 years old as the nation's bishops develop a pastoral plan for young adults, slated for 1996. Linda Furge says today's young adults—Generation X—grew up skeptical, but in search of something to trust. Father Charles Hagan views this generation's members as zealous, but frequently susceptible to approaches by fundamentalists. We haven't understood the need to listen first before ministering to young adults, he believes. He is the U.S. Catholic Conference's acting education secretary and representative for campus ministry and higher education. Furge heads the campus and young-adult ministry office in the Diocese of Fort Wayne-South Bend.

## We know they're the people of Generation X

By Linda Furge

We know a lot about the church's young adults. What we know reveals how great the challenge is to connect the Gospel message with this generation.



Young adults are the people of Generation X. They are unassuming, anti-type and yet somehow "in your face."

They were born to baby-boomer parents, the ones trying to find themselves, burning bras, marching in protest, attending Woodstock.

While boomers changed social structures and searched for meaning, their children minded the ship, scrubbed the bathroom and warmed up frozen dinners for their siblings. Generation X children grew up independent, resourceful and proud of it.

Divorce left an indelible mark on Xers. They watched family income plummet, families torn apart, friends suffer—and decided commitments should be considered very carefully. This generation learned to work hard, having their own income gave them a measure of security and freedom.

Xers are the most diverse of generations. Their youthful world included exposure to new, more fluid family arrangements. Ecumenism, desegregation and changing immigration patterns led to

increased tolerance of other faiths, cultures and ethnic groups.

Xers grew up with television. It was their friend, baby sitter, entertainer. But they also learned it couldn't be trusted—not the commercials, not the sit-coms, not even the news! They grew up skeptical, analytical and wary of hype.

Xers came of age while society's institutions were changing radically. Even the church was in the throes of Vatican Council II's far-reaching reforms.

Xers graduated from the school of hard knocks and learned to keep their shifting world at a distance. They quickly took care of themselves, while searching for people and things to trust. In many ways Generation X is similar to previous generations. A 1994 Reader's Digest survey found that Americans, young and old, still believe in God, pray often and continue the religious heritage that always marked America. Xers join other Catholics in asking their church for recognition, acceptance and support. They look for meaningful liturgies and opportunities to practice their faith.

However, the transition toward religion and Catholicism reflect Generation X's upbringing. A 1995 Purdue University study of American Catholics found eight unique tendencies among this generation. These tendencies indicate this generation has a democratic, deinstitutionalized view of church.

They place a higher priority on being good persons or good Christians than being good Catholics. Xers sharply distinguish between God's law and church law, emphasizing God's law. Relatively uninformed about church teaching, a large majority accepts Catholicism's basic themes but is more likely to disagree with specifics.

Xers judge good and evil by "costs and benefits," not natural law. While Xers are the least likely to participate in traditional Catholic practices, they take pride in centuries of Catholic tradition.

Finally, Xers lack the vocabulary to form a Catholic identity. Good communication occurs when assumptions and language connotations are the same. Because of differing worldviews and experiences, young adults and the church must connect.

The common ground and the common vocabulary must be found to sustain and foster Generation X's participation in the church's life.

Every other year Pope John Paul II calls Catholic young adults together for an international World Youth Day. In 1993, he connected in Denver with young adults half a million strong—young adults who were Catholic and proud of it. We must do the same.

## We haven't understood the need to hear them

By Fr. Charles Hagan

To understand where young-adult Catholics are coming from, we need to listen to their story. We really have not understood the need to listen first before ministering to young people.

Young adults are a very diverse group. That's why we need to listen.

A young-adult professional recently traveled to New York to meet his older brother, the graduate of a Midwestern Catholic college who recently joined a fundamentalist Christian church. The young professional talked with me before going. He was concerned about his brother, how to approach his brother's new faith and how to explain to the family what happened.

About the same time, I met another young professional who volunteered to do campus ministry at two small colleges near his Florida home where there was no active Catholic campus ministry. He invested considerable time and money getting the ministry started and paid for his own training. A year after beginning, the ministry is failing.

Young adults today, 18-35, stay single longer and often live a considerable distance from their families. Almost all will be approached at some time by fundamen-

talist Christians or other fundamentalists and invited to join a group that answers many of their religious questions.

Young-adult Catholics are a particular target of fundamentalists, having a strong need to belong, often not knowing their own faith tradition well and sometimes not perceiving their own tradition as warm and welcoming.

Yet, as my stories of the two young men suggest, there is enthusiasm and openness to ministry in young Catholics' lives. As a church we need to be able to build on their zeal.

We can begin by welcoming them not only to church but to ministry. We need to realize they often do not view ministry the way older generations do. Young Catholics may want to be involved in the parish or campus-ministry setting in a ministry for which there is no structure yet.

There are at least five groups of young-adult Catholics that need special attention from the church if we are to benefit from their gifts and nurture their faith.

1. Single young adults. Present everywhere, they are particularly numerous in large urban areas.

2. Married young adults. They too are present in large numbers in cities and suburbs. Pastorally, their needs are often quite different from those of older adults.

3. Foreign students in colleges and universities. The number of these students increased dramatically in the past 10 years, and many are Catholic.

4. The large numbers of minority students and women on campuses and in cities in particular.

5. Graduate and professional students in colleges and universities. Programs need to be developed which focus on the increasingly complex ethical and moral decisions young professionals face in light of modern technology.

Ministry to young-adult Catholics is becoming increasingly complex, often requiring significantly more outreach than in the past. The U.S. Catholic bishops, aware of the potential contribution by young adults to the church's life based on the experience of the August 1993 World Youth Day in Denver, are helping the church focus on this ministry as they develop a pastoral plan for young adults to be unveiled next year.

We do not need to wait until next year to begin thinking about young adults. Look around at Sunday liturgy. How many people between 18 and 35 are there?

How can more young adults be invited to participate in the church's life? You might want to ask a few of them.

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Light One Candle/ Fr. John Catoir, Director, The Christophers

## The key to understanding the Bible

The Gospels and the Epistles grew out of the oral tradition of the early church.

They were written over a period of four decades dating from the years 50 to 90, long after Jesus died. In other words, what we now call the New Testament was basically the recorded memory of those who saw

the Lord with their own eyes.

The key to understanding the Scriptures is in finding what the sacred author intended to communicate to his first-century audience. There can be only one valid meaning for each scriptural text, otherwise the Bible would mean different things to different readers.

There are now more than 25,000 Protestant churches and that number grows by more than 100 new denominations each year. They all claim that Scripture is their sole authority, but they keep dividing and subdividing because of differences in the interpretation of biblical texts.

Martin Luther rejected the authority of the Catholic Church and based the Protestant Reformation on the false idea that Scripture is the sole authority for Christians. Nowhere in Scripture can such words be found. In the early church there was no Bible, but there was authority.

Luther deleted the letter of St. James

from the New Testament because it didn't fit his theological opinion. He believed that faith alone saves, but St. James wrote: "My brothers, what good is it to profess faith without practicing it? Such faith has no power to save one, has it?" Faith without practice is thoroughly lifeless" (James 2:14, 17).

Discerning the correct meaning of a text can never be the exclusive domain of Scripture scholars. The principle of majority rule doesn't work in these matters. The recently published "Scholar's Bible" used that method and came up with a hodgepodge of conflicting conclusions. Scholars continually disagree with one another, thus leading to deeper confusion.

The correct interpretation of scriptural texts can only be discerned through the guidance of the Holy Spirit, expressed through the magisterium of the church. Jesus said to Peter, "He who hears you hears me." For example, the church has continually taught that the body and blood of Jesus is truly present in the Blessed Eucharist. The words "This is my body" have been taken literally by Catholics from the beginning. Fundamentalists who normally insist on the literal interpretation of Scripture claim that his text is only symbolic language. In the process they lost a great spiritual treasure.

(For a free copy of the *Christopher New Note: Understanding and the Bible*, write to The Christophers, 12 E. 48th Street, New York, NY 10017.)

The Editor

## Vital importance of principal sacrament

Your June 30 article about the pastoral letter of the Kansas bishops regarding Sunday Eucharist might better have been headlined "Kansas bishops stress centrality of Sunday Mass" instead of "Kansas bishops restrict Communion services."

The vital importance of the principal sacrament of a sacramental church should be foremost in the minds of all of us. That is what the Kansas bishops are saying.

Ellen W. Healey  
Indianapolis

## Deserved recognition for Tip Sweany

Regarding the June 30 coverage of St. Patrick Parish's 130th anniversary, you printed, "Organist Tip Sweany composed a special song for the Mass in honor of St. Patrick." What Tip actually did was to compose a complete Mass.

I had hoped that, on the occasion of the performance of his first major composition, Tip might get some well-deserved recognition for his years of volunteered service to St. Patrick's Parish. The 15 words of erroneous coverage you gave to

him trivialized the contribution of a very talented and selfless man. I am afraid that noting the error can hardly improve the situation, but I leave that to your judgment.

If you do decide to address the problem, please take care to spell his name correctly this time—Tip Sweany.

John P. Gallagher, Ph.D.  
Indianapolis



Cornucopia/Alice Dailey

# Word power can enrich others

A Reader's Digest feature says, "It Pays to Enrich Your Word Power" and we certainly agree. But with words already in our vocabulary—words that have the power to enrich others—why don't we use them more often?

God gives us speech with which to communicate, and though a smile or a shrug may speak volumes, there is no feeling to equal the warm glow that comes from receiving praise.

If we've done something exceptionally well, such as preparing and serving an outstanding meal that involved much labor, we feel an emptiness if such efforts go unacknowledged. Even the Lord himself wistfully asked the lone, grateful leper, "Where are the other nine?"

Loving words that nestle deep within the heart often falter on the lips and go unsaid. It seems especially difficult to let family members know, in plain speech, how precious they are. A husband's blunt, "I married you didn't I?" to a wife's plaintive "Do you love me?" is typical. We may know we're loved, but we'd like to hear it once in awhile.

Conveying spoken affection needn't be embarrassingly gushy. A simple "What would I do without you?" or "Do you know you're very special" sends a gratifying message.

When families differ and squabbles ensue, harsh, wounding words may come hurtling out. At such times hateful responses are better left unsaid even if it means counting to nine or 99 to suffice. When blood has

cooled, a mere "I'm sorry this happened" may calm turbulent waters. (Nerdy name-calling between siblings may hurt briefly, but usually does no lasting harm.)

All of us tend to remember people who have said nice things to us. Likewise we remember put-downs hurled by exasperated parents. Example: Cardinal John O'Connor's amusing response when invited to lead a St. Patrick Day parade: "And to think that my father said I'd never amount to anything." Sound familiar? What parent hasn't been goaded beyond endurance by an offspring's antics?

Words not only have the power to educate, but to irritate, as in crossword puzzle solutions that sneak in a two-word answer instead of the one we'd expected. Also vexing are some of the archaic answers such as "a-reel." Who says, "My head is a-reel?" We say, "I'm dizzy."

