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Republican convention will have a Catholic flavor

Catholics are in Republican leadership positions and among those considered as possible vice presidential candidate

By Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—The Republican National Convention that opens Aug. 12 in San Diego will have a decidedly Catholic flavor—perhaps more than any previous GOP convention.

There will be a Catholic keynote speaker, the strong possibility of a Catholic vice-presidential candidate and even a potential Catholic spoiler in the form of Pat Buchanan, who is continuing his fight with the party over abortion and other issues.

And because the convention's last day falls on the feast of the Assumption, a holy day of obligation, there will be a special Mass for Catholic delegates and others Aug. 15 at Immaculata Church on the University of San Diego campus.

Although there is no way to gauge the exact number of Catholics among the 1,990 delegates to the convention, the increased number of Catholic Republican elected officials these days would make almost inevitable a heightened Catholic role in the convention.

Nine of the 31 current Republican governors are Catholics, as are nine Republicans in the U.S. Senate and 55 members of the GOP in the House of Representatives.

"It's been a natural progression as the number of Catholics expanded in the Republican Party," said Ed Gillespie, Republican National Committee communications director and himself an

Irish Catholic. "Catholics have been turning Republican for some time now."

The Aug. 12-15 convention will feature many of them. Among the most prominent will be 38-year-old Rep. Susan Molinari of New York, who will deliver the convention's keynote address Aug. 13.

Another Catholic, Rep. John R. Kasich of Ohio, will introduce Molinari, and three Catholic governors—Thomas Ridge of Pennsylvania, John Rowland of Connecticut and Tommy Thompson of Wisconsin—will follow her that night.

Among those scheduled to be on the podium for the convention's first day are Sen. Alfonse D'Amato of New York, chairman of the National Republican Senatorial Committee; Gov. John Engler of Michigan, chairman of the Republican Governors Association; Rep. Henry J. Hyde of Illinois, chairman of the convention's platform committee; Rep. Bill Paxon of New York, chairman of the National Republican Congressional Committee; and Ohio Gov. George Voinovich. All are Catholics.

"There are lots of Catholics in Republican leadership positions now," Gillespie noted. "They're not just going to be up there (on the podium) because they're Catholics."

Many of those same names are surfacing in speculation about a running mate for presumptive Republican presidential nominee Bob Dole. Six of the nine men asked by the Dole campaign to submit to a background check as possible vice-presidential candidates are Catholics.

See REPUBLICAN, page 7



Catholic Youth Organization Mustang Camp participant Elizabeth Ladyga of Greenwood grooms Snoopy (above) on Aug. 1 at Camp Rancho Framasa in Brown County while new friends (at right) Sally Miller from Our Lady of Mount Carmel Parish in Carmel (front) and Natalie Taylor from St. Lawrence Parish in Indianapolis have fun at the pool. The CYO summer camping program marks its 50th anniversary this summer with traditional recreational activities that date back to 1946 as well as a variety of new camp activities for children and teen-agers. (See story on page 22.)

Photos by Mary Ann Wyand



Vatican document: Synod must strengthen Americas' ties to the church

The synod, which will involve all of the Americas, is part of a series of meetings in preparation for the year 2000

By Cindy Wooden, Catholic News Service

VATICAN CITY—The special Synod of Bishops for America must help the region's Catholics strengthen their bonds with the church, preach salvation in Christ and aid the poor, a Vatican document said.

The *lineamenta*, an outline for reflection in preparation for the synod, was sent in late July to bishops' conferences in the Caribbean and in North, South and Central America.

No date has been set for the synod, which is part of a series of regional meetings called for by Pope John Paul II in preparation for the year 2000.

The 60-page preparatory document

includes 16 questions for reflection on: the practice of the faith, unity among members of the church, fidelity to church teaching, evangelization efforts, social problems in the region, the protection of human life and other concerns.

Responses to the questions will form the basis for drafting the synod's working document.

"Encounter with the Living Jesus Christ: The Way to Conversion, Communion and Solidarity in America" is the theme of the synod.

Liberation theology and the role of women in the church—sources of debate and tension within the American churches—are treated in the *lineamenta* with a call for a greater understanding and

acceptance of church teaching.

When Pope John Paul suggested a synod bringing together bishops from the North and South, he said one aim would be to examine pastoral programs with a view toward promoting justice and solidarity among the region's nations.

"It is impossible to separate the truth about the God who saves from the manifestation of his preferential love for the poor and lowly," the *lineamenta* said.

"Charity and solidarity are demands of an active faith," it said.

The document reaffirmed Vatican statements about liberation theology, which was born in Latin America and emphasizes the application of the Gospel in situations of political, social and economic injustice.

While the church has an obligation to address all questions touching on human dignity, it does not propose partisan politi-

cal or specific economic solutions, said Vatican statements issued in the 1980s.

"The goal of the mission of the church in America is the true liberation of the contemporary person, who suffers great oppression and is yearning for freedom," the *lineamenta* said.

Liberation from sin and "moral decadence" must be addressed along with liberation from unjust social and economic systems, it said.

See SYNOD, page 7

Inside

Archbishop Buechlein	2
Active List	20
Commentary	4
Entertainment	12
Obituaries	26
Parish Profile	8
Question Corner	26
Sunday & Daily Readings	13
To the Editor	5
Youth and Young Adults	22 & 23

Papal Travel

Pope's use of planes, trains, automobiles and a helicopter is a far cry from the practice of Pius X at the beginning of this century.

Page 25



Frozen Embryos

Despite last-minute pleas from British pro-life groups, clinics across Britain began destroying thousands of abandoned frozen embryos Aug. 1.

Page 24

Seeking the Face of the Lord

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



Who or what is infallible?

We live in a time and a culture which presumes a shift in understanding about truth and knowledge. The presumption is that intellectual newness is good. What can be considered "progressive" thinking is good. What is traditional or considered old is somehow not so good.

The church has been somewhat affected by this kind of thinking. There seems to be a sense that, other than the Bible, developments in the church prior to our own time are to be disregarded. At the end of this century, which is often called "a century of progress," would we not admit that what seemed to be great advances in our culture are in fact steps backward? The formulations of church teachings from the early ecumenical councils through the ages are important and in many ways timeless. Yet, for some there is a preoccupation only with new developments of doctrine.

Now it needs to be said that creative thinking and forward looking vision is important for society and for the church as well. No human expression of our faith captures the full truth of the Gospel, certainly not the divine mysteries. The hard work and scholarship of theologians and philosophers is needed in order to come to ever better expressions and fresher understandings of our faith and the doctrine we have received through the ages. In fact, in so many words, Christ promised that the Holy Spirit would guide the church in coming to a fuller understanding of his teaching and mission. For that reason the concept of the development of doctrine is a key idea in the church.

Like other aspects of the church's teaching mission, the concept of the development of doctrine is complex. Note that it is a "development" of doctrine, not necessarily new. New ways of expressing the truth, new aspects, new applications perhaps, but as one scholar says it might be better to speak of a further "unfolding" of doctrine. In any case it is the church's understanding that any new expression or any development in a teaching cannot be a contradiction to a teaching of the past. Nor can it be a rupture from what has been taught.

Christ promised the church that under the direction of the Holy Spirit it would be free of error. Sometimes the word that is used to describe this assurance of certitude about the faith is that the teaching of the church in formal matters

of faith and morals is indefectible. It is in this sense that Christ gave the church the gift of infallibility.

Somehow the proper understanding about the nature of infallibility in the church is rarely achieved. It is interesting, for example, to hear news commentators and others speak of our belief in the infallibility of the pope. It is as if it means that we believe that whatever the Holy Father says or does, even if he only predicts the weather, is infallible. It is simply not so.

The church's understanding of papal infallibility is very particular. Only if the pope, after consultation with the bishops of the universal church, formally declares *ex cathedra* that a particular doctrine is a matter of divine truth, must a Catholic consider it infallible and a matter of assent to divine revelation.

On the other hand, many Catholics forget that when a formal doctrine of the faith is formally proposed by the College of Bishops in union with the Bishop of Rome in an ecumenical council, it is considered a teaching of the supreme magisterium, and hence is infallible.

How does the church dare to make such claims of infallibility? Why would it want to? The church does not arrogate the claim of infallibility to itself of its own accord. The condition of infallibility was promised to Peter and the Twelve by Christ when he said the Holy Spirit would lead his followers into all truth (Cf. Jn 16:13).

The Second Vatican Council expressed it this way: The pope and the bishops are "authentic teachers, that is, teachers endowed with the authority of Christ, who preach the faith to the people entrusted to them, the faith to be believed and put into practice" (*Lumen Gentium*, No. 25).

Ultimately the inerrancy of authentic teaching is the inerrancy of Christ directed by the action of the Holy Spirit in the church. Otherwise, how else could there be a guarantee that the gift of salvation would be authentically proclaimed from the time of the apostolic age onward?

Infallibility is an issue of faith in God, not in the church. It is God who is infallible and gives that charism or grace to the church. Infallibility is about God's faithfulness to the work of salvation. Infallibility is about faith in the sending of the Holy Spirit to guide the church.

Editorial Commentary/John F. Fink, Editor

Volunteerism is alive and well in Catholic parishes

It seems to be the thing to do for commentators to lament the fact that volunteerism in America isn't what it used to be. It seems to stem from a piece written last year by Robert Putnam called "Bowling Alone," in which he used the image of people bowling by themselves instead of in leagues as a way to assert that fewer Americans participate in civic affairs these days than used to be the case.

In the July 22 issue of *Time*, Richard Stengel disputed Putnam's assertions. He said that Americans participate more than ever these days, but in different ways.

Whoever is right about Americans in general, it must be said that, as far as the Catholic Church in America is concerned, volunteerism has never been greater. In fact, it is difficult to see how the church could exist without loyal volunteers.

It starts in our parishes. In one of our largest parishes, someone once counted the number of people who volunteer their services during weekend Masses and the number came to 200! That includes lectors, eucharistic ministers, servers, ushers, choir members, gift bearers, collection counters, sacristans, greeters and sometimes others for five Masses.

And that's just a start. Count up the number of people who serve as members of parish councils, finance committees, Catholic education commissions, St. Vincent de Paul councils, pro-life committees, liturgical committees, etc., and one is often amazed that so much is happening

in our parishes—all from volunteers.

Religious education programs, whether for children or adults, bring out another set of volunteers. Teachers, discussion leaders, or those who serve refreshments all play their parts.

One of the secrets of what makes our Catholic schools so good is the high percentage of participation by parents in school functions.

The Catholic Youth Organization has always relied on volunteers to handle its many programs. Those programs couldn't exist without volunteers. Some of them are recognized at an annual banquet.

Marriage preparation in parishes includes the sponsor-couple program that involves a great many volunteer married couples in our archdiocese.

Catholic volunteerism by no means stays in our parishes. It is reflected outward, too. Throughout this archdiocese there are Catholic groups that are helping to feed, clothe and house the poor and the needy. Some of the leaders of these groups are paid (barely) but most of the work is done by volunteers.

Today we understand volunteerism as part of stewardship. These volunteers are contributing their time and talents for others. Since the Frenchman Alexis de Tocqueville first identified volunteerism as a distinctive American trait back in the 19th century, the number of American Catholics who contribute their time and talent has only grown.

Ground broken for home where cancer patients can live for free

By John F. Fink

A home for the people of Indiana who must travel to Indianapolis for cancer treatment began to take shape as ground was broken July 30 for the Arthur A. & Ruth S. Browne Hope Lodge.

When the lodge is opened next summer, cancer patients from throughout the state will be able to stay free of charge in a comfortable, home-like setting while they are receiving treatment at any Indianapolis-area cancer facility.

At present, cancer patients must either travel great distances to receive treatment, or they must bear the expense of a hotel.

The Hope Lodge is a joint venture between the Indiana Division of the American Cancer Society and St. Vincent Hospitals and Health Services. It will be located on St. Vincent Hospital's campus on West 86th St. in Indianapolis.

The St. Vincent Hospital Foundation is raising funds for the renovation of 32

rooms in the current Marten House and the construction of the main lodge facility. It has already received a \$1.5 million bequest from Arthur A. and Ruth S. Browne, after whom the lodge will be named. L. H. Bayley is chairman of the lodge's capital campaign.

During the groundbreaking ceremony, held in the Marten House when rain threatened an outdoor event, James L. Kittle, chairman of both the St. Vincent Hospital Foundation board and the American Cancer Society's Hoosier Commitment Campaign, welcomed participants. Father Joseph F. Schaedel, archdiocesan vicar general, represented the archdiocese and gave an invocation. Sister Rosaria Raidl represented the Daughters of Charity, owners of St. Vincent Hospitals.

Among the speakers were Kevin and Doris Johnson of Miami, Fla. He is a cancer survivor who stayed at a Hope Lodge and she is now the manager of the Hope Lodge in Miami. There currently are 13 Hope Lodges in the United States.



Photo by Margaret Nelson

Providence Sister Barbara McClelland, principal at Holy Cross Central School last year, operates a booth at the family party sponsored by Educational Choice Charitable Trust, which for five years has provided private school tuition assistance for Marion County children of low income families. (See story on page 3.)

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Cardinal plans initiative to end Catholic divisions

CHICAGO (CNS)—A group of U.S. Catholic leaders headed by Cardinal Joseph L. Bernardin of Chicago is planning a major new initiative to overcome the divisions that now exist among Catholics.

In an advisory to news media, the Chicago archdiocesan communications office said the cardinal would announce the initiative by him and 25 other church leaders at a press conference in Chicago Aug. 12.

The statement itself and the names of the other participants—described in the advisory as "eight other Catholic bishops and 17 Catholic leaders representing a significant range of the perspectives in today's church"—were not to be made public before the press conference.

Study report is encouraging for educational choice

By Margaret Nelson

A summary of a research project by David J. Weinschrott and Sally B. Kilgore, done as an "experiment in school choice," was recently released by the Hudson Institute as a briefing paper.

Five years ago, Educational Choice Charitable Trust (ECCT) offered tuition assistance to elementary students residing in the Indianapolis Public School

(IPS) district to enable children from low income families to attend the schools their parents thought would be best for them.

Hundreds of families signed up at private schools—many of them Catholic. The students could receive up to \$800, or half of the tuition for the year. From the beginning until the present time, there have been waiting lists for the program.

Most school choice programs in the

nation restrict selection to public schools. But the ECCT program uses private funds to help parents send their children to the private school of their choice.

During the first year of the ECCT, children from the 744 participating families attended 58 different private schools.

The figures Weinschrott and Kilgore used came from surveys of parents and test results of students in the ECCT program. The authors caution against taking comparisons too seriously because of the difference in grading systems and the scope of work. But they believe their general conclusions are encouraging to the concept of giving parents a choice.

The paper gives a history of educational reform as well as the arguments of proponents and critics of school choice. It says that the study of ECCT should provide data to help researchers understand issues that impact on educational policy. One important finding is that children who used the ECCT program to leave the public schools and attend a private school have performed better than those who remained behind.

"Although transferring students lose some ground in the early grades, they soon begin to emulate the steady upward progress of students who were in private schools all along," the evaluation shows.

According to the study, parents were generally better satisfied with the schools they chose with the ECCT program. Nearly half of them rated the private schools with an "A," while only 35 percent rated their previous public school experience with either an "A" or a "B."

Parents involved in the ECCT program were also more involved in their children's schools with volunteering, fund-raising,

and other school-related involvement, according to the study.

"Increasing parents' choice over how and where their children are educated gives parents a sense of ownership and enthusiasm that contributes directly to improvements in students' performance," the report concludes.

The "informal" study used surveys of a treatment group, of parents of students who transferred from public to private schools; and a control group, of parents who had applied, but not yet been able to enroll their children in private schools. Income and parental motivation are common to parents in both groups.

The issues preceding application and enrollment were studied (parents' income, educational attainment, and marital status; source of information on which decision was made; and motivation).

Issues following enrollment included the parents' attitudes about the choice after the first year: satisfaction with curriculum, students' effort, and teachers, as well as their own changes in interaction with students' study, and participation in school activities.

One interesting thing was that two-thirds of the ECCT population were church members.

Safety was the most important issue—across all groups of parents—as the reason for joining the program. Others that rated an 80 percent or more response were religious values, general atmosphere, discipline, the availability of the choice, financial considerations and the educational quality of the new school.

Timothy Ehrgott, executive director of Educational Choice Charitable Trust, said that the report "is confirmation of our belief that empowering low-income parents would have positive effects on their children's educations."

Archbishop denies pressuring Saint Meinrad to fire Sister Carmel

Allegations made in report of American Association of University Professors

By John F. Fink

Archbishop Daniel M. Buechlein has strongly denied allegations that he pressured Saint Meinrad School of Theology to dismiss Mercy Sister Dr. Carmel McEnroy from the faculty for publicly dissenting from the teaching of the church.

The allegations are in a report published in *Academe*, a publication of the American Association of University Professors (AAUP). It is a result of the association's one-day investigation into the removal of Dr. McEnroy by Benedictine Father Eugene Hensell, who was then president of the School of Theology, on the orders of Benedictine Father Timothy Sweeney, who was then archabbot of Saint Meinrad Archabbey.

The report concluded that St. Meinrad's administration denied Dr. McEnroy due process and violated her academic freedom when it dismissed her for having signed an open letter to Pope John Paul II asking that continued discussion be permitted concerning the question of ordaining women to the priesthood.

In a statement issued after the report was published, Archbishop Buechlein said, "The theory that I somehow engineered Dr. McEnroy's dismissal from behind the scenes and then engaged in an elaborate cover-up to hide my involvement is simply false. To perpetuate this theory in a formal publication by the AAUP is to deliberately mislead the academic community and the public at large."

Saint Meinrad also issued a statement after the report was published. It said, "We had explained in correspondence to the AAUP that Dr. McEnroy's removal was a church matter and that it was handled according to church process. Although prior AAUP statements caused us to be

concerned that the AAUP would not consider fairly our position in the matter, we did expect a more objective analysis than is reflected in the report."

