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Black clergy say church still racist

WASHINGTON (CNS)—A statement by a national organization of black Catholic clergy says the church remains racist, but avoids endorsing Imani Temple.

Despite efforts in the last 20 years by black Catholics and "apparent institutional changes in the church herself," the

See "From the Editor" on page 2 for commentary on this subject.

Catholic Church in the United States remains "primarily a white racist institution," according to a statement approved unanimously by members of the National Black Catholic Clergy Caucus.

"The church remains in sin," the Aug. 2 statement said.

The black clergy caucus was one of three black Catholic groups that met in Milwaukee July 23-28. The others were the National Black Sisters' Conference and the National Black Catholic Seminars' Association.

(President of the black clergy caucus is Holy Cross Brother Roy Smith of South Bend, who grew up in St. Peter and Paul Cathedral Parish in Indianapolis. Archdiocesan priests who attended the meeting were Father Clarence Waldon, pastor of Holy Angels Church, Father Kenneth Taylor, pastor of Holy Trinity Church, and Benedictine Father Cyprian Davis of St. Meinrad Seminary. Also attending was Missionary of Our Lady of Africa Sister Demetra Smith, who is Brother Roy's sister. An article on page 1 of last week's Criterion gave their views on the conference.)

While acknowledging that the establishment of Imani Temple "may be a manifestation of the irresistible mystery of spiritual transformation," the statement fell short of endorsing the new church for black Catholics founded by Father George A. Stallings.

Father Stallings, former evangelist for

the Archdiocese of Washington, founded the church in Washington July 2. Cardinal James A. Hickey of Washington subsequently suspended Father Stallings for celebrating unauthorized liturgies.

"We will not engage in discussing personalities. We will not engage in a direct discussion of the Imani Temple," members of the black clergy said in their statement. But their statement said black Catholics "have been expendable" to the wider Catholic community "at least until an African-American Catholic congregation disrupted the local church of Washington."

"As the American bishops admit, the church in our country has supported and participated in structures geared to the success of the white majority and the failure of the non-white minorities," said the statement.

By "accepting things as they are," it continued, the church "not only excludes African-Americans from the processes that make crucial decisions about our lives, our faith and our dignity, but also continues to deny us our rights as human beings and as children of God."

Foremost among these rights, it said, is "participating as equals in building the larger society and the church of Jesus Christ."

The statement said that in the past 20 years there have been positive institutional changes in the church.

"Yet these changes often are more apparent than real," the statement said. Only two of the 13 black U.S. bishops are ordinaries of dioceses and only 60 of 1,100 black parishes are served by black pastors, it said.

Black permanent deacons, sisters and brothers are "underutilized," it stated.

In addition, "all too frequently, the offices, secretariats and other entities (See BLACK CLERGY on page 9)



THE ASSUMPTION—This mosaic of the Assumption of the Blessed Virgin Mary in the National Shrine of the Immaculate Conception, Washington, D.C., was a gift of Pope Pius XII and Pope John XXIII to the Catholic people of the United States. Next Tuesday is the feast of the Assumption. (Photo from the National Shrine)

ARCHBISHOP MARINO TELLS BLACK LAY CATHOLICS:

'Black Catholics fought too hard to give up now'

by Rita McInerney

ATLANTA (CNS)—Black Catholics have fought too hard in the past to give up on the Catholic Church now, Archbishop Eugene A. Marino of Atlanta told black lay Catholics attending a national conference.

"We're not going to abandon Jesus. We're not going to leave this church. Our

fathers have struggled too hard, endured too many sacrifices, to give up," he said.

"We're not going to be turned out, turned away. We're going to stay with the Roman Catholic Church. . . We've paid too much for our membership," said Archbishop Marino, the nation's only black archbishop.

He made the comments at an Aug. 5 liturgy during a four-day meeting of the National Office for Black Catholics at Emory University in Atlanta. Archbishop Marino is episcopal adviser to the National Office for Black Catholics.

The conference came little more than a week after black Catholic clergy meeting in Milwaukee announced they would study creation of an African-American rite within the church.

"Creating a Spirit of African-American Leadership" was the theme of the Atlanta conference, which had some 400 participants. Discussion of a separate rite emerged after Father George A. Stallings, former evangelist for the Archdiocese of Washington, founded the Imani Temple for black Catholics in Washington July 2. Cardinal James A. Hickey of Washington subsequently suspended Father Stallings for celebrating unauthorized liturgies.

Although some observers have suggested Father Stallings is asking black Catholics to leave the church, he has insisted Imani Temple is a Catholic church formed without the approval of the Archdiocese of Washington.

Discussion of the proposed rite and Father Stallings' actions were not on the meeting agenda, but each mention of Father Stallings drew applause from meeting participants.

Walter Hubbard, executive director of the National Office for Black Catholics, told Catholic News Service in an Aug. 7 interview that contrary to news reports saying the organization's board voted to back the proposed rite, there had been no vote taken at the meeting.

"We are asking for reconciliation. Cardinal Hickey has been a good shepherd to us in the Archdiocese of Washington. Father Stallings is a good priest. We want reconciliation. That's all we've said. Period," Hubbard said.

Sister Thea Bowman, a Franciscan Sister of Perpetual Adoration and director of intercultural awareness of the Diocese of Jackson, Miss., told meeting participants Aug. 5 that "Father Stallings has all of us being taken seriously now. Some folks who didn't have anything to say to us are now ready to engage in conversation," she said to an applauding audience.

"We are called to share our gift of blackness with the church," said Sister Bowman, who is suffering from bone cancer and spoke from a wheelchair.

Baptism calls all to be leaders, she said. "Go home and teach your pastor, your liturgy committee. . . you might even have to teach your bishop. Teach your babies, remind your elders. . . your job is to enable,

to facilitate, to feed, comfort and teach," said Sister Thea.

All of the common excuses for not participating, ranging from "I did it last year" to "Father won't let me," aren't acceptable when "Jesus calls you to do his work," said Sister Thea.

Effective leaders, she said, are not afraid to challenge unjust policies in the parish or (See GET RID OF on page 9)

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THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Father Stallings and racism in the church

by John F. Fink

Father George Stallings' founding of the Imani Temple, a black-culture church for black Catholics, has spotlighted the Catholic Church's problems with racism in the church. Racism, or racial prejudice, is contrary to every teaching of the church, but it continues to exist. Most white Catholics probably will tell you that they aren't prejudiced, and honestly feel that way, but subtle things can show that that's not quite true.

Those of us who are white have no idea what it's like to be a black Catholic. Talk about a minority within a minority. They comprise only 6.5 percent of the total U.S. black population and about 3.7 percent of the total U.S. Catholic population. So they are black in a white American Catholic world and Catholic in a black Protestant one.

If you happen to be a black Catholic priest or religious, you are even more of a minority. There are only about 292 black priests in the U.S. and 650 black women religious. In the entire country there are only about 60 black pastors.

Despite the low figures, the numbers of black Catholics are growing—from an estimated 1.3 million in 1984 to more than 2 million today. And, thanks in no small part to Catholic schools in inner cities, blacks convert to Catholicism more often than do any other ethnic group.

BLACKS LOOK AT WHAT Father Stallings has done with mixed emotions. On the one hand, his actions and rhetoric are dramatizing what blacks have been saying for many years and they are glad to see something finally happening. On the other hand, they definitely want to remain in the Catholic Church and hope for reconciliation between Father Stallings and Cardinal James A. Hickey.



the Archbishop of Washington who suspended Father Stallings for celebrating unauthorized liturgies.

It's ironic, though, that Father Stallings made his break just days after the U.S. bishops approved a plan to refine a draft document, developed by the 13 U.S. black bishops, that depicts the kinds of liturgical reforms and ministry advocated by priests like Father Stallings. And the highlight of the meeting at which the bishops approved that plan was an emotional presentation by the well-known black Catholic evangelist Sister Thea Bowman that ended with the bishops on their feet singing "We Shall Overcome" while crossing their arms and holding hands.

To add to the irony, Father Stallings made his announcement July 2 while about 350 Catholics, both black and white, were at Howard University for a national conference on adapting liturgies to black culture.

AFTER THE FOUNDING of the Imani Temple, while the 13 black bishops were urging him "to return to the unity of the church" and seek reform from within, Father Stallings ridiculed the black bishops, depicting them as subserviently pleading at the bishops' meeting. "Please, white bishops, approve our document." But later he wrote to them, said that their "demonstrated record of leadership makes every African-American proud," and asked them to join his efforts to achieve "justice and equality."

Five of the black bishops were at the July 23-28 meeting of the National Black Catholic Clergy Caucus at which a proposal by Father Stallings to establish an African-American rite within the Catholic Church was a major topic of discussion. The caucus committed itself to researching the possibility of such a rite. The rite would be similar to the Byzantine, Maronite or Ukrainian rites that now exist in the church. Just as the church has allowed distinct rites for Latin and Eastern churches, Father Stallings argued, it should be possible for African-Americans to have a specific rite that reflects their history, culture and needs.

Auxiliary Bishop Joseph A. Francis of Newark, one of the black bishops (and a former president of the National Black Catholic Clergy Caucus), said about the separate rite that "if it is at all possible, we will give it some study." But he also said he doubted that most black Catholics want such a rite and he pointed out that it seemed financially unrealistic because "resources for seminaries, school buildings and churches would have to come from the (black) community itself, not from Rome."

Bishop Francis went on to say that the U.S. black bishops support a "cultural adaptation of the Roman rite, which would include celebration of our African roots . . . but this is (already) happening around the country today in churches in black communities in the singing, preaching and length of services."

BISHOP FRANCIS PUT HIS finger on another problem in incorporating African spirituality into African-American Catholicism when he pointed out that "Africa is one huge continent with many countries and cultures. It is an insult to Africa, Africans and history to say we can give witness to African spirituality."

The cultures of Kenya and Sierra Leone are certainly as different as those of Ireland and Germany, and Nigerians are not the same as Senegalese. Besides, blacks in this country also include Haitians, Jamaicans and others from countries outside Africa. Father Stallings' services use the Rite of Zaire, an experimental liturgy approved by the Holy See for use in Zairean churches, but certainly this isn't the type of liturgy that all American blacks would like to have.

There is no easy solution to all these problems, but one thing should be certain: All people, no matter what their race, color or ethnic background, have a right to be treated as equals within the Catholic Church. Let's hope Father Stallings doesn't stray so far from the Catholic Church that he can't come back. Black people need his leadership within the church, not on the outside.

Marian College is host for Indiana's new Catholic principals

by Margaret Nelson

All new Catholic school administrators in Indiana were invited to attend a first-time Catholic Principals' Institute at Marian College last week, Aug. 3-5.

Archbishop Edward T. O'Meara presided at a Mass in the chapel on Thursday to show his support for Catholic education in the archdiocese.

The archbishop told a story about traveling with the Missionaries of Charity sisters in Calcutta during his trip to India last month as chairman of the Catholic Relief Services board of directors.

Archbishop O'Meara's Schedule

Week of August 13

SUNDAY, Aug. 13—30th anniversary and burning of the mortgage, St. Jude Parish, Indianapolis, Eucharistic Liturgy at 2 p.m.

TUESDAY, Aug. 15—Eucharistic Liturgy in the new headquarters of Catholic Relief Services, Baltimore, Md., 3 p.m.

WEDNESDAY & THURSDAY, Aug. 16-17—NCCB/USCC Budget and Finance Committee meeting, Washington, D.C.

At a school in one of the villages, he met a group of ladies who made things at home to sell as part of a self-help cooperative. He said, "These lovely women came in a group and asked if they could be taught to read and write."

Noting that the "thirst for education" is universal, Archbishop O'Meara said that it "contributes so much to real human development. I am glad that this archdiocese is so involved in the mission of education—in particular religious education."

The archbishop was honored with a birthday picnic lunch after the liturgy.

The sessions of the institute focused on the aspects of the principal's role that are unique to Catholic schools in spiritual, instructional, communication and development leadership. Liturgies and prayer services were incorporated in the program.

Wednesday workshops covered "Roles of the Principal," facilitated by Glenn Tebbe and Annette Lentz; "Strength Deployment Inventory," Kent Schwartz; and "Time Management and Organizational Skills," Joyce Johnstone. After dinner, a scavenger hunt and "Growing Up Catholic" social were offered.