Hidden messages lurk within some remarks. "Your voice certainly carries" translates to "Tone it down a bit." A neighbor's observance, "That boy of yours tosses a mean basketball" may imply, "and I have the crushed flower bed to prove it."

## Check It Out...

Ladywood/St. Agnes alumnae are invited to attend a brunch on Sunday, Aug. 13 at the Marriott, Meridian and Fall Creek Boulevard. The event will begin at 11:30 a.m., with lunch served at 12:30 p.m. Alumnae will gather at SS. Peter and Paul Cathedral for Mass at 10:30 a.m. Women who did not graduate, but who were students when Ladywood closed in 1976 are welcome to attend. Those wishing reservations or further information may call alumnae coordinator Providence Sister Charles Ellen Turk at 317-788-7922 by Aug. 1.

Ladywood alumnae will meet at Cathedral High School (the former Ladywood campus) on Sat. Sept. 16 at 11 a.m. The day will include Mass, a luncheon, and an auction program. A painting of the campus manor house, done by the husband of an alumna, will be among items offered during the auction. Reservations should be given to Providence Sister Jane Bodine, alumnae

coordinator, at 317-925-7021 or 317-283-6868 by Sept. 1.

St. Francis Hospital and Health Centers will hold the 9th Annual Golf Outing on Thursday, July 27 at the Gold Club of Indiana. The fundraiser will aid development of the education center at the south campus. Those wishing more information should call 317-783-8849.

A Holistic Directed Retreat will be

In this era of high tech words, two little gems seem to have been lost. How much effort does it take to say, "Thank you." Apparently too much for many who deal with the public. In one particularly irksome instance, a woman told of paying hefty sums for years to a nursing home and of never once hearing a thank you. "The cashier just muttered O.K. or Un-huh."

On the other hand, there are those in public service who are absolute gems, deserving of recognition. Many stores display "How did we do?" cards for customer comment. This would be a great way to "put in a good word" for those who are worthy.

If so much cheering or inspiring words are hiding in our hearts, it's up to us to unearth them and spread them around.

## VIP's...



Eugene Hendrix (left), state deputy for the Indiana Knights of Columbus, presents the Sagamore of the Wabash award from Gov. Evan Bayh to retiring financial secretary John J. Roach, St. Pius X Council 3433, Indianapolis. Roach, who served the council for 26 years, was cited for "humanity in living, loyalty in friendship, wisdom in counsel, and inspiration in leadership."

Peter Yock, OSB, was ordained to the priesthood by Archbishop Daniel M. Buechlein of Indianapolis on June 4 in the Archabbey Church at St. Meinrad. Father Peter's parents live in Manistee, Mich. He was graduated from St. Meinrad College in 1989, with a bachelor's degree in English. He professed solemn vows as a Benedictine monk in 1991. Father Yock received his master of divinity degree from the St. Meinrad School of Theology this year. He is now studying ecclesiastical history at Sant Anselmo in Rome.

Salesian Sister Clare Kennelly, daughter of Joseph and Rosemary Kennelly and a 1965 graduate of Bishop Chatham High School, will celebrate her 25th anniversary of religious profession on Aug. 5 at Mary Help of Christians Academy in North Haledon, N.J., where she teaches and works in youth ministry.

## Parishes to have Black Expo displays

Several parishes, schools, and agencies will participate in Indiana Black Expo at the Indiana Convention Center July 25-30. Among them will be SS. Peter and Paul Cathedral, Holy Trinity, Holy Angels, St. Andrew, St. Michael, St. Monica, St. Thomas Aquinas, and St. Rita parishes; Archdiocesan Black Catholics Concerned; and Marian College. Each group will have its own display.

The common display, created by

graphic artists at St. Vincent Hospital, will focus on different activities of the Catholic Church, such as Fatima Retreat House, St. Elizabeth's, St. Augustine, and St. Paul Hermitage.

"It will let the community know what the Catholic Church does here—things that are available through the church that folks may not know about," said Father Kenneth Taylor, pastor of Holy Trinity.

The exhibit booths will be open on Sat. July 29 and Sun. July 30.



First-year theology student Marc Behringer chats with Don Dial and his daughter Lesley Dial before Mass at Christ the King Church—the parish the seminarian will serve this summer. Nineteen theology students are serving parishes throughout the archdiocese this year.

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# Debate on religion in schools goes on

**Cardinal John O'Connor did not endorse a new constitutional amendment**

By Jerry Fitelson, Catholic News Service

WASHINGTON—While U.S. school children have been enjoying their summer vacation, political developments in the adult world could affect their religious access in public schools this fall or

in years to come.

Leading the list of events that will likely have immediate impact was a memorandum from President Clinton. It spelled out existing rights of religious access in public schools and urged that school officials across the country learn and implement them.

On a broader front of religion and public life, a variety of religious organizations have expressed support for a Religious Equality Amendment, a proposal of the politically conservative

Christian Coalition's "Contract with the American Family."

This summer the pros and cons of such an amendment were debated at a series of regional hearings conducted around the country by the U.S. House of Representatives Judiciary Subcommittee on the Constitution, chaired by Republican Charles T. Canady of Florida.

Among goals of the amendment's backers is a reversal of what they view as a prevailing secularist ideology in public education.

In testimony at one of the subcommittee hearings July 10, Cardinal John J. O'Connor of New York did not endorse a new constitutional amendment.

But he said "something has to be done" because in recent years the Constitution's principles of freedom of religion have been thrown "out of whack." The First Amendment's "no establishment" clause has been emphasized at the expense of its "free exercise" clause, he said.

Among issues of concern that Cardinal O'Connor cited was the "purely secularist orientation" of public schools.

He also cited a wide range of other issues, among them government efforts to force religious social service agencies that use government funds to comply with rules requiring abortion counseling or hiring of homosexuals.

Clinton's memorandum on religion in schools was published in The New York Times July 13 after the president gave a speech in which he opposed a

strictly secularist interpretation of the First Amendment, saying it "does not convert our (public) schools into religion-free zones."

The Constitution "permits and protects a greater degree of religious expression in public schools than many Americans now understand," Clinton said in the memo, addressed to Attorney General Janet Reno and Education Secretary Richard W. Riley.

He directed Riley, in consultation with Reno, to issue guidelines to all 15,000 U.S. public school districts clarifying when prayer and other forms of religious activity or expression are permissible in public schools.

Among rights of religious access he cited in the memo were:

- Rights to group prayer or religious discussion, outside instruction or school-sponsored activities, under the same rules that are applied to other student activities and speech.

- Use of facilities before or after school for events with religious content, on the same basis as the facilities are made available for other events.

- Access to school media, such as posting meeting notices on bulletin boards, on "the same terms as other noncurriculum-related student groups are allowed to use the school media."

Clinton said it is permissible for public schools to teach about religion and the role and influence of religion in history and culture as part of the curriculum.

He said students must be allowed to wear religiously prescribed articles of clothing, such as yarmulkes and head scarves. Display of religious symbols on students' clothing should be governed by the same norms as display of nonreligious messages, he said.

## Natural family planning classes to be taught in Corydon beginning July 23

By Theresa Pope

Caught between a rock and a hard place, many Catholics have turned to the Pill and barrier methods for birth control. But a southern Indiana couple says there is a safe, healthy, effective and moral answer to this problem.

The answer is natural family planning. Jack and Pat Merks of Mauckport will teach classes on natural family planning (NFP) starting July 23 at St. Joseph Church, Corydon. Classes will begin at 3:30 p.m. For more information call 812-332-4768.

The Merks teach under the guidance of The Couple to Couple League, International, the largest organization teaching NFP in North America. They teach the sympto-thermal method of fertility awareness which cross-checks two or three of a woman's signs of fertility and infertility.

"Studies show the sympto-thermal method is 99 percent effective in avoiding pregnancy when the rules are correctly followed," Jack Merks said.

The method works with irregular cycles and can be practiced throughout the couple's fertile years without health risks, he said.

"This is not calendar rhythm," Pat Merks said. "It takes into account a woman's own personal experience. And the cross-checking

of signs gives you more confidence than the temperature-only and mucus-only methods."

Couples hoping to achieve a pregnancy can also use the method to determine the best times possible for conception. "A great many of our couples seek instruction because they have marginal fertility. Many have been helped after years of trying," Jack Merks said.

The Merks noted that Pope John Paul II has promoted the method throughout his pontificate. In his 1981 "Apostolic Exhortation of the Family," he called for "a more decisive and more systematic effort to make the natural methods of regulating fertility known."

"They said that the pope has also said that 'every effort must be made to render such knowledge accessible to all married people and also to young adults... through education given by married couples, doctors and experts'."

The Couple to Couple League, based in Cincinnati, is a non-profit inter-faith group that has been aiding that effort since 1971. The volunteer organization was started in a collaboration between John and Sheila Kippley and Dr. Ronald A. Pirm, professor of obstetrics and gynecology at the University of Minnesota Medical School.

The Merks have been teaching NFP for 12 years.

## Sixth annual Mass and picnic are scheduled at Italian POW site Aug. 6

On Aug. 6, the sixth annual Mass, rosary, and picnic will be held near the Chapel in the Meadow at Camp Atterbury, where Italian prisoners of war were incarcerated during World War II.

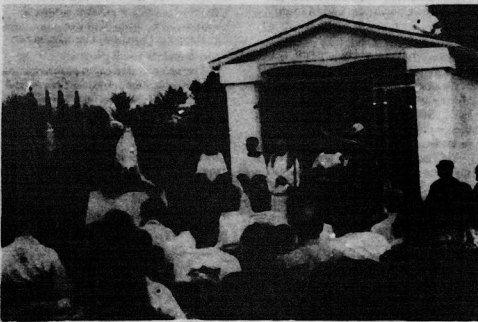
Dedicated to the Blessed Virgin, the chapel was built by the prisoners in 1943. Since 1990, Father John Sciarra has been celebrating an annual Mass there.

This year, the 52nd anniversary Mass will begin in front of the chapel at 11

a.m. after the posting of colors and the praying of the rosary.

The picnic-picnic will begin at 12:45 p.m. Music and games will be provided. The public is invited to attend.

The Indiana National Guard at Camp Atterbury (near Edinburg) maintains the chapel and grounds, and prepares the site for the annual commemoration. It is co-sponsored by the Italian Heritage Society of Indiana.



Father John Sciarra celebrates the 1994 Mass when the "Chapel in the Meadow" at Camp Atterbury was dedicated to the Blessed Mother. On Aug. 6 this year, the Italian Heritage Society of Indiana will have its sixth annual Mass and picnic at the site. Italian prisoners of war built the chapel in 1943.

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# Seminarians bring world to St. Rita

By Margaret Nelson

For two years, St. Rita Church has been a place where barriers of language, race, and culture have faded with the summer sun.