The 10-page report in *Academe* alleges that the decision to treat the dismissal as a church matter rather than an academic issue "seems to have been reached during Father Eugene's meetings with Archbishop Buechlein" following a visitation by a team from the National Conference of Catholic Bishops. It also alleges that Archbishop Elden Curtis of Omaha stated that "he had been personally selected by Archbishop Buechlein to chair the visitation team."

Other allegations in the report are that Archbishop Buechlein was present at Saint Meinrad during the bishops' team's visitation and spent a great deal of time with the team. It states that Father Eugene had "reported to his cabinet that he had met several times with Archbishop Buechlein and had worked out arrangements for responding to the report of the visiting team." And it said that the procedure used to dismiss Dr. McEnroy, while minimizing the school's legal liability, also "effectively obscured the role played by Archbishop Buechlein behind the scenes."

The report further alleges that "Archbishop Buechlein had withdrawn students from the School of Theology while he was Bishop of Memphis, and as archbishop of Indianapolis he was in a position to withdraw many more, with the likelihood that his actions would severely damage the reputation of the school and result in further loss of students."

Before the report was published, Archbishop Buechlein had been given an opportunity to comment on the investigating team's conclusions. He did so, stating, "I would be less than honest if I did not communicate to you my sense of shock and amazement that your committee could come to these conclusions—especially since they bear no relation to the simple facts of the case."

Although the archbishop pointed out factual errors in the report, the investigating team did not revise it.

In his statement to the AAUP, Archbishop Buechlein acknowledged that he had had concerns about the content of Dr. McEnroy's teaching, "but at no time did I 'use my authority' to order her dismissal or threaten the withdrawal of students from Saint Meinrad."

The archbishop also asserted that he "played no role in the selection of the NCCB Visitation Team . . . (and) did not, at any time, offer comments about the team or suggest what they should look for in conducting their visit."

He said that his calendar would show that he did not monopolize the time of the team members during their visit but was present only at functions required by the NCCB process. "As my calendar clearly shows," he said, "the rest of my time was spent either in pastoral duties in the area or in visiting with family and friends."

He wrote that "at no time did I order Saint Meinrad to do anything. . . . My role in this matter has been quite straightforward: I have supported the archabbot and president-rector of Saint Meinrad—both publicly and in private—in their actions on behalf of the church."



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From the Editor/John F. Fink

You should know about this extraordinary woman



When I visit either Krieg Bros. or The Village Dove (religious goods stores in Indianapolis), I must check out the new books. So when I was at Krieg Bros. recently, the book "They Called Her the Baroness" (Alba House, 300 pp., \$19.95) sort of jumped out at me. Although I was well aware of the life of Catherine de Hueck Doherty, I had to buy it. I'm glad I did because it's an excellent book. It was written by Lorene Hanley Duquin with a foreword by *Criterion* columnist Father John Catoir.

Catherine was one of the most remarkable women of the 20th century—born in 1896 and died in 1985—and more people should know about her.

Unlike most people, I came to know about Catherine through her husband, Eddie Doherty. I wrote about him in this column back in 1990 when I reviewed his last book, "A Cricket in My Heart." His first book was "Gall and Honey: The Story of a Newspaperman," which I read as an impressionable teen-ager back in the late 1940s. At the time Eddie Doherty was one of the most famous newspapermen in the country. Eventually, he married Catherine de Hueck, gave up the newspaper business, moved to Canada with Catherine, helped found Madonna House, and finally became a Melkite priest. But I'm getting ahead of the story.

They called Catherine "the baroness" because she belonged to the Russian nobility. She lived the affluent life of her heritage until World War I, when she worked as a nurse. Then came the Bolshevik Revolution of 1917. She and her husband Boris managed to escape from Russia to one of the family's estates in Finland, only to be captured there by the communists and condemned to death by starvation. They were rescued by the White Russians and finally escaped to England.

In England, Catherine came under the influence of Frank Sheed and Masie Ward and the Catholic Evidence Guild. In 1919 she converted to Catholicism from her original Russian Orthodox religion. In 1921, she and Boris immigrated to Canada. Catherine eked out a living doing menial work until she started traveling around the country speaking about her experiences in Russia. Meanwhile, Boris started cavorting with several mistresses, one in particular.

The book describes the difficulties Catherine faced

as she became a forerunner of the Civil Rights Movement. She founded Friendship House in the slums of Toronto only to have a cleric sabotage her efforts. She then moved to New York City where, with encouragement from Dorothy Day and Franciscan Father Paul Wattson of Graymoor, she founded Friendship House in Harlem. She returned to Europe in 1939 and was a freelance journalist during the Spanish Civil War and the start of World War II.

She met Eddie Doherty when he came to Friendship House in Harlem to write about her. When he took a job in Chicago, he encouraged Catherine to start a Friendship House there, enlisting Auxiliary Bishop Bernard Sheil in his efforts. Finally, after Catherine's marriage to Boris was annulled, Bishop Sheil married her and Eddie.

The book also tells how Catherine was forced out of Friendship House in Chicago and it doesn't hide the fact that it was partly because of her autocratic ways. She and Eddie moved to Combermere, Ontario, Canada in 1947, where they founded Madonna House. Eventually, thousands of people would travel to Combermere to be trained as lay apostles—and this was before the Second Vatican Council. After the council wave after wave of nuns, priests and lay people who searched for meaning in their lives found their way to Madonna House.

Today Madonna House has more than 200 staff workers and field houses on five continents. Established as a secular institute, it attracts nearly a dozen applicants and hundreds of volunteers annually from all over the world. Its members, including Catherine and Eddie, take vows of poverty, chastity and obedience. As already mentioned, Eddie became a priest of the Melkite Rite (one of the Eastern Catholic rites) when he was 78. He died in 1975 at age 84.

Madonna House became a bridge between the Latin Rite and the Eastern Rites of the church. Eastern Rite icons were installed, Catherine said, "blessing the Western world in an Easterly way, bringing about, by their very presence, unity."

Catherine was a complex woman. She was deeply—even mystically—spiritual, but she was hard to get along with. She was a failure with her only child, George, who blamed her for the break-up of her marriage. Yet investigations have begun into whether or not the Catholic Church should consider her a candidate for sainthood.

Along with Father Catoir, I recommend this book.

The Bottom Line/Antoinette Bosco

Why is our privacy being invaded?

Personal privacy is being invaded. Witness the gossip stories that fill newspapers, even traditionally professional ones. Witness the way celebrities and candidates for public office get put under a microscope. Witness the fact that many offices maintain personnel files containing "confidential" memos about employees. And so on.



As for how bad this turn to invading privacy has gotten, we have only to keep up with the latest news about the White House and the FBI files. First, it appears, the White House requested background files from the FBI on some 400 men and women who worked in recent Republican administrations. Second, and equally bad, the FBI gave the files to the White House.

How could that have happened? Shame on the people at the White House who flagrantly disregarded these former workers' right to privacy.

That wasn't the only incident to blast out, for all to hear, how vicious we've become with our assumption that we have the right to know everything we can find out about a person, regardless of the means. Every Catholic had to be appalled when the story broke recently about investigators at an Oregon county jail flagrantly breaking the seal of sacramental confession.

Here you had a suspect in the shooting deaths of three to en-agers, 20-year old Conan Wayne Hale, asking for the sacrament of reconciliation. When Father Timothy Mockaitis heard the prisoner's confession, sadly he wasn't the only one listening.

Investigators, without Father Mockaitis or Hale knowing it, taped the suspect's confession. The Lane County district attorney, Doug Harclerod, insisted the taping was justified because Hale was a suspect in a murder case.

I felt sick when I read this. If ever there has been a sacred guarantee of privacy, it has been in the confessional. Canon law takes the seal of confession so seriously that if a priest were to violate it, he would be excommunicated.

The invasion of privacy has become so rampant that in mid-June the U.S. Supreme Court reached a new decision upholding privacy rights in the psychiatric area, ruling that federal courts must allow psychotherapists and mental health professionals to refuse to disclose patients' records. Hanging a person's private psychiatric condition out for public view had apparently gotten out of hand.

Privacy is an important and basic human right. When privacy is taken away from us, we lose something of ourselves and our freedom.

When any person or entity—be it the White House, the media, the courts or neighbors—erodes the inherent right we all have to our privacy, an evil occurs, and we are all the worse for this.

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A View from the Center/Dan Conway

Stewardship and the Journey of Hope 2001

During the past year, Archbishop Buechlein has done a lot of listening. He has had individual and small group meetings with priests and parish life coordinators, and he has carefully reviewed the results of several recent studies: 1) a comprehensive evaluation of the Catholic Center by parish leaders, 2) an audit of communications between archdiocesan agencies and parishes, and 3) a random sampling of the views and impressions of "ordinary Catholics" in all regions of the archdiocese.



The archbishop's response to all of this "in-put" was announced in the June 7 issue of *The Criterion* which contained a cover story and an in-depth interview with Archbishop Buechlein on the Journey of Hope 2001. In this interview, Archbishop Buechlein said that he decided not to offer a point-by-point response to everything he has heard or read during the past year. Instead, he wanted to offer a positive, pro-active response to the full range of needs and concerns expressed by pastoral leaders and Catholic people throughout the archdiocese.

"I am convinced that we must make spiritual renewal, evangelization and stewardship top priorities during the next five years," the archbishop said. But Archbishop Buechlein quickly added that this does not mean a whole new series of programs and activities "to make us all even busier than we already are."

According to Archbishop Buechlein, the Journey of Hope 2001 is meant to be a celebration (with three overarching themes), not a new program. In fact, the archbishop said that he would be placing a moratorium on all new programs and activities—no matter how good or important they might be. The one exception noted by the arch-

bishop is the archdiocesan-wide capital campaign which he said would be "an integral part of the Journey of Hope's emphasis on stewardship."

What does the Journey of Hope 2001 have to do with stewardship and with our local church's efforts to meet the current and future needs of parishes, schools and archdiocesan agencies? And how does stewardship relate to spiritual renewal and evangelization—the other two "overarching themes" described by the archbishop in his announcement of this archdiocesan-wide celebration?

According to Archbishop Buechlein, "Each of the three overarching themes of our Journey of Hope 2001 addresses essential elements of our responsibility as Christians to be messengers of hope for the 21st century. Spiritual renewal, which means ongoing personal conversion and a renewed commitment to prayer, is essential if we want to hear God's word and if we want to accept it as an integral part of our daily lives," the archbishop said.

Describing the second theme of the Journey of Hope, Archbishop Buechlein said, "Evangelization, which requires our own ongoing education and formation, means reaching out, in faith and service, to share with others our Catholic beliefs, traditions and values." And, finally, the archbishop said, "Stewardship means acknowledging that everything we have and are comes to us as a gift from God that is meant to be shared with others."

As the archbishop described these three themes, each is essential to Christian life "in any age," but Archbishop Buechlein believes they are especially important for our archdiocese today. "One of the reasons for calling this five-year celebration a journey of hope is the fact that modern living too often causes high levels of frustration, stress and sometimes despair," he says. "As disciples of Jesus, we are called to announce the good news of salvation to a world on

the brink of hopelessness." The archbishop says that renewing ourselves spiritually, reaching out to others, and sharing our gifts with one another are time-honored ways of witnessing to the theological virtue of hope.

Archbishop Buechlein insists that we must move forward with our efforts to respond to the urgent capital and endowment needs of parishes, schools and archdiocesan agencies. "But we will not let the tail wag the dog," he said. "Our capital campaign will be fully integrated into the Journey of Hope 2001, and all of its activities, materials and themes will reinforce our three-fold emphasis on spiritual renewal, evangelization and stewardship."

In keeping with the archbishop's wishes, preparations for the Journey of Hope celebration and the capital campaign will take place simultaneously (beginning this fall). And, of course, a major objective of this planning effort will be to keep the tail from wagging the dog!

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The Criterion



Cornucopia / Cynthia Dewes

The valuable value of family

There's nothing like being with family to snap us back to reality.



here or a cousin there.

The beauty of it all is that most of us

We may be college graduates or heads of companies or union executives or movers and shakers in some portion of the world, but with family we're plain old Mary and Joe. I'll bet even the president is kept in his place by a maiden aunt

enjoy it. We really like being informed in detail of all the weather news from rural South Dakota. We're positively rapt listening to Grandma's convoluted explanations of kin relationships: "He was Aunt Jane's second cousin once removed, whose wife married Dora's brother-in-law's step-daughter. Remember them?"

Even if we don't find such activities charming, most of us are beholden to family because they know all our secrets. It's hard to be self-important when the lady you're speaking to changed your diapers every day for years. You may be a real terror in business, but you'd better not brag

about it in front of the brother who could, and probably still can, demolish you at playing Monopoly any time he wished.

Parents, who may imagine that they possess a certain natural eminence in the family because of their biological status, will also be confounded. When middle-aged sons regale their siblings at the family reunion with tales of high school exploits the parents never heard before, this is particularly apparent.

Of course, no one is impervious to the humbling effect of time. Our fleeting glory as the star football player or the cutest cheerleader in town may once have made us the apple of our family's eye. But the really neat thing is that they continue to love and admire us even when the knees have given out and the perky figure has traveled south.

Family affects our eating habits, too. It's from family that we learn to eat our breakfast egg with "horsies" strips of toast, and to eat asparagus like a bunch of

grapes, with the head tilted backward in bacchanalian ecstasy.

Families teach us that dried codfish treated with lye is not only edible, but delicious when prepared correctly. Hot peppers, weed greens and parts of animals too disgusting to mention are likewise culinary perfection in the hands of family.

It's family that listens patiently to the stories of each member's youth, triumphs or pains. And it's they who are sure to be present at the baptisms, confirmations, weddings and funerals marking the highest and lowest points of our lives.

Personal faith often grows with the help of family. We are Iranian Moslems or German Jews or Swedish Lutherans, usually because our families shared their love of God with us in those communities of believers. We make the sign of the cross from left to right because our Roman Catholic family does, or from right to left because our Orthodox family does it that way.

We get blue eyes and short legs and coarse hair from family. And also the ability to think in three dimensions or to sing on key. We know this because families spend hours commenting on just such resemblances and connections.

"Family values" are very big these days. But that's only because family is valuable.



Photo by Margaret Nelson

During Sunday Mass, "future leaders" of Indianapolis' St. Andrew gather (from left): Kaila, Samantha and Gabriel Dally; Coleen Beeson; and Jonathan Lane. The quintet's parents and grandparents are leaders at the parish, the three mothers—Mia Dally, Marie Hebenstrell Beeson and Patty Hebenstrell-Lane—having grown up there and attended the school.

VIPs . . .

Joseph M. Dezelan of Indianapolis will begin his third term as president of the Catholic Youth Organization board of directors in September. He is an agent with Grain Dealers Mutual in Indianapolis and has been a member of the CYO Board of Directors since 1992. Other board members elected as officers for the 1996-97 board year include Jack M. Woodside, vice president; Andrew W. Boylan, treasurer and Tina C. Sullivan, secretary.

Charles Maurer Jr. of Richmond, State Deputy; Robert M. Wilcox, South Bend, secretary; Robert Lynch, Indianapolis, treasurer; Dale Heger, Greensburg, advocate, and Carl J. Yurechko, state warden. Retiring state deputy, Eugene W. Hendrix of Seymour will become chairman of the board of Gibault School.

Parishioners and friends of Holy Cross Parish and Holy Cross Central School recently held a farewell reception to Providence Sister Barbara McClelland, who is leaving after 16 years as principal of Holy Cross Central School in Indianapolis. She has accepted a position as principal of Our Lady of the Mountains School in Paintsville, Ky. A "Sister Barbara McClelland Scholarship Fund" has been established at Holy Cross to help make Catholic education available to students who would not be able to pay full costs. Providence Sisters Rita Ann Wade and Susan Dinnin are also leaving Holy Cross following many years of service.



Ambrose and Fran Enneking of Batesville, will celebrate their 50th anniversary at 2:30 p.m. Aug. 11 at Holy Family Church in Oldenburg. A reception will follow at Oldenburg Eagle Fire Department. Dinner will be served at 4:30 p.m. All friends, neighbors, and relatives are invited. This will be the only invitation issued. The couple was married Aug. 13, 1946 at St. Leon Church in St. Joseph. They have three children: Kay Schurmacker, Diane Dierckman and Keith Enneking. The couple also has 12 grandchildren and one great-grandchild.



Sister of Charity Thomas More Rybarsyk, the vice principal and academic dean at Cathedral High School in Indianapolis, recently celebrated 50 years in religious life. Sister Thomas More, who has served at Cathedral for the past

12 years joined Sisters of Charity jubilarians from around the country for Jubilee Week, July 7-14.

A July ceremony on the campus of Gibault School for Boys an afternoon chapel Mass included installation of state officers of the Indiana Knights of Columbus. Mass celebrant Father John H. Luerman of Cambridge City became the new state chaplain. Others installed during the Mass were:



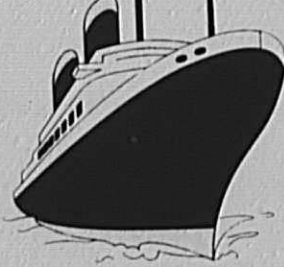
Henry R. and Mary Ann Schonhoff of Greenwood will celebrate their 50th anniversary Aug. 10, with a Mass at their home followed by a family dinner at Royal Oak Country Club. The couple was married Aug. 10, 1946 at St. Mary Church in Quincy, Ill. They have six children: Tom, Steve, Jerry, Mark Schonhoff, Mary Smith and Kathy Shearon. They also have 19 grandchildren.

Check It Out . . .

Little Flower Class of 1946 will celebrate its 50th class reunion Sept. 21. Mary Kay (Conrad) Dailey is the only graduate that

has not been located. Anyone with knowledge of her location please contact Jean at 317-862-4180 or Judy at 317-787-1114.