After the Liturgy of the Hours on Thursday, Mary Pat Marstall discussed "Liturgy Planning," Franciscan Sister Mary O'Brien presented the keynote talk on "The Role of the Spiritual Leader" for group reflection and sharing.

After the picnic lunch, Eugene Piccolo and Judy Walton talked on "Church History and Documents." Then Mary Ann Eisman discussed "From Theory to Practice—Integrating Values into the School."

Thursday sessions also included a talk by Franciscan Sister Norma Rockledge on "Journaling/Prayer Experiences" and "Catholic Identity," by Jeanette Colburn.

Franciscan Sister Barbara Piller gave two presentations on Friday morning: "Communication Skills—How, What, Who, When" and "Relationships." Kent Schwartz spoke on "Follow Up Self-awareness" and Father Clem Davis and Jeannine Duncan presented "Team Building."

Besides offering Catholic leadership training, the program is intended to provide a statewide network and support system for the new principals. Plans call for the institute to be repeated next year for new principals.

The principals involved in the August institute will be able to continue this program with sessions on Nov. 15, Feb. 7 and June 12, 13.



PRINCIPALS INSTITUTE—Participants are Debbie Reale (seated, from left), Christ the King, Indianapolis; Annette Lentz, support services coordinator, Office of Catholic Education (OCE); Providence Sister Lawrence Ann Liston, OCE director of schools; Paulette Conner (standing), St. Michael, Indianapolis; Kent Schwartz, Holy Spirit, Indianapolis; Debra Dietrick, St. Pius X, Indianapolis; Charlotte Hojnicki, St. Paul, Sellersburg; and Glenn Tebbe, St. Mary, Greensburg. (Photo courtesy Marian College)



MAN OF THE HOUR—Archbishop Edward T. O'Meara is the guest of honor at a picnic lunch on his birthday, during the Indiana Catholic Principals' Institute. Joining in the celebration are Office of Catholic Education support services coordinator Annette Lentz (left) and Providence Sister James Michael Kesterson, principal of St. Jude School, Indianapolis. (Photo courtesy Marian College)



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ARCHDIOCESAN CATHOLIC CHARITIES

Requests for food assistance increase

by Judy Hipskind

Of the many and varied requests for emergency services processed through the Crisis Office of Catholic Social Services, we have experienced in the past few years a sizeable increase in the number of requests for food assistance. This change has prompted us to take a closer look at the reasons for this increase and determine what positive steps we could take to respond in a way that reflects the mission of Catholic Charities.

The Crisis Office is located on the second floor of the Catholic Center in Indianapolis, in the main office of Catholic Social Services. It is open five days a week, from 11 a.m. to 3 p.m. to respond to emergency needs of walk-in clients or those who call in. When possible, referral is made to one of the many public or private agencies that serve the community. Direct assistance can be given by access to our food pantry or clothing room.

In the past year, we processed 2,023 requests for emergency services. Of that number, we assisted 584 clients with food, which is an increase of 50 percent over last year's number.

Reasons for food assistance are varied. A large number of clients are young women who are single parents on welfare. They receive a small, fixed allotment of food stamps each month, which requires skillful management and does not allow for

unpredictable situations that arise in a family.

Changes in employment patterns and unemployment create emergencies. Clients have recourse to public assistance such as food stamps, but it takes 30 days to process their applications. During this time, they must rely on pantries to supply their food needs.

Our pantry is considered an emergency food pantry. It was established to provide service where gaps in community services exist. If referral is not possible to the Food Stamp Office, Township Trustee or if an area food pantry is closed or out of food, we assist.

Until a few years ago, we were able to respond to the numbers of requests we received by a rather casual approach to stocking our pantry. With the increased pattern of food requests in the past two years, we have had to make a number of changes in our pantry operation and review our guidelines for screening applicants.

In September of 1987, Val Fellenwarth came as a volunteer concerned about the needs of the poor. At the time, our pantry shelves were looking sparse. We could not keep up with the escalating rate of requests. Val volunteered to take over management of the pantry. Pat Bromer, one of our Crisis Office volunteers, had been making trips to Gleaners Food Bank when it was permitted. Since Val's focus was primarily on the pantry, Pat recommended that Val schedule weekly trips to

take advantage of the variety of items available from week to week.

Last February, a new volunteer, Rita Sigman, joined our ranks. Rita teamed up with Val to do the Gleaner runs, to keep our shelves stocked and bags filled and readily available to our Crisis Office workers. Volunteers in our Crisis Office, seeing the critical needs, began making appeals to their parishes. Some, who did not have pantries of their own, responded generously.

A Bible study group learned of our need through Joann Wood and now sends us a check each month for our use as needed. Individual donations increased as the needs became known. We have received memorial gifts specifying use for our pantry. One of our volunteers is a member of a Cursillo group that decided to tithe 1% of their grocery bill to buy items needed for our pantry.

Positive results have happened in our appeal for support. Our pantry is stocked on a more consistent basis with nutritional foods, and we are accomplishing one of the goals of the Catholic Charities Mission Statement—to enable the broader community to participate in our work, which is in fact a way to share in the mission of Christ himself.

Jeanne Miller is a young mother who wanted to serve the Crisis Office by volunteering her services in some way. Jeanne suggested a more organized appeal

to parishes, schools and organizations based on a calendar year. Thanksgiving, Christmas and Lent are times of popular appeal but are simply not enough to carry us through the year. Jeanne solicits food by telephone from her home, contacting parishes, organizations and schools for assistance. Lists of most needed items are given for the drive in an attempt to educate the donors and to give them a better idea of the needs and circumstances of the clients we serve.

Along with the upgrading of our food pantry operation, we reviewed our process for screening applicants to make sure we were making proper referrals. Proper referral for public assistance or a recommendation for ongoing counseling services may help more in the long run than a bag of groceries. Field trips to government agencies such as the Food Stamp Office and to the Township Trustee left us with a clearer understanding of their policies and procedures and gave us a better idea of where the gaps exist. Face to face contact with personnel in these departments has fostered more professional interaction and a spirit of cooperation which is of greater benefit to the client.

The services offered by the Crisis Office of Catholic Social Services are such that an increase in the number of clients is not cause for rejoicing. But when it dictates change, and we react in the spirit of our mission as Catholic Charities and as a church, the results can be positive.

The honor, privilege and tradition of burial in a Catholic cemetery

by Mary Ann Wyand

Viewed from afar, the intimate funeral scene at historic St. Joseph Cemetery on the Indianapolis southside was serene and picturesque on a beautiful July morning.

A gentle wind rustled tree branches overhead as bereaved family members emerged from cars lined up along the shady drive. A priest led the way to the grave site, which was surrounded by floral bouquets and sheltered from the late morning sun by a canvas canopy.

Catholic Cemeteries director Paul J. Wickham stood nearby, his hat in hand as a gesture of respect for the deceased and the grief-stricken relatives.

Wickham and his capable staff attend to the many carefully arranged details that comprise a proper Catholic burial in sacred ground. And his presence at the grave site assured that final interment would be handled with the same meticulous care

shown during pre-burial planning sessions with the family.

Funerals are an extremely emotional time, Wickham acknowledged, especially when death occurs unexpectedly. Intense shock and grief make it difficult for survivors to agree on important decisions about burial of their loved one.

That's why the Catholic Cemeteries staff encourages people to pre-plan their funerals. To make that sensitive task a little easier, cemetery representatives schedule home appointments and escort visitors on tours of St. Joseph, Holy Cross, and Calvary cemeteries for on-site selection of graves.

"We come into contact with a lot of people with immediate needs," Wickham explained. "Pre-need planning is one more way of showing love."

Catholic Cemeteries advertising reminds archdiocesan residents that, "The honor, privilege, and tradition of Catholic burial are certainly fitting because the cemetery is the church's waiting-room for the final resurrection in and through Christ: the gate of heaven."

Their carefully worded advertisements speak of "honor, privilege, and tradition" because "burial in a Catholic cemetery is just that... an honor because it gives a sign of hope and visible symbols of resurrection in Christ, a privilege because the church gives with it the prayers desired by its faithful at the time of death, and a tradition because the Christian death day is also a birthday into eternal life."

During a recent tour of Calvary Cemetery, Wickham pointed out the newest Priests' Circle, where more than 50 archdiocesan priests are buried around a massive stone crucifix.

"Thou art a priest forever" is inscribed on the statue of the crucified Christ.

Nearby is a smaller circle with delicate statues of two little angels overlooking tiny burial plots reserved for infants.

Continuing along the well-kept drives, Wickham described the extensive land-scaping work necessary to maintain the scenic and sacred grounds of all three cemeteries.

At Calvary, workmen removed large areas of brush on wooded land that was first settled by the Fletcher family. Now passers-by can easily view the tidy grounds within the stately wrought-iron fencing that marks the boundaries.

At the top of the hill, Calvary Mausoleum dominates the landscaping with its tasteful architecture. Corridors reserved for above-ground burials flank the modern chapel with its stone altar and special wall

reserved for the final resting places of top diocesan leaders.

Inscriptions on the Bishops' Wall detail historical information about the nine bishops who have served the Catholic Church in southern and central Indiana since 1834.

Four bishops are interred there, while four are buried at Vincennes, and one is laid to rest at St. Louis.

"We conduct monthly memorial services here at the Calvary Mausoleum Chapel or at the St. Joseph Chapel seven months of the year," Wickham noted. "An archdiocesan priest says the monthly Mass on Wednesday afternoon at 2 p.m."

Cemetery Masses are scheduled August 16 at the Calvary Chapel, Sept. 20 at St. Joseph Chapel, and Oct. 18 at Calvary Mausoleum, he said. On Nov. 2, the Catholic community may observe All Souls' Day by attending a 10 a.m. service at St. Joseph Chapel or a noon Mass at Calvary Chapel.

Among the hills and trees of Calvary Cemetery, peaceful places for prayer and reflection blend beauty with serenity. The openness of the spacious grounds and the modern architecture convey images of both the present and the future.

Historic St. Joseph and Holy Cross cemeteries nearby evoke visions of the past. Weathered shrines and way stations at those cemeteries create a Victorian atmosphere.

Clusters of aging monuments surround the modest St. Joseph Chapel, built in 1874, and an older Priests' Circle in the consecrated German burial ground. With its Irish heritage, the adjacent Holy Cross Cemetery dating



SILHOUETTE—A pensive stone figure seems lost in thought on its lofty vantage point under a shade tree in historic St. Joseph Cemetery. (Photo by Mary Ann Wyand)

back to 1861 maintains a similar aura of years gone by when mourners traveled in horse-drawn carriages.

On this beautiful summer morning, the present has merged with the past for a brief period of time in St. Joseph Cemetery. Following the last rites, family members depart in automobiles rather than the buggies of yesteryear. And when the sound of motors fades away, silence returns to the historic cemetery. A faithful departed has been laid to rest.

Sick man organizing infirmed and dying to help the unborn

Jerry Warner, a Batesville businessman who has suffered five heart attacks and has a severe diabetic condition, is organizing the sick, infirmed and dying in the fight against abortion.

"Come forth and walk with me to help save the precious innocent babies being slaughtered hourly at the hands of the greedy abortionists," Warner said.

As his health declined, Warner began to believe that he, who are on their way out can certainly make a huge difference and make a powerful statement to help the unborn," he said. He wants those who can

do so to "come in their wheelchairs or on stretchers and join in protecting the innocent victims."

He said he believes that those who are terminally ill have an added sense of self and feel that even though they are practically on death's door, they still have an opportunity to do something positive and dramatic to stop abortion.

Warner said he wants to enlist the help of those who may not have thought they could be of any help due to their disability.

He can be contacted at 22068 Pocket Rd., Batesville, Ind. 47006. Tel. 812-934-3022.



TIMELESS—Weathered by the passing of many seasons, this ornate stone statue in historic St. Joseph Cemetery looks down upon a family burial plot. (Photo by Mary Ann Wyand)

Commentary

THE HUMAN SIDE

How much do people care about parishes?

by Fr. Eugene Henrick

What do parishioners most want from their pastor? What do they want from their parish?

According to the Notre Dame Study of Catholic Parish Life, what parishioners want in a pastor is "sensitivity to the needs of others." Parishioners ranked this before holiness or learning or skill at preaching and organizing.

They want a pastor who understands them and consults them as contributors to the common life of the parish.