That's because seminarians from other countries are staffing the summer day camp program that feeds and educates center-city Indianapolis children.

"A smile communicates many things," said Juan Antonio, a Society of the Divine Word (SVD) seminarian who arrived in the U.S. from Mexico in January. John Li and Paul Chang are from mainland China. Jorge Arellano came here a month ago, after spending nine years in the seminary in Mexico City. And Vincent Hoang Nguyen is from Vietnam.

The summer program started last year after city officials asked the parish to feed the poor neighborhood children breakfast and lunch—if the city would foot the bill.

Divine Word Father Antonio Clark, pastor of St. Rita, thought, "We'll give them a little more... We'll show them a good time, so they'll have a healthy summer and learn at the same time."

Because the SVD agreed to send seminarians to staff the program, the parish has been able to offer classes, activities, and field trips as well as the meals. The nine-week program lasts from 7 a.m. to 5 p.m. each weekday.

This year, about 75 come for breakfast each day, an average of 175 (up to 315) for lunch—and 50 get an afternoon snack. That's not counting the day care program that goes on all year at St. Rita.

John, Paul and Juan help staff the summer day camp program under the direction of JoAnn Fowler-Combs, director of St. Rita's child development center. Vincent and Jorge are working on a parish maintenance and repair program for the 76-year-old parish.

John said that there is a lot going on in the summer day camp. "During weekdays, they have fixed activities." The

mornings vary: library on Monday, skating, movies, bowling, and museum—and cookouts on Friday. In the afternoons, it's baseball on Monday, and swimming on other days.

John and Paul first studied with the SVD in the Philippines after leaving China, but came to the U.S. when they had visa problems there.

John said of his ministry at St. Rita, "I wanted to learn African culture; also it is important to learn something new." He said that understanding other cultures will make it easier to do his work assignments. "Most SVD go to black parishes. We enjoy it here."

"Before I came, I had heard some things about black people," said Paul. "In other words, I was prejudiced. Now I find beauty—I appreciate—the culture. I believe God created everybody. When I got to know them, I began to appreciate the culture of black people."

"I like the openness," said John. "Generally, the people in the parish are friendly and easy to approach. In this country, some people are difficult—they don't let you know them. But black people are very easy to be close to."

Paul said, "Last Christmas when we were here, a black family invited us to their home." This summer, they have gone to parishioners' homes. "I went there out of respect, but the warmth and hospitality were beyond my expectations."

Juan said: "The day camp is a good experience. We learned that black people are like other people. They are nice, friendly and like to talk. I feel that their children accept me. I am really enjoying them."

Do the children let the seminarians know that they help them? "Maybe they are helping me more than I am helping them," said Juan. "I am learning English. I agreed to help feed and educate them."

Chang said, "Mr. (William) Tate is dedicated to the children. The camp is not easy to handle. Some have three kids in the family and the father is in jail. Or the mother or father has no job. When they first come, they are not well disciplined. They are much better now." Tate is education and activities program coordinator for the program.

"The most important part is the daily devotion," said Chang. "They read Bible stories; sometimes Father Tony talks to them; they have prayer." He said that some children tell about something that happened and the others support them with prayer or helpful suggestions.

After lunch the children also have classes in math and English. Tate said he likes the "international flavor" of St. Rita's program. He said the seminarians help with the educational part, and expand their own social experience. "They spend as much as 10 hours a day."

"The fun part is that they come to us with very little experience in English, but they pick it up very soon," he said.

Combs said that one church has provided a van to bring children there for lunch. Several area day care and summer park programs and their children to St. Rita for lunch.

"It's not just feeding them, it's teaching them about nutrition—the impor-



Jorge Arellano (left) from Mexico and Vincent Hoang Nguyen from Vietnam form a Divine Word summer repair and maintenance team at St. Rita.

tance of eating balanced meals and correct foods," she said. "Before the program ends, a nutritionist will come in. I hope it will carry over."

She would like to do even more outreach, but transportation is a problem. "What we really need is a van, so other children could come."

Tate said, "A very important part of the schedule is the time the youngsters spend in church." "We do some more problem solving. It's another time to give thanks, and we ask for blessings."

"One thing that's really neat is that we have members of the parish interacting with the children in the summer day camp," he said. "They go with the kids on field trips; they are there with them at the meals; and they help with landscaping the property—like the geraniums they planted for the Fourth of July."

"I look forward to a special project. One day this summer, the children—and those of all ages—will only speak Chinese. Another will be spent studying the Philippine culture. And another day we will learn the Spanish language, when the Mexican customs are studied," said Tate.

He said that all the counselors learn to communicate in English. "They learn the culture, arts, and kind of music the kids prefer. None of the seminarians had played baseball or roller skated before."

As to the maintenance program, Vincent Hoang Nguyen, in studying engineering in Washington, D.C. so that he can take assignments to help his order, the Divine Word. His work at St. Rita is part of a summer maintenance program.

He likes the parish because "It is a good challenge for me to learn cross culture, to live with the people, and to learn about African American culture in the church and how they celebrate. 'I think it will be good for me in the future to learn how to socialize—to celebrate Mass in church,'" said Vincent smiling. "So I wouldn't get a shock."

Jorge Arellano, the one man on the maintenance program, spent nine years in the seminary in Mexico. He cannot speak much English, but he came to St. Rita because he wants to learn English and also have new experiences. He and Juan sometimes communicate in Spanish, as John and Paul talk in Chinese.

In August, the Society of the Divine Word is sending three new priests to work from St. Rita. And a young seminarian from Indonesia will help the parish and its youth program.

The summer day camp program consists of education, physical fitness, and recreation. "It's important that it's tied that way," said Tate.

"They love the children and the children certainly love them," he said of the SVD seminarians staffers. "This shows the children the world is quite large."



Photos by Margaret Nelson

Divine Word seminarians (from left) Juan Antonio of Mexico, and John Li and Paul Chang of China, pause during one of their 10-hour-days at St. Rita's summer day program. Hundreds of people from the area sit for breakfast and lunch. Many children stay for a day-long program of education, field trips, and recreation.

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William Tate, program coordinator for St. Rita's summer day camp, teaches children after lunch.

Question Corner/ Fr. John Dietzen

# Ordination of married men dates back 13 years



Our Catholic newspaper recently reported that two Anglican bishops, who had joined the Roman Catholic Church, were to become Roman Catholic priests. Both of them are married.

Could you explain how they are able to be priests in our church? Even at my age I like to keep up on what's happening, but I don't understand this. If we are going to have married priests, why can't other Catholic men who are married be ordained priests? (Louisiana)

**A** Thank you for your question. It is clear that many Catholics besides yourself are similarly confused about this situation.

Accepting married converts for ordination as Roman Catholic priests is something quite recent, at least in living memory. But it has happened often in the past 15 or 20 years.

A few of these men had converted from other Christian communions, but by far the majority (well over 50) of the married Roman Catholic priests in our country are former priests of the Church of England.

As at the time of the Oxford Movement in England

## Family Talk/Dr. James and Mary Kenny Parents wonder about son's lack of ambition

Dear Mary: My 19-year-old son seems to be going nowhere. Although he has fairly decent grades, he dropped out of college after one year. Now he is living at home and working a job with frequent layoffs and no future. He doesn't seem to have any plans or goals, yet he seems happy enough. My husband and I are concerned. Will he outgrow this stage? Do we have reason to worry? Is there something we can do to get him going with future plans? (New Jersey)

**Answer:** Lots of young adults live as your son does. Many are good students with the brains and money to get a good education. Yet they seem not to want it, at least not at this point in their lives. Parents are baffled because their children seem to dismiss opportunities for a bright future.

This apparent disinterest in college or career can be very frustrating for parents, who no doubt have hopes and dreams for their children's happiness in life.

Try these suggestions:

- Don't judge your son. Don't criticize him or harp about "getting a life."

For some reason which we don't understand, he and many others like him today are rejecting the high school-college-job-marriage-family route. He has a regular job, which puts him ahead of many of his peers who drop out of school and do nothing.

- Insist that he pay you room and board to live at home.

Parents often find it very difficult to ask their children for rent. Yet adults support themselves, and most use a sizable chunk of their income on basic survival. To support your adult son, leaving him all his earnings for his own amusement, gives him a distorted picture of the world. For his sake, charge him a monthly rent.

- Do not harp on going back to college.

He knows you well and probably knows what would please you. Dwelling on your differences will only cause arguments and alienation.

- Do listen to him for clues as to what might be on his mind. Try to draw out his ideas without passing judgment.

For example, he might start talking about another part of the country. Maybe he would like to move there. Perhaps he will talk about jobs his friends are doing. He might dream of running his own business and being his own boss.

- Don't discourage him, and don't immediately offer to assist him. Just listen.

- Be patient. If your son holds a job, pays you room and board, and seems reasonably happy, he is living an effective adult life.

He is young, and he has lots of time to plan his future. Perhaps he needs this time to think and grow. Education and further training will be available when and if he wants them. Until he wants them and chooses them, they will be of little benefit.

Your son must be a fairly secure person to live comfortably without plans for the future. Enjoy his company while he lives with you.

(Address questions on family living and child care to *Ask an expert* in print to the Kennys, 219 W. Harrison, Bensenville, IL 47978.)

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during the last century, today's Episcopal priests who leaned toward the Roman Catholic Church generally felt they should remain within the Anglican tradition and work toward reunion of their whole church with Rome.

Later, however, many decided to apply individually for acceptance into the Roman Catholic Church as married candidates for ordination.

Their argument was basically this: "As Anglicans, we were formed within the Catholic 'system,' embraced nearly the whole of Catholic tradition and doctrine, and looked on ourselves as Catholics in everything except union with the pope."

In fact, some members of this group, especially those who desired corporate reunion of the churches, even accepted the primacy of the bishop of Rome.

The Vatican Congregation for the Doctrine of the Faith, apparently accepting this reasoning, recognized that these Episcopal priests and their families were acting in good faith, and eventually approved their ordination as married Roman Catholics. They were, in other words, dispensed by the Roman Catholic Church from the promise and commitment of celibacy.

Their same arguments would not apply, of course, to members of other Christian traditions (Lutheran, for example) who are now married Roman Catholic priests.

Why, then, would these men be accepted as married candidates for the priesthood? The response to this question is not clear.

Why would life-long Catholics not be accepted? From what I have been told by persons closely involved with these cases, the apparent answer is the following.

People who are raised Roman Catholic are presumed to know and be committed to the Catholic Church's discipline that married men are not ordained to the priesthood.

By entering a marriage in the church, therefore, the church assumes that they made this choice of marriage rather than the vocation of priesthood, knowing the consequences.

The same would apply in the other direction. By being ordained to the priesthood, a committed Roman Catholic is assumed to have chosen the priesthood knowing that he has thereby excluded the possibility of marriage.