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REPUBLICAN

continued from page 1

In addition to Ridge, Thompson, Engler and Voinovich, Dole's short list as of Aug. 1 included Catholic Sens. Don Nickles of Oklahoma and Connie Mack of Florida. The other three candidates are Illinois Gov. Jim Edgar, an American Baptist, and two Episcopalians—former South Carolina Gov. Carroll Campbell and Sen. John McCain of Arizona.

Voinovich took himself out of the running for vice president Aug. 1, saying he was committed to finishing his term as governor and running for the Senate in 1998. Dole is expected to announce his vice-presidential choice Aug. 10 in Russell, Kan.

That choice will be one of the factors affecting how Buchanan acts at the convention, he said in the days preceding it. If Dole chooses an abortion advocate, if the party weakens its platform stand on abortion or if the lineup of convention speakers is too moderate, he might feel compelled to leave the Republican Party, he said.

Convention organizers had hoped that the abortion question would be long-settled before delegates arrived in San Diego. Dole announced an agreement with Hyde July 12 that would retain the platform's support for a constitutional

amendment to ban abortion but also call for "tolerance . . . as we struggle to forge a national consensus."

Later in July, Buchanan issued his own platform proposal which calls for an abortion ban, large tax cuts and "buy American" trade policy. He rejected Dole's proposed tolerance language and suggested a general statement of inclusion.

"Whether we debate cultural, social, economic or foreign questions, we have no litmus test for admission to our ranks," his proposal reads. "We impose no loyalty oath; we welcome all into the open forum that is the national Republican Party."

A poll of the 1,990 GOP convention delegates conducted by The Associated Press found that 34 percent wanted to remove the abortion plank from the Republican platform, 41 percent wanted to keep it and 25 percent said they did not know or refused to respond. All but nine delegates responded to the poll.

Women delegates supported removal of the abortion plank by a 40.4 percent to 35.8 percent margin, with the remainder undecided or declining to answer.

But in announcing a partial lineup of convention speakers July 29, Haley Barbour, chairman of the Republican National Committee, hinted that the key convention participants will not be the party bigwigs but instead a group of "ordinary Americans who have turned Republican ideas into extraordinary accomplishments."

SYNOD

continued from page 1

The preparatory document encouraged bishops to pay particular attention to the impact of unemployment and foreign debt on their nation's people as they formulate responses to the *lineamenta*.

The document also included a long quote from Pope John Paul's 1995 letter to women, thanking them for the gifts they bring to their families, communities, nations and the church.

"In the life of the church woman occupies an irreplaceable role, which is not always entirely understood in its true dimension," the *lineamenta* said. The misunderstanding, it said, is the likely root of calls for the ordination of women.

"The magisterium of the church has addressed itself to this topic to make clear not only the impossibility of changing the precise will of Jesus Christ in this matter, but also to point out the rich and countless possibilities for women to participate in the life and mission of the church," the document said.

The outline emphasized the need for all of the American church's activities and discussions to be based on a strong, personal relationship with Jesus.

Without individual conversion, it said, fidelity to Catholic teaching and the unity of the church suffer.

The Catholic Church's outreach, whether strictly missionary or predominantly aimed at education and social service, must be identified clearly as flowing from a love of God and a commitment to Christian principles or it loses its Catholic identity, the *lineamenta* said.

"The encounter with the living Jesus Christ always leads to conversion and reconciliation with God and neighbor," the document said. "It culminates in the communion of life with him and bears fruit in

solidarity with those most in need."

The document identified several problem areas in the life of the Catholic Church in the region:

- A weak faith and lack of religious education, which makes Catholics easy prey for cults or religious sects.

- Cultures, often reflected in the media, marked by materialism, violence, death and a lack of respect for human life, especially the unborn and the aged.

- A spreading "crisis of obedience and faith in the church's magisterium."

The document pointed specifically to movements, "above all in North America, which demand the Catholic Church to accept the ordination of women."

- Racial, cultural and religious discrimination.

- Unjust economic structures, which are increasing the gap between the wealthy North and the poor South, as well as driving a deep divide between residents of individual countries.

The synod planning document also highlighted positive aspects of church life, including: a strong history of missionary activity, growing involvement of the laity in the church, care for the poor and the sick, the generosity and enthusiasm of Catholic youth and a commitment to Christian unity.

Declining vocations in some countries, an attraction to religious sects and even the increasing number of apparitions being reported all point to a need to strengthen the basic Catholic education of the faithful, the document said.

"Within the church community, the multiplication of supposed 'apparitions' or 'visions' is sowing confusion and reveals a certain lack of a solid basis to the faith and Christian life among her members," according to the *lineamenta*.

At the same time, the document said, an attraction to cults and the popularity of the apparitions show that Americans have a deep spiritual thirst to which the church must respond.

Benedictine monks have anniversaries

On July 21, six monks of the Saint Meinrad Archabbey were honored for their anniversaries of monastic commitment during a Mass at the St. Thomas Aquinas Chapel.

Benedictine Brother John Miller and Fathers Camillus Ellspermann and Cyril Vrablic celebrated their golden jubilees.

Benedictine Fathers Tobias Colgan and Jeremy King and Brother Hugh Ernst celebrated silver anniversaries. The two priests served in pastoral positions for the archdiocese in the Tell City Deanery.

Of the three who professed vows in 1946, Brother John has served with Abbey Press and as porter and infirmarian. He was a sacristan until this year.

Father Camillus was ordained in 1950 and served as sociology professor at Saint Meinrad College from 1951-59. He was also assistant spiritual director for the high school, monastic novice master, director of formation for the School of Theology, and director of the deacon internship program. He served as associate and pastor of two Evansville Diocese parishes.

Father Cyril was ordained in 1951. He taught math to Saint Meinrad's high school and college students for 15 years, serving as director of secular oblates and spiritual director. He served for six years as an army chaplain. He has worked in the development office and managed the Guest House, as well as serving in pas-

toral positions in Evansville, Tennessee, and Arizona parishes. He was administrator of two Tell City Deanery parishes in 1991.

Father Tobias, one of the three who professed vows in 1971, was ordained in 1982. A French and Spanish teacher at the college from 1977-93, he served as assistant and choirmaster for the monastery for more than a decade. He is a published musician and has served as secretary to the archabbot since 1989.

During his 25 years at the monastery, Brother Hugh has served on the landscaping crew, as assistant and registrar in the college and School of Theology, bookkeeper in the archabbey kitchen, assistant to the prefect, as salesperson in the Abbey Gift shop and in the development office. Because of his interest in rabbit breeding, he gives workshops to 4-H clubs.

Father Jeremy, a native of Jeffersonville who was ordained in 1975, served as associate dean of students, associate professor of theology and education, and was director of liturgical music, as well as choirmaster, for Saint Meinrad College. He was pastor of an Evansville parish before serving as pastor of St. Boniface and St. Martin of Tours parishes—as well as dean—in the Tell City Deanery from 1991-95. Since then, he has been director of worship and liturgical music for the college and School of Theology.



Photo courtesy St. Meinrad Archabbey

Marking their 50th anniversaries are (seated, from left) Benedictine Fathers Cyril Vrablic and Camillus Ellspermann, and Brother John Miller. Those celebrating silver jubilees are (standing) Father Jeremy King, Brother Hugh Ernst, and Father Tobias Colgan.

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Parish Profile

Indianapolis West Deanery

Mary, Queen of Peace Parish in Danville belongs to everyone

Text and photos by Millie Harmon

The Blessed Mother is renowned as a woman of faith and a woman of prayer, but to the people of Danville, she is Mary, Queen of Peace.

One of three Catholic churches in Hendricks County, Mary, Queen of Peace Parish was founded in 1939. Its first church was a chapel; it now houses the local girl scouts. Its second church was founded by what many call "an act of God," for it originally was the home of a funeral owner and had been struck by lightning. Following the storm, the owner sold the home and eight acres for a little more than \$12,000.

"In its heyday, the home was called 'The House' in Danville," said Father Vince P. Lampert, the parish's pastor. "A tornado actually took off the third floor."

In 1948, this grand house became God's home until 1954, when a third church, now known as the Education Building, was constructed.

In 1990, Mary, Queen of Peace parishioners celebrated the dedication of their present worship space. Its seating capacity is 460.

The parish of nearly 500 households expects more members as the surrounding area begins the transition from a rural to suburban setting. The United Airline Maintenance Facility in Indianapolis has fathered the growth in this county.

"Seventy-seven new families joined us in 1995," said Sheron Seward, pastoral associate, a transplanted Los Angeles native who became a parishioner 16 years ago.

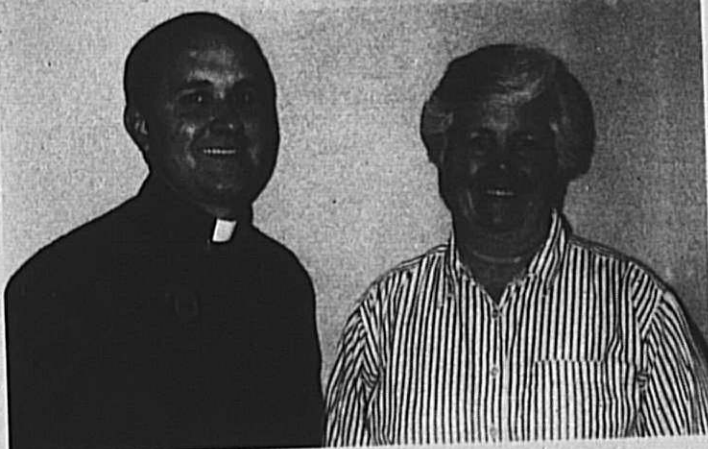
Being the smallest of three churches in the county (the others are St. Malachy, Brownsburg and St. Susanna, Plainfield) is seen as a plus. "We have a strong sense of family. For people who would like to be in a smaller parish, we're just right for them," said Father Lampert.

For new parishioners, Mary, Queen of Peace rolls out the "welcome" mat by sponsoring a Newcomer's Weekend the second Sunday of each month. New parishioners are formally introduced at Mass and invited to join all parishioners at a hearty buffet breakfast, coordinated by the Social Committee.

Father Lampert, an Indianapolis native and son of Holy Trinity Parish, arrived in Danville last summer. He was ordained in 1991. In addition to his pastoral duties, Father Lampert was named director of the archdiocesan Office of Pro-Life Activities last month.

Being near his hometown has its advantages. "My dad comes to Mass about twice a week," said Father Lampert. "When he does, I put him to work!"

Mary, Queen of Peace is Father Lampert's first pastorate. He had been associate pastor at St. Malachy and Our Lady of the Greenwood. New positions require adjustments. As pastor, he's more



Father Vince Lampert, pastor, and Sheron Seward, pastoral associate.

involved with administration. An associate pastor has more opportunity to be involved in parish ministry, he said.

Administering a parish sometimes interferes with a priest's first love, which is spiritual work. "When someone disagrees with an administrative decision, it is hard to let go of that and people refuse the spiritual ministry of a pastor," explained Father Lampert.

The parish's pastoral associate, Sheron Seward, sees her role as being a partner with the pastor. "My priority is people. I see needs and try to help," said Seward, who holds a B.A. degree in pastoral ministry from St. Mary of the Woods College and is presently working on her master's degree in pastoral studies from the Loyola Institute of New Orleans.

Seward's commitment reaches beyond the parish boundaries. She is also a board member and president of Girls Scouts of Hoosier Capital Council.

Both pastor and pastoral associate see the parish's programs as a way to reach all ages.

The second annual Old Fashioned Church Social is set for Sunday, Aug. 25, and is loaded with games, good food, and buggy rides donated by a parishioner.

The recently concluded Paintfest '96 invited parishioners to adopt some classrooms and paint to their hearts' content.

For the first time, RCIA held a summer session with about 12 people attending. A concluding ceremony will occur this month.

The religious education program reaches youth in five elementary school districts. Its administrator is Billie Crisp. Youth ministry coordinators for grades 7-12 are Jay and Gloria Groves.

Several parishioners attend St. Susanna or St. Malachy Catholic schools, but most attend religious education classes on Sunday evenings. It is a burgeoning program and the facilities are no longer adequate. Space is a problem.

In addition to learning faith tenets, youths visit nursing homes, plant trees, and perform other service needs for the community.

Adult religious education is currently being restructured, as are other committees. The parish is using the archdiocese's governance structure as a guide.

Mary, Queen of Peace Church was built with future worshipping generations in mind.

Dedicated by the late Archbishop Edward T. O'Meara, the new facility has a Blessed Sacrament Chapel, accessible to all parishioners, any time.

"It's a place where people can have a 'one on one' with Jesus!" said Seward. The tabernacle, which is from the archives of Indianapolis (found in a storage room of SS. Peter Paul Cathedral), sets in the center of the small, circular room, outfitted with comfortable chairs and a few kneelers. The chapel has a separate entrance and adjacent to it is a meditation garden.

Near this garden is a large statue of Mary, Queen of Peace. Someone secretly places flowers, spring through winter, in Our Lady's open hand. "The statue is never without flowers," said Seward. "We have a devoted parishioner who mysteriously replenishes flowers blown away by winds or whatever."

Inside the church, which was built by



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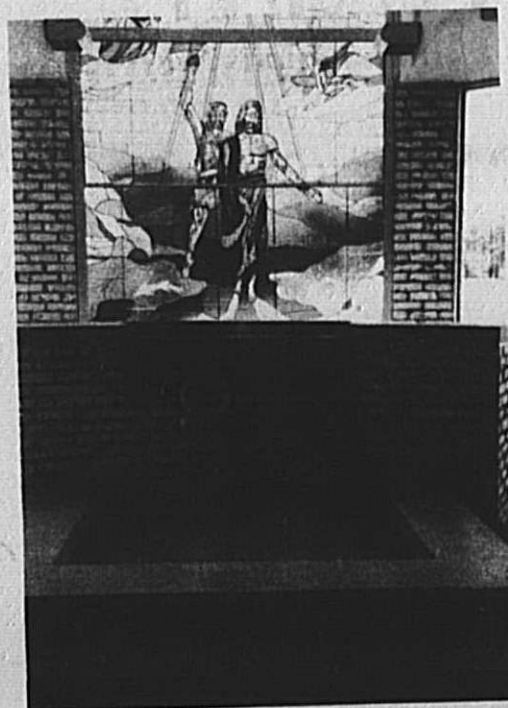
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The statue of Mary, Queen of Peace is near a meditation garden. Someone secretly places a flower in the statue's open hand throughout the year.

The baptismal font is located near the entrance to the church, serving as a visible reminder to the parishioners of their baptism.



Father Charles S. Chesebrough, now pastor of St. Charles Borromeo, Bloomington, is another statue of Mary, composed of clay. Its 25 pieces were assembled by parishioners, while the artist filled in the cracks.

The "saw-toothed" back wall is just one of the features that makes the worship space acoustically perfect. Also on this back wall are doorknobs.

"I call them the doorways to heaven," laughed Father Lampert. Actually, the knobs function as coat racks for local pilgrims who pause to pray on their way to heaven.

Matching the clay statue of Mary are the stations of the cross. Originally, each station was composed of several pieces. One evening, parishioners met and worked till 2 a.m. to put all the stations together.

Mary, Queen of Peace has no cry room. Instead, its narthex (gathering space) serves as a large area for toddlers who need to talk or walk a bit. The large glass windows in the doors allow adults to see the worship space. Near this area is the baptismal font with running water.

"We have no water fonts in the church," said Father Lampert. "People bless themselves here, at the font, when they enter church. It's a very visible reminder of their baptism."

In the church, the most notable item is the chairs—with kneelers.

"We spent a lot of time discussing pews and chairs," said Seward. "We asked ourselves about our priorities. We wanted to be welcoming, flexible, and be open to special needs and be open to future worship. We compromised."

The chairs, constructed of red oak, complement the wooden cherry altar. An additional 50 chairs were donated by a

parishioner this year to accommodate the growing parish.

Only a few items were brought over from the old church. One was the corpus of Jesus, which is now the main crucifix in the sanctuary, and another was the altar stone, which was set in a multi-use table and placed in the sanctuary.

There are no names of donors on any pieces of furniture. "Parishioners wanted to make sure people understood that this church belongs to everyone," said Father Lampert.

This vision of the church's belonging to everyone is a concept that led the team that spearheaded the building of the new church.

The architect whom they chose asked: "Tell me what you want your church to say."

The people told him, "We are traditional, not conservative."

The results reflect the people's wishes. The church was built to symbolize rootedness in the traditions of the Old Testament and its structure has some flavors of an Old Testament tent.

Its tiered ceilings with sun lamps allow for true tones of color.

Mary, Queen of Peace is a young parish where more weddings occur than funerals. Since his installation as pastor, Father Lampert has presided at only one funeral. Yet its youthfulness does not deter this parish from making wise decisions or keep it focused on today's issues only.

Mary, Queen of Peace continues to serve the people of today, while focusing on the future. It is a vision that formed the building team's philosophy and continues to influence pastoral decisions:

"We are building for people who will live after us."



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The tabernacle is in the center of the Blessed Sacrament Chapel.

St. Pius X Parish establishes a sister relationship in El Salvador

By Mary Ann Wyand

Impoverished Salvadorans living in a repatriated area of this beleaguered Central American country will benefit from a new sister relationship with St. Pius X Parish in Indianapolis.

St. Pius X Parish Council members recently voted to establish a sister relationship with the people of the community of Portillo de los Guardado at Guarjila in the Chalatenango Province of El Salvador.



John Guiliano

"We realize that the Salvadoran people have as much to offer us in the fullness of their human dignity as St. Pius parishioners have to offer them," St. Pius X pastoral associate Beth Reitz explained. "Our gifts and our skills may be different from each other, but they can very much complement each other."