Recently I interviewed committee mem-



bers at a parish. They confirmed the Notre Dame findings by telling me that the reason their parish was so alive was because their pastors had given them a sense of ownership and knew how to take a "back seat" when appropriate.

When the Notre Dame study asked about the essential features of a priest's role, parishioners by a wide margin said that it is bound up with the celebration of the Mass.

The study went on to say that virtually all other aspects of a pastor's work could be comfortably shared or taken over by parishioners.

As I reflected on those findings, I wondered if parishioners today are placing a higher value on their parish and its sacred traditions than ever before. Let me explain.

Based on current research, there is no doubt that parishioners have talents they want recognized. And the research also

seems to say that people want to utilize their talents specifically for the church. This might be interpreted as a desire for stronger affiliation with the parish.

Research also tells us that parishioners want a more sensitive priest who can offer sacrifice and provide opportunities for reconciliation. This could mean that they want a priest who can suffer with them, celebrate for them and also have the concern of a zealous prophet when they face spiritual dilemmas.

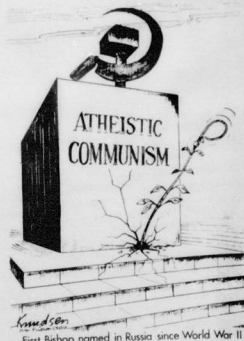
It is possible to interpret these findings as an indication that today's parishioners more fully realize that the parish—beyond any other institution—contains the values society is seeking. That is why they seek a greater sense of ownership and participation in their parishes.

Neither the government nor civil institutions seem to be able to meet today's need for deep-seated values adequately. Perhaps the reason parishioners desire greater ownership in the parish is because it is seen as an institution that can deliver needed values.

When parishioners focus on the priest's role as a celebrant of the Mass, isn't it a sign that they are looking for transcendent values, eternal values that no earthly values possess?

And doesn't their need go beyond just having a priest who can celebrate Mass? Couldn't it be that parishioners want a connection with the world of eternal values and realize that the Eucharist is the center from which eternal values emanate?

Perhaps I am stretching the research somewhat through my interpretation here. Yet, there is other research that



might be brought into this discussion if space permitted, pointing in the same direction.

You might be tempted at times to think that people value their parishes less than before. People bring so many demands to bear on both the pastor and the local church that one might conclude they are merely unhappy with the parish.

But I would conclude just the opposite. According to my interpretation of current research, our faith and the parish where it is practiced have taken on a new meaning today.

1989 by Catholic News Service

TO TALK OF MANY THINGS

The church's celebration of the fifth American centenary

by Dale Francis

It never occurred to me there would be any objection at the bishops' meeting to the bishops' plan for the "Observance of the Fifth Centenary of Evangelization in the Americas."

That's the church's participation in what will be a universal celebration of the 500th anniversary of Christopher Columbus' discovery of the Americas in 1492. The bishops of the Americas will lay stress on this as the coming of Christianity to the New World with the Catholic missionaries who arrived with the explorers. Pope John Paul II has asked that evangelization be the focus of the celebration and the planning between now and 1992 will culminate in a Mass at Santo Domingo with the pope and the bishops of the western hemisphere.



The U.S. bishops chose Archbishop Edward A. McCarthy of Miami to be chairman of an ad hoc committee for preparing for the participation of the church in the United States in the Observance of the Fifth Centenary of Evangelization in the Americas.

Archbishop McCarthy seems an ideal choice. He is Archbishop of Miami where there are many Hispanic Catholics from Cuba, Puerto Rico, Central America, South America. Before coming to Miami, he had been Bishop of Phoenix where there are many Hispanic Catholics whose family origins were in Mexico. He explained the plan for the Observance of the Fifth Centenary of Evangelization in the Americas.

I'm sure the expectation was it would be backed by the bishops without objection. But Archbishop Rember Weakland of Milwaukee thought that the church, by emphasizing the theme of evangelization, would be separated from others in the nation emphasizing the democracy of the

nation and be left out of the great celebration. Archbishop Daniel Kucera of Dubuque didn't like emphasizing a connection of evangelization with 1492 and he wondered if it could even be said that Columbus discovered America.

Bishops are almost invariably polite to one another so some other bishops expressed understanding of the points made by the two Benedictine archbishops but they supported the plan outlined by Archbishop McCarthy.

It was important that they did. It would have been unbelievable for the bishops of the United States to have been the only bishops in the Americas not to accept the theme, to not join the other bishops and Pope John Paul II at Santo Domingo in 1992.

And we would have lost a moment for education. In our nation, school children have been taught that Christianity began in this country in the early 17th century and a century of Christian evangelization has simply been ignored. There are

parishes and churches that still exist that were established in the 16th century. We are at a teaching moment when history that was distorted by neglect can be affirmed.

It is especially a time for establishing the pioneering role of Hispanic Americans in the church in the United States—as the first American Catholics. They have a right to have pride in their historic position in the church in the United States. The *Texas Almanac*, in its history of Christianity in that state, gives the first role to the Catholic Church and the Hispanic Catholics, notes churches and parishes that still exist. But we seldom do that ourselves.

This is only a part of the evangelization that must come but it is part and a part that could be vitally important.

Would we be left out of the big celebration? Of course not. But our role should be true to who we have been and who we are. A pluralistic society works only when all parts of the pluralism are true to themselves.

THE YARDSTICK

U.S. health-care leaves working-class families uninsured

by Msgr. George G. Higgins

The U.S. health-care system is far from healthy. The latest bad news is that the double-digit premium increases of the early 1980s are back. This means that there will be more calls for cost controls that encourage us to visit the doctor less frequently and make a bigger copayment when we do.

But most traditional types of cost containment overlook a key connection—the link between the escalation of health premiums and the increasing numbers of Americans who have no health coverage at all.

The world of the uninsured is thankfully a foreign one to most of us. The uninsured, the majority of whom are in working families, cannot go to the doctor as often as they would like or need to. They usually end up going to hospital emergency rooms, even for routine care.

Sometimes they become victims of so-called patient dumping, when they are transferred to a public institution or



simply discharged before they are well enough.

But all of us are connected to the world of the uninsured—their complex web of health-care financing.

Let us consider the problem from the hospital's point of view. The American Hospital Association keeps track of what is known as "uninsured care." This is the total cost of charity care and unpaid bills, less subsidies received from state and local governments.

By 1986, uninsured care at hospitals had reached a staggering \$7 billion annually, accounting for 5 percent of total hospital costs. In 1980 the figure was less than \$3 billion. The number of uninsured Americans took a jump over the same time frame; some estimates now put the number as high as 37 million.

The cost of uninsured care must be paid by someone. Typically it is loaded onto the hospital rates charged to commercial insurers. Tightened Medicare reimbursement rules bar hospitals from pushing the cost in that direction, adding to the burden that private insurers must bear. The federal government is the source of roughly 40 percent of hospital revenue, which cannot be used to help carry the burden of indigent care.

Wait a minute. Isn't there some public

assistance program that provides health coverage to the poor? That's right, Medicaid was designed originally to provide health insurance for all those at the bottom of the economic scale who were left out of our employment-based health insurance system.

But things haven't worked out that way. Today, Medicaid helps only 40 percent of those living in poverty. Medicaid funds have been diverted to fill other gaps in our health-care system. In the end, less than 25 percent ends up helping poor, non-elderly people.

There is a direct connection between deficiencies in public insurance and the amount of uninsured care absorbed by hospitals. Uninsured care as a share of costs is highest in the South where states have more restrictive Medicaid eligibility rules, in some states averaging more than 7 percent of hospital costs.

We will never restore the health of our health-care system without guaranteeing that everyone has health insurance. Sen. Edward Kennedy's "Basic Health Benefits for All Americans Act" would require all employers to offer a standard package of benefits to workers. The logic is simple: Three-quarters of the uninsured are workers and members of their families.

Others call for universal insurance with a bigger role for government. The cornerstone concept of these proposals is to make sure that all users of our health-care system have adequate insurance. Only then can we start to introduce some sense into how we pay for health care. America's critical health-care needs demand our attention.

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To the Editor

Column on Lilly called misleading

The July 7 "From the Editor" column ("Lilly Endowment's Catholic Contributions") is misleading to the ordinary faithful and since it is misleading it causes problems for everyone in the end.

Reporting on Lilly Endowment research grants to the Catholic Church, you make the following aside, not without apparent satisfaction and pride: "The cover of this issue of Progression, by the way, features a photo of the sanctuary of St. Joan of Arc Church in Indianapolis. The photo was used, the editor said, because the juxtaposition of a sleek contemporary altar facing the congregation against the back-

drop of the customary ornate marble altar reflects the sense of tradition and transition characteristic of American Catholicism." It may be a characteristic of American Catholicism, but it is a characteristic of Catholicism, period! The altar facing west is more than a transition; it is an about face or volte-face!

Further on you observe that the study found, for example, "that the most important components in building parish community are 'the opportunity to serve in a wide variety of ministries, interest groups and activities; the accessibility and affirmation of pastors; and a participatory liturgy.'" Is this what Catholicism is really all about? Is this what unites people into "community" in Catholicism? Or is it rather the sacrifice of the Mass properly explained, taught and lived by the faithful that builds community and from which apostolates flow?

Christ's whole mission was to show how to properly and cordantly worship our creator which would introduce right order into our lives and from which healthy apostolates could develop in order to bring the message of Christ to the people. These humanistic approaches simply don't communicate grace and that is what any fruitful apostolate must live on and be inspired from if it is going to be worthy of the name Catholic.

You cited Schoenher's and Hoge's research and conclusions about the priest shortage, that it is going to get worse before it gets better "unless the church makes some charges such as ordaining women or married men, making priestly celibacy optional, etc. . . ." What is insidious in this is not the bald statement itself but the fact that it goes without

commentary. We all know, at least those of us who try to be faithful to the teaching of the church and this pope, that the church isn't going to change on the ordination of women. But, by not stating clearly and convincingly what the church's teaching is on this, you allow this free flowing research observation to color the minds of the faithful. This is like committing fornication with the truth. Sociological research has nothing to do with Catholic belief which comes to us from Christ and his teaching church.

Finally, referring to Lilly Endowment funding for the future and what they are going to emphasize, you cite one of those areas for further study as being the "growing pluralism in the church's theologies, forms of worship and authority." This so-called pluralism is only seen as such in the west and particularly in the U.S. where so many clergy (bishops and priests) are enamored with pluralism as if it were the cure for everything from bunions to suicide.

The sacramental life has already been terribly weakened by that tragic notion that the Mass is a meal rather than a sacrifice. And when do we ever hear that the priest stands in a persona Christi when he offers the sacrifice? After all, who wants to give up his life to be a "presider" over an assembly?

Why don't your editorials and your paper concentrate on clarifying Catholic truth for your readers? This is what you should be all about and if you did that your readership might go up drastically instead of laying around in the doldrums!

Leon H. Burke, Ph.D.

Indianapolis

Point of View

The family and medical leave act

by Cardinal Joseph Bernardin -
Archbishop of Chicago

Congress is currently considering a proposed Family Medical Leave Act (H.R. 770 and S. 345) which calls for policies that will assure job security for any worker who needs to take leave from work to care for a newborn, newly adopted or seriously ill child. The act also guarantees job security, seniority, and health benefits for any worker who leaves work to recover from a serious medical condition. The bill also includes a family-leave provision for the care of a seriously ill parent.

I support this effort to establish policies which will make it economically feasible for parents to make choices for their children and family. Policies of the workplace—and all public policies—should support family values.

As we know, the portrait of family life has changed over the last 20 years. Fifty-six percent of women in the U.S. are employed outside the home. One-half of all mothers with infants under one year of age also work outside the home. Women have become increasingly aware of their human dignity and potential and of the contribu-

tions they can make in the workforce. Moreover, many families can no longer afford to live on only one income.

We must create positive responses to these new social and economic realities. We need family policies that will respect and preserve the various patterns of family life in our society.

Moreover, the Family and Medical Leave Act acknowledges the important role of parents in a child's life. It is important for us, as a society, to provide encouragement and economic incentives to young families as they nurture and care for their children and parents in time of need. Because many decisions are based on financial considerations, guarantees of job security will often strengthen a pregnant mother's pro-life options.

This act reflects sound business judgment. Companies that have adopted parental leave policies have saved money in reduced turnover, absenteeism, and hiring and training expenses. According to the General Accounting Office, the actual cost to the businesses affected by the act—88 percent are exempt—translates annually into \$4.35 per covered worker, less than two cents a day. Although some may abuse such a policy, those who would benefit from it simply could not afford to take unpaid leave for an extensive amount of time to care for their family.