There is at least some evidence that this distinction underlies the difference in policy toward converts and men who are raised Catholic. Normally, no convert to Roman Catholicism from any other faith is considered a candidate for ordination if that individual had once been Catholic and is now returning to the Roman Catholic Church.

One convert, who was Roman Catholic years ago, is now ordained, after returning to the Roman Catholic Church. Though he was baptized, he was not raised a Roman Catholic. Thus he could, in good faith, be unaware of the church's discipline prohibiting married priests.

Since the first Episcopal priest was ordained in the Roman Catholic Church only 13 years ago, on June 29, 1982, the church's policies and directions on the subject are very likely still a long way from final. Where they might lead in the future, probably no one can yet say for sure.

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

(Questions for this column should be sent to Father Dietzen at the same address.)

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## Entertainment

Viewing with Arnold/James W. Arnold

## 'Braveheart' pays tribute to a heroic Scots patriot

Mel Gibson's "Braveheart" is a \$70-million tribute to a Scots patriot who battled the British about 700 years ago. Better to take it not as great art or as great history, but as a better and more meaningful "action movie" than Mel usually stars in each summer.

Gibson, whose background is Irish Catholic, is the main creative force here, as producer, director and star. This is certainly a movie that would never have been made without his name on the marquee.

The character he plays (with intensity and wit) is William Wallace, Scotland's George Washington. His fierce and relentless combat against England's cruel King Edward I succeeded in rousing smug Scottish nobles and finally led to independence several years after his own death. But down through the chaotic centuries, the Scots and Brits seldom stopped trying to rule and beat up each other.

In historical movie terms, "Braveheart" bears some resemblance in plot and feeling to the classic "Spartacus." Ordinary man, more noble than the "nobles," succeeds in raising army against decadent, insufferable tyrants. After great success, he loses to betrayal and overwhelming numbers. He is brutally executed, but his descendants will live as free men and women.

"Braveheart" even suggests that Wallace is the father of the child who eventually becomes the powerful Edward III. A considerable irony, if true, but we can let historians of the Middle Ages worry about it. This is a docudrama, after all, and even 20th-century docudramas tend to follow the most interesting possibilities rather than the less interesting probable facts.

Like Spartacus, Wallace is also presented as a Christ figure, that is, as a

charismatic leader too good for his enemies. That death, of course, changes history. Spartacus is literally crucified, in his final agony, and Gibson's Wallace is also laid out on a cross.

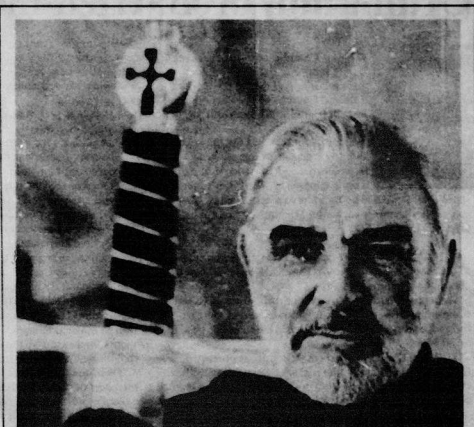
Frankly, Wallace is a bit less inspiring, because the movie allows him to stand for only one broad value—freedom—familiar enough to seem wonderful for most Americans. But for him "freedom" seems to mean specifically nationalism, a concept that has had its moral ups and downs. From the perspective of the late 20th century, all the horror of those medieval wars seems hardly the small gains, especially for ordinary people.

"Braveheart" is gritty and realistic enough to make one think on such issues. You get a sense of the hardness of everyday life (and the joyful relief a celebration like a wedding could bring to it). But outrage and violence get the most footage, ranging from up-close-and-personal throat cuttings to the king's abrupt tossing of his homosexual son's friend out the castle window.

Gibson's huge achievement, though, is in the battle scenes, which are awesome staged using 3,000 Irish soldiers as extras on vast rolling fields representing the battles of Stirling, Falkirk and others. Using axe, spear, pike and arrow as well as sword, these armies flail and kill, skewer and disembowel with gory gusto.

It was a culture of death then, too—and it always has been, outside of enclaves transformed by grace. Certainly death dominates this movie; the body count trivializes Gibson's "Lethal Weapon" series. The family audience that comes to picnic and enjoy Wallace's torture and execution is an honest reminder that movie and TV violence represents considerable human progress.

It's no wonder that Wallace's character is obsessed with how he dies, and the final section deliberately contrasts the terrible nobility of his martyrdom with the foulness of the evil king's slow exit from disease, while his unloved son waits quietly for the crown.



CNS photo from Columbia Pictures

In the romantic epic "First Knight," actor Sean Connery stars as King Arthur of Camelot. Connery also portrayed a king—good King Richard—in the popular "Robin Hood" saga starring actor Kevin Costner a few years ago. The U.S. Catholic Conference classifies "First Knight" A-II for adults and adolescents.

Death shadows even the romance, since Wallace's great love (Catherine McCormack) is an early victim and revenge becomes his primary motive. Yet for him to see a vision of her in the execution crowd is heart-cracking, since it suggests not only the reunion of lovers but the final justice of heaven.

Sophie Marceau is intelligent and beautiful as the French princess, Isabelle, history's ultimate winner in this context. Her late-blooming love for Wallace is moving and convincing but seems suspiciously Hollywood. While adultery does occur, it's off screen and if you sneeze you'll miss it.

Angus MacFadyen gives strength to the role of Robert the Bruce, shown as a political pragmatist whose heart is with Wallace but whose head is controlled by his mysterious, leprosy-stricken father. Patrick McGeehan can't quite steal the film from Gibson, but his rotten amoral

Edward belongs on a list of all-time villains. He will really shock those who haven't seen him since his classic TV series ("The Prisoner").

(Excessively grim and violent, but provocative historical/romantic drama; satisfactory for mature viewers.)

USCC classification: A-IV, adults, with reservations.

## Film Classifications

Recently reviewed by the USCC

Grosse Fatigue ..... A-III  
The Indian in the Cupboard ..... A-I  
Living in Oblivion ..... A-II  
Nine Months ..... A-III

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

## PBS takes an insider's look at the flourishing gem trade

By David Fine, Catholic News Service

Promising an insider's look at the gem trade is "Dealers Among Dealers," a T.P.O.V. program airing Tuesday, July 25, from 10 p.m. until 11 p.m. on PBS. (Check local listings to verify the program date and time.)

Most of the action takes place on New York City's Jewelers' Row, where, unlike typical American business transactions, million-dollar diamond deals are predicated on trust and a handshake, just as they were centuries ago by the dealers' European Jewish ancestors.

Even today, the precious stones industry in New York remains a close-knit, family affair of fathers and sons, some of whom are seen singing in Hebrew as they turn a "piece of pegme" into an exquisitely cut diamond.

Other segments of the program, filmed by Gaylen Ross during the booming 1980s and into the recession of the early '90s, travel to an auction at Christie's in Geneva and catch dealers' reactions as an \$8 million bid called into Antwerp comes up short.

The show also profiles Steve, a former high roller in the gems trade who bought on credit, got greedy, and ended up driving for the limousine company he once regularly used.

The program would have benefited from a narrative track to give it some structure. As it is, the camera follows people in the industry around, recording their mostly bland remarks and picking up snippets of conversations that prove less than compelling.

There are also comparatively few gemstones on display. Maybe excitement is meant to be generated by the kind of money fine jewels command nowadays—one ruby auctioned at Sotheby's for \$4.2 million and the Countess du Boscosbury's "Jambles" brought in a record \$31 million.

There is not a great deal to be learned about the gem

trade in this hour; it is more on the level of a home movie about those in the industry chatting on the job or attending the orthodox wedding of a colleague's daughter. It is interesting chiefly when put in a historical perspective.

Another area not addressed is the continuing absence of women in the industry, surprising as the filmmaker is a woman who spent eight years working on completing this project.

## TV Programs of Note

Sunday, July 23, 7-8 p.m. (NBC) "Time-Life's Lost Civilization." From the series, "Rome: The Ultimate Empire," this documentary takes a look at the ancient Romans, whose rule extended from Scotland in the north and west to the Holy Land in the east and south, with an emphasis on what the ruins of Pompeii have taught people.

Sunday, July 23, 8 p.m.-midnight (A&E cable) "Investigative Reports." This special four-part series explores the news media and its impact on American life. It is shown in one-hour segments entitled "The Anchor," "The Tycoon," "Talk Radio," and "The Tabloid." Monday, July 24, 8-9 p.m. (A&E cable) "Coco Chanel: A Private Life." From the "Biography" series, this documentary tells the life story of the great fashion designer, who was born in a poorhouse, raised by nuns, and later rose to fame in the clothing industry. She then fell to disgrace for her association with a Nazi spy, but triumphantly returned to fashion designing at age 70.

Monday, July 24, 8:30-9 p.m. (CBS) "Dave's World." In this repeat sitcom episode, Dave and Beth (Harry Anderson and DeLana Matthews) upset family and friends when they discourage Beth's sister and friend from buying the house next door.

Wednesday, July 26, 8-9 p.m. (CBS) "Christy." In this series episode, Christy (Kellie Martin) and Dr. MacNeil

(Stewart Finlay-McLennan) bitterly disagree over a generous lumberman's offer to buy the property owned by Cutter Gap's impoverished families.

Thursday, July 27, 10-11 p.m. (PBS) "Bombay." From the "Clive James' Postcards" series, this program features a visit to the scorching, teeming city of Bombay, home to intense poverty, outrageous wealth, and relics of the Raj, which, in spite of overwhelming problems, is still a city of hope.

Friday, July 28, 9-10 p.m. (CBS) "Due South." In this repeat broadcast of a holiday episode in the series, Fraser (Paul Gross) must convince a thieving department store Santa to own up to his crime lest his young son lose all respect for his well-meaning father.

Friday, July 28, 10-11 p.m. (A&E cable) "A Matter of Fat." An "Investigative Reports" Peabody-award winning program tells the story of an obese 40-year-old man determined to lose half his body weight. In the process, he developed a new body, new values, and a new outlook on life.

Saturday, July 29, 8-9 p.m. (CBS) "Dr. Quinn, Medicine Woman." In this series episode rebroadcast, Dr. Mike and Sully (Jane Seymour and Joe Lando) and guest stars Johnny Cash and June Carter Cash are waylaid by Bonnie and Clyde-type stagecoach robbers en route to their Thanksgiving celebration and the foursome are left in the wilderness among hostile Indians.

Saturday, July 29, 9-10 p.m. (CBS) "Touched by an Angel." In this series episode repeat, the angels (Roma Downey and Della Reese) take part in a Christmas church celebration in order to help two brothers become close, one of whom is disabled and depressed about losing his best friend.