Reitz said the St. Pius X Peace and Social Justice Committee will propose Salvadoran assistance projects to the Tithing Committee for approval.

The parish mission statement encourages outreach ministries, Reitz said. It reads, "We, the faith com-

munity of St. Pius X Parish, envision ourselves as worshippers and disciples of Jesus Christ in the Roman Catholic tradition. We are committed to share our time, talent and treasure in service of the Gospel message, both within and beyond our parish community."

To further this new relationship, the pastoral staff and a group of parishioners who are concerned about the poverty in El Salvador recently invited American pastoral worker John Guiliano to speak about his experiences there and his work with the Commission for Repatriated Communities, a non-governmental organization dedicated to helping the Salvadoran people rebuild their country.

Guiliano has served the poor in El Salvador for a decade and knows firsthand the stark reality of daily life in this Third World country, where the people are still attempting to recover from a 12-year civil war that took the lives of 80,000 people.

Most of those who died in the war were civilian men, women and children who were killed by the Salvadoran Army. The civil war between the government and the Farabundo Marti National Liberation Front (FMLN) guerrillas ended with the signing of peace accords in 1992, but injustices continue in this agrarian country of 5.5 million people because two percent of the population owns 60 percent of the land and much of the food is grown for privatized exports to foreign markets.

With help from many sources, expelled Salvadorans have returned from refugee camps in Honduras and are working to rebuild their lives via shared agricultural projects and construction of schools, clinics and housing.

"What went on in El Salvador was oppression of human rights," Guiliano said. "It was a war to defend the status quo. And what is happening there now has to do with the connection between violence, and the cost of violence, and poverty."

There is hope for economic progress in El Salvador, he said, because the process of resettlement there is happening through "little steps" that begin with friendship.

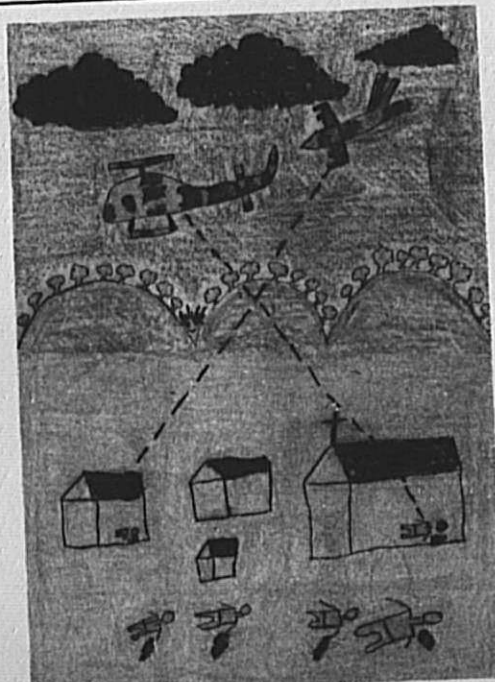
"We must realize that our faith takes away all borders," Guiliano said. "We are people of the Crucifixion, and people of the Resurrection too. We can't separate the two. But resurrection does come. That's what friendship is."

That was the essence of his message in May during liturgies at the Indianapolis North Deanery parish and in talks to youth at a number of area high schools, at St. Pius X School, and at a parish youth group meeting.

"With St. Pius, we began this process of friendship a few months ago when Dr. Stafford Pile, Clara Pile and some other parishioners came down to El Salvador with medical and educational supplies," he said. "I came here to talk about the possibilities of continuing this journey of friendship. We want Salvadoran kids to think about the future. That's resurrection. We are looking for scholarships to fund education. We are starting to grow trees. We are replanting a land destroyed by war. That's friendship. That's solidarity. Love is always the measure."

As part of this sister relationship with the people of Portillo de los Guardado, the St. Pius X youth group plans to send recreational equipment to Guarjila so the children there who suffer from post-traumatic stress syndrome as a result of the war can learn to play new games. A group of St. Pius parishioners also want to help establish medical clinics in outlying areas of the Chalatenango Province.

Six St. Pius X parishioners journeyed to El Salvador last February to study the living conditions in the area where Guiliano is working on resettlement efforts with the Commission for Repatriated Communities.



This pencil and crayon drawing illustrates a Salvadoran child's memories of daily life in El Salvador during the 12-year civil war, which ended in 1992. The child lived near Guarjila in the Chalatenango Province.

Dr. Stafford and Clara Pile organized the group trip to Central America and traveled there with Reitz, parishioners Madeline Pellerin, Bernie Stroup and Linda Hirsch, and Indianapolis residents Dr. James Belt and Marcia Ruch.

In El Salvador, the group visited the cathedral in San Salvador and saw the tomb of Archbishop Oscar Romero, who was killed by the military because he was an outspoken advocate of human rights for the poor. They also stopped at a cemetery in the Chalatenango Province to view the gravesites of four American missionary sisters who were raped and murdered by soldiers during the war.

At Guarjila, they met Jesuit Father Jon Cortina, an engineer and professor at the University of Central America, who provides pastoral care for the people there. Father Cortina and Jesuit theologian Father Jon Sobrino survived a 1989 military attack on the Jesuit quarters at the university because they were working elsewhere that day.

"Father Cortina spoke to us about his project to locate the 'disappeared children' who were stolen from their families during the war," Hirsch said. "The intent is not to reunite them after so many years, but to ease the burden of their parents. During the past year, Father Cortina has located 27 children, now teen-agers, in Paris, Italy, the U.S., and in orphanages in El Salvador."

The group also toured "the people's own medical clinic in Guarjila," she said. "It serves a very large area, with patients even coming from Honduras. It is staffed by a German doctor and six young women. At least two of them are on duty around the clock every day. Even though there is no running water or electricity, the clinic handles small surgeries and childbirth. The staff cared for 76 patients during the last cholera epidemic, and all recovered. There is also a physical therapy area, which serves primarily the people who lost limbs during the war."

The St. Pius X delegation presented six 75-pound duffel bags filled with medicine to the clinic staff to ensure the continued operation of the facility.

They also visited a multi-sports facility under construction at Guarjila, funded largely by the Swiss, which will serve the people of several regions, Hirsch said. "Sports are an antidote for the trauma of the war."

Tours of a local theater, where actors present educational plays about social issues, and Radio Sumpul, the people-run station, were other trip highlights.

"On Feb. 28, we set out for Portillo de los Guardado," Hirsch said. "When we arrived, the people made welcome speeches and the children performed local and national folk songs. After we settled into an adobe home, the directiva (town council) members made presentations about their history, the war, and their years spent in a concentration camp—their description of the refugee camp—in Honduras, and their return to the land farmed by their ancestors. They have been rebuilding their village for a year and a half."

Hirsch said the people of Portillo described "their frustrating attempts to purchase land as promised by the U.N. peace accords, their labor to rebuild their homes and fields, their efforts to educate their children, and their plans to obtain health care training for at least one couple. They are very hopeful and dedicated to the future of their children, and expressed great gratitude that we had remembered them in their difficult situation."

Rain during their visit to Portillo, which is unusual during the dry season, "was seen as a blessing on our visit," Hirsch said. "We agreed that this had been a very blessed visit. On March 2 we returned home to begin planning" ways to foster friendship and support the continuing resettlement of the people of Portillo de los Guardado.



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'Lone Star' explores cultural margins

In "Lone Star," writer-director John Sayles's new movie, the lean, hard-nosed Texas sheriff hero relentlessly pursues a murder mystery to the bitter end. Like Oedipus, he should've known better.

The contemporary sheriff of a dusty rural county on the Mexican border, Sam Deeds (Chris Cooper) is really pursuing, in the great tradition of classical art, complete knowledge of his own late father, Buddy Deeds. Also sheriff and a local hero so beloved they've just named the courthouse after him, Buddy seems to be the prime suspect when a 40-year-old corpse turns up on a desolate Army post.

Sam is a relentless truth-seeker, and he already has some misgivings about Buddy, a stern taskmaster at home and a tough legend for any son to live up to. When all the evidence is in, the truth proves complex and surprising. And Sam

himself learns enough about people to be somewhat less judgmental.

The Sam/Buddy relationship and the mystery story are only part of what is really an ingenious tapestry. "Lone Star" has a love story at its heart with overtones of "Romeo and Juliet." It also explores the margins between cultures—white, Indian, black, and Mexican—with subtlety, as well as the parent-child tensions inside those cultures.

The movie is really about history, not just of our community or ethnic group for many generations, but of our parents as well as our personal past. In a key early scene, the local school board argues about from what point of view the school should teach history. The opinions are racist or multi-cultural or wildly mixed as they grapple over the question of what is true history.

Yet another crucial question is whether people can escape history or are doomed by it. Sayles has argued in an interview that "everyone starts with some kind of advantage or handicap." No one has a clean slate. Sam and several other characters in the film ultimately discover their "true history" and must decide what to do about it.

This may finally be the breakthrough film for Sayles, gifted both as a writer and moviemaker, who has been laboring on the independent fringes of the industry since 1980. (His best films were "Return of the Secaucus Seven," "Eight Men Out," "Matewan" and "The Secret of Roan Inish.")

Obviously, this isn't a summer movie. There are no explosions, aliens or magical effects. It's a grown-up study of big issues, like Texas racial relations and how they're changing, as well as the influence of the past, both social and personal, on the present. (Sayles has always been an intellectual, probably too much for his own good.)

Thus, the corpse at the center of the mystery belongs to Charlie Wade, a



CNS photo from Universal Pictures

Actor Michael J. Fox (center) stars in the supernatural thriller "The Frighteners" with ghostly looking Jim Fyfe (left) and Chi McBride. The U.S. Catholic Conference classifies the special effects film A-III for adults.

crooked, ruthless, racist sheriff of the 1950s whom everybody had reason to hate. Buddy and Sam are both symbolic of the area's changing style of politics and power. (In flashbacks, Wade—as the film's only thoroughly dark character—is played with evil self-satisfaction by, of all people, Kris Kristofferson.)

But "Lone Star" is also gritty and funny, and most of its people are rich, complex characters. One example is Buddy (played in flashbacks by Matthew McConaughey, the hyped hot-shot actor of the season). As the "Citizen Kane"-style inquest proceeds, he comes across as somewhere between the second coming of "Shane" and a hard-dealing politician, unfaithful husband, and possible murderer.

Another is Sam's romantic interest, Pilar (Elizabeth Pena), whom we see not only as his old friend and lover but as a committed history teacher, a single mother struggling to raise her children, and a daughter critical of her own headstrong mother.

If you've been waiting all year for three-dimensional movie characters, people you might actually recognize, Sayles has put a dozen of them in this movie.

Among them is a gung-ho black colonel (Joe Morton), the local post commander, returning to the area he grew up in and "escaped" from, finding a way to reconcile with his father (Ron Canada), the "mayor of darkness."

Others are Sam's ex-wife (Frances McDormand, in another wonderfully quirky role), who has given over her life to obsession with the football fortunes of the Dallas Cowboys, and Pilar's mother (Miriam Colon), now a successful restaurant owner, troubled by her own past as an illegal immigrant anxious to assimilate.

"Lone Star" also has some of the appeal of the western (rural Texas locales, laconic earthiness plus gunplay) and the cop melodrama (sifting through witnesses, documents, bones). It also offers a whopper of a plot twist near the end that greatly affects the central character relationship. It's not "The Crying Game," but it's close, and this development forces Sam and Pilar to make choices in deep moral waters.

(Rare quality contemporary adult drama, freshly written, conceived and acted; faces up to some ironic moral complexities; recommended for adults.)

USCC classification: A-III, adults.

Film Classifications

Recently reviewed by the USCC

The Adventures of Pinocchio	A-I
Emma	A-II
Jack	A-III
Joe's Apartment	A-III
Kingpin	A-III
Manny & Lo	A-III
Matilda	A-II
Supercop	A-III
A Time to Kill	A-IV
Trainspotting	O

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

Documentary gives viewers a close-up look at sharks

By Geri Pare, Catholic News Service

The marine animal that strikes terror into the hearts, minds and limbs of swimmers is profiled in "The Ultimate Guide: Sharks" airing on Sunday, Aug. 11, from 9 p.m. until 10 p.m. on the cable Discovery Channel. (Check local cable listings to verify the program date and time.)

The program kicks off Discovery's ninth annual Shark Week, indicating how popular the subject is for couch potatoes.

Taking a scattershot approach, the program describes the vagaries of the shark's 370 species—of which 30 species see humans as desirable food.

The first variety up for our examination is the previously unseen Greenland shark, an elusive species that looks prehistoric and inhabits the deep, frigid waters of the Canadian Arctic.

Today's sharks have evolved considerably over 400 million years. At one point they were the largest of all predatory fish, and some sharks were the size of great white whales.

Nowadays some of their most fascinating species are much more compact, such as the epaulette shark that walks along the sea floor using its fins, or the odd cat shark, which glides like a slithering snake through water, or the so-called "swimming carpet" whose surface patterns effectively camouflage it so it can snap up passing prey with vicious accuracy.

"Table manners are just about non-existent here," the program narrator dryly observes as the featured predators devour victims.

In another segment, some violent-looking shark courtship and mating behavior is explained in intriguing detail. While some species are hatched on the ocean floor, others are born live, given no parental care, and are immediately vulnerable to being eaten by other sharks. No wonder swimming with sharks is so dangerous!

In one interview, a man who is a survivor of a shark close encounter—with more than 400 stitches to prove it—takes

viewers and tourists underwater in cages off the Australian coast to see the great whites up close and personal. He fears their numbers are declining, which would upset the delicate balance of the marine ecosystem.

Filmmakers Nick Caloyianis and Clarita Berger supply a fair amount of look-alike underwater footage, but keep viewers' interest from flagging with a steady stream of fascinating facts about shark anatomy and activity.

Discovering that a shark's body is covered by literally thousands of tiny "teeth" that help them reduce drag and gain speed as they course through the waters may not thrill all viewers, but nature lovers or others who like to observe dangerous creatures on television from the safety of their sofas will find this summer program to be something they can sink their teeth into.

TV Programs of Note

Sunday, Aug. 11, 8-9 p.m. (PBS) "Anima Mundi" and "Before It's Too Late." From the "Nature" series, this rebroadcast of cinematic portraits of wildlife is combined with musician Philip Glass' propulsive music to successfully evoke the stunning beauty and diversity of nature. The second segment looks at how zoos are attempting to preserve threatened species through the miracles of science.

Sunday, Aug. 11, 9-11 p.m. (PBS) "The Beans of Egypt, Maine." A young woman defies her Bible-thumping father to marry into the Bean family in this "American Playhouse" presentation. Set in the rustic New England backwoods, this adaptation of Carolyn Chute's 1985 novel centers on lonely only child Earlene Pomerleau (Martha Plimpton) whose dad (Richard Sanders) forbids any association with the disreputable Beans, their raggedy neighbors who live in a trashy trailer next door. Naturally, this makes handsome young Beal Bean (Patrick McGaw) irresistible to Earlene. As directed by Jennifer Warren, the atmosphere of hardscrabble rural life is better evoked than the interior longings of the Bean men and women. A tangy music score underlines the

comic aspects of the messy and rambunctious Beans, although the narrative gradually gets darker as Earlene finds her husband's mainly appeal small consolation in the face of starvation.

Friday, Aug. 16, 9-11 p.m. (CBS) "The Grand Ole Opry 70th Anniversary Celebration." This rebroadcast of the gala music special features nearly 70 country music legends and rising stars in an anniversary salute to the Grand Ole Opry and its musical tradition.

TV Film Fare

Tuesday, Aug. 13, 8-10 p.m. (CBS) "Days of Thunder." Trained by a crusty race car builder (Robert Duvall), a determined young driver (Tom Cruise) is pushed by his physician girlfriend (Nicole Kidman) to confront his fears head-on at the Daytona 500 in this 1990 film. Director Tony Scott surrounds Cruise's winning performance with wall-to-wall racing action in a formula underdog plot that builds to a rousing feel-good ending. The plot includes several sexual situations, a restrained bedroom scene, intense car crashes, and a few instances of rough language. The U.S. Catholic Conference classified the theatrical version as A-III for adults.

Wednesday and Thursday, Aug. 14 and 15, 4-6 p.m. each day (Family Channel) "The Greatest Story Ever Told." While it is obviously not the greatest movie ever made, director George Stevens' 1965 vision of the Gospel story presents a consistent, traditional view of Christ as God incarnate. The movie, despite its epic Hollywood scale, is well-acted, tastefully and realistically written, and beautifully photographed. Max von Sydow's believable portrayal of Christ is the most essential element in its success. The U.S. Catholic Conference classified the theatrical version as A-I for general patronage.

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

Nineteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, August 11, 1996

- 1 Kings 19:9, 11-13
- Romans 9:1-5
- Matthew 14:22-33

The First Book of Kings is the source of this weekend's first scriptural reading at Mass. As the name implies, this book (and its companion Second Book of Kings) report the lives of Israel's kings. However, in this reading the important figure is not the king but a prophet named Elijah.

Prophets were very important in ancient Israel and thereafter were important in the religious formation of countless generations of Jews. As such, considerable interest surrounded the experiences and the motives of these religious figures, the prophets, as they moved to speak in God's behalf.

Several occasions of imagery occur in this reading. Similar descriptions occur elsewhere in the Scriptures, in the New Testament as well as in the Old Testament, to describe the appearance of God.

In this reading, a mountain is present. God appeared to Moses on a mountaintop. A strong wind blows. There is an earthquake. Finally, there is fire. However, the reading quickly notes, God is none of these elements or events. Instead, God comes in a faint, whispering voice.

For an age in which divinity so often was seen as present in the forces of nature, this reading makes clear that the earthquake, or the earth, for example, is not God. Rather, God is separate from these earthly circumstances, but they are not separate from God. God controls them, because God created them.