This law will enable us to become the decent, humane nation we yearn to be. It deserves our support.

LIGHT ONE CANDLE

Why TV viewing is down

by Fr. John Catoir
Director, The Christophers

Has TV gone too far with its attempt to capture ratings? Monika Guttman, writing in the *New York Sunday News*, posed that question to her readers and the overwhelming majority of those responding said "yes." The consensus was "too much violence, gratuitous sex and foul language." The net works are asking why TV viewing is down. Here are some pretty good answers:



"I belong to a senior citizen's club, and some of the members used to rush home early so as not to miss their soap operas. Not nearly as many leave now, and when we ask them why, their response was that the shows were becoming pornographic."—G. B., Flushing, N.Y.

"The standards of what is acceptable on TV are ridiculous."—I. R., Santa Maria, Calif.

"I got rid of my TV two years ago and I don't miss it. All of the immorality, violence, bad language and disrespect for God I don't need. Now I have time to enjoy my friends and good books. I do miss 'jeopardy' and the Olympics, but there aren't enough decent programs to make TV worthwhile."—J. R., New Haven, Conn.

"Yes, I think TV has gone too far. Too much violence, . . . and not much courtesy for fellow human beings!"—F. C., Alton, Ill.

"They say 'you are what you eat.' Well,

how about the garbage we put into our heads? If we continue to mentally feast on this stuff, what will we be watching—and doing—20 years from now?"—D. G., Spokane, Wash.

"You wonder why so many teenage pregnancies? Children killing their families? School kids taking guns to school? They see it on TV."—Anonymous, New York

"I'm a young-minded 13-year-old girl who thinks all the dirt and trash on TV is the product of sick adults. And then adults wonder how children can commit crimes!"—E. H., Forest Hills, N.Y.

"Today's parents should be very concerned."—S. F., Hartford, Conn.

If you resonate with these commentaries and would like some information about fighting sleaze-TV, write to the U.S. Bishop's Broadcast Office, 1011 First Ave., New York, N.Y. 10022.

TV presents such a fantastic opportunity for excellence one wonders how it arrived at today's sad state of affairs. But we have options: one good way to fight sleaze is by applauding and praising good programming. It encourages producers to select better material and it lets the sponsors know what we want.

At The Christophers we have been giving awards to TV writers, producers and directors for the last 40 years. We keep trying to send advertisers the message that people appreciate quality programs. Our motto is simple: It is better to light one candle than curse the darkness.

(For a free copy of the *Christophers News Notes*, "Violence: What You Can Do About It," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

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CYO contest reunites Holy Name graduates

by Mary Ann Wyand

Shades of "Back to the Future!"

Nineteen Holy Name School alumni who grew up in Beech Grove will be back together again after 25 years to sing and dance to music from another popular nostalgia movie during the Catholic Youth Organization's 36th annual talent contest August 13.

Currently rehearsing a medley of tunes from "Grease," a musical look at the 50s, the Holy Name graduates are enthusiastically practicing for their sentimental return to the stage at the Garfield Park Amphitheater for yet another CYO talent contest.

It seems these Holy Name music students, under the direction of instructor Jerry Craney, walked off that stage with first place ribbons just about every year they participated in the popular late summer talent competition.

And when Catholic Youth Organization officials invited talent contest alumni to compete again in an adult division this year as part of CYO's 50th anniversary celebration, the Holy Name group just couldn't resist the fun opportunity.

"The older we get," Jamie Pich Killion laughingly explained, "the more energy it takes to sing and dance at the same time! So we've got more people!"

With a large crowd on the stage, she added, people won't have to move around so much. And Killion said that everyone she called really wanted to participate in the CYO talent contest one more time.

"This is just absolutely great!" Sandy Swartz Clark emphasized. "I think this whole thing is a tribute to (longtime Holy Name music teacher) Jerry Craney. He taught us a real love of music in grade school."

Group members in charge of assembling the 50s costumes are busy sewing authentic-looking poodle skirts and borrowing Holy Name letter sweaters from current students at the Beech Grove parish where Craney still teaches music and serves as pastoral musician.

Killion, Clark, and Mary Frances Pich Moran recently reminisced about a collection of talent contest clippings from *The Criterion* dating back to the 1960s, when as many as 125 Holy Name music students competed in a variety of acts each year.

The ever-popular "Hummin' Strummin'" returned year after year in their hillbilly costumes to delight the audience, Killion remembered, and Holy Name renditions of song and dance routines from "South Pacific" were equally as popular with the crowd of parents and friends.

"Glad All Over," the Dave Clark Five's popular rock'n'roll hit, was another great contest entry.

"In 1966, I cried and cried because it was over!" Killion admitted. "It was all over and it was my very last one!"

But little did she know that it really wasn't her last performance in a CYO talent contest!

"I've judged the talent show a couple of times," Killion said, "and I would think about how much fun it would be to be back up there. And now we'll be in the show again."

Rehearsals have been lots of fun for Holy Name alumnus Dave Toner, who said the practices have brought back some youthful memories.

"It's been a kick," he said. "It's one of those things where we had competed (in the talent contest) on a regular basis for a period of time when we were in high school."

The musical reunion has been a two-fold experience, he added.

"It's given me an opportunity to see good friends that I haven't seen for a while," Toner explained, "and it's given me, as well as the rest of the people, a chance to loosen up and have a lot of fun."

Toner and other male members of the cast will ease into T-shirts, blue jeans, and high-top tennis shoes to recreate the 50s aura. And they are jauntily practicing the Twist and Funky Chicken for added fun and effect.

Other "Grease" cast members are Steve Bogard, Mike Duell, Marty Barnes Driscoll, Kathy Wheatley Sauer, Cindy Strack Wolf, Steve Swartz, Mike Cooney, Carol Armbruster Cooney, Larry Killion, Jim Wade, Mary Ann Swartz Hubbs, Theresa James Schroeder, Bob Beck, Ben Clayton, and Pat Wilkins.

Craney, just weeks away from the start of his 29th year at the Beech Grove school, told *The Criterion* that he can't wait to see the show Sunday night.

"It feels wonderful to sit back and watch," he said. "I was over there last night to watch them practice, whereas 20 years ago I was the one cracking the whip!"

Always a critic from his many years of expertly directing musical shows, Craney proudly noted that, "They're really doing an expert job. They were taught how to sing. They know how to do that. But they're panting a little more than they used to during the dance routines!"

Craney fondly remembered that, "I used to give (the late) Bill Sahm (former CYO executive director) fits because we kept winning every year and he thought the first prize should be passed around a little bit."

However, the music instructor insisted, "I told him, 'If you're good enough to be first, then you should be first!'"

This year, Craney added, "I won't be with the crowd in the audience and enjoy it all."

He won't be alone either. A large and enthusiastic group of parents and children are looking forward to seeing their loved ones on the stage of the Garfield Park Amphitheater dancing the Funky Chicken and belting out the difficult "doo-wop" lyrics to "We Go Together."



STITCHES—Holy Name School alumni (from left) Sandy Clark, Mary Frances Moran, and Jane Killion confer about ornamentation for a 1950s era poodle skirt in preparation for the 36th annual CYO talent contest August 13. They predict that their group song and dance routines from the musical "Grease" will leave the audience in stitches too. (Photo by Mary Ann Wyand)



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Alumni group begins enrollment program at St. Meinrad Seminary

St. Meinrad Seminary alumni have committed themselves to a new enrollment program that will raise awareness about priestly vocations and recruit students for the seminary. It will be an effort that covers the United States.

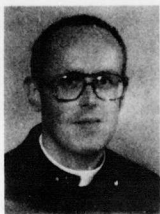
Chairman of the Alumni Enrollment Program is Father Joseph Schaedel, a graduate of St. Meinrad who served on the seminary's board of overseers for the past six years.

Father Schaedel will continue to serve as assistant principal of Cardinal Ritter High School in Indianapolis. He also assists Father Clem Davis, pastor of St. Monica parish.

Regional committees across the country will identify prospective students and work with the seminary's enrollment office to contact them and their families. The alumni volunteers will help seminarians find summer employment and sup-

port them in making decisions regarding their vocations.

In the St. Meinrad newsletter, Father William Deering said, "I am excited about this effort. It is appropriate for St. Meinrad, given the climate for vocations, to initiate this type of apostolic work. I think it is another significant way in which alumni can participate in the work of our alma mater."



Father Joseph Schaedel

Lebanese archbishop meets with Moslem leader about Higgins' body

by John Thavis

ROME (CNS)—A Lebanese Catholic archbishop met with a top Moslem leader to forward Pope John Paul II's appeal for the return of the body of an American hostage, according to news reports from Beirut, Lebanon.

Maronite Archbishop Khalil Abinader of Beirut met for about an hour Aug. 5 with Sheikh Mohammed Hussein Fadlallah, the reports said. The sheik was identified as the "spiritual leader" of Hezbollah, or Party of God, the underground organization for groups that claim to be many of the foreign hostages in Lebanon.

At the Vatican, an informed source confirmed that Archbishop Abinader had been asked to press the issue with Moslem leaders and others who might be able to help. The archbishop was said to have frequent contacts with the Moslem community.

In early August, the Organization of the Oppressed on Earth said it had killed U.S. Marine Lt. Col. William Higgins, a member of the U.N. peacekeeping team in southern Lebanon, and released a videotape of Higgins' apparent death by hanging. The pope, responding to a request by President

Bush during a telephone call, said he would try to help get the body returned.

After his meeting with Archbishop Abinader, Sheikh Fadlallah was quoted as saying the two had discussed ways of transferring Higgins' body out of Lebanon.

The sheik reportedly added that he did not know whether Higgins was dead or alive. Some experts have questioned whether the tape really shows Higgins' body, and if so, have said his killing might have occurred months earlier.

Bush's request to the pope, made in a telephone call, generated some surprise among Vatican officials. One official, who asked not to be named, said the fact that the White House immediately released details of Bush's phone conversation with the pope was considered unusual.

"It put us in an embarrassing position," the official said. "The Vatican was given no warning. Normally it's up to the recipient of the call to make it public or not." The Vatican later issued its own statement confirming the conversation because, as the official said, "What else could we do?"

The official noted that such a delicate mission is ordinarily undertaken without advance publicity, and even then it is difficult.

In Washington, a White House press

spokesman said there had been "no request not to talk about it" from the Vatican. He said it is not unusual for the administration to make communications with world leaders public.

The spokesman said the White House

announced it had contacted the pope in response to press questions about recent efforts to resolve the hostage crisis. The announcement was "not at all intended" to embarrass the Vatican, he said.

A Vatican official who deals with Middle Eastern issues said the Holy See's diplomatic channels would do their best under the circumstances. He said that whether the request should have been publicized or not was now beside the point. "What's done is done. We have to use what machinery we have to try to help. But we should be realistic about our expectations," he said.

Mediation for the return of Higgins' body is not a first

by John Thavis

VATICAN CITY (CNS)—Pope John Paul II's attempt to mediate the return of the body of an American reported slain by terrorists in Lebanon, at the request of President Bush, is not the first time the church has found itself in such a role.

During the Iran hostage crisis in 1980, the Vatican was instrumental in getting the corpses of several U.S. servicemen returned home after a failed attempt to rescue the American hostages held in Tehran.

Early this year, the Vatican acted as intermediary for the return of the body of a U.S. airman shot down during a bombing raid on Libya in 1986.

On Aug. 1, President Bush phoned the pope to appeal for help in obtaining the body of Lt. Col. William Higgins, a U.S. Marine. The pope agreed to "seek the best solution" to the problem, a Vatican statement said.

A Vatican source said the attempt would involve normal channels and the "utmost discretion." The Vatican's efforts might prove more complicated than previous situations, however.

In the Iranian and Libyan incidents, the bodies were held by governments with which the Vatican has diplomatic relations. Higgins apparently was killed by terrorists whose identities and exact location are unknown.

Lebanon, moreover, is a country

ravaged by 14 years of fighting between Moslem- and Christian-backed militias and fractured into armed enclaves held by the various factions. The extremists holding the hostages have refused other church-led humanitarian gestures, such as when New York Cardinal John J. O'Connor tried to meet with the captives in Lebanon in March.