(Check local listings to verify the program dates and times. *Geri Pate* is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)







## The Active List

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

### July 21

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

Holy Spirit Parish, Indianapolis, will hold a steering committee meeting for single interested adults to help in forming a "Single Support-Social Group" to be held in the parish center at 7 p.m. For

more information, call Jane Green, 317-356-1336, or Peggy Zeechin, 317-899-0945.

### July 21-23

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will offer a Tobit Weekend for engaged couples. The retreat is designed to prepare engaged couples for a successful marriage. Fee: \$195.00 per couple. For more information, call 317-545-7681.

### July 22

A pro-life rosary will be

prayed today at 9:30 a.m. at the Clinic for Women, 38th and Ritter, Indianapolis. Everyone is welcome.

The "Positively Singles Organization," Indianapolis, will host a "Progressive Dinner" starting at 6:15 p.m. For reservations, cost, directions and details, call Sue Ann at 317-254-1715.

### July 22-23

Providence Retirement Home, 703 E. Spring St., New Albany is having a "Christmas in July Sale" from 10 a.m.-7 p.m. on Saturday and from 9:30 a.m. to 2 p.m. on Sunday. Jewelry and assorted gifts will be sold.

### July 23

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary

at 2 p.m. in the church. Everyone is welcome. For information, call Dorothy at 317-356-5110.

St. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. For information, call 812-246-4555.

St. Anthony Parish in Clarks-ville will host the Apostolate for Family Consecration Holy Hours from 6-7 p.m. Rosary, confession, Benediction. Novena topic is "Agony in the Garden."

### July 24

St. Vincent Community Hospice Adult Bereavement Support Group: "The Road to Healing" is a six-week open discussion group for those who have experienced a loss through death. The focus is on sharing feelings and discussing grief issues. It will be held at St. Luke's United Methodist Church, 100 W. 86th St., Indianapolis from 3-4:30 p.m. For more information and to register for programs, call 317-338-4040. No fee.

### July 25

St. Vincent Community Hospice Adult Bereavement Support Group: "The Road to Healing" will be held at St. Vincent Martin House, 1801 W. 86th St., Indianapolis from 7-8:30 p.m. For more information and to register for programs, call 317-338-4040. No fee.

Devotions to Jesus and the



"If they didn't have any parents, who did they blame all their hang-ups on?"

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Blessed Mother will be held from 6:30-7:30 p.m. in St. Mary Chapel, 317 N. New Jersey St., Indianapolis. For more information, call 317-786-7517.

The prayer group of St. Lawrence Parish, 4650 Shadeland Ave., Indianapolis, will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

### July 26

Immaculate Heart of Mary Parish, 57th and Central, Indianapolis, will meet to pray the rosary from 1-2:15 p.m. All are welcome.

### July 27

Sacred Heart Parish, Indianapolis, is hosting a Summer Craft Fair from 7-8 p.m. in the courtyard. Free for all ages. For more information, call 317-638-5551.

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

Sacred Heart Parish 1530 Union

St. Anthony, will host a Family Rosary Night at 7 p.m. For more information, call 317-638-5551.

### July 28

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

### July 29

Join the "Positively Singles Organization" for "Symphony on the Prairie" at Corner Prairie, Indianapolis. Call Linda Mann 317-994-1581 for all the details.

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, 38th and Ritter, Indianapolis. Everyone is welcome.

### July 30

St. Anthony Parish in Clarks-ville will host the Apostolate for Family Consecration Holy Hours from 6-7 p.m. Rosary, confession, Benediction. Novena topic is "The Meaning of Suffering."

St. Augustine Church, Leo-  
-See ACTIVE LIST, page 13

**St. Augustine's Annual Parish Picnic**  
Leopold, Indiana  
Sunday, July 30, 1995  
11:00 AM - 6:00 PM

**Chicken Dinners, Hamburgers, Quilt Raffles, Slugs, Country Store, Toy Stand, Big Raffle and much, much more for the whole family.**

Sunday Mass starts at 10:00 AM EST

Take I-40 south to 280 over to I-64 west until you get to the Toll City exit. Go south on 37 about 6 miles and watch for the signs or take old 37 south to Leopold.

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Hosted by: Dr. Dylan Savage  
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# Pope calls Serb actions 'barbaric'

**Statements by pope and Vatican stop short of calling for armed intervention to stop Serbian action**

**By Catholic News Service**

LES COMBES, Italy—As Bosnian Serbs routed U.N.-protected Muslim enclaves, Pope John Paul II called their assault "barbaric" and said the world was witnessing the "undoing of civilization."

The Vatican, meanwhile, disclosed that it had condemned the actions in private meetings with Bosnian Serb representatives in Sarajevo.

As the pope spoke, Bosnian Serb forces were moving toward the U.N. "safe area" of Zepa, one of three Muslim enclaves in eastern Bosnia.

Earlier in the week they routed the enclave of Srebrenica, driving out thousands of Muslim civilians; many Muslims were reportedly murdered while others were rounded up into camps.

The enclaves were originally set up by the United Nations to protect Muslim civilian populations who had been driven from their homelands earlier in the fighting.

The pope said his thoughts and prayers were with the thousands who have been "thrown back out on the road of flight, in a situation of extreme poverty." He urged the international community to

provide aid to the refugees. Both the pope and the Vatican stopped short of calling for armed intervention to halt the Serbian action.

In a statement issued July 15, the Vatican said the papal nuncio in Bosnia, Archbishop Francesco Monisteri, had met with Bosnian Serbs at their request to hear their point of view on recent developments.

The Vatican said the papal representative used the occasion to "express an energetic condemnation of the violence and unjust methods used by Bosnian Serbs toward the civilian populations and U.N. forces in Bosnia." He also denounced any solutions based on "ethnic cleansing," the removal of ethnic groups from Bosnian territories.

While the Vatican repeatedly has deplored human rights violations in Bosnia, such an explicit condemnation regarding Bosnian Serbs was unusual.

The Vatican said it agreed to meet with the Bosnian Serbs only because it did not want to leave any possible path toward peace unexplored. It said the meetings did not involve mediation on the part of the Holy See.

pole, will have their Annual Parish Picnic from 11 a.m.-6 p.m. Food, games, a country store, and raffles are some of the many attractions. For more information, call 812-843-5143.

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., Indianapolis, at 1 p.m. for ongoing formation classes. Benediction, service and business meeting following. For more information, call 317-888-8833.

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

St. 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.

## July 31

St. Vincent Community Hospice Adult Bereavement Support Group: "The Road to Healing" will be held at St. Luke's United Methodist Church, 100 W. 86th St., Indianapolis from 3-4:30 p.m. For more information and to register for programs, call 317-338-4040. No fee.

## August 1

The prayer group of St. Lawrence Parish, 4630 Shadeland Ave., Indianapolis, will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4063 or 317-842-8805.

Devotions to Jesus and the Blessed Mother will be held from 6:30-7:30 p.m. in St. Mary Chapel, 317 N. New Jersey St., Indianapolis. For more information, call 317-786-7517.

St. Vincent Community Hospice Adult Bereavement Support

Group: "The Road to Healing" will be held at St. Vincent Martin House, 1801 W. 86th St., Indianapolis from 7-8:30 p.m. For more information and to register for programs, call 317-338-4040. No fee.

St. Mary of the Woods College, Terre Haute, will host a day of fun and retreat for Boy Scouts and Girl Scouts of all ages in the Terre Haute Deamery starting at 10 a.m. on August 19 behind the Providence Center. Scouts need to register by August 1 by calling Conventual Franciscans Brother Dennis Moses at St. Joseph University Parish, 812-232-7011. Sponsored by the Wabash Valley Catholic Committee on Scouting and the Knights of Columbus.

## August 2

Immaculate Heart of Mary Parish, 57th and Central, Indianapolis, will meet to pray the rosary from 1-2:15 p.m. All are welcome.

## August 3

The Altar Society of Holy Name Church, 21 N. 17th Ave., Beech Grove, is having their Annual Summer Rummage Sale from 8 a.m.-3 p.m. in the school cafeteria.

Sacred Heart Parish, Indianapolis, is hosting a Summer Craft Fair from 7-8 p.m. in the courtyard. Free for all ages. For more information, call 317-638-5551.

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

## August 3-5

St. Simon Parish, 8400 Roy Rd., Indianapolis, will hold its 13th Annual Garage Sale in the parking lot and cafeteria all three days from 8 a.m.-3 p.m. It is sponsored by the Goldenaires Senior Group with proceeds benefiting the St. Simon's School Endowment Fund. Items

can also be donated by calling 317-898-4719 or 317-898-4115.

## August 3-15

St. Michael School, 30th and Tibbs Ave., Indianapolis, will have a newspaper collection bin in the grade school parking lot. For information, call Lisa Barks at 317-298-3132.

## August 4

A pro-life rosary will be prayed daily and every Friday morning at 9:30 a.m. in front of the Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis. Everyone is welcome.

## August 5

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, 38th and Ritter, Indianapolis. Everyone is welcome.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis, will hold a Yard Sale from 9 a.m.-2 p.m. in the school cafeteria. Proceeds will go to support the St. Rita's Youth Drill Team.

St. Nicholas Church, Sunman,

— SATURDAY, JULY 29, 1995 —

2:00 PM-11:00 PM (EDST)

**Volleyball Tournament**

MASS 4:00 PM (EDST)

**Prime Rib Dinner**

5:00 PM-8:00 PM

Adults: \$8.50 Children Under 12: \$4.00

Reservations Necessary  
Call 812-623-2591 or 513-367-0921

— SUNDAY, JULY 30, 1995 —

**Country Style Chicken Dinner**

Serving: 11:30 AM-5:00 PM (EDST)

Adults: \$6.00 Children 2-12: \$3.00

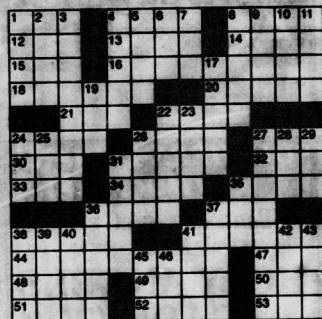
✓ Lunch Stand ✓ Booths  
✓ Games ✓ Quilts  
✓ Beer Garden ✓ Live Music  
✓ Country Store

— 5-Mile Country Run at 9:30 AM —  
MASS at 10:30 AM (EDST)

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## Catholic Crossword



### ACROSS

- 1 Christ's only
- 4 Spouse
- 6 "He" — of Solomon
- 12 "I am" — last line of poem — (Psa 22:1)
- 13 Type of justice
- 14 To gain a victory
- 15 Yearning
- 16 "He" — of Pontus
- 18 "My hand" — (Gen 14:18)
- 21 "I am" — (Psa 139:1)
- 24 A son of Noah
- 26 "I am" — (Gen 22:1)
- 27 Paul's companion
- 28 Greek philosopher
- 29 "I am" — (Gen 22:1)
- 30 "I am" — (Gen 22:1)
- 31 "I am" — (Gen 22:1)
- 32 "I am" — (Gen 22:1)
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- 52 "I am" — (Gen 22:1)
- 53 "I am" — (Gen 22:1)

## Catholic Charismatic Renewal of Central Indiana Healing Mass

(Mass held on the first Friday of each month at selected parishes)

Date: August 4, 1995

St. Luke  
7575 Holiday Drive East  
(70th St., 1 block west of Meridian)  
Indianapolis, IN 46260

7:30 p.m. Praise, Worship and Mass

Celebrant: Fr. Daniel Mahan

6:30 p.m. Teaching - Sr. Pat O'Bryan

September 1 - Healing Mass at St. Mary



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Answers on page 18.