Prophecy was a way-of-life not casually assumed, not taken spontaneously. God alone called prophets to their vocation. Always, therefore, prophets acknowledged God. Such was the case of Elijah, who responded to God's call, spoken in the small voice outside the cave in which Elijah had sought shelter. But, in deference to God, Elijah covered his own face. Such was a gesture of respect.

St. Paul's Epistle to the Romans is the source of the second reading.

In this reading, Paul asserts his own

identity as an apostle. He insists that he speaks the truth—the truth in Christ. It is not his mind that he preaches, but the Gospel of the Lord Jesus.

Paul places himself in a great cavalcade of spokesmen for God, among the patriarchs, the prophets, and indeed the Messiah. Through him, Paul says, God still communicates with the faithful.

St. Matthew's Gospel this weekend is a text found also in St. Mark's Gospel, but not in Luke, the other Synoptic Gospel, nor in John. Such occasions as this reveal the similarity, but also the differences, among the Synoptic Gospels.

The story is familiar to Christians. Jesus had sent the apostles ahead. They were crossing the Sea of Galilee in a boat. As the boat sailed across the sea, Jesus appeared, walking on the water. On the boat, the apostles were terrified. Peter alone was unafraid. He recognized the Lord. Hurrying to meet Jesus, Peter rushed overboard and attempted to walk on the water but, of course, failed. The Lord drew him from the water, and Peter was spared.

Reflection

Christianity is not found, as much as it is given. Each Christian is called by God in a way individual and specific for that Christian. St. Paul's Epistle to the Romans reminds the faithful that this call in every case echoes many other calls. Every Christian is individually called. There are different needs to be fulfilled in continuing the Lord's salvation of the world, and each Christian has his or her role to play.

Even though called, however, the Christian still needs the Lord. Figures as special as the apostles often could not understand any subduing of nature. Nevertheless, Jesus controlled nature. Jesus is God. God created and governs all.

Among the apostles in this story, Peter alone is the most assured. He represents the body of the church which he was to lead. But even Peter, called to be chief among the apostles, unafraid on the sea, still needed Jesus. Without the Lord, Peter was helpless. Jesus lovingly and mercifully rescued Peter. Finally, safe again aboard the boat, the wind calmed. Peter spoke the great profession that he elsewhere speaks in the Gospel. He salutes Jesus as the "Son of God." The future leader of Christians was a person of insight and of faith.

My Journey to God

Appreciation

As a rule, man's a fool:
When it's hot, he wants it cool;
When it's cold, he wants it hot—
Always wanting what is not.

Old German Verse

Humid heat hovers
over the garden
and, because of rain,
weeds wiggle their way
around the flowers,
stifling the beauty
expected for so long.
A few weeks earlier,
fluffy seeds of
cottonwood trees
breezily floated
like snow, whitening
the ground, mildly
mimicking winter,
reminding us we must
revel in new warmth.



Thanks be to God
for diverse seasons,
the flowers and trees,
the seeds and the weeds,
the stillness and breeze,
the showers and the sun,
nature old and young,
all that's cold or hot:
Thanks be to God.

By Shirley Vogler Meister

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

Daily Readings

Monday, Aug. 12
Ezekiel 1:2-5, 24-28c
Psalm 148:1-2, 11-14
Matthew 17:22-27

Tuesday, Aug. 13
Pontian, pope, martyr
Hippolytus, presbyter, martyr
Ezekiel 2:8 - 3:4
Psalm 119:14, 24, 72, 103,
111, 131
Matthew 18:1-5, 10, 12-14

Wednesday, Aug. 14
Maximilian Mary Kolbe,
presbyter,
religious, martyr
Ezekiel 9:1-7; 10:18-22
Psalm 113:1-6
Matthew 18:15-20

Thursday, Aug. 15
The Assumption of Mary into
Heaven
Revelations 11:19a; 12:1-6a,
10ab
Psalm 45:10-12, 16
1 Corinthians 15:20-27
Luke 1:39-56

Friday, Aug. 16
Stephen of Hungary, married
man, ruler
Ezekiel 16:1-15, 60, 63
or Ezekiel 16:59-63
(Response) Isaiah 12:2-6
Matthew 19:3-12

Saturday, Aug. 17
Ezekiel 18:1-10, 13b, 30-32
Psalm 51:12-15, 18-19
Matthew 19:13-15

The Pope Teaches

Mary has become the spiritual mother of all of the faithful

By Pope John Paul II
Remarks at audience July 31

In our catechesis on the Blessed Virgin Mary we now consider the profound relationship between Mary's virginity and the mystery of the Incarnation.

The virginal conception of Jesus Christ shows us that he is truly the Son of God. Eternally begotten of the Father, he was also born in time of the Virgin Mary.

The New Testament accounts of the Annunciation indicate the special role of the Holy Spirit in Jesus' conception and birth. The Spirit, as the eternal love of the Father and Son in the life of the Blessed Trinity, bestows God's love upon men and women and makes them sharers in the divine life.

The virginal conception of Jesus, brought about by the Holy Spirit, heralds a new phase in God's plan of salvation for mankind. As we read in the "The Catechism of the Catholic Church," "Jesus is conceived in the Virgin Mary's womb because he is the new Adam, who inaugurates the new creation" (No. 504).

Through the Redemption accomplished by her son, Mary has become the spiritual mother of all those who receive new birth to eternal life. By contemplating the mystery of her virginity and motherhood, we can better appreciate the immense love of God the Father, who enables men and women to become, in Christ, his adopted sons and daughters and gives them a sharing in the fullness of his love.

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Bishops decry Clinton decision on 'deeply flawed' welfare reform bill

Bishops will continue 'to work at local, state and federal levels for real reform,' Bishop Skylstad says

By Catholic News Service

WASHINGTON—After urging President Clinton to veto the latest welfare reform measure because it "unfairly targets hungry children and legal immigrants," the U.S. Catholic bishops decry his decision to sign a bill they said is "deeply flawed."

"This legislation may meet the needs of politicians, but fails too many poor children," said Bishop William S. Skylstad of Spokane, Wash., chairman of the bishops' Committee on Domestic Policy, in a statement issued July 31 in Washington after Clinton announced his decision.

The legislation, which the House approved 328-101 the same day, passed in the Senate Aug. 1 by a vote of 78-21.

On behalf of the prelates, Bishop Skylstad expressed "deep disappointment at the president's decision. . . . Our conference has been a strong advocate of genuine welfare reform and an active opponent of this legislation because it fell far short of our criteria for reform."

In mid-July, as welfare bills were being debated in both houses of Congress, the bishops sent letters to senators, representatives and the White House, urging major changes in the bills to remove the family cap, reduce cuts in food and nutrition programs, avoid tar-

geting legal immigrants, and keep intact a safety net for the poor.

But when both houses approved measures containing provisions the bishops opposed, they urged a presidential veto in a letter hand-delivered to the White House July 26. Clinton had vetoed two earlier welfare overhaul bills.

In announcing his decision, the president said the current bill had "serious flaws," but still provided "a historic opportunity to make welfare what it was meant to be: a second chance, not a way of life."

Under this measure, lifetime welfare benefits are limited to five years and able-bodied adult recipients must work after two years; block grants to states replace the federal program Aid to Families with Dependent Children; states may give additional benefits to cover children born to women already receiving welfare; and future legal immigrants are not eligible for most federal welfare benefits during their first five years in the United States.

Republicans said the bill would save between \$50 billion and \$60 billion over six years.

Bishop Skylstad thanked "the many bishops and other Catholic leaders who worked so hard for genuine reform and raised their voices against proposals which undermine the nation's struggle to overcome poverty."

"Our efforts contributed some modest but important changes," he said. "We worked successfully to defeat the mandatory family cap, to retain health coverage for poor children, to require states to maintain their own efforts, and to oppose the dismantling of the federal food stamp program."

Bishop Skylstad said the bishops would continue "to work at local, state and federal levels for real reform and continue to oppose those measures which undermine the safety net, hurt families or harm children."

In a statement issued Aug. 1, Cardinal John J. O'Connor of New York said the current legislation, although it contains "much that is positive," fails the test of "creative generosity" articulated by Pope John Paul II during his U.S. visit last year.

The cardinal said he still questions "the availability of jobs for all people seeking employment in our economy," adding that the church in New York is willing to work with city and state officials "to do all that we can to help people move to independence and work without endangering their safety."

Cardinal O'Connor said he found it particularly distressing that some public office holders on both sides of the welfare reform debate approve partial-birth abortions. "Have we reached a point," he asked, where "some children are to be condemned either before or after delivery from their mothers' wombs?"

Bishop John J. Nevins of Venice, Fla., said President Clinton's decision to sign the bill is in "direct contrast to his often passionate advocacy for the protection and rights of children."

In an Aug. 1 statement, the bishop, who for many years directed social service agencies in Miami, said the welfare reform enacted will tax Florida's available resources.

"Since many of Florida's industries traditionally pay low wages and the state is home to thousands of migrant workers, many of whom are legal immigrants," he said, "our communities and private agencies will be strained to meet the needs of this new class of 'working poor.'"

"All too soon, Americans will see a new class of beggars on our streets—destitute moms and children," said Sharon Daly, deputy to the president for social policy at Catholic Charities USA, in a statement issued Aug. 1 from the agency's Alexandria, Va., headquarters.

"Catholic Charities USA is calling on Congress and President Clinton to set up a mechanism to carefully monitor and report to the American people on the effects of the welfare legislation," the statement said.

Daly called new welfare policies "not only wrong but reckless and fatally flawed."

She noted that the budgets of Catholic Charities agencies throughout the country total \$2 billion, while the welfare bill is expected to cut nearly 30 times that figure.

"No one should think we could make up that gap," Daly said.

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Unborn children can feel pain before 10 weeks, report says

Pro-lifers in British Parliament say it is up to those who deny the child protection to prove it can't feel pain

By Paulinus Barnes, Catholic News Service

LONDON—Unborn children have the necessary anatomical structures to feel pain before the 10th week of life in the womb, according to a report released in London.

The report was written by Dr. Peter McCullagh on behalf of a group of pro-life members of the British Parliament.

"There is such an abundance of evidence indicating that by the 10th week of life the human fetus has the anatomical structures necessary for the experience and appreciation of pain, that it is up to those who would deny the child protection to prove that it can not feel pain," said Ann Winterton, chairman of the All Party Parliamentary Pro-Life Group. Winterton introduced the report to the House of Commons.

McCullagh said the presumption in veterinary and human medicine was that the subject may be able to feel pain from any given procedure, "unless this can be excluded with reasonable confidence."

"The anatomical structures involved in awareness of pain in the mature animal or human have not been completely identified," the doctor's reports said. "The program of development of these structures in fetal animals or humans is even less completely understood."

McCullagh said there was no longer certainty as to which parts of the human brain were responsible for the experience of pain.

"The burden of proof, surely, should rest upon those who accept the principles of the British Abortion Act, to show that the fetus does not feel pain, rather than to demand conclusive proof that he/she does."

"In a more general context, . . . many in the community would recognize that the obligation not to harm other human subjects extends considerably beyond that of not causing pain," he concluded.

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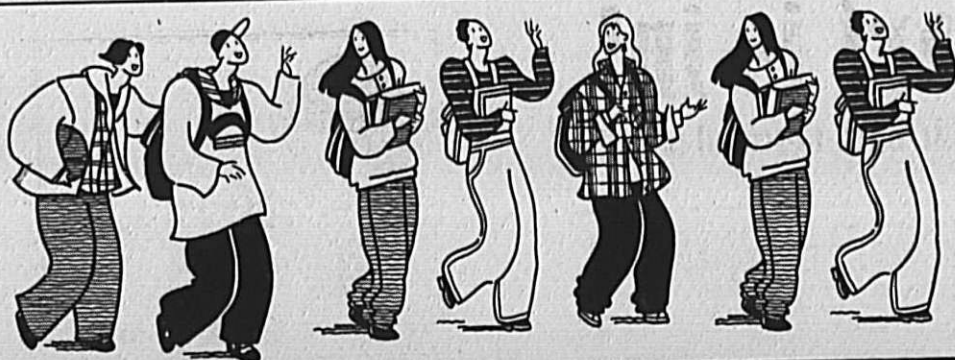
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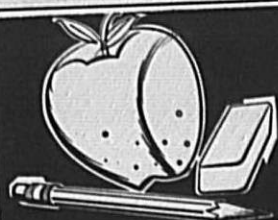
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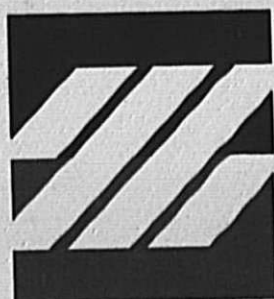
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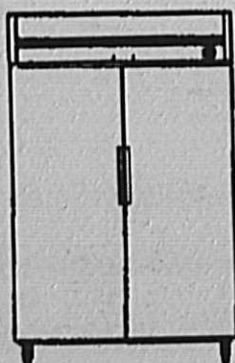


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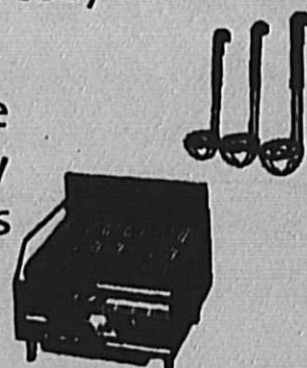


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The Active List

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

August 9

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

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be before Mass. Everyone is welcome.

St. Susanna Church, Main St., Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday. All are welcome.

The Central Catholic Class of 1976 will hold its 20th class reunion at 7:30 p.m. in the school cafeteria (formerly the old St. Catherine's). Cost is \$5 per person. For reservations and more information, call Christman Fry at 317-897-0573 or Margee McHugh at 317-782-6276.

St. Christopher Parish, Indianapolis, Singles and Friends will meet at the Indianapolis Museum of Art to attend the Classic Music Festival beginning at dusk. For

more information, call Linda at 317-297-2257 or Debbie at 317-388-4940.

August 11

Holy Trinity Parish, Indianapolis, will hold its parish picnic beginning at noon at the Slovenian National Park located off W. 10th St. just over the Hendricks Co. line. For more information, call Fr. Kenneth Taylor at 317-631-2939.

St. Mary Parish, Lanesville, will hold its annual picnic from 10 a.m.-6 p.m.

St. Anthony Parish, Clarksville, and St. John Parish, Starlight, will hold the "Be Not Afraid Family Holy Hour" each Sunday at 6 p.m.

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

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Sunday from 1-5 p.m. Everyone is welcome.

St. Patrick Church, Indianapolis, will have two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Church, Indianapolis, will have a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey, St., Indianapolis, will have a Mass in Spanish at 1:15 p.m.

The Catholic Choir of Indianapolis will perform at 10:30 a.m. at the Tabernacle Presbyterian Church, 418 E. 34th St., Indianapolis. For more information, call 317-925-1534.

August 13

The Ave Maria Guild will meet at 12:30 p.m. at St. Paul Hermitage, Beech Grove. Refreshments will be served followed by a business meeting.

St. Christopher Parish, Indianapolis, Singles and Friends will hold a faith sharing evening at 7:30 p.m. in the annex of the church. Special guest speaker will be Nancy Meyer. For more information, call Luise at 317-297-8008 or Andrew at 317-241-7172.

The prayer group of St. Lawrence Parish, Indianapolis, meets in the chapel each Tuesday at 7:30 p.m. For more information, call 317-546-4065.

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel at 7 p.m. to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

The "Be Not Afraid Holy Hour" will be held at the Waizes' home in Jeffersonville at 7 p.m.

St. Malachy Parish, Brownsburg, will hold a country social bingo starting at 5:30 p.m. For more information, call Brenda King at 317-852-3195.

August 14

At Immaculate Heart of Mary Church a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th and Central Ave., Indianapolis. All are welcome.

The "Be Not Afraid Family Holy Hour" will be held at 7 p.m. at Holy Family Church, New Albany. All are welcome.

August 15

St. Christopher Parish, Indianapolis, Singles and Friends will meet at 6 p.m. to carpool to the Indians vs. Louisville Baseball game. For more information, call Debbie at 317-388-4940 or Denise at 317-247-8311.

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. All are welcome.

St. Francis Hospital and Health Care Center, will hold a free bereavement program called Caterpillar Kids for ages 5-12 at the Christ United Methodist Church, 8540 U.S. 31 South, Indianapolis from 4-5:30 p.m. For more information, call 317-865-2092.

St. Lawrence Church 4650 N. Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel every Thursday from 7 a.m.-5:30 p.m. Mass. All are welcome.

Sacred Heart Parish, Indianapolis, will hold a family rosary night at 7 p.m.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis, will hold a fall athletic information night starting with Mass in the gymnasium at 6:15 p.m. for all athletes and parents. For



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more information, call Alan MacDonald at 317-929-7828.

August 16

The Catholic Charismatic Renewal of Central Indiana will hold a Mass and healing service at the Marian College Chapel, Indianapolis, at 7 p.m. For more information, call 317-927-6900.

Cardinal Ritter High School, Indianapolis, will hold team picture day from 6:30-9:30 a.m. For more information, call 317-927-7828.

August 16-17

St. Monica Parish, 6131 N. Michigan Rd., Indianapolis, will hold "Festival of August Moon" from 5 p.m.-midnight on Friday and from 11 a.m.-midnight on Saturday. Festival

will feature a great diversity of ethnic foods.

August 17

St. Christopher Parish, Indianapolis, Singles and Friends will meet for movie night at the Clermont Drive-In. For time and more information, call Barb at 317-481-9349.

August 18

St. Pius Church, Sunman, will hold its parish picnic from 11 a.m.-2 p.m. featuring quilt raffle, chicken dinners, games, mock turtle soup.

The regular monthly euchre and bunco party, sponsored by the Women's Club of St. Patrick's Church, Indianapolis, will be held at 2 p.m. in the Parish Hall. Admission is \$1.25.