To complicate the task, U.S. experts were not certain where or when Higgins was killed. Some observers believed the videotape of his hanging could have been made several months ago.

In 1980, Melkite Archbishop Hilarion Capucci helped obtain the release of the corpses of eight servicemen whose helicopter crashed in the Iranian desert during the aborted rescue attempt. The archbishop, a Syrian, accompanied their bodies on a flight to Zurich, Switzerland. On several occasions Archbishop Capucci, who was not a Vatican official, relayed messages between Iranian leaders and the pope during the hostage crisis.

When Libya agreed to return the body of Capt. Fernando Ribas-Dominici last January, Tripoli Archbishop Giovanni Martinelli accompanied the corpse to Rome for delivery to U.S. officials.

The archbishop, the highest-ranking churchman in Libya, said Libya chose the Vatican as intermediary because the Vatican "enjoys a special appreciation" among Libyans and Arabs for its efforts on behalf of world peace.

Pope to visit Mexico next May

by Mike Tangeman

MEXICO CITY (CNS)—The Mexican bishops' conference has announced a preliminary itinerary for Pope John Paul II's visit to Mexico next May that would include stops in at least 17 cities over an eight-day period.

Auxiliary Bishop Genaro Alamilla Arceaga of Mexico City, a spokesman for the bishops' conference, told reporters that the itinerary reflects the pope's expressed desire to visit geographically diverse regions of Mexico and to deliver his pastoral message to as many different sectors of Mexican society as possible.

The schedule would put the pope in Mexico for Mother's Day, May 10, and would allow him to visit virtually all major regions of Mexico during his trip.

According to a statement read at an Aug. 1 press conference, the preliminary itinerary includes:

►The pope's arrival May 6 in Mexico City. Two days would be spent in the Mexican capital participating in liturgical events and meeting with church groups, the diplomatic corps and government officials.

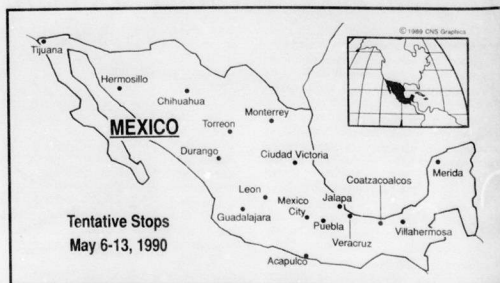
►A visit to the cities of Puebla, Veracruz and Jalapa May 9.

►Visits to the Gulf Coast cities of Coahuacalcos and Villahermosa and to Merida, on the Yucatan Peninsula, May 10.

►Stops in the Pacific Coast resort of Acapulco and in the "Bajío" region in west-central Mexico May 11.

►Visits to the cities of Guadalajara, Leon, Durango, and the northern industrial centers of Torreon, Ciudad Victoria and Monterrey May 12.

►Visits on May 13 to the northern cities of Chihuahua, Hermosillo and the border city of Tijuana, from which the pope would leave for his return flight to the Vatican.



MEXICO TRIP—The preliminary itinerary for Pope John Paul II's May 1990 pastoral visit to Mexico includes stops in at least 17 cities over an eight-day period. A final itinerary will be announced later. (CNS graphic)

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Medjugorje message on youth offered by doctor

by Philomena J. Dias, MD

At the close of the Marian Year on Aug. 15, 1988, Ivan Dragovic and Maria Pavlovic announced that the Blessed Mother told them the following year—ending Aug. 15, 1989—would be a year for youth.

This is the message that Ivan and Maria reported they heard on Oct. 24, 1988, as it appeared in *Caritas* later:

"Your mother wants to call you to pray for the young of the whole world, for the parents of the whole world so they know how to educate their children and how to lead them in life with good advice. Pray, dear children, the situation of the young is difficult. Help them! Help parents who don't know, who give bad advice!"

I am a physician in the practice of adolescent medicine.

Ever since I first heard of the Marian apparitions of Medjugorje, I believed them. As I spent a day in prayer, spiritual reading and meditation on May 24, 1987, the feast of Mary, Help of Christians (Madonna of St. John Bosco), I felt the desire to visit Medjugorje. But I didn't feel the call in my heart yet.

Then as I planned my 1988 academic year, for some inexplicable reason I chose October as my vacation month. Months later, I saw an ad for a pilgrimage to Fatima, Lourdes, Rome and Medjugorje from Oct. 11-26, 1988. It was scheduled to be in Fatima on Oct. 13, the 71st anniversary of the Marian apparitions there. And since 1988 was the centennial anniversary of St. John Bosco, I felt it was time for a Marian pilgrimage.

My Marian devotion was nurtured by my mother, whose middle name is Mary. It was further cultivated at the convent school I attended in India. In the 1860s, St. John Bosco had founded the Salesian order that ran the school—Daughters of Mary, Help of Christians.



Dr. Philomena J. Dias

My parents chose this school because I was miraculously saved from death during my early childhood. I developed febrile seizures at nine months of age, which progressed to uncontrollable status epilepticus by my third birthday. We believe that my mother's prayers and the intercession of St. John Bosco brought a total cure of this illness. So it was no coincidence that I trained in pediatrics with the subspecialty practice of adolescent medicine. The Marian pilgrimage with my mother confirmed my professional choice.

In working with the adolescents, I soon realized that I saw them in my office an hour a week at the most. No amount of confidentiality, anticipatory mental health guidance, sexuality education, decision-making skills or "quick-fix" remedies can resolve youth problems

without discussing some of those same skills with their parents.

So I modified the policies and procedures of the practice to include parents and educate them to guide their adolescents themselves. I believe that parenting has its physical, intellectual, emotional and spiritual aspects. I think it is the Spirit that enables parenting. That brings me to Mary's messages on youth and parenting at Medjugorje.

As its name depicts, Medjugorje is a beautiful village nestled among hills. On the first day there, I saw the youth service of the holy hour. I have never seen the total absorption and worship of the Blessed Sacrament as I saw on the faces of those youth as they sang God's praises for two hours on that Friday night. That, in itself, clinched for me the fruits of Mary's apparitions.

During that holy hour I felt an interior voice say that I was not going to see any spectacular events or signs. It said that I would receive a special blessing and a

special message on Apparition Hill, but only after I had been to confession.

I spent the next few days at prayer, Mass, reconciliation services and climbing the hill twice a day in anticipation of that message. I received the special blessing from Father Jozo Zovko, who was the parish priest of St. James Church at the time of the first apparition in 1981.

On Oct. 24, the evening before we were to leave, a priest who was a fellow pilgrim said he had heard that the Blessed Mother would deliver a special message around 11 p.m. on Apparition Hill.

I was very tired, but hoping against hope I climbed the hill once again. I heard the message third hand from a pilgrim who had made the stations of the cross with me the previous midnight.

She said, "Our Lady said she had a special message for those who take care of youth." She proceeded to give me the message, and I was humbled and profoundly touched.

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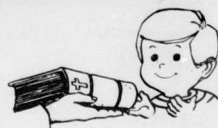
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Get rid of racism in the hearts of Catholics, Cardinal says

(Continued from page 1)

diocese and refuse "to tolerate rudeness, racism, sexism."

New York Cardinal John J. O'Connor, in an Aug. 4 keynote address, told meeting participants that church leadership must do everything it can to get rid of racism in the hearts of Catholics.

"We have to realize that it is a sin, an obscenity that must be driven out of the church," he said.

The key issue of racism "won't be denied," said Cardinal O'Connor. "Of course there is racism, deep rooted and widespread. I do not believe the church is a racist institute. It is the body of Christ. But many of us are racist," he said.

While acknowledging more needs to be done, Cardinal O'Connor said the church has done a lot to combat racism "thanks to our black bishops who have needed us, encouraged us and supported us."

"Blacks must become leaders among blacks," he said. "It is time for the church to grow up and for blacks to assume (the) role of leadership," he said.

Black Catholic leadership "must be

marked by the charisma of holiness and grace," he said.

Christ's leadership was demonstrated not by his miracles, but by "hanging on a cross with people spitting in his face," said Cardinal O'Connor. "If he had come down from the cross he would have been a miserable failure," the cardinal said.

"You have suffered and will continue to suffer," he told the mostly black audience. "You must buy into the crucifixion of Christ, pray, meditate, read the Gospels, unite in holy Communion."

When choosing a leader, he said, "look for people with integrity. There are people running around loose who will promise you pie in the sky," he said.

It was announced at the meeting that entertainer Bill Cosby and his wife, Camille Cosby, who is Catholic, were the first winners of the Archbishop Eugene A. Marino Award. They were cited for their contributions to family values in their private and public lives.

The newly created award recognizes the lives and accomplishments of individuals or groups in the African-American community.

Black clergy ask for 'willingness to listen to our frustration'

(Continued from page 1)

regarding black Catholics are poorly funded, out of touch with their own communities, excluded from decisions that affect their black constituents, or maintained for no purpose other than window dressing," it said.

Symbolic gestures will no longer work, the statement said. "Putting people into 'positions by the door' will no longer deceive us," it said.

Church leaders, it said, too often speak about unity "in terms of authority and order."

"Authority that is not based upon the moral force of Christ's truth does not call

us to unity, but enforces continuing oppression. It is violence. At its spiritual core, it is a violation of Christ's love," the statement said.

Members of the clergy caucus said in their statement that they realize "we speak a difficult truth, a truth that is not easy to hear, a truth that will make many within our church uncomfortable."

They said it is their hope the message will be met by "a willingness to hear our hurt, listen to our frustration and learn from what we have seen, heard and experienced. . . . Our fear is that our church having ears will not hear and having eyes will not see."

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PRELATES AND PATRIOTS

How the U.S. church grew under Bp. Carroll

by John F. Fink
Editor, The Criterion
Third in a series of articles

(This year the church in the U.S. is observing the bicentennial of the appointment of the first American bishop, John Carroll of Baltimore, in 1789. This series is about some of the most prominent bishops in U.S. history who also happened to be American patriots.)



Just as the government of the United States had a difficult time achieving efficient government (the Declaration of Independence was signed in 1776 and the Articles of Confederation were drafted in 1777, but the articles were not ratified until 1781 and George Washington was not finally inaugurated until 1784), so the church in the U.S. had a precarious time. When one considers the task that was Bishop Carroll's as Father of the Catholic Church in the United States and the accomplishments made during his lifetime, the man's administrative ability must be rated as utterly fantastic.

When he first became prefect apostolic in 1784 there were about 25,000 Catholics among the four million inhabitants of America, and most of these—Carroll figured about 15,800—lived in Maryland. Twenty years later, there were 70,000 Catholics in America.

The 15,800 Catholics in Maryland had 19 priests to serve them; the 7,000 in Pennsylvania had five priests; the 1,500 in New York and the 200 in Virginia had no

resident priest; and this was about the extent of Catholicism along the Atlantic seaboard. Bishop Carroll admitted that he had no way of knowing exactly how many Catholics were living beneath the Allegheny mountains, but they were being cared for only by the veteran missionary Father Peter Gibault.

When Archbishop Carroll died in 1815 there was an archbishopric and four suffragan sees (New York, Philadelphia, Boston and Bardonia, Ky., created in 1808), and another diocese had been established beyond the Mississippi River. The Archdiocese of Baltimore had theological seminaries, a novitiate and scholastic colleges, convents, academies, schools and a religious community devoted to education and the works of mercy. There were churches and priests in all the large cities from Boston to Augusta and westward to St. Louis and New Orleans, with many other churches in smaller towns.

After he became the U.S.'s first bishop in 1789, Carroll recognized that the biggest need was for priests. There were only 25 priests in the diocese (which comprised all of the U.S. at that time, the country east of the Mississippi River except Florida) and many of them were elderly. The bishop established a seminary and brought Sulpician priests from France to teach in it. The first ordination was in 1793 and the new priest, Father Stephen Badin, was sent to the Kentucky missions where he spent a long, arduous and extremely fruitful life in the part of the country that now includes Indiana.

BISHOP CARROLL was always quick to defend the Catholic Church—and that was necessary often for those days. An example was his reply, under the pen-name of "Pacificus," to a letter that questioned Catholics' patriotism. The reply appeared in the May 9, 1789 issue of the

Gazette of the United States. The bishop told how Catholics had fought for the U.S. during the Revolutionary War.