# Youth News/Views

## Youth ministry teaches variety of important life lessons to teens

By Mary Ann Wyand

Look to a series

Lessons in faith and life are the essence of youth ministry on the parish, deanery, diocesan, and national levels.

Youth ministry programs and activities offer teen-agers many diverse opportunities to experience personal and spiritual growth, to serve the church and the community, to learn about values and morals, to minister to peers, to express concerns about world issues through positive action, to evangelize, and to have fun with other youth in safe and loving environments.

Through youth ministry, young people learn about hospitality and service, experience affirmation and empowerment, and grow closer to Christ in their daily lives.

It is both a challenging and a rewarding ministry, Julie Szokel-Van Valkenburgh said, and it is a necessary one for every parish because youth need to be involved in the church.

"There's a saying in youth ministry that 'True ministry happens here,'" the director of the archdiocesan Office for Youth, Young Adult and Campus Ministries explained. "There are many examples of that in this archdiocese. Once young people are involved in youth ministry, they want to give something back."

Many Catholics who were active in a parish youth group as teen-agers now serve the church as adult volunteers, she said, and some even choose careers in ministry-related vocations.

"One of the favorite parts of my life is talking with young people who say they see God directing them into youth ministry," Szokel-Van Valkenburgh said. "I give them literature to read like the 'National Vision of Youth Ministry' document and suggest courses like the National Certificate Program in Youth Ministry Studies and workshops that our associate director, Tony Cooper, offers on basic, intermediate and advanced skills in youth ministry."

The Office for Youth, Young Adult and Campus Ministries offers a variety of education and support programs to youth ministry coordinators, she said, because "our belief is that if we have good people in youth min-

istry positions we'll have good ministry going on for our young people throughout the archdiocese."

The National Certificate Program in Youth Ministry Studies was developed by the Center for Youth Ministry Development in Connecticut and is sponsored in this archdiocese by the Office for Youth, Young Adult and Campus Ministries and the St. Meinrad School of Theology. For information about the two-year certificate course offered on eight weekends, contact the archdiocesan agency at 317-236-1439 or 800-382-9836, extension 1439.

"As the associate director of youth ministry, I'm responsible for training adults in all aspects of youth ministry," Tony Cooper explained. "Recently I attended the first session of the Certificate of Advanced Studies in Ministry held in Chicago. There were 20 participants from all over the United States and Canada, and five were from the Archdiocese of Indianapolis."

This yearlong certificate program is designed to equip diocesan and parish professionals with the knowledge and skills needed for church leadership and management. Cooper said. "Strong emphasis is also placed on developing and teaching youth ministry education programs, and for learning consultative skills to help local leaders in developing youth ministry programs."

When the certificate program resumes in August, he said, curriculum will focus on consultation and program development, spiritual formation, and leadership.

Both paid and volunteer youth ministers need regular training to update their skills in this important parish-based ministry, Szokel-Van Valkenburgh said. "Our parish communities need to realize that youth ministry is not an option. It is a responsibility. If there are teen-agers in a parish community, then the parish has a responsibility to minister to them."

Youth ministry is simply being Christ-like to young people, she said, and recognizing as well as affirming their gifts, talents, and ideas.

"Ministry to young people involves taking an interest in them, listening to them, asking them what is happening in their lives, what their dreams are, making them feel welcome,



Photo by Mary Ann Wyand

As part of a national "Young Neighbors in Action" project, Holy Cross Parish youth group member Glenn Day of Indianapolis helps a 5-year-old boy with a cast during the Martin Luther King Jr. Multi-Services Center's Summer Enrichment Program at St. John of Arc School in late June.

showing them that they are valuable and worthwhile, talking about our faith with them, and giving them opportunities to get involved in the leadership and ministry of our church," Szokel-Van Valkenburgh said. "We need to actively listen to young people, so teach them about our faith, and to encourage them. There is no excuse for not ministering to young people in our parish communities. Everyone is capable of ministry, and is called by Jesus to engage in this service."

Youth ministry offers a multitude of important life lessons, she said. "Much of what we do in youth ministry can be carried into all areas of our lives, and can make such an important difference to the people we have come into contact with. We must share the gifts that we have learned through youth ministry with others. Our world and our church are desperately in need of this wisdom."

## Experts say adolescent health is growing national crisis

By Catholic News Service

DAYTON, Ohio—Adolescent health care in the United States has become "a social crisis of immense proportions," Sidney Callahan, noted Catholic author and profes-

sor of psychology at Mercy College in New York, said during a recent national conference on the issue held at the University of Dayton.

"The life of adolescents has deteriorated significantly, certainly in the last 40 to 50 years," Callahan said, pointing to increases in violence, suicide, pregnancy, sexually transmitted diseases, drug use, and depression among American adolescents.

"These have social consequences for adolescents," Callahan said, "and also for the next generation and for the whole of society."

Callahan's remarks were part of an Adolescent Health Issues Consultation held recently at the University of Dayton. Sixty providers of health care, human services, education, and pastoral counseling met to discuss ways to use Catholic teachings to improve health care for adolescents.

The consultation is part of a three-year University of Dayton research project that categorizes pre-

ventable death and illness in adolescents as "a problem of special urgency," as defined by the Second Vatican Council, that should be evaluated under Catholic moral teaching.

Callahan cited the sexual revolution, America's divorce culture and a lack of objective morality as difficult cultural factors that affect adolescents as well as adults.

The sexual revolution has produced a disastrous conflict between biological and social factors, Callahan said. Girls are able to bear children at younger ages, she said, at a time when they need extensive education to function best in society.

Delaying sexual gratification to complete their education is in conflict with society's increased permissiveness for girls to engage in nonmarital sex, Callahan said, and mutual exploitation in relationships has superseded the idea of commitment.

"We need to think about chastity as a feminist issue and a social issue for the common good," Callahan said. "We need preparation and support for marriage, to strengthen the family and strengthen and help the lives of America's adolescents."

She also suggested that focusing on early preventive measures and integrated community-based health care may be a way of successful reform of health care for teens.

Callahan said an American tendency to view life as a process of constant change and renewal has contributed to the evolution of a marriage culture into a divorce culture in the United States.

"We think we can create a new life and abandon the old," pushing old commitments and relationships aside, she said, and this is harmful for people of all ages.

Participants gathered at the conference to discuss and contribute to "The Challenge of Adolescent Health," a 250-page research document from the university's Center for the Study of Family Development.

Six researchers collaborated to study adolescent medicine as well as theology, sociology and cultural issues, and to offer guidelines for improving health care for adolescents based on Catholic teaching.

Consultants reviewed guidelines for adolescent health care that is anchored in the fundamental values of Catholic moral and social teaching, recognizes and accommodates cultural diversity, is appropriate for different ages of adolescents, and is centered on the family.

Guidelines stress the need for preventive health care that is integrated within the community.

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## Young Adult Scene

# Former Pacer finds time in Phoenix to play music, basketball

By Mary Ann Wynand



Photo from Motown Record Company

Way to go, Wayman! Former Indiana Pacer Wayne Tisdale, who now plays for the Phoenix Suns in the National Basketball Association's Western Conference, has just released a new album called "Power Forward" on the MoJAZZ label.

"I think this album is going to surprise some people," Tisdale explained in a story included in a publicity packet from the Motown Record Company.

Fans who miss his presence at Market Square Arena might want to pick up a tape or compact disc and listen to Tisdale's versatile musical talents with the Fifth Quarter Band. "Power Forward" is a mix of jazz instrumentals and rhythm and blues songs. The album also includes cameo appearances by songwriter, producer, bassist and performer Marcus Miller, drummer Lenny White, saxophone player Kenny Garrett, and singer, songwriter, producer and performer Brian McKnight.

"Music was what I thought I was going to do," Tisdale said about his life plans. "I wanted to be an artist even before I started thinking about basketball. I want to play basketball all about his life plans. I want to be at the peak of my game, and I feel I have a lot of basketball left in me. But when I'm done playing basketball, music is definitely what I want to do."

Tisdale's skills on the basketball court and in the recording studio are quite impressive, considering the fact that the husband

and father of four children spends a lot of time traveling the NBA circuit. With the release of "Power Forward," he can tour on the concert circuit as well, if he has time!

At 6'9" and 260 lbs., the veteran of 10 NBA seasons—first with the Indiana Pacers, then with the Sacramento Kings, and now with the Phoenix Suns—also is an accomplished bassist, songwriter, composer and producer.

"Power Forward" is an incredible debut album for the multi-talented athlete and musician.

"There's a definite similarity between music and sports," Tisdale explained. "That's why you see so many musicians who want to play sports and so many athletes who want to play music. They both require teamwork."

Describing himself as "a born entertainer," Tisdale said he enjoys mixing music and sports.

"When I'm on the basketball court, I'm having a ball," he said. "Same way with music. And I feel that way about life. I'm having a great time. I'm thankful to be able to do what I do. A lot of people can't understand how I can play basketball and music at the level I'm doing it."

Tisdale also had fun designing the album jacket. The orange, silver and black CD looks like a basketball, and the jacket features a scoreboard showing Tisdale (No. 23) as the game's leading scorer with 40 points. The Suns are winning by 33 points, but superstar teammate Charles Barkley, who wears the No. 34 jersey and is called "Sir Charles" by fans, has a more in points with five fouls.

There's more fun evident in the song titles. Tisdale offers selections called "Power Forward," "After the Game" and "Inside Stuff." (His music also has been featured on the NBC show "Inside Stuff," which airs basketball features and NBA game highlights on Saturday mornings.) Another song, "Gabrielle" is named for his infant daughter, and "Gina Kay" is a loving tribute to his wife.

The personal text inside the album jacket offers "thanks to



Photo by Margaret Nelson

Former Indiana Pacer Wayne Tisdale, now with the Phoenix Suns, found time to spend with children from center-city Catholic schools in Indianapolis a few years ago. Pacer Kenny Taylor (right), pastor of Holy Trinity Parish in Indianapolis, helped arrange Tisdale's visit.

God Almighty, who's first in my life, for giving me two gifts that allow me to witness to so many."