Fatima

RETREAT HOUSE

Sept. 13-15
Lord, What Must I Do?
African American Retreat
Br. Cyprian Rowe, FMS

Sept. 23
Autumn Desert Day
Silent Reflection Day
Child Care

Oct. 14
Escape From The Ordinary
Reflection Day/Child Care
Mrs. Suzanne Magnant

Nov. 19
Prayer Is Survival!
Reflection Day/Child Care
Fr. Bill Munshower

Dec. 6-8
Growing In Gifts
Charismatic Retreat
Fr. Robert DeGrandis

Sept. 19
Eucharist: Invitation & Response
To Challenge of Social Justice
Reflection Day/Child Care
Fr. Patrick Doyle

Oct. 11-13
Life Is A Banquet:
Most Of Us Are Starving
Guided Retreat
Fr. John Maung

Oct. 25-27
A Tale Of Two Covenants
Scripture Weekend
Fr. Conrad Louis

Nov. 22-24
All Grown Up & No Place To "Be"
Young Adult Retreat
Fr. Dan Atkins
Mrs. Mary Ann Stomoff

Dec. 9
Mary: A Model Disciple
Reflection Day/Child Care
Fr. Hilary Ottensmeyer, OSB



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Sunday, August 11, 1996

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Continuous serving
Adults - \$6.00 Children Under 12 - \$3.00 Under 3 - Free

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

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Mass Time for Picnic Day Changed to 9:00 a.m. (EDST)

Use of taped sacramental confession denounced

By Catholic News Service

WASHINGTON—The head of the National Conference of Catholic Bishops has denounced a judge's decision to let two defense attorneys listen to the recording of a sacramental confession secretly taped in an Oregon jail.

"The lack of respect for the sanctity of the sacrament of penance shown in this case is a dangerous precedent which must be reversed," said Bishop Anthony M. Pilla of Cleveland, NCCB president.

Judge Jack A. Billings of Oregon's Lane County Circuit Court let Terri Wood and Steven Miller, attorneys for 20-year-old murder suspect Conan Wayne Hale, hear the tape on grounds that they were entitled to review all recorded statements of their client in possession of the prosecution.

The decision brought the number of people who have reportedly listened to the recording to at least six.

"This is proof that the existence of the tape is indeed a continuing violation of the religious rights of all Catholics," Bishop Pilla said in a statement issued in Washington.

"Until it is destroyed," he added, "there can be no guar-

antee that other uses of this kind and perhaps even more abusive uses will not be made of the tape."

Lane County prison officials in April secretly taped a meeting in jail in which Hale received the sacrament of reconciliation from Father Timothy Mockaitis, pastor of St. Paul Parish in Eugene. Both were unaware they were being taped.

In May Hale was indicted by a grand jury on 46 charges, including aggravated murder, in the shooting deaths of three teen-agers.

When news of the tape recording of a sacramental confession broke in May, church officials protested and sought to have the tape destroyed.

At that point four people reportedly had listened to the tape—two deputy district attorneys, a detective working on the case and a secretary who transcribed it. They were ordered not to discuss it and the tape was sealed.

Lane County Prosecutor Doug Harclerod, who gave advance approval for the taping, subsequently apologized and agreed not to use the tape for any purpose.

Billings unsealed the tape to let the defense attorneys hear it while the Portland Archdiocese was awaiting a hearing in U.S. District Court of a petition to order the tape destroyed.

Billings earlier denied the church a hearing on a petition to the circuit court to order the tape destroyed. He ruled the church had no standing to make such a petition because it was not party to the murder case.

Father Michael Maslowsky, archdiocesan director of pastoral services, said the latest use of the tape was further proof that its very existence violates of the seal of confession.

"What we have here is a clash of constitutional principles," he said. "The state knowingly sought to transgress a fundamental religious act for the purposes of trying to convict an individual."

"They surreptitiously and illegally made Father Mockaitis their deputy for the court," he said. "They used a religious practice to obtain information that they could not otherwise have obtained."

Religious Affairs budget unfair to Israeli minorities

By Judith Sudilovsky, Catholic News Service

JERUSALEM—An Israeli equal rights group has charged that the Ministry of Religious Affairs has been the most sluggish government ministry to allocate equal resources to minorities.

According to a report on equality and integration published by Sikkuy—a nonpartisan, multiethnic organization that promotes equality for Arab Israelis—only 2 percent of the ministry's budget in 1992-1996 was allocated to the Arab sector. That sector includes Muslims, Christians and Druze, a Muslim-based religious sect.

Various aspects of religious services for the Arab communities were neglected by the ministry, compared to

resources the Jewish sector received, the report said.

"Since Muslims make up most of the Arab population, they are the ones who are most hurt by this policy," said As'ad Ghanem, co-director of Sikkuy. "But Christians, and Catholics among them, are also hurt. We have to change this to increase the budget to minority groups ten-fold so that they will get 20 percent of the budget."

The funding is used to help maintain churches, mosques, cemeteries and religious holy places, and to pay for religious courts and services such as wedding registration and divorce. There is no civil marriage or divorce in Israel.

The report also questioned Arab mayors about their relationship with the various ministries. Almost 40 percent of the mayors polled described their relationship with the district offices of the Ministry of Religion as unsatisfactory, while some 36 percent said their relationship with the head office was unsatisfactory.

Only 4 percent described their relationship with the head office as very satisfactory, while no one said their relationship with the district offices was very satisfactory.

In March 1995 Shimon Shetreet, under the late Prime Minister Yitzhak Rabin's government, became the first secular minister of religion.

Five months later, Shetreet presented a comprehensive plan for religious services in the Arab sector, which included an intention to increase the budget substantially for minority religious communities. But, said Ghanem, something has yet to come of this proposal.

"He wrote the report but did nothing else. He made a lot of noise, but nothing happened," said Ghanem. "Until Shetreet, the other ministers were religious, but under Shetreet nothing was done to help, either. I think things just stay the same, but staying the same is bad. It's a problem we have to deal with."

Israeli Prime Minister Benjamin Netanyahu has not yet assigned the religion portfolio to anyone. The position is being contested between members of two religious parties, Shas and the National Religious Party, who agreed to half-terms in the ministry. Both say Netanyahu promised them the first half of the term.

The budget is determined during the first two years of the term.

Pastor and Parish

Of 220,117 parishes worldwide, 60,350 are without a resident pastor.

Religious priest pastor 12%

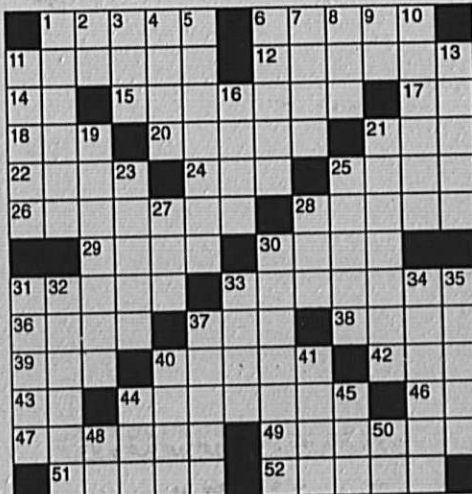
55,542 — non-resident priest pastor
373 — entrusted to permanent deacon
116 — entrusted to religious brother
1,109 — entrusted to woman religious
1,474 — entrusted to lay people
1,736 — entirely vacant

From 1994 data reported by 95 percent of Catholic dioceses worldwide.

Source: Statistical Yearbook of the Church: 1994
© 1996 CNS Graphics

Diocesan priest pastor 61%

Catholic Crossword



ACROSS

- 1 More certain
- 6 Permit
- 11 "He will — them with his troops" (Hab 3:16)
- 12 A sanctuary servant (1 Ch 24:6)
- 14 Compass pt.
- 15 First Gospel
- 17 King of Egypt (2 Ki 17:4)
- 18 Butterfly catcher
- 20 Bogs, swamps
- 21 Actress Lupino
- 22 Book following Chronicles
- 24 "Ye neither know me, — my Father" (John 8:19)
- 25 "— out all mine iniquities" (Psa 51:9)
- 26 Computer printer's output
- 28 Sedates, relaxes
- 29 Wind indicator
- 30 Apple center
- 31 Curtain kn
- 33 Plugged up
- 36 "— on the Lord, and keep his way" (Psa 37:34)
- 37 Female deer
- 38 "His soul shall dwell at —" (Psa 25:13)
- 39 Be under the weather
- 40 Peter's father (John 21:15)
- 42 Scientist's study space
- 43 Hospital worker (Abbr)
- 44 God rested on this day
- 46 "— is more blessed to give than to receive" (Acts 20:35)
- 47 "God made them male and —" (Mark 10:6)
- 49 Steam baths
- 51 Small valleys
- 52 Guiding beliefs or character
- 1 "And he brought me into the — court of the Lord's house" (Eze 8:16)
- 13 These surround castles
- 16 Horse's gait
- 19 "But to the sinner he giveth —" (Ecc 2:26)
- 21 Against the law
- 23 Adjust to a situation
- 25 Transport boat
- 27 Small bill
- 28 Dove's sound
- 30 "Heal the sick, — the lepers, raise the dead" (Mat 10:8)
- 31 Tiny person
- 32 "The Lord — hail upon the land of Egypt" (Ex 9:23)
- 33 Ice cream holder
- 34 Biblical prophet (Mat 3:3)
- 35 "And forgive us our —" (Mat 6:12)
- 37 Peace advocates
- 40 Congee
- 41 E.R.A. for one
- 44 Mr. Mineo
- 45 What?
- 48 "Follow —, and I will make you fishers of men" (Mat 4:19)
- 50 Negative reply

Answers on page 26.

Tribute to First U.S. Negro Priest

On July 12-13, 1997, the centennial of the death of Fr. Tolton, first Negro priest in the U.S., there will be a tribute to him in Quincy, Illinois. If you want further information, send your name and address to St. Peter Church, 2600 Maine Street, Quincy, IL 62301.

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Youth News/Views

CYO camping program marks 50th anniversary

By Mary Ann Wyand
First of two parts

In an ever-changing world, the Catholic Youth Organization's summer camping program in scenic Brown County is almost timeless.

A visit to rustic CYO Camp Rancho Framasa near Nashville nearly resembles an imaginary flight to the fictional Peter Pan's beloved Never Never Land.

At this peaceful wooded campground, boys and girls of all ages experience the magic of childhood and collect scores of priceless memories as they camp out under the stars with new friends and learn how to paddle a canoe, use a bow and arrow, catch a fish, ride a horse, light a bonfire, and make sassafras tea.

Campers thrill to the excitement of the weekly "Gold Rush" as they scramble through the wooded hills in search of contest tokens for coveted prizes like a pool and ice cream party.

They crowd into the Mess Hall for hearty meals washed down by "bug juice" to fuel their bodies for the non-stop camp activities scheduled from dawn until well past dusk.

Finally, exhausted, they gather around the campfire for songs and ghost stories, then climb into bunk beds in the historic cabins or carry sleeping bags up the hill to camp under the night sky.

The tradition of CYO camping has touched the lives of several generations of archdiocesan residents in its 50-year history. Campers also came from as far away as Texas and Chicago this year.

Parents remember their childhood camping experiences at Camp Rancho Framasa and the former Camp Christina with fond-

ness, and enthusiastically listen as their children come home from camp with treasured stories that sound familiar.

"When I remember my childhood, I think of this place," veteran CYO camp counselor Kevin Kofoed of Indianapolis said last week. The Cathedral High School graduate just completed his sixth year as a counselor and said he has loved every minute of those summers.

"This place is just incredible," Kofoed said. "CYO camp is as big a part of my life as the environment I was raised in. There's so much that happens here on any given day that it's just impossible for me to isolate one or two great memories. There's always something fun going on here 18 hours a day."

Purdue University senior Mathew Bartley of St. Monica Parish in Indianapolis said he decided to become a camp counselor two years ago because he had such a great time at camp as a child.

"I was a camper for six years, then came back years later as a counselor," Bartley explained as he showed some boys how to cast a fishing line.

"I couldn't stay away," he said. "This place is just so awesome. I remember coming out here (to the lake) and fishing when I was 7 or 8 years old, just like these guys are, and I remember not catching anything either, but it was still a lot of fun. Memories are definitely a big part of it. I always tell my groups on the first day of camp that I'm here to give them the week of their life. I want them to be able to come back like I did and remember this place as fondly as I do."

Camp counselors love working with children as positive role models, Bartley said. "We're all here for the kids, to give



Photos by Mary Ann Wyand

Campers enjoy horseback riding on trails through the woods at the Catholic Youth Organization's Camp Rancho Framasa in scenic Brown County. Big Al, Dolly and the other horses are accustomed to inexperienced riders. These girls participated in the popular Mustang Camp last week.

them a great time at camp. And the counselors all have a great time too. In the process, we're teaching them good values and how to work together as a group."

CYO camp is "pretty enduring," he said. "Some things have changed, but I think they have changed for the better. We've expanded the programs, but camp is still basically exactly the way I remember it as a kid. New does not always mean better. This place is living proof of that."

Second-year camper Johnny Redmond, who will be a sixth-grader at St. Michael School in Indianapolis this fall, described his week at camp as "nifty" and said he plans to come back next summer.

"My favorite memory was the Gold Rush," Johnny said. "I also liked riding horses and fishing, but hot dogs do not work as fish bait. I also like dinner a lot."

St. Bartholomew parishioner Amy Alexander of Columbus just finished her first year as a CYO camp counselor.

When she returns to Columbus North High School for her senior year, Alexander said she will share lots of great camp memories with her friends.

"It's been so much fun getting to know the kids in my groups," she said. "We camped out last night in our sleeping bags—no tents—and it was lots of fun. We made it through the whole night, and nobody got scared. We ate s'mores around the campfire and shared 'Most Embarrassing Moment' stories, and another counselor told us ghost stories."

During the busy weeks of camping, Alexander said her groups enjoyed archery, swimming, fishing, horseback riding, handicrafts, and games.

"Everyone always loved the high ropes and the Challenge Course," she said. "We just had so much fun every week, and it's kind of hard for me to leave."

Next week: History and memories.



Counselor Andy Erbe (second from left), a Marian College junior from St. Thomas Aquinas Parish in Indianapolis, has fun with campers on a mud slide they created on a hill near the pool on a hot August afternoon at Camp Rancho Framasa. The girls declined to participate in their mud fight.



Canoe instructor and counselor Sara Ciomons of St. Gabriel Parish in Indianapolis shows campers how to use a paddle before the boys donned life jackets and ventured out on the lake. Campers learn to maneuver canoes, kayaks and paddle boats.



Camp counselor Greg Martin from St. Ann Parish in Indianapolis (seated, third from left) shows the boys in his group how to complete a paper-folding project last week during a break from other camp activities. The Ball State University graduate begins his first teaching job this month.



Camper Jeffrey Huffman from Indianapolis has fun paddling a kayak on the lake at Camp Rancho Framasa. He participated in the Catholic Youth Organization's traditional camping program during the final week of the camp's 50th anniversary year.

Young Adult Scene

Young actor finds many rewards through performing

By Susan Blerman

Lights, cameras, action! These three words are quite familiar to Floyds Knobs native, Keith Book, as he finishes his fourth season performing with Music Theatre Louisville.

A parishioner at St. Mary of the Knobs, Book is a sophomore at The Conservatory of the Arts on the St. Louis campus of Webster University, where he studies musical theater. He began his acting career in the seventh grade, which followed him through high school and on to college.

The life of a theater student is a busy one. After returning home from college in May for summer break, the 19-year-old took a few days off, and then it was back to work. Book began rehearsing for his part in Music Theatre Louisville's June production of "Bye, Bye Birdie." The company rehearses at least 30 hours a week for two weeks prior to each performance. The shows are held at Iroquois Amphitheater in southwest Louisville.

Book performed in "A Chorus Line" in July and his performance in "Oliver!" Aug. 8-11 and Aug. 15-18 will close the curtains on this summer season for the young artist at the amphitheater.

Along with the rewards of an acting career, a performer must be prepared to take criticism. Book said each night after performances, he and other actors and actresses receive notes on things they didn't do right or things that need to be added to their performances.

"And the way things go, you can't concentrate on all the good stuff that you do,

because there are probably a million things that you do right, but the one thing that you do wrong is what stands out in people's minds," Book said.

Book explained that acting is a job where everyone is trying to be a perfectionist. He said he concentrates on doing the best that he can during his performances. He thinks a lot about his parents, Bernie and Renee Book. He credits them with helping him achieve what he has.

"I think about my mom and dad and I try to be the best I can for them," he said.

With each performance there are indeed rewards. They include making people proud, along with making some people very happy.

At the amphitheater for each of the summer productions, a special night is set aside for the underprivileged. A free performance is offered to those living in places such as homeless shelters and boys' and girls' homes. Book said there is a full house at each of these free performances. For Book and other cast members, this offering of their talents to the underprivileged is a reward in itself.

"I think it's a good thing that we do, I think the community appreciates it," Book said.

Along with much rehearsing, there is much prayer. Maybe it's praying for strength to be cast in a certain role or for strength to make it through another tiring rehearsal. Before the production "Bye, Bye Birdie," another cast member gave Book a prayer titled "An Actor's Prayer":

"Remember that the talents you possess are a gift from God and the ways

Keith Book, 19, is a parishioner at St. Mary of the Knobs Church in Floyds Knobs. Book is a sophomore at The Conservatory of the Arts on the campus at Webster University in St. Louis where he studies musical theater.



that you use those talents are a gift back to God. Remember that magic is theatre, that theatre is magic, and blessed are we who create that magic."

This school year is going to be challenging for Book. At the end of the year, 15 of the class of 25 will be cut from the program. Book said those who are cut will be

asked to leave the school and will have to seek education elsewhere.

After graduation, Book's long-term goals will depend on his talents, ambition and fate.