He wrote that Catholics' blood "had flowed as freely (in proportion to their numbers) to cement the fabric of independence, as that of any of their fellow citizens. They concurred with perhaps greater unanimity than any other body of men in recommending and promoting that government from whose influence America anticipates all the blessings of justice, peace, plenty, good order, and civil religious liberty."

Bishop Carroll not only defended Catholics' patriotism, he also did what he could to ensure that they retained their virtue. Historian Theodore Roemer wrote that "Carroll kept insisting that the children of the church put no obstacles in the way of democracy, and that they always conduct themselves both as true democrats and as loyal Catholics."

The first American bishop and the first American president had a deep respect for each other. Bishop Carroll once praised "the firmness, the undaunted courage, the personal integrity and consummate prudence of that wonderful man, our President Washington."

When Washington was inaugurated, Bishop-elect Carroll and four other prominent Catholics—Charles and Daniel Carroll, Dominick Lynch and Thomas FitzSimony—presented him an address of congratulations, "because we conceive that no human means are so available to promote the welfare of the United States as the prolongation of your health and life, in which are included the energy of your example, the wisdom of your counsels, and the persuasive eloquence of your virtues."

President Washington responded with an acknowledgement of the role Catholics played in the fight for independence and a hope that the people of the U.S. would realize "that all those who conduct themselves as worthy members of the community are equally entitled to the protection of civil government."

He went on to say, "And I presume that your fellow-citizens will not forget the patriotic part which you took in the

accomplishment of their Revolution, and the establishment of your Government; or the important assistance which they received from a nation in with the Roman Catholic faith is professed (a reference to the help received from France)."

A WORD ABOUT Bishop Carroll's cousin, Charles Carroll of Carrollton: He was undoubtedly the most influential Catholic of this period of American history. The wealthiest man in the colonies, he was the only Catholic signer of the Declaration of Independence.

Charles was educated with his cousin John in France, and then in England. He returned to this country in 1765 to take over an estate at Carrollton, Md. In 1770 he wrote in the *Maryland Gazette* against royal taxation "without representation, which was to become a battle cry of the Revolutionary War."

In 1774 he was elected to the provincial convention even though Catholics at that time couldn't vote. He successfully swung a hostile Maryland government to approve a move toward independence supported by the Continental Congress. He was elected to the Congress and he signed the Declaration of Independence.

After the war he was elected a U.S. senator from Maryland and was an ardent supporter of Washington and the Federalist Party. His last years were spent in painful retirement. He was the last surviving signer of the Declaration. He died at age 95 on Nov. 14, 1832.

Still another member of the Carroll family was an active patriot. Daniel Carroll, the older brother of Archbishop Carroll, served as a member of the Continental Congress, was a delegate to the Constitutional Convention in Philadelphia in 1789, and was one of the signers of the U.S. Constitution. He was a member of Congress from 1789 to 1791 and one of three commissioners appointed to lay out the site of the capital in Washington, D.C. He himself donated a quarter of the land for the capital.

Daniel Carroll also lived to an old age, dying in 1829 at age 66. Indeed, Charles and Daniel made Archbishop Carroll appear to die early in life, for John Carroll "only" lived to the age of 80.

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NINETEENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, August 13, 1989

Wisdom 8:6-9 — Hebrews 11:1-2, 8-19 — Luke 12:32-48

by Fr. Owen F. Campion

The Book of Wisdom is the source of the first reading in this weekend's Liturgy of the Word. It is a favorite among Catholics who read the Scriptures, and it has been so for centuries. However, Wisdom, or the Wisdom of Solomon, as occasionally it is called, is one of those several books venerated by the church to be God's revelation, but rejected as such by the ancient Jewish scholars and by those who prepared the Authorized, or King James, version of the Bible.



The misgivings of the Jewish scholars, and those who served King James I, rose from the facts that Wisdom did not appear in Hebrew, but in Greek, a "pagan" language, and it was composed in Alexandria, in Egypt, outside the Holy Land. The ancient Jews saw writing in Hebrew, and an origin in the Holy Land, as absolute credentials to be truly divine revelation. Scholars working under King James I's commission relied heavily upon that more ancient Jewish assumption.

Nevertheless, the church itself long ago defined Wisdom as genuinely divine revelation. It is that endorsement that has included Wisdom in the Bible over the years, as similar endorsement has excluded others—such as the Gospel of Thomas—from the Bible, and even from Protestant translations.

This weekend's reading refers to "the night." The reference, of course, considers symbols meaningful to Jews long ago in Alexandria. The reading occurs in the liturgy, however, as it suggests the Christian belief that in one most important, glorious night, Jesus will return to earth. With his return, all things will bloom in peace. Wrongs will be righted. Justice and truth will reign.

Providing this weekend's second reading is the Epistle to the Hebrews. Clement of Rome quoted the epistle in 96 AD, so its origins surely were at an earlier time than that. However, the details of its exact

origin, and of its authorship, remain obscure, and actually unknown. They have intrigued students of the Bible for centuries. In the third century, the great Christian theologian, Origen, resigned himself to the fact that "only God knew" who wrote Hebrews.

However, without such details, or even sound guesses as to what those details might be, the church also has endorsed Hebrews as God's Word, and thus it appears in our Bibles.

This weekend's reading marvelously recalls the faith of ancients loyal to God, such as Abraham and Sarah, and also it calls believers to the realization of an afterlife and, moreover, to an afterlife in which they can expect to live with God, in peace and joy, forever.

For its reading from the Gospels, this weekend's Liturgy of the Word presents St. Luke's Gospel. There always is an eloquence in Luke, and a gifted ability to make very clear a basic theological point. That is the case this weekend. By brief parables, and in an exchange with the Twelve, the Lord is able to call upon those who would follow him to set priorities. He warns them not to divert themselves into worldly interests, however seemingly vital or rewarding such interests might be. Such pursuits have only occasional, and always limited, purpose. The message is, instead, think of things that matter and of life that is to come.

In this reading, once again, Peter speaks with the Lord in the conversation. Subtly, Luke portrays Peter as the spokesman for the Twelve, who then composed the kernel of the Lord's human following. It is a quiet testimony both to Peter's premier place in the company of the Lord's followers, and to the fullness of the message about Jesus, about God, and about human understanding of God, that the Lord gave the Twelve in his teaching, and, through them, to succeeding generations in the church.

Reflection

When the Lord himself ministered, and for several generations after Jesus, life in the Holy Land was filled with turmoil, fear,

and oppression. The governing Romans tolerated no opposition. The Jews were angry and unaccommodating. Even before those realities and tensions led to open, violent conflict, the signs of the times were clear. Hostilities could begin at any time. With the power and military prowess of Rome potentially involved, those hostilities could be dreadful in consequence. When hostilities actually commenced, those tears materialized.

Against that backdrop of struggle and ill-will, and often surrounded by persons unfriendly to Christianity for other reasons, the first Christians lived their lives. It was an uncertain, threatening time, and understandingly appealing was the promise that the Lord soon would return.

That return would push away the oppression, and the affronts. In their place would be peace and the victory of the cross. Excitedly, Christians awaited the parousia, the second coming of Jesus.

Christians today live in a time with a much developed view of parousia—although perhaps a time that calls for the parousia as demanding as did the first century AD.

In the Liturgy of the Word this weekend, the church repeats its ancient teaching that indeed the Lord will come again. Often, worshippers exclaim that fact in the Eucharistic Prayer. However, the Lord also will come when those who

believe in him bring him to their surroundings and to the world. The coming of Jesus need not await a great night, when thunder and brilliance will announce his arrival. He also will come again when his followers love him, and reflect his love for others.

That more gentle coming will not be in an instant. Nor does every person instantly, or actually at any time, inevitably accept Jesus as Lord and model. The Lord came not as a brutal conqueror. He did not erase human freedom in judgment. Thus, people still sin, and, often aware of Jesus, they sin. Still, the message of the Lord is from God. Inevitably, at some point, it will overcome all evil.

To reflect Jesus and his love, to bring him into our lives, we who believe in him must purify our belief by ridding it of selfishness and sin. Often attracting people to sin are false hopes and improper fears. The Liturgy of the Word summons us to set our priorities in order. Discover in life what truly should be pursued, on the basis of what actually is fulfilling.

When that discovery occurs, and when its conditions are realized, then more closely we will resemble Jesus in his virtue. Then, expressing that virtue, more fully we make the Lord Jesus live in our communities, households, and hearts, and then he will come again on earth to others, so that all may look forward with faith and eagerness to his final, majestic coming again.

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Pentecost is 'new beginning'

by Pope John Paul II
Remarks at audience July 26

In today's catechesis, we consider the Holy Spirit's coming at Pentecost as the

MY JOURNEY TO GOD
Lemonade Days

Zenith sun steams vapors from the heated earth—relaxation time begins—and even-air gives languid birth to lazy thoughts, coaxing grins for fairs and pools and picnic days and frisque fun and cycle spins.

The scent of fresh-cut grass compensates for motor noise; lemonade is sold at stands supervised by girls and boys. Time stands still, or so it seems, when vacation plans are drawn but how time speeds when thoughts return to when our leisure's gone.

Blessed be the days and nights easing work, refreshing lives. Blessed be all respite times assuring that each soul survives.

—Shirley Vogler Meister

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

Entertainment

VIEWING WITH ARNOLD

'Miracle Mile' exploits old doomsday theme

by James W. Arnold

Lots of improbable events have disrupted dates, from unrelenting parents and headaches to flat tires. In "Miracle Mile," it's nuclear war.

This very odd movie, which appears in the middle of a mindless comic strip summer like Banquo's Ghost at a wienie roast, is about two nice young folks who met at a natural history museum in the La Brea section of Los Angeles. That's where the Tar Pits are, with their dinosaur specimens. It's also near the post-Wildshire district bearing the name of the movie's otherwise irrelevant title.

Why are the kids nice? One, they both like jazz. Harry (Anthony Edwards of "Top Gun") plays trombone in a jazz band, and Julie (Mare Winningham of "St. Elmo's Fire") brings her Dad along to listen. Two, they're too gentle to execute lobsters. After buying them, they liberate the lobsters off the pier into the Pacific (in slow motion). They have their first kiss in front of the sparkling neon lights of the 24-hour coffee shop where she works.

But then things begin to go downhill. Harry misses a midnight date when his alarm is short circuited, and he ends up at the coffee shop trying to reach Julie on a public phone. When it rings, he answers, and it's a frantic G.I. calling from a Dakota missile silo trying to reach his family. The



rockets have been launched, there is one hour to the end of the world. Then there is the sound of weapons fire, and a voice says, "Forget everything you just heard, and go back to sleep."

This is the fascinating set-up for writer-director Steve Delamatt's doomsday romantic adventure. For 10 years, it's been one of Hollywood's most revered unproduced scripts. Why unproduced? Let's say only that nuclear war has been neither politically nor psychologically good box-office in the 1980s.

Delamatt's tale builds tremendous energy as the distraught Harry tells his story to the weird handful of wee hours coffee shop denizens, then begins desperately to search for Julie as the panic spreads. The movie trips up with other possibilities: Harry is simply mistaken, and like Chicken Little, he's bringing about a tragic self-fulfilling prophecy. Or perhaps it's just a nightmare, since it all starts with Harry oversleeping. But soon it's clear there is to be no copout—this is, as Coke claims, the Real Thing.

"Mile" is nothing like "Testament" (1983), its closest recent predecessor, which was a grimly realistic cautionary tale aimed at the average suburban family. "Mile" opts for gee-whizz excitement, with strong elements of love and violence salted with ironic humor.

Although it's produced by the creators of "Salvador" and "Platoon," there is really no political edge, no call-your-Congressman urgency. Except perhaps to remind you how thin is the thread that holds 20th century civilization over the abyss. No doubt it also raises your

consciousness of values. As Julie tells Harry, "All your life you think you'll have time to do everything." Some day, even without the Bomb, you find you don't.

The theme is "Last Days of Pompeii," or how to live or escape. What would you do? What would you try to save? How would you spend your final minutes? Catholics like to see these as secular questions. Death is something religious people feel oriented to, whether it's spectacular or small, dramatic or banal. It's a journey we've been packing our bags for, though there are some shirts and shoelaces hanging out. If we had an hour, we'd probably tack in the loose ends. We also hope we'd go out there in the streets and help those we could.

"Mile" doesn't get into that stuff. Harry and Julie look for each other, and hope to meet eternally in each other's arms. Delamatt's vision otherwise is heavenly cynical. Despite a few valiant exceptions, the doomed are out to save their necks, gold and fur coats.