Tisdale thanks his father "for buying me my first guitar," and his wife, Regina, for "being so understanding and being a wonderful mother to our kids. I look forward to spending the rest of our lives together." He also praises his children, Danielle, Tiffany, Wayman Jr., and Gabrielle, for "without you there would be no me." Finally, he encourages "kids everywhere" to "remember to set goals."

## Institute explores young adult ministry and media

Benedictine Sister Joan Marie Messura of Our Lady of Grace Monastery in Beech Grove was one of 51 participants and presenters in a national institute aimed at improving the use of modern communications technologies to connect with young adults.

"Vocation Ministry, the College-age Adult, and the Media" was the theme for the second of five Hilton Media Education Institutes planned as part of a five-year strategy for helping vocation ministers use media and modern communications technologies in their work.

The St. Thomas Seminary School of Divinity at the University of St. Thomas in St. Paul, Minn., was the site of the June 19-25 institute.

Organized by the National Religious Vocation Conference (NRVC) and the National Conference of Diocesan Vocation Directors (NCDVD), the institute is funded by a grant from the Conrad N. Hilton Foundation. The grant is administered by Franciscan Sister Katarina Schutt, endowed chairholder for the Social Scientific Study of Religion at the University of St. Thomas.

Institute participants included members of the Catholic Campus Ministry Association as well as the National Religious Vocation Conference and the National Conference of Diocesan Vocation Directors. They were chosen from a national pool of vocation and campus ministers who have experience with or interest in using the media to aid their ministry with young adults.

In its most recent document on communication, the Catholic Church recognizes the importance of using communication technology in all its ministries.

The program coordinator for the institute, Dominican Sister Beth Murphy, said the documents make it clear that "all ministry is essentially a work of communication of the good news of the Gospel."

She said the Hilton Media Education Institute is meant to encourage people who work in a variety of ministries.

Sister Beth is the creative director of media resources for the National Council for Church Vocations. The NCCV is the publishing arm of the national vocation organizations. Its partners include NRVC, NCDVD, Serra International—an organization of Catholic lay men and women who promote vocations—and the Vocation Awareness Division of J.S. Paluch Company, Inc.

During the 10-day institute, participants explored the use of CD-ROM capabilities and access to the Internet as well as the use of print and electronic news media. They created plans for effectively communicating with college-age adults and also produced a variety of experimental television, radio and print materials.

Assisting the participants were a group of scholars and researchers, who explored the theological and sociological backgrounds of college-age adults in the U.S. and explained current trends in modern communications technologies.

Father James Bakik, a theologian and campus minister from the Diocese of Toledo, Ohio, and Sister Mary Johnson, a member of the Sisters of Notre Dame de Namur, a sociological researcher from Emmanuel College in Boston, led participants in an exploration of the theological and sociological profiles of the 18-to-35 age group.

Sister of St. Joseph Caroline Cerveny provided a review of computer technologies and the Internet. She

is director of religious education for the Diocese of Gary and a professional trainer in electronic media development and computer-assisted instruction.

In 1996 the Hilton Media Education Institute will explore the use of communications technology in parish-based multi-culturalism. The 1997 institute will address issues of multi-culturalism in vocation ministry.

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# Officials continue welfare reform lobbying in Senate

**Bishops and Catholic Charities officials meet with both President Clinton and aides to Senator Dole**

By Patricia Zappo, Catholic News Service

WASHINGTON—While Senate leaders tinkered with how to bring a filibusterproof welfare reform bill to the floor, religious social action groups used the unexpected delay to do extra lobbying at both ends of Pennsylvania Avenue.

In meetings with President Clinton, various senators and aides to Majority Leader Sen. Robert Dole, local and national Catholic Charities representatives laid out their objections to welfare reform proposals.

Among the fruits of these sessions was encouragement from the president in their efforts—including affirmation of his agreement with them during a gathering of politicians in the Rose Garden.

"We shouldn't punish babies for their parents' mistakes," said Clinton after a July 13 meeting with several senators and state and local politicians from around the country. "We ought to be building strong families and independent workers."

"I'm not the only person who feels this way," he continued. "Yesterday I had a meeting with the Catholic bishops, who deeply oppose the extreme position of these far-right senators. And they're helping to lead the fight against it. They think it's cruel and they believe it will even lead to more abortions."

The Senate's welfare reform proposal has been held up in that body since June by members from growing states in the Sunbelt who want guarantees of a bigger share of the money.

Sharon M. Daly, deputy to the president of Catholic Charities USA, said as a result of filibuster threats by Sunbelt senators, a proposal to turn food stamp funding into block grants has been resurrected.

Rejected by the Senate Agriculture Committee, the block grant plan would increase by \$27 billion the amount available in the overall welfare package to be divided up among the states.

Currently, food stamp funds are allocated according to a formula based upon individual poverty, meaning expenditures increase in states with more poor people or where there are ongoing economic problems. As a block grant program, states would have more leeway in how to use money that now must be administered according to federal guidelines.

Block grant opponents say freezing the states from federal regulations for welfare, food stamps, foster care or Medicaid will lead states to cut back drastically on who is eligible to receive those benefits. This will be done in order to economize on what must be contributed from their state budgets.



(CNS photo from the White House)

President Clinton meets with representatives of Catholic Charities USA July 12 in a half-hour session of the White House to discuss welfare reform proposals. From left to right: Joseph Cardinal Ruffini, Catholic Charities president; Chicago Auxiliary Bishop Edwin Conway; President Clinton; Brooklyn Auxiliary Bishop Joseph Sullivan; and Bruce Kestel, Catholic Charities business member.

While Senate leaders haggle over how to bring a bill to the floor that stands a chance of passing, agencies that help needy people have taken advantage of the delay to reinforce their message to Congress and Clinton on proposals they believe will worsen the plight of the poor.

Block grants were only one of several concerns raised by Catholic Charities and a coalition of New York-based religious and social action groups in sessions at the White House July 12 and 13.

Two U.S. bishops and three other officials of Catholic Charities USA met with President Clinton July 12 and were joined by staffers of the U.S. Catholic Conference in a July 13 meeting with aides to Dole.

Chicago Auxiliary Bishop Edwin M. Conway, who heads Catholic Charities in that archdiocese, said he came away from the meeting with the president encouraged by how well Clinton understood the issues being raised and by his agreement that an underlying problem of the welfare debate is a shift in the country's commitment to help the poor.

Ten delegates from New York-area organizations met July 13 with Carol Rasco, assistant to the president's Domestic Policy Council, and with Sens. Alfonse D'Amato, R-N.Y., and Daniel P. Moynihan, D-N.Y. Exclusion of legal immigrants and restrictions on how much money can be received by families if addi-

tional children are born to welfare recipients were raised by the group, which was organized by the American Jewish Committee.

The delegation to the White House included representatives of the Federation of Protestant Welfare Agencies, the Community Service Society, the Chinese-American Planning Council, the Hispanic Federation, the Puerto Rican Legal Defense and Education Fund, the New York Urban League, the New York Association for New Americans and Catholic Charities of the Diocese of Brooklyn and the Archdiocese of New York.

The overriding concern of the coalition was that the "safety net" protecting the poor not be dismantled, said Nina Perales of the Puerto Rican fund.

Like the group that saw the president a day earlier, the coalition and the White House staffers discussed the need to raise public awareness about the moral issues of welfare reform.

"We need to get people of either, or both parties, to speak out about the mean-spiritedness, about demonizing the victims and the less powerful," said Ellen G. Witman, of the new Americans association.

Father Kevin Sullivan, from Catholic Charities of the Archdiocese of New York, said the members of the coalition see they have an important role in raising the issue of basic human dignity as cuts in welfare programs are considered.

"We can't take common sense for granted anymore," he said. "We need to raise our voices in the '90s on issues of the '30s, '40s, '50s and '60s. There's been a torrent of lack of common sense."

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# Papal privacy: It's usually hard to get, but it's not impossible

Unlike past years, the pope's vacation in the mountains this year is a time for a complete rest

By John Thavis,  
Catholic News Service

VATICAN CITY—When Pope John Paul II left for vacation this year, he hoped journalists would not follow.

The reason, said papal aides, was that the 75-year-old pontiff wanted true rest and relaxation during his 11-day summer stay in the Italian mountains.

It was to be an attempt at "papal privacy," which some Vatican officials fear is becoming a contradiction in terms.

Unlike previous years, no public events were planned, no arduous mountain hikes to prove he was in good shape, no top-level working sessions with Vatican officials.

Just as important, there were no whispered suggestions of an impromptu "press conference"—also a payoff in past years for reporters who pursued the pope to his Dolomite retreat.

One big reason for the change is that the pope is approaching back-to-back international trips, to Africa in September and the United States in early October, and does not want to risk cancellation because of poor health or fatigue.

After his mountain rest he will go to his summer residence outside Rome, to recharge his batteries for several more weeks.

Last year he had to call off his U.S. visit at the last minute because of recurring leg problems; several Vatican sources said later that the pope had been over-doing it, even during the summer months.

Weeks before the pope left Rome July 12, Vatican spokesman Joaquin Navarro-Valls discouraged reporters from showing up in Intra, the alpine village that hosts the pope, saying that this vacation was going to be "strictly private." Church officials in northern Italy issued a press statement that said, between-the-lines: Stay away.

Local forest officials were promising to take the pope out and show him some new walking spots this summer, but "without subjecting him to excessive physical strain." Even the mayor of the resort town guaranteed "maximum tranquility for this papal vacation."

The pope brought along only a little homework: He would review drafts of his apostolic letter on the African synod and his major address to the United Nations this fall. But even the official Vatican an-

nouncement this year described the stay as a "period of repose."

Papal health is a perennial topic at the Vatican, and especially for this pope, who has undergone surgery after an assassination attempt, to remove an intestinal tumor and gallbladder, to repair a dislocated and fractured shoulder and to reconstruct a broken thigh bone.

After his slow recovery from the thigh bone operation in 1994, the pope is now moving around better than he has in many months, although he still walks gingerly at times and his thin black cane is always close at hand.

Vatican sources said in late June that the pope was scheduled for a once-a-year check-up at Rome's Gemelli hospital before going on vacation. The visit was to include a routine CT scan to make sure there was no recurrence of an intestinal tumor.

But a few days later a Vatican spokesman said there would be no check-up—prompting many observers, including one of the pope's own doctors, to wonder why.

Dr. Corrado Manni, who has been the pope's endocrinologist at Gemelli and who has been saying for years the pontiff should slow down, publicly encouraged his patient to do the tests at some time.

"Whether it's before or after his trip to the mountains doesn't matter, but these tests should be performed," Manni told reporters.

He said any patient with a similar history, "even if his name wasn't John Paul II," should have an annual check-up.

"Any of us would like to have the pope's physical condition, considering his age, but he is too stressed," Manni said.

"I've been saying this for 10 years, and I've said it to him. But he responds by asking, 'Professor, are you suggesting I don't work so hard?' In fact, he should work less, but even now I don't think he'd listen to me if I repeated that advice," the doctor continued.