"I want to take it wherever it takes me, whether it takes me to television, movies, or Broadway," Book said.

I.U. freshman values time he spent as hospice volunteer

By Mary Ann Wyand

Indiana University freshman Pat Price of St. Monica Parish in Indianapolis is looking forward to the challenges of college coursework at Bloomington this fall. He will attend I.U. with financial assistance from the Herman Wells Scholarship, Taylor Publishing National Merit Scholarship, and James Howard Scholarship.

The Brebeuf Jesuit Preparatory School graduate excelled in the classroom as well as in cross country and track. He also served as editor-in-chief of "The Totem," the school yearbook, and as opinions editor of "The Arrow," the school newspaper, and was a member of both the speech and debate team and the Academic Super Bowl math team.

Whether studying long hours or running long distances, Price is accustomed to disciplining himself to work hard to

achieve his goals. That determination helped him earn trips to the Indiana High School Athletic Association's state track finals in the 800-meter individual competition his junior year and the four by 800-meter relay event his senior year. He also participated in the National Student Congress and National Debate Tournament.

And in keeping with Brebeuf's Ignatian philosophy of encouraging students to be "Men and Women for Others," Price found time to volunteer at the St. Vincent Hospice in Indianapolis.

Lots of teen-agers perform church and community service while in high school, but few students have the desire or the opportunity to help terminally ill people.

Hospice work isn't easy, Price said, but ministry to the dying is quite rewarding. "I do a lot of listening," he said about his three-to-four-hour shifts. "Most of the

patients want to share their stories. I really like the hospice philosophy. My role as a volunteer there is to help make the last days of a person's life as happy as possible. I experience it, and it's a part of me now. I'll always carry it with me."

Price plans to major in biochemistry as an undergraduate student at I.U., then complete the M.D./Ph.D. program and pursue a career in medical research.

"I'm interested in diseases, how they work, and ways to fight them," he said. "I'd like to be able to help people. My father, Francis W. Price Jr., and my grandfather are both doctors."

His girlfriend, Brebeuf graduate and Indiana University sophomore Sara Spalding of Immaculate Heart of Mary Parish in Indianapolis, also enjoys challenging volunteer projects. As an Americorps worker this summer, she is teaching AIDS education to migrant workers.



Photo by Mary Ann Wyand

Brebeuf Jesuit Preparatory School graduate and I.U. freshman Pat Price of Indianapolis enjoys hospice ministry.

For Catholic wrestler competing in the olympics took prayer, hard work

By Bill Britt, Catholic News Service

CHICAGO—Olympic freestyle wrestler Rob Eiter says he's been "in the right place at the right time."

Eiter, a 28-year-old who graduated in 1985 from St. Viator High School in the Chicago suburb of Arlington Heights, took advantage of hidden opportunities to find himself a favorite in his weight class for the '96 Summer Games in Atlanta.

At 105.5 pounds, Eiter wrestles in the 48 kg. class. Eliminated from bronze-medal competition July 31 after losing to a Russian wrestler, Eiter told USA Today newspaper that he was "too worried about getting scored on instead of scoring."

"It's frustrating," he added. "The coaches are spending time and expertise on me, and I don't execute like I know I can."

While his coaches were preparing him mentally and physically for the Games,

his family was helping Eiter get ready spiritually.

"My parents are very serious Catholics," he told *The New World*, Chicago archdiocesan newspaper. "They do all the praying, and I do all the work."

"Whenever I go to see him we go to Mass," said his mother, Genie. "We are so proud of all that Rob has done, and we look forward to all he is going to do."

Eiter said he once wanted to play ice hockey, "but I never grew into my skates." At 5 feet tall, he found himself facing competitors up to 6 feet tall.

In seventh grade, Eiter got his first taste of wrestling when a coach convinced him to try out for the team. "It was fate," he said. "It all happened by chance."

Later at St. Viator's, he began practicing the Greco-Roman style of wrestling, which allows no upper-body holds. In his senior year, Eiter was ranked fourth in the state tournament in his weight

class, but when he lost in the second round of the tournament, he figured his wrestling days were over.

But fate intervened again when Eiter's parents moved to Arizona and convinced their son to go to Arizona State University for a semester. Unwittingly, he had enrolled at the school where the U.S. Olympic wrestling coach, Bobby Douglas, was working.

After hearing of a heavily recruited lightweight who needed someone his size to work out with, Eiter agreed to look into the Arizona Sun Devils' wrestling team. The lightweight turned out to be Zeke Jones, who went on to win a silver medal at the 1992 Olympics.

After placing second in his first major freestyle tournament, Eiter was determined to stick with it.

Through the Sunkist Kids, one of the top freestyle wrestling clubs in the country, Eiter began to seize his opportunities and excel in his sport.

"Freestyle was fun," he said. Eiter said that when he was 18 years old, he went to the Soviet Union to compete in "the hardest tournament in the world. I could care less if I ever wrestled collegiately."

Jones, Tim Vanni, 1984 Olympian Joe Gonzalez and others at Arizona State University helped Eiter develop his style and depth.

Vanni, considered the best 105.5 pounder in the country, edged Eiter out of Olympic competition in 1992. In 1993, Eiter fought back to beat Vanni in the U.S. Nationals and World Team Trials. Vanni and Jones were among those who helped Eiter prepare for the 1996 Games.

Eiter lives in eastern Pennsylvania where he finished his third year as assistant wrestling coach at Clarion University.

And for a boy whose heroes were the 1980 U.S. Olympic hockey team, the Atlanta Games were just another golden opportunity.

British pro-lifers' last-minute pleas fail to save frozen embryos

Cardinal Hume says disposing of embryos is akin to removing extraordinary means of preserving life

By Paulinus Barnes, Catholic News Service

MANCHESTER, England—British pro-lifers failed in last-minute pleas to Prime Minister John Major and to the courts for a stay of execution for thousands of abandoned embryos.

Fertility clinics across Britain began to destroy the previously frozen embryos Aug. 1 after failing to contact many of the parents of the embryos.

Pro-lifers delivered a plea to Major's London home at 10 Downing Street July 31. As clinics began the task of destroying more than 3,000 embryos, the pro-life group LIFE launched a last-ditch appeal to the official solicitor to stop the process. Both appeals were unsuccessful.

Legislation passed by the British Parliament in 1990 permitted the use of embryos for experimentation and established rules for the treatment of embryos produced from in vitro fertilization.

Parliament agreed that beginning Aug. 1, 1991, embryos could be stored deep frozen for a maximum of five years, until Aug. 1, 1996. Parliament has since agreed that the storage limit may be extended, but only with the consent of the embryos' parents.

Jack Scarisbrick, chairman of LIFE, was accompanied by three couples wanting to "adopt" the embryos as he delivered the plea for a six-month stay of execution for the embryos to Major and to Stephen Dorrell, secretary of state for health.

The Human Fertilization and Embryology Authority, which controls and regulates the fertility clinics on behalf of the government, had already ruled out the possibility of couples adopting the embryos facing destruction. Ruth Deech, chairwoman of the authority, said July 22 that such a move would be "wrong both legally and ethically."

Freezing of human embryos was condemned in a 1987

document on procreation prepared by the Congregation for the Doctrine of the Faith. "The freezing of embryos, even when carried out to preserve the life of an embryo . . . constitutes an offense against the respect due to human beings by exposing them to grave risks of death . . . thus placing them in a situation in which further offenses and manipulation are possible," the document said.

In a July 31 statement, Cardinal George Basil Hume of Westminster, said, "We are in a moral cul-de-sac. All the so-called solutions to this dilemma have severe drawbacks and it is a question of finding the least worse."

"I believe that these frozen embryos are frozen human life and they should be disposed of in a dignified manner. That is not necessarily the same as destroying them—in fact it is more akin to removing extraordinary means of preserving life," the cardinal said.

But Cardinal Hume's view was challenged by Scarisbrick of LIFE. He said the actions of the fertility clinics were killing the embryos. "This is not just a case of letting them die. They have said some embryos will die as they are thawed out; the others that are living will then be immersed in a mixture of alcohol and water," said Scarisbrick.

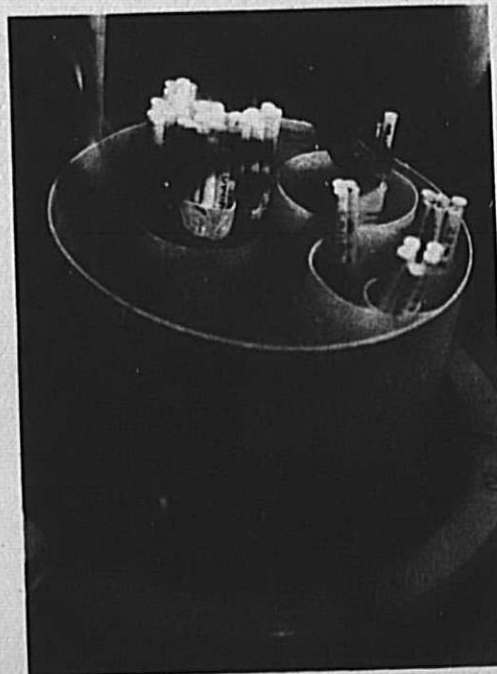
He also challenged the views of the Human Fertilization and Embryology Authority that nothing else could be done with the embryos without parental consent. "Children are not possessions. Parents have some rights, but those rights are less than the right to life," he told Catholic News Service in a July 31 telephone interview.

"The authorities say adoption could only go ahead with parental consent. But in many cases, parents have not been given all the information about the possibility of adoption."

"In other cases the parents have not bothered to keep in touch. They have clearly lost all moral claim to these children."

Jacqui and Brian Bray from Surrey, who already have four children of their own, ages 13, 10 and 8-year-old twins, have offered to adopt an embryo.

Mrs. Bray told CNS, "They should extend the time limit so that more adoptive families could come forward."



CNS photo from Reuters

Frozen human embryos are checked at the Priory Hospital in Birmingham, England. Under protest by the church and other pro-life groups, clinics across Britain began destroying thousands of abandoned embryos Aug. 1. The embryos in this picture were not scheduled to be destroyed, but their future could be affected by the rolling five-year deadline set by the government.

"These embryos were originally frozen because the parents wanted to have a child—no other reason. . . . Children should not be treated as consumer durables—things that you have when you want them and then destroy when you don't."

Mrs. Bray said she and her husband had discussed with their children the possibility of adopting an embryo, and the children had responded very positively. The family are members of the Church of England.

"I don't think what we have offered to do is brave," Mrs. Bray told CNS. "It's just a very human thing to do."

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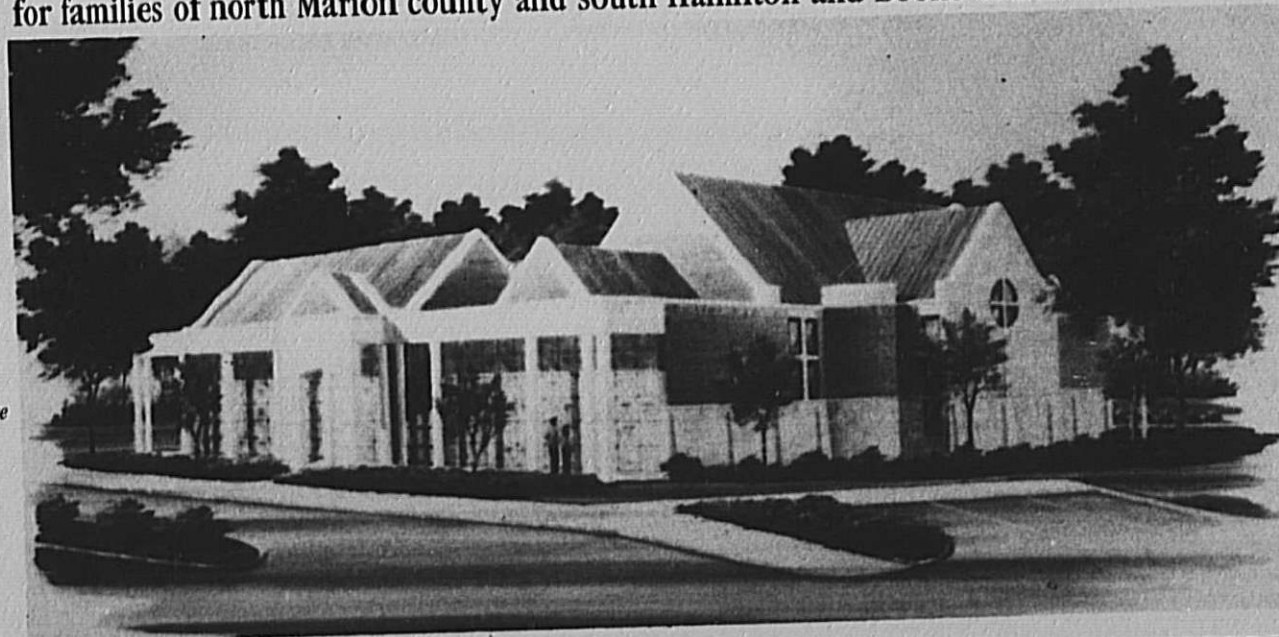
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Papal travel sure has changed during this century

Pope's use of planes, trains, automobiles and helicopter is a far cry from the practice of Pope Pius X

By Cindy Wooden, Catholic News Service

VATICAN CITY—In days gone by, the Swiss Guards had a tennis court on the westernmost point of the Vatican. When they stand on the same spot today, they do so at attention and in full uniform.

The court gave way in 1976 to a heliport for quick papal arrivals and departures.

The current pope's use of planes, trains and automobiles—and an Italian army helicopter to travel over Roman traffic—is a far cry from the practice of Pope Pius X.

While the clip-clop of horse hooves and the rattle of buggy wheels was still the norm everywhere during Pope Pius' 1903-14 pontificate, hay-and-oat-fueled horsepower was not his only option.

In 1909 Cardinal John Farley of New York gave Pope Pius an Itala 20/30.

It was the first papal car in history. But Pope Pius never used it.

It's not that he did not like the gift or was afraid to ride in it; it's just that it was not very useful at the time.

Because of a dispute with the Italian government over the sovereignty of the pope and the independence of the Vatican,

the popes did not leave Vatican territory between 1870 and 1929.

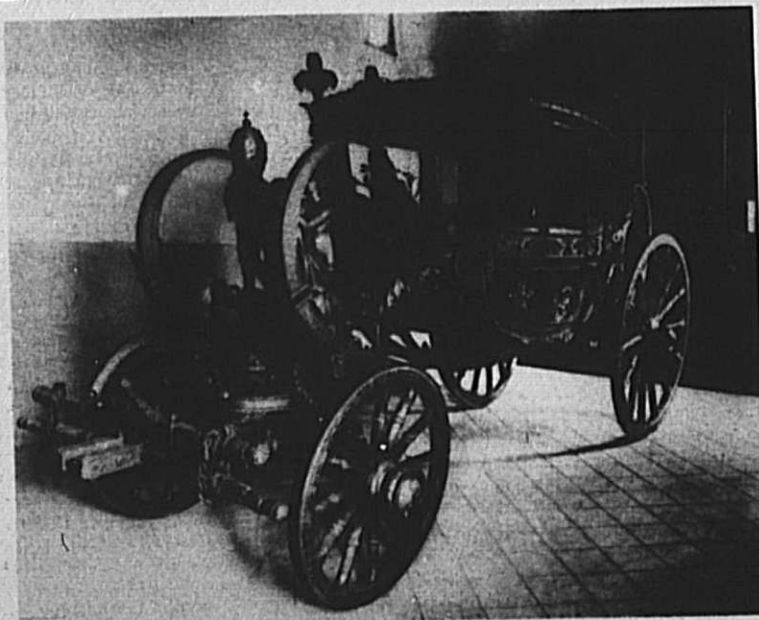
Cardinal Farley's gift was followed by motorized presents for Pope Pius XI in 1922 and 1926, but horses and carriages worked just fine within the Vatican walls.

The Vatican's use of horses continued until 1930, when two Fiat 521s and two Fiat 525s were purchased to move goods and people between Vatican buildings.

By the time the Vatican and Italy ended their dispute and signed the Lateran Pacts in February 1929, Pope Pius XI had other cars to choose from as well: a Fiat 525 personally presented to him by Sen. Giovanni Agnelli, a member of the car-making family; an Isotta Fraschini 8A given by the Milan Touring Club; and an American-Graham-Paige.

More than a dozen papal carriages and three of the antique papal cars are in the custody of the Vatican Museums. The Carriage Pavilion and a 1930 Citroen are undergoing restoration and may be ready for public viewing again in the fall.

Details about papal modes of transportation—from the white mules the popes of the Middle Ages rode to the Basilica of St. John Lateran after their election, to the construction of the heliport—are found in "Mondo Vaticano:



CNS file photo

Antique papal coaches, like the one shown here, were used up until the late 1920s inside the Vatican territory. More than a dozen papal carriages are in the custody of the Vatican Museums.

"Passato e Presente," a recently published encyclopedia of Vatican-related terms.

The Graham-Paige, one of the cars in

the museum collection, was the vehicle chosen for the first papal outing after the Lateran Pacts were signed, the book said.

Pope Pius XI made sure the trip was memorable for him, as well as historic.

According to "Mondo Vaticano," which was published by the Vatican, "Pius XI made his first exit from the Vatican on Dec. 22, 1929, on the occasion of his priestly jubilee. He went to St. John Lateran, where he had been ordained Dec. 20, 1879."

The "Mondo Vaticano"—the world of the Vatican—became smaller overnight and a movement was sparked.

"From that time on, various automobile firms—Italian and foreign—have had the honor of offering cars they have produced in homage to the supreme pontiff," the book said.

Once the popes got on the road, the use of automobiles expanded rapidly. Two Cadillacs, a Chrysler and a Mercedes-Benz 300 were purchased over the course of two decades for the express purpose of carrying the popes to the papal summer residence at Castel Gandolfo, 15 miles southeast of Rome.