Credibility is the movie's biggest problem, not only because of *glossolot* but because the brain keeps telling us this won't happen. In terms of shootouts,

chases, crowd chaos and mad scenes, Delamatt has corv'n'g control. As Harry and Julie embrace in the first glow of the End, we realize these are the Romeo and Juliet of the nuclear age, and the world ends, even in this movie, with love.

That may not be profound, but it's an image that redeems, at least partly, a stirring and unseeling movie.

(Doomsday adventure-romance, skillful if implausible; violence, language; otherwise satisfactory for mature viewers.)

USCC classification: O, morally offensive.

Recent USCC Film Classifications

A Chorus of Disapproval A-III
Distant Voices, Still Lives A-III
Friday the 13th Part VIII O
Parenthood A-III
Romero A-III
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the ★ before the title.

'Madonna of Medjugorje' investigates apparitions

by Henry Herx and Judith Trojan

For almost a decade, millions of believers and curious have been drawn to the small Yugoslavian town of Medjugorje where there are reports that Mary appears there daily. Documenting this recent religious phenomenon is the British production, "The Madonna of Medjugorje," airing Thursday, Aug. 17, 10-11 p.m. on PBS.

Produced by the BBC in 1986, the program was originally aired by PBS last summer. Since then, neither the Vatican nor the local bishop has formally recognized the visions as authentic, maintaining the same cautious position it has taken toward the phenomenon which began in 1981.

The program recounts the reported appearances of Mary to six children on a hillside in the summer of 1981. When the authorities became interested in the crowds flocking to the site, the children moved to the safety of the parish church for their daily visions.

Unfortunately, this resulted in the arrest of the local pastor who was sentenced to three years in prison for political subversion.

The documentary implies that the government reacted less to suppress religion than it responded to fears of ethnic unrest in a multinational state. The residents of Medjugorje are Croatian Catholics in a Yugoslav region also inhabited by Serbs and Moslems. During World War II, Croatian separatists had massacred hundreds of Serbs at a site near the present apparitions.

Apparently a remark in one of the pastor's sermons was interpreted by the government as referring to this 40-year-old massacre and inciting Croatian nationalist sympathies.

In this charged atmosphere, the local bishop urged caution in judging the authenticity of the apparitions and set up a commission, in collaboration with the Vatican, to examine their validity. Though the bishop believes in miracles and even once served as a guide at Lourdes in France, he is determined to preserve the church's credibility in a socialist state should these reputed apparitions prove to be mistaken fervor or outright fraud.

Complicating matters is a longstanding dispute between the diocese and the Franciscan friars, who were the only Catholic clergy allowed to function during the centuries. Croatia was under Moslem rule. The Franciscan parish in Medjugorje is apparently unwilling to accept diocesan clergy and this, the program suggests, may be part of the

reason why the children are supported by the Franciscan parish and not the bishop.

Ironically, though the apparitions are not officially recognized by church authorities, the Yugoslav authorities are more than pleased to welcome pilgrims as tourists whose visits bring needed revenue to the state's coffers.

The program only briefly notes the commercial aspects of this pilgrimage site. It is less interested in the question of exploitation than in how the constant stream of visitors has affected the quality of life for the town's residents.

Produced by Angela Trilby and narrated by Eileen Atkins, the documentary is broadcast journalism at its best, objectively interviewing the children themselves, their Franciscan supporters, the bishop, Yugoslav officials, townspeople and pilgrims. Making no judgments about the nature of the reputed apparitions, the program is a thorough and sincere effort to report on the contemporary religious phenomenon of Medjugorje.

TV Programs of Note

Sunday, Aug. 13, 7:30-8 p.m. (PBS) "Cracking a Craving." Besides looking at new research on the harmful effects of cocaine abuse to the brain, the "Innovation" science series explores new approaches to treating cocaine addiction, including acupuncture.

Sunday, Aug. 13, 8-11 p.m.; Monday, Aug. 14, and Tuesday, Aug. 15, 9-11 p.m. each night (CBS) "If Tomorrow Comes." Repeat broadcast of the seven-hour miniseries about a workaday bank clerk (Madolyn Smith) who is transformed by a series of incredible misfortunes into a clever and calculating con woman. This adult fare based on Keith Sheldon's best seller also stars Tom Berenger, David Keith, Richard Kiley, Liam Neeson and Jack Weston.

Sunday, Aug. 13, 8-9 p.m. (PBS) "Messages from the Birds." This rebroadcast of the 1988 "National Audubon Society Special" about organized bird counts features the Inter-Continental Shorebird Survey which draws bird watchers to Delaware Bay every May to count the migrating shorebirds that stop there to gorge on horseshoe crab eggs.

Sunday, Aug. 13, 10-11 p.m. (PBS) "On Stage at Wolf Trap." Rebroadcast of a 1988 concert in which renowned Irish fiddler James Galway joins with the Chieftains, an Irish folk band with classical overtones, for an evening of traditional Irish music.

Monday, Aug. 14, 8-9 p.m. (PBS) "The Grizzlies." Rebroadcast of a 1987 "National Geographic Special"

showing the life cycle of the grizzly bear in a documentary which looks at the bear in various habitats, from the Alaskan tundra to Wyoming's Yellowstone National Park.

Monday, Aug. 14, 9-10:30 p.m. (PBS) "James Baldwin: The Price of the Ticket." Filmed in France and Turkey as well as Harlem—places where this great American writer lived and worked—the "American Masters" documentary examines how Baldwin's writings profoundly altered America's social and literary consciousness.

Tuesday, Aug. 15, 8-9 p.m. (CBS) "Road Show." A "CBS Summer Playhouse" drama about a streetwise newspaper reporter (Ellen Greene) who forms an uneasy alliance with a free-spirited traveler (Lee Majors) when her car breaks down on an out-of-town assignment. Also starring Celeste Holm.

Tuesday and Wednesday, Aug. 15 and 16, 10-11 p.m. (NBC) "Gangs, Guns & Drugs." A two-part NBC News Special in which news anchor Tom Brokaw examines the impact Los Angeles gangs have on that city and others around the country with respect to the spread of cocaine and sophisticated gang weaponry in street crime.

Tuesday, Aug. 15, 9-10 p.m. (PBS) "The Last Citizens." Tracing the development of equal rights for women in Canada and Iceland, the sixth of 10 episodes in "The Struggle for Democracy" series demonstrates that the democratic process requires citizen participation if it is going to work.

Tuesday, Aug. 15, 10-11 p.m. (PBS) "Jack Levine: Feast of Pure Reason." Famous for his darkly ironic paintings of American life since the 1930s Depression, Levine talks about his views of art and politics as well as his passion for social justice and the Boston Red Sox in a personal portrait that disappointingly shows only a sampling of the artist's long career. Mature fare. A part of the "P.O.V." series.

Wednesday, Aug. 16, 8-9 p.m. (PBS) "Discover: The World of Science." Rebroadcast of the 1988 program in this science series which features the development of a new medical procedure called "valvuloplasty" that could replace open heart surgery for some children born with heart defects. Also looks at the latest scientific techniques in winemaking and the social hierarchy of baboons in Kenya.

Thursday, Aug. 17, 8:30-9 p.m. (PBS) "Animations." This program in the experimental video series, "Alive from Off-Center," features works by four videomakers who use a variety of animation techniques to tell their stories or create impressionistic effects.

(Check local listings to verify program times.)

QUESTION CORNER

Nuptial Mass rules vary

by Fr. John Dietzen

Q Would you please advise what times during the year a marriage ceremony cannot be performed for Catholics? Do the restrictions about Lent and Advent still apply? In some places it seems no marriages are allowed on Sunday. Is this church law? (Indiana)

A No present law of the church prohibits a marriage ceremony at any time during the year. However, any basic Catholic respect for the spirit of different liturgical seasons will affect the style of the wedding liturgy and other marriage celebrations. Both the Introduction to the Rite of Marriage (No. 11) and the introduction to wedding Masses in the Roman Missal indicate that "when a marriage is celebrated during Advent or Lent or other days of penance, the parish priest should advise the couple to take into consideration the special nature of these times."

A wedding ceremony is not prohibited on any day. A wedding Mass may not be celebrated, however, during the Easter Triduum (Holy Thursday through Easter Sunday), Christmas, Epiphany, Ascension, Pentecost, Corpus Christi, or holy days of obligation.



Aside from those days, no general church law would prohibit marriages, including Mass, on other Sundays. Marriages are not performed in many areas on Sunday, however, because of custom or, possibly, even local regulations. At least two good reasons exist to support such a policy.

First, it helps keep the focus of Sunday liturgies as celebrations of the parish community. Also, other responsibilities to be fulfilled on ordinary Sundays make it extremely difficult for a parish priest to give the bride and groom and their wedding guests the kind of attention and care they should receive at this important moment of their lives.

Thus, while Sunday afternoon weddings are common in some parts of the world, they are extremely rare in the United States and in many other countries.

Q You spoke in a recent column about a Catholic man being married in the Lutheran Church.

What bothers me is not only that a Catholic is married in any other church, but can you tell me if a Catholic priest has to be present in a Protestant church at such a marriage? (Pennsylvania)

A As I hope you know, general Catholic Church regulations require that a Catholic be married before a priest, bishop or deacon. This is called officially the "form" of marriage.

Local bishops may dispense from that requirement. This dispensation is requested normally through the parish priest who assists the couple in their marriage preparations. Reasons for such a dispensation are varied. Perhaps the non-Catholic partner has a particularly close relationship to the Protestant congregation. In at least two cases in which I have been involved, the bride's father or grandfather was pastor of her non-Catholic church.

Whatever the reasons, if the bishop grants a dispensation from the form, it is not necessary that a priest be present for the marriage ceremony. The marriage is perfectly valid in the eyes of the Catholic Church without him.

Understandably, Catholic families frequently hope their parish priest will be present for the ceremony, at least as a friend and for moral support.

Often the priest will take part in the ceremony, which, of course, would be fundamentally a Protestant one. The priest may say prayers, perhaps read a Scripture passage, or participate in other ways (apart from actually receiving the marriage vows) in whatever ways would be worked out with the minister of that congregation.

(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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FAMILY TALK

Recognize the good

by Dr. James and Mary Kenny

Dear Dr. Kenny: Your column suggested that punishment is a very effective way to change behavior. I have news for you. Neither is praise.

A business magazine listed reasons given by supervisors on why praise is ineffective: Praise weakens control. "Real" men or women don't need praise. Praise is forced and phony. Managers manipulate employees by using it. Other workers might get jealous. Written praise gives workers too much security. Praise can be overdone.

I believe the same reasoning would apply to children. What do you think? (Ohio)

Answer: I appreciate your letter, but I think you need to reread our column. I never said that praise was the discipline of choice. You must have assumed that when I questioned whether punishment worked well to change the behavior of persons over 10.

Praise and punishment come from the same judgmental mindset. They are both critiques of the person or behavior of another. As such, both can provoke negative reactions.

Praise has the added problem of setting goals the child may find hard to attain on a regular basis. Some children are upset by praise because they feel the implied pressure always to perform quite well or that they will be blamed and criticized for not succeeding.

Praise often is general and non-specific. The parent says things like, "Oh, you're so wonderful." Or, "Aren't you a good little girl?" While perhaps nice to hear, such generic positive remarks can be used to manipulate. The child may wonder what the parent wants of him or her. On occasion, they also have been referred to as "buttering up" or "baloney."

Praise and recognition are both positive responses to the child. The difference is that praise is judgmental and frequently general, whereas recognition is objective and specific.

The advantage of recognition is that it pays attention to the good that happens. Examples are: "This is the third night that you have come home on time." or "You made your bed and picked up your room every day this week."

Those statements are in contrast to vague positive statements like, "You are acting much more responsibly."

The goal of good parenting is to achieve the desired outcome: to get the child home on time; to get the room cleaned up; to stop misdeeds; to improve grades. Recognition of any evidence of these results is the best way to encourage or guarantee them.

When recognition and praise are used together, they form a powerful combination of good discipline. Generic praise, however, can be as ineffective as discipline as punishment.

Finally, there is a misconception that being a positive parent, one that uses recognition and praise, is the same as being permissive.

I am not a punitive parent. However, if you ever told my children that I was permissive and let them do whatever they wanted, they probably would be laughing.