Maybe the journalistic "blackout" on this year's vacation will give the pope some extra peace of mind. Italian reporters were there to greet him when he arrived at Intra July 12,

but the pope didn't answer questions. For journalists, it looked like the start of a long two weeks without much information.

Even in previous years, however, covering a papal vacation was a little like fishing with a bare hook—rarely was any news pulled in.

The pope's hiking routes are always a well-guarded secret, and no reporter has ever managed to track down the papal party as they walk in the woods.


The rest of the time the pope spends in his chalet, reading or conversing or praying, and reporters never get to see any of that, either.

All of which shows that "papal privacy" may not be such a contradiction in terms, after all.

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# Book Reviews/By Peggy Weber, Catholic News Service

## Founding a religious order in 18th-century France

**JULIE BILLIART: WOMAN OF COURAGE**, by Sister Roseanne Murphy. Paulist Press (New York, 1995). 230 pp., \$17.95.

If religious orders think they are facing tough times today, they should read "Julie Billiart: Woman of Courage." Actually, all people who despair at the lack of vocations and worry about the state of the church will benefit from reading it.

The book tells the story of Julie Billiart, the foundress of the Sisters of Notre Dame de Namur. It is written by Sister Roseanne Murphy, a member of the order and a professor at the College of Notre Dame in Belmont, Calif.

It is to Sister Roseanne's credit that she has not written a sappy and one-sided view of her order's foundress. Rather, she describes the many difficulties and hardships that were faced by Billiart and religious groups at the time.

In a sense, Sister Roseanne has taken the turbulent years from 1751 to 1815 and given a bit of history lesson while showing how a congregation of religious women was born.

She describes the years before and after the French Revolution to show how truly courageous a person must have been to hang on to one's faith. Carmelite nuns had been marched to the guillotine in 1794. A few years later, Billiart began a new religious community.

This book shows that it was hard enough to be a Catholic during that time, so one can only imagine how much harder it must have been to start a religious community.

Billiart was 45 when the statutes of the Sisters of Notre Dame received approval. Napoleon was the emperor and a little bit of freedom was being restored to the church.

One would think that the church would welcome a holy woman who wanted to teach children and work with the poor. The book clearly shows how charismatic and appealing Billiart was. But it also is quite frank about the priests and people who tried to defeat her. Billiart, quite openly and with a sense of humor, told Bishop de Brogue of Ghent: "Your excellency, my name has been well blackened with the bishop of Tournai, and I do not know if it has turned white again."

Sister Roseanne uses many primary sources and much

research to give an accurate and frank account of how Billiart became a religious foundress. The section where Billiart's physical problems, including partial paralysis, are described is a bit weak. Perhaps neither history nor facts can adequately explain that period in her life.

But the period where Billiart traveled, fought with bishops and priests for her sisters, and motivated many women to come and help others is well-documented.

Sister Roseanne does a great job in showing how hard it must have been to create a religious congregation. And she shows what a great history the Sisters of Notre Dame have. Billiart's life should give hope to anyone who wonders about the future of religious life. This woman made something from nothing and never gave up.

Sister Roseanne's book shows how one's faith can make dreams a reality.

(Peggy Weber is a reporter and columnist for The Catholic Observer, newspaper for the Diocese of Springfield, Mass.)

(At your bookstore or order prepaid from Paulist Press, 997 MacArthur Blvd., Mahwah, NJ 07430. Add \$2 for shipping and handling.)

## 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 arch-diocesan priests and religious sisters serving our arch-diocese are listed elsewhere in The Criterion. Other priests and brothers are included here. Unless they are natives of the arch-diocese or have other connections to it.

**ALLSTOTT, Mary D.**, 101. Our Lady of the Spring, French Lick, June 30. Grandmother of five; great-grandmother of 15; great-great-grandmother of eight.

**ARNOLD, Audrey Emma**, 66. St. Margaret Mary, Terre Haute, July 13. Daughter of Audrey Robinson; sister of

Mary Leta Walker and Nancy Ground.

**BACE, Gerald**, 69. St. Joseph, Indianapolis, July 6. Husband of Rita Bace; father of Doug, Michael, Denise, and Cindy Bace; grandfather of one.

**BERTRAND, Clin C.**, 75. St. Mary of the Knobs, Floyd County, July 4. Husband of Ann E. Bertrand; father of C. Frank Bertrand, Clara Mayfield, St. Paul College Bernard, John C., Vaughn E., Donald B. Wilbur; brother of Francis; nephew of Earl Bertrand and Martha J. Krue; grandfather of 24; great-grandfather of 21.

**BIR, Leonard J.**, 85. Holy Family, New Albany, July 3. Father of Louis J. Bir; brother of Hugh, Norbert and Claude Bir; nephew of Madeline and Bertha Beavis.

**BOLDEN, James E.**, 63. Holy Trinity, Indianapolis, July 4. Husband of Rosalia Bolden; father of Michael, Ronald, Shawn Bolden and David Brown; brother of John and R.T. Bolden and Ruby Jackson; grandfather of five; great-grandfather of three.

**CARRICO, Martin Francis**, 72. Holy Name, Beech Grove, July 7. Husband of Alberta C. Roseanna Carrico; father of William A., Harold T.,

Matthew E. Carrico, Roberta Smith, Mary F. Hillen, Christina J. Tuckey and Margaret J. Carrico-Khousai; brother of Thomas, James, Anthony and Ronald Carrico; Virvins Riggs, Phyllis Quillen; grandfather of 17; great-grandfather of four.

**CARVER, William K.**, 65. St. Malachy, Brownsville, July 11. Husband of Kathleen Dods Carver; father of Larry, Brian, Alex, Bryce, Kelly and Jennifer Carver; brother of Derek and Cristl Houghton; brother of Lawrence Carver, David Haley, Russell Haley and Lois Mason; grandfather of five.

**CONNELLEY, Helen Louise**, 91. St. Vincent, Bedford, July 10. Cousin of James Wray, Converse Spitznagel and Helma Lufkin.

**DALTON, Mary Agnes Coleman**, 87. St. Luke, Indianapolis, July 13. Mother of Jean Dalton Byrnes; grandmother of five; great-grandmother of six.

**DUBOIS, Beanie Jeanne**, 67. Sacred Heart, Indianapolis, July 3. Wife of Charles Dubois; mother of Vicki Garcia, Linda Rhoden, Teresa Barr, Ruth Ann Dubois, Katie Padgett; sister of Fernie Napier, Ruth Sperling and Lucille Cogoli; grandfather of 22.

**GRAY, Carol Ellen Schmidt**, 51. Holy Angels, Indianapolis, July 6. Wife of Samuel L. Gray; mother of Grant Gray; step-mother of Cassandra D. Sanders; daughter of Robert W. Schmidt; stepdaughter of Mary Schmidt;

sister of John Schmidt; step-grandmother of three.

**HEPPE, Esther Grace**, 79. Little Flower, Indianapolis, June 30. Mother of James S., John A. Hens and Mary T. Hall; sister of Mary Morrison, Agnes Langsbacher, L. Ann Wyand and Patricia Ganser; grandmother of 17; great-grandmother of two.

**HUCKLEBERRY, Anne Ellen**, 24. St. Andrew, Indianapolis, July 2. Daughter of Jean Natasco Huckleberry; sister of Charles V., Donald J. and Vincent P. Huckleberry.

**KING, Emmett T. Jr.**, 61. St. Malachy, Brownsville, July 6. Husband of Marie Tomassini King; father of Christopher and Emmett T. King, Jr., and Julie Williams; brother of Kathleen LaPointe.

**LOSCHE, Catherine**, 92. St. Mary, Greensburg, July 10. Mother of William H. Losche, Mary C. Humpert, Mrs. Harold Alberto McQueen, Rita M. Lawrence and Mrs. Carl Lovette Gaud;

grandmother of 10; great-grandmother of 22; step-grandmother of three; step-great-grandmother of three.

**McLAUGHLIN, Thomas**, 85. Christ the King, Indianapolis, July 2. Husband of Sylvia Miller McLaughlin; father of Rev. Don McLaughlin; stepfather of Michael Miller and Margaret Wolfel; brother of Elizabeth O'Connell; grandfather of four; great-grandfather of two.

**MESSERSCHMIDT, James**

Francis, 68. St. Peter, Brookville, July 7. Husband of Rita Messerschmidt; father of Karen and Jeff Messerschmidt, Linda Dietz and Diane Horner; brother of Anna Marie Messerschmidt; grandfather of three.

**MICHAELS, Estelle L.**, 84. Holy Spirit, Indianapolis, July 10. Mother of Constance Jean Melton and William D. Michaels; sister of Anna Half-rich; grandmother of five.

**MONROE, Thoreen Jeanne**, 37. Holy Name, French Lick, July 9. Wife of Perry L. Monroe; mother of Nicholas Monroe; daughter of Louis and Dorothy Moon;

Marion; sister of Mark and Matthew Monroe, Karen Smith, Susan Marston, and Judy Turley.

**MORAN, C. Helen**, 62. St. Mary, Rushville, July 8. Sister of John D. William, David, and Mary Jane Moran, Peggy Siefert and Franciscan Sister Carmela Moran; aunt of several nieces and nephews.

**PETER, Joseph E.**, 66. Little Flower, Indianapolis, June 25. Husband of Patty J. Petch; father of Theresa Helma, Mariah Scarborough and Michelle Petch; brother of Richard Petch and Mary Draper; grandfather of two.

**RICHARD, Charles David**, 24. St. Paul, Tell City, July 9. Husband of Ginger Richard; son of Charles P. and Sandra K. Richard, brother of Wesley, Grant and Denise Richard; grandson of

Katherine Richard and Mr. and Mrs. Ivan Flaminio.

**SCHLACHTER, Victor Frank**, 80. St. Matthew, Indianapolis, July 2. Father of Louis, Raymond, and Linda Schlachter, Joan E. Roe and Marilyn J. Schneider; brother of Viola Ebert; grandfather of four; great-grandfather of three.

**SCHUYDER, Elizabeth J.**, 79. St. Lawrence, Indianapolis, July 9. Aunt of several nieces and nephews.

**STEVENS, Helen Ethel**, 86. St. Matthew, Indianapolis, June 29. Mother of Barbara J. Fuchs; sister of Margaret Baker; grandmother of seven; great-grandmother of nine.

**WASSING, Francesa "Fran" M. Treutman**, 51. St. Mary, New Albany, July 9. Wife of Robert M. Wassing; sister of Michael Treutman, Becky Noel, Pat Tuell, Betty Powers, Annette Brangers.

## Corrections

In last week's obituary, William C. Bear was incorrectly listed as William C. Barr.

In John Richard Condon's obituary, nine of his 10 children were listed, but Michael's name was inadvertently omitted.

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