Pope John Paul now makes the trip by helicopter, not only for a quick and secure transfer, but also to avoid creating traffic jams with an escorted motorcade.

Another papal automotive chapter began in 1975 when the Japanese gave Pope Paul VI an open Toyota Land Cruiser as a gift.

Pope Paul, shortly after his election in 1963, ended the use of the ornate papal chair carried on the shoulders of aides through crowds of the faithful.

The Toyota became the prototype of the pope-mobile.

Fiat adapted one of its Campagnola models as an open pope-mobile for Pope John Paul II. It was while riding in that Fiat through St. Peter's Square in 1981 that he was shot by a would-be assassin.

According to the Vatican's car registry office, currently seven automobiles are based at the Vatican for the exclusive use of Pope John Paul.

A Mercedes 300 and a Mercedes 500, both convertibles, share the license plate "SCV 1." (The letters stand for "Stato della Città del Vaticano" or Vatican City State.) In addition, there are two normal Mercedes sedans.

The count is rounded out by three pope-mobiles: the infamous Fiat and two Land Rovers.

The papal transport inventory—and the 1,100 pages of "Mondo Vaticano"—still do not include an entry for helicopter or airplane.

Perhaps that's because no one has thought to follow Cardinal Farley's lead and offer one as a gift.

Married former minister ordained priest in Alaska

By Catholic News Service

ANCHORAGE, Alaska—As Archbishop Francis T. Hurley of Anchorage ordained Scott A. Medlock to the priesthood July 26, the new priest's sons served the Mass and his wife and daughter sat in the front pew.

At Father Medlock's first Mass the next day in St. Patrick's Church, Anchorage, the homilist was Holy Cross Father Theodore M. Hesburgh, president emeritus of the University of Notre

Dame, who in 1978 presided at the Medlock wedding.

Father Medlock, 41, is a former Methodist minister who entered the Catholic Church four years ago. Last January Pope John Paul II granted permission for him to be ordained a Catholic priest.

"Through this exceptional permission the church recognizes in Scott Medlock a threefold call by God: faith, marriage and priestly ministry," Archbishop Hurley said.

He is the first married Catholic priest in Alaska, but there are more than 50 such

priests throughout the United States, most of them former Episcopal priests.

At the beginning of the ordination Mass, Maria Elena Medlock accompanied her husband up the aisle of Holy Family Cathedral. Their sons—Aaron, 13, and Matthew, 11—served at the altar. Mrs. Medlock and their 8-year-old daughter, Angela, sat with other relatives in the front.

Father Medlock has been assigned to St. Elizabeth Ann Seton Parish in Anchorage as an associate pastor.

Scott A. Medlock was born in Florida and baptized a Presbyterian but raised a Methodist. He said he had almost no exposure to Catholicism before he entered Notre Dame University, where he graduated *cum laude* in 1977.

While at Notre Dame he attended weekly Mass with friends and roommates and met Maria Elena Raaf, who is Catholic. After they married, she taught at a Catholic parochial school in Orlando, Fla., while he worked as an account executive for Merrill Lynch.

They returned to Notre Dame in 1980 so he could study law. He earned his law degree in 1983. In the meantime, he had begun to discern a call to ministry, so he entered Duke University Divinity School, where he graduated *summa cum laude* in 1986.

He became a Methodist pastor in Lisbon, Md. She remained Catholic. They raised the children Catholic. The whole family attended Catholic services every Saturday evening and his Methodist service each Sunday.

He increasingly felt a call to Catholicism and the Catholic priesthood and asked Father Hesburgh for his help. In October 1991 Father Hesburgh introduced Medlock to Archbishop Hurley because Father Hesburgh thought that the application for ordination would have a better chance if it came from Alaska, where priests are in short supply, than from Maryland.

In June 1992 he left his Methodist pastorate, and Archbishop Hurley confirmed him as a Catholic.

The family moved to Alaska, and he taught and held various chancery and lay ministry positions while going through a formation program developed locally with help from the faculty of Mount Angel Seminary in St. Benedict, Ore. He was ordained a deacon in March 1996.



CNS photo from the Anchorage Archdiocese

Father Scott A. Medlock, ordained a Catholic priest recently in the Archdiocese of Anchorage, Alaska, is shown with his wife, Maria Elena, and their children. From left is Aaron, 13, Angela, 8, and Matthew 11.

Pro-life postcards to Congress strain the mail system again

WASHINGTON (CNS)—Postcards urging an override of the veto of the Partial-Birth Abortion Ban Act flooded Congress in July, and organizers of the postcard campaign expect that to continue throughout the summer.

"We're pushing the 10 million mark" on the number of postcard sets ordered for mailing to Congress by Catholic parishioners, said Michael Taylor, director of the

National Committee for a Human Life Amendment. The grass-roots Catholic pro-life group is co-sponsoring the campaign with the U.S. bishops' Secretariat for Pro-Life Activities.

A House of Representatives official said more than 2.4 million postcards had been delivered by mail to House members as of late July, with an unknown number still to be processed.

Question Corner/ Fr. John Dietzen

What's wrong with literal interpretation of the Bible?



Q The book our Bible study group is using refers to a "fundamentalist interpretation of Scripture." What exactly does that mean?

One member says it means a literal interpretation of the Bible, but no one knows more than that. If that is the meaning, what's wrong with a literal interpretation? (Missouri)

A Fundamentalism is a hard concept to nail down, but certain basic characteristics can be nailed down, especially as they relate to the Bible.

The topic is dealt with at some length in the 1993 document of the Pontifical Biblical Commission titled "The Interpretation of the Bible in the Church."

In 1895, conservative Protestant scholars at the American Bible Congress in New York defined "five points of fundamentalism," the first of which was the verbal inerrancy of Scripture, that there is no error in the Bible.

Obviously we share with them the belief that the word of God in Scripture is without error. They, and other fundamentalist scholars today, mean something much more rigid and restrictive, however, than most Catholics would understand by inerrancy.

The biblical commission cites several basic problems with fundamentalist interpretation, which refuses, for example, to admit that the inspired word of God has been expressed in human language, by human authors with limited capacities and resources.

This sacred word comes to us, therefore, in language and expressions that are conditioned by the times in which they were formulated and written.

In other words, strict fundamentalist understanding "makes itself incapable of accepting the full truth of the incarnation itself," since it cannot accept the word of God "made flesh" in the limited condition of our human natures.

In addition, staunch fundamentalism claims as unquestioned historic or scientific truth parts of Scripture which, when they were written, never claimed to be historical.

Fundamentalism does not admit that stories like Jonah in the whale, or Noah's ark, or the creation of the world in six

days, might be symbolic or figurative, or anything other than straight history.

Another concern is fundamentalism's refusal to accept the development of the Gospel tradition. Fundamentalism "naively confuses the final stage of this tradition" (what the evangelists finally wrote) with the initial stage (the actual words and deeds of Jesus), and thus ends up misrepresenting God's call that is voiced by the Gospel itself.

Finally, because of its attachment to the "Scripture alone" principle, "fundamentalism is often anti-church." Creeds, doctrines, liturgical practices and the teaching function of the church are considered of little importance.

By the "literal" sense of Scripture, Catholic teaching and scholarship generally mean the answer to the question, "What precisely did the author of this book or passage mean when he wrote it?" (It seems unlikely that any biblical books as we have them were written by women.)

The answer to that question is of fundamental importance in interpreting the Bible. This literal meaning, expressed directly by the inspired human authors, is, we believe, the understanding intended by God, the principal author.

This differs significantly from the "literalist" sense proposed by fundamentalists. Word-for-word translations don't always give the real literal meaning.

When God tells people in Scripture to "gird their loins," he's not giving them direction about clothing. He's telling them metaphorically to prepare themselves for action.

One needs to understand the text according to the literary custom of the time, a serious project which means using all available findings of literary and historical research.

As you see, the elements of fundamentalism can be complicated. But these thoughts may give some ideas of how that approach to the Bible contrasts with the major thrust of Catholic and other Christian understanding of the Bible during most of this century.

The quotes and explanations given here are generally from the biblical commission's document, primarily in the section titled "Fundamentalist Interpretation." The document is available from the U.S. Catholic Conference in Washington, D.C.

Q Some older members of our study group told us about what their priest years ago called a "dry Mass." They don't remember what it was, and our pastor said he

never heard of it. The rest of us are puzzled. Have you any idea what it means? (Texas)

A The term dry Mass (Latin: "missa sicca") has been used rather broadly to designate any action that seems like a Mass but which, for some reason or other, is not a valid eucharistic celebration.

One example would be a seminarian "practicing" the actions and prayers of the Mass.

More specifically, the phrase referred to the former liturgy for blessing palms on Palm (now Passion) Sunday. The structure of that ceremony, with its Scripture, lengthy blessing prayers, and distribution of palms, in some ways resembled the parts of the Mass.

Interestingly, this longer Palm Sunday blessing was eliminated by Pope Pius XII in 1955 as one of several changes he instituted at the same time in the Holy Week liturgy.

They were final developments of the "Roman Missal" before Vatican Council II and grew out of the longtime growth in understanding the real significance of the Christian assembly in liturgical celebrations.

This increased awareness of the important role of the gathered community goes back, in modern times, to the historic liturgical reforms of Pope Pius X nearly 100 years ago, and increased greatly after World War II.

The people who form the worshiping assembly no longer were viewed only as hearers and onlookers attempting to unite themselves to what the priest was doing. They once again were seen to be active participants in the liturgy, part of the harmony in which the ministries of many people composed the worship of the community.

Other 1955 directives by the Holy Father, including changes in the Holy Thursday and Good Friday ceremonies, and massive restructuring of the Easter Vigil liturgy four years earlier, helped establish a new understanding of the close relationship between priest and people in the celebration of the Eucharist and other sacraments.

A few years later they would significantly affect decisions of the world's bishops at the Second Vatican Council and liturgical developments thereafter.

(Questions for this column should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

BANET, Donald H., 71, St. Anthony of Padua, Clarksville, July 23. Father of Stephen G. Banet, Theresa M. Kuhlenschmidt, Jean L. Yeager; brother of Leo, Ronald, Banet, Ruth Graviss; grandfather of five.

BRIGHT, Ruth Carolyn, 80, St. Gabriel, Connersville, July 29. Mother of Carolyn Bennett, Sharon Adams, Thomas Bright; grandmother of 14; great-grandmother of eight.

BUTLER, Christina M., 80, St. Philip Neri, Indianapolis. Mother of Jacqueline Richardson, LaVonne M. Jacob, Patricia A. Richey, Charles F. Butler; sister of Laura Schister; grandmother of 26; great-grandmother of 55.

CHATMAN, Helen E., 85, Our Lady of the Greenwood, Greenwood, July 26. Mother of Marianna Padgett, Samuel, Thomas Chatman; sister of Clara Castrop; grandmother of 15; great-grandmother of 11.

COX, Rosella (Kasper), 89, Prince of Peace, Madison, July 27. Mother of Mary Jane Furnish, Sonny Cox; sister of Herman, Charles, John Kasper, Mary Loos, Teresa Claxton; grandmother of nine; great-grandmother of 13.

CURRY, John J., 67, St. Jude, Indianapolis, July 27. Husband of Ernestina A. (Maio) Curry; father of Kevin, Patrick, Mark,

John III, Jamie, Craig, Christopher Curry, Melissa Tribbey, Cheryl Elliot; brother of Rick Curry, Sister Denise Curry; grandfather of 12.

DETHY, Martha L., 56, St. Mary of the Knobs, Floyds Knobs, July 28. Wife of James S. Dethy; mother of Kimberly Banet, Jeffrey Dethy; sister of William, Betty Porter, Rhonda Craig; grandmother of two.

ESPOSITO, Anna, 89, Our Lady of the Greenwood, Greenwood, July 18. Sister of John Spista.

FLYNN, Iona C. (Gardner), St. Christopher, Indianapolis, July 26.

JONES, Mildred M. (Sering), 86, Little Flower, Indianapolis, July 26. Mother of Stephen F., Dan R. Jones, Kathryn J. Andrews, Susan L. Cook; grandmother of 14; great-grandmother of 11.

KREKELER, Bernard A., 83, St. Maurice, July 29. Husband of Eleanor M. Krekeler; father of Judy Kinker; grandfather of five; great-grandfather of three.

LUCAS, Dr. Clarence, 81, St. Monica, Indianapolis, July 16. Husband of Helen Lucas; father of Dr. Lynn Lucas-Fehm; brother of Dr. Carolyn Dickson; grandfather of two.

NIEHOFF, Thelma B., 85, St. Mary, Rushville, July 27. Mother of Ralph W. Niehoff, Marilyn Moeller, Ruth Battreall, Edna Knecht, Betty Cravens; sister of Marie Meyer; grandmother of 23; great-grandmother of 29.

NOE, Evelyn Genevieve, 88, Holy Spirit, Indianapolis, July 24. Mother of Judith Bandy, Vincent J., Samuel J. Noe; grandmother of four; great-grandmother of four.

RICHTER, Nancy Louise, 61, St. Malachy, Brownsburg, July 28. Wife of Gerald Richter; mother of Paula, Patricia Richter, Pamela Hardegree; sister of George, David, Tim Albrecht, Evelyn Althoff, Dorothy Brodnick, Judy Boggs, Rose Kelly; grandmother of one.

RIDENER, Ray, 56, Holy Name, Beech Grove, July 21. Husband of Jane (Wahl) Ridener; stepfather of Samuel G. Moore; brother of Gary P., Jack L. Ross, Helen F. Jorgensen, Diana Evans, Donna K. Anderson; step-grandfather of two.

RITTMAYER, Pauline F. (Herschel), 83, St. Christopher, Indianapolis, July 24.

ROCHNER, Florence, 81, St. Michael, Bradford, July 24. Mother of Joan Wright, Rosie Rochner; sister of Rosena Temperman; grandmother of one.

ROBERTS, Charles E., 83, St. John, Starlight, July 19. Father of Jeannie Roberts; brother of Mary Fenwick; grandfather of five; great-grandfather of 17.

STUMLER, Norman Edward, 59, St. John, Starlight, July 23. Husband of Sharon Stumler; father of Don, Dan Stumler, Heather Tye; son of Rosalena

Stumler; brother of Vincent, Gene, Stephen, Irvin, Anthony, Melvin, Bernice Stumler, Geneva Boone, Leona Gibson, Sister Geneva Stumler, Helen Ziegler; grandfather of four.

SUNDLING, Rebecca B. (Osborn), 57, Wife of Peter Sundling; mother of Steve, Mark Federle; stepmother of Arnold, Steven Sundling; daughter of Alma Osborn; sister of Bill, Jim Osborn; grandmother of three.

WOERNER, Alvina, 96, Our Lady of Lourdes, July 25. Mother of Edward Woerner, Marie Brummett; sister of Regina Laubert; grandmother of five; great-grandmother of eight.

Archbishop James J. Byrne dies

DUBUQUE, Iowa (CNS)—Retired Archbishop James J. Byrne, head of the Dubuque Archdiocese from 1962-83, died of a stroke Aug. 2 at Stonehill Care Center, a nursing home in Dubuque. He was 88 years old.

He was to be entombed in the crypt of St. Raphael's Cathedral in Dubuque following a funeral there Aug. 7.

A Minnesota native, Archbishop Byrne was made a bishop in 1947, when he was only 38 years old.

Appointed to the Dubuque Archdiocese in 1962, he saw northeastern Iowa Catholics through the years of the Second Vatican Council and nearly two decades of postconciliar renewal.

He was among the first in the country to implement many of the changes decreed or fostered by Vatican II.

In 1964, when permission to celebrate Mass in the vernacular was about to be implemented, he informed his priests that at least one Mass in English would be required in every parish each Sunday and holy day. He established a priest's senate in 1966 and an archdiocesan pastoral council in 1970.

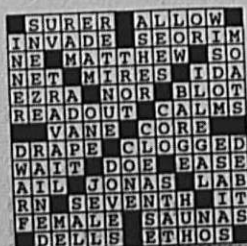
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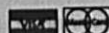
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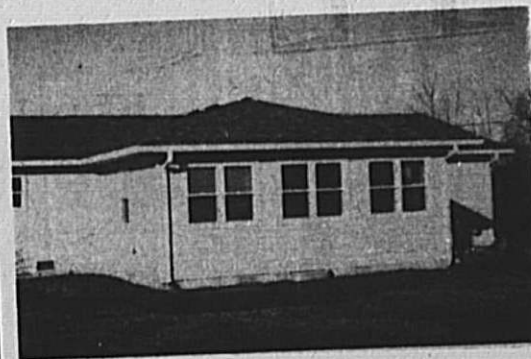
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References & Supplies
Bank One, Mike Hein - 321-3124
Indiana National Bank, Dave Baker - 266-5283
Modern Building & Supply, Randy Arthur - 924-1040
Carter-Lee Lumber Co., John Carter - 639-5431
Irving Materials, Inc., Gene Wiggam - 745-2232



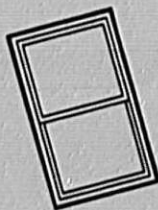
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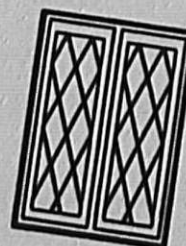
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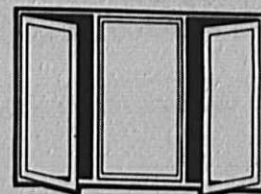
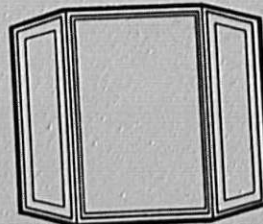
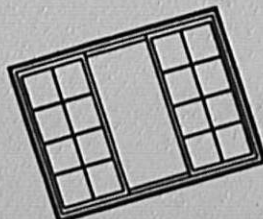
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