The parent who recognizes the good when it occurs will accomplish more than the parent who is always lecturing or complaining about the bad.

Praise is a two edged sword. It is positive, but it can be ineffective if it is vague. A parent or supervisor cannot go wrong with recognition and specific notice of good behavior when it occurs.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 872, St. Joseph College, Rensselaer, Ind. 47978.)

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Montgomery, Indiana

August 19

Amish Quilt & Craft Sale, plenty of Amish food
available to sample the Amish treats.
PRICE: \$23.00 per person
(Includes Transportation & Refreshments)

Madison, Indiana

August 23

Local guide will take you on a tour of Lanier House,
Shrewsbury House, Schofield House, Sullivan
House, Dr. Hitchings Office, Clifty Park, Old
Railroad Museum, Buffet Lunch at Hillside Inn
(meal included, gratuity not included).
PRICE: \$83.00 per person
(Includes Transportation, Buffet Lunch & Admission)

Cincinnati, Ohio

August 27

Cincinnati Reds vs. Pittsburgh game time 2:15 p.m.,
includes ticket, transportation and refreshment.
PRICE: \$28.00 per person

Cincinnati, Ohio

September 2

Trip to Kings Island. Includes transportation,
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September 16

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fun-filled day of shopping at the Lighthouse Place discount mall
with over 54 shops such as: Anne Klein, Ralph Lauren, Pringle
Fragrances, Carter's Children's Outlet and many more. Coffee &
donuts will be served enroute. On the way home we will make
a dinner stop (meal not included).
PRICE: \$25.00 per person

Cincinnati, Ohio

September 22

Cincinnati shopping trip at the Forest Park Mall. Over 150
stores including a Miniature Patti Putt.
PRICE: \$21.00 per person

Kenosha, Wisconsin

October 7

Designer Outlet Mall called the Lakeside Marketplace. Sav-
ings of up to 70% at stores such as La Chabriere, Anne
Klein, Van Heusen and Calvin Klein.
PRICE: \$35.00 per person

French Lick, Indiana

October 14

Fall Foliage Train ride viewing beautiful
southern Indiana to see the Ballard Mansion,
Old West Baden Hotel, Larry Bird Home,
Old Circus Headquarters, Paul Pank, a tour
of several Amish homes and craft stores in
Pauli.
PRICE: \$21.00 per person

Rockville, Indiana

October 18

Covered Bridge Festival. 2 1/2 hour bridge tour,
shopping at over 80 shops on the Courthouse
lawn, tour of Billie Creek Village.
PRICE: \$31.00 per person

Belle of Louisville

October 21

German Oktoberfest Cruise. German Buffet
Lunch on Belle of Louisville.
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The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List. 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 11

A Gigantic Rummage Sale for the benefit of Fatima Retreat House continues from 9 a.m.-6 p.m. in Our Lady of Lourdes Parish gym, 5333 E. Washington St.

☆☆

Assumption Parish, 1117 S. Blaine Ave., continues its Annual Fish Fry Festival from 4 p.m. Homemade elephant ears, fancy goods, door prizes.

☆☆

All-Class Reunion for Cathedral High School alumni at the school, with liturgy, catered chicken dinner, dancing, and alumni awards presentations. Call Susan Lord at 317-543-4940 for information.

August 11-13

"Togetherness," a weekend for couples wanting to enhance their marriage, will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

August 12

New Albany Deane Young Adult Ministry will gather for Mass and dinner at 5:30 p.m. at St. Mary Parish, New Albany.

☆☆

St. Agnes Parish, Nashville will

sponsor an Outdoor Mass at 6:30 p.m. behind the nature center in Brown Co. State Park.

☆☆

Chatham High School Class of 1969 will hold a 20-Year Reunion at Hillcrest Country Club, 6098 Fall Creek Rd. Cost \$25/person. Call Joe Ford at 317-257-4827 or Mark O'Hara at 317-575-8352 for details.

☆☆

The Catholic Alumni Club (CAC) will visit McCormick's Creek Park. For details call Dan at 317-842-0855.

☆☆

The Altar Society of St. Joseph Parish, 113 S. Fifth St., Terre Haute will sponsor a Flea Market behind the parish from 8 a.m.-2:30 p.m. For information call 812-232-7011.

☆☆

Holy Angels Parish will hold a Parish Picnic from 9 a.m.-3 p.m. in the shelter behind Riverside Park Community Center. Breakfast served 9 a.m. Bring lunch. Games, fun.

☆☆

Catholic Adults Reaching Out (CARO) will go to Thunder Island Water Park. Car caravan leaves CYO, 580 E. Stevens St. at 9 a.m. Cost is \$10.75/person.

☆☆

August 13

Marian devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

☆☆

An Old Fashioned Ice Cream Social and guided tours of the church will be held from 2:30-4:30 p.m. at Sacred Heart Church, 1530 Union St. Everyone welcome.

☆☆

A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 317-236-1596.

☆☆

The CWS of St. Joseph Parish, Rockville will sponsor a Parish Picnic at Beechwood Park following 10:30 a.m. Mass.

☆☆

St. Jude Parish, 5353 McFarland Rd. will hold a 30th Anniversary and Mortgage Burning celebration at 2 p.m. Mass. Picnic follows.

☆☆

Mary Queen of Peace Parish in Danville will sponsor a Golf Tournament from 1-5 p.m. Call Jack Seward 317-745-5761 for information.

☆☆

St. John the Apostle Parish, 3410 W. Third St., Bloomington will hold its Annual Picnic in Park from 12 noon-5 p.m. Pig roast.

☆☆

St. Paul Parish, New Albany will

hold its Annual Picnic featuring chicken dinners from 12 noon-4 p.m. EDT. Booths, beer garden, quilts, drawings.

☆☆

St. Mary Parish, Lanesville will hold its Annual Country Style Picnic serving chicken or ham dinners from 10:30 a.m.-4:30 p.m. Handmade quilts, games.

☆☆

St. Mary Parish, Mitchell will hold a Parish Family Feast from 4-7 p.m. Dinner, games.

☆☆

An Afternoon of Sharing for young women 18 and above with the Little Sisters of the Poor and elderly residents of St. Augustine's Home is scheduled from 2-9 p.m. at the home, located at 2345 W. 86th St. Contact Sister Kathleen at 317-872-6420 for information.

August 14

An Hour of Prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

☆☆

Dominican Father Iheanyi Enwerem will speak on "The Catholic Church and the Vocation Boom in Nigeria" at 7:30 p.m. in St. Lawrence Church, 4650 N. Shadeland Ave.

August 15

Beginning Experience, for the divorced, separated or widowed, will hold its monthly meeting at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. For information call 317-236-1596.

☆☆

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517 for information.

☆☆

St. Mary of the Rock Church, located between Oldenburg and Brookville on St. Mary's Road will sponsor its annual pilgrimage in honor of Our Blessed Mother at 7 p.m.

August 16

The Monthly Cemetery Mass will

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be celebrated at 2 p.m. in Calvary Cemetery.

☆☆

The Catholic Alumni Club (CAC) will hold a Card and Game Night at 6 p.m. at Pebble Point Apts. on the west side. Call Shen 317-297-2542 for information.

☆☆

Jesuit Father Theo Niathias will speak on "International Debt Bomb—An Ethical Response" at 7:30 p.m. in Holy Spirit Church, 7243 E. Tenth St.

☆☆

Catholic Widowed Organization invites widowed men and women to its monthly meeting at 7 p.m. at the Catholic Center, 1400 N. Meridian St.

August 18

Christian Adults Reaching Out (CARO) and the Catholic Alumni Club (CAC) will play volleyball

from 8-10 p.m. at St. Thomas Aquinas gym, 46th and Illinois Sts. Call Linda 317-875-0536 for information.

☆☆

A 50 and Over Eucharist and Pitch-in Dinner for Richmond area Catholics aged 50 and up will begin at 11:30 a.m. at St. Andrew Parish, Richmond.

August 18-20

A Men's Retreat will be conducted at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

August 19

The Catholic Alumni Club (CAC) will attend the State Fair. Call Mary 317-255-3841 between 9-30 a.m.-11 p.m. or Dan 317-842-0855 for details.

☆☆

(Continued on next page)

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Knights hear calls for strong family policy, lay leadership

BALTIMORE (CNS)—In Baltimore Aug. 1-3 for their 107th Supreme Council, Knights of Columbus from the United States and other nations heard a plea for strong family policy from Vice President Dan Quayle and established two \$2 million funds for Catholic education.

Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops, called strong lay leadership the key to the church of the future.

Supreme Knight Virgil Dechant pledged U.S. Knights to a long struggle to end legalized abortion. At a news conference after the meeting, he described a resolution by the Knights, committing them to an extensive pro-life campaign and support for a human life amendment to the U.S. Constitution, as the most important act of the convention.

Some 2,000 Knights and their wives, representing nearly 1.5 million members in the United States, Canada, Mexico,

the Philippines and other nations, convened at the Baltimore Convention Center for the three-day meeting.

Preaching at a consecrated opening Mass Aug. 1, Archbishop William H. Keeler of Baltimore highlighted central concerns of the Knights when he urged them to continue and expand their work in defense of human life and on behalf of family life and Catholic education.

He asked them to continue fighting against pornography and drug abuse and to promote Catholic education, including "fairer government treatment" of those who choose Catholic schools.

Dechant called the attitude toward abortion of a new Supreme Court majority an opportunity for the Knights to press for reversal of the court's 1973 decision that prohibited virtually all legal restrictions on abortion.

He said a new high court decision in July permitting some forms of state restriction on abortion "went far but not yet far enough."

Dechant also urged new efforts to promote vocations to the priesthood and religious life and reverse the "serious shortage of new vocations."

One of the actions taken by the Knights at a business session was the formation of a new \$2 million national fund to help local councils provide scholarships to candidates for the priesthood and religious life.

The Knights formed another fund of at least \$2 million to finance projects and activities of The Catholic University of America in Washington, a national Catholic university established by the country's bishops.

Vice President Quayle spoke to the Knights about politics and family values, praising their spirit of volunteerism, urging them to support Bush administration proposals for child care and asking them to make respect for human life "a bipartisan position" in U.S. politics.

Quayle also predicted a global movement "in the direction of liberty" but said the Marxist Sandinista

government in Nicaragua leaves the future of Central America "uncertain."

Archbishop May, speaking at the convention's annual States Dinner Aug. 1, urged the Knights to be a lay force for "a re-evangelization of society."

He said one of the central insights of the Second Vatican Council was its emphasis on the church's laity as "co-responsible with the hierarchy for this mission" of spreading the Gospel.

"I am not advocating the heroic or extraordinary," he said, but rather a strong sense of ethics and Christian presence by lay people in work, politics, teaching, communications and other fields.

"All of this is good, honest, human work," the archbishop said. "It can also be God's work."

Archbishop John P. Foley, president of the Pontifical Council for Social Communications, thanked the Knights for their financial assistance to communications activities of the Holy See, such as their funding for the satellite transmission of papal Christmas and Easter Masses.

Wives of the Knights, gathered for their annual ladies' luncheon, heard a sharp attack on the Christian feminist movement by Mary Ellen Bork, an author, former nun, and wife of former Supreme Court nominee Judge Robert H. Bork.

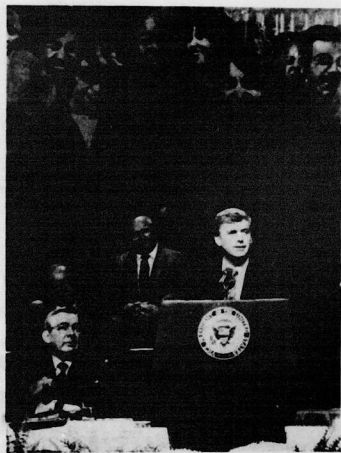
Feminist efforts at "transforming our language when speaking about God" are "divisive and dangerous" and "peppered with the seeds of heresy," Mrs. Bork said.

She said feminists are "mired in the secular hierarchy of values" and "want to eschew their heritage, to replace their unique position in heaven and on earth in order to be something they are not."

At their business session, in addition to backing a wide-ranging pro-life campaign and forming new funds for Catholic University and vocations scholarships, the Knights approved strongly worded resolutions denouncing pornography and pledging themselves to campaign for decency in the media and against drug and alcohol abuse.

They also backed efforts for a constitutional amendment or legislation to prohibit desecration of the U.S. flag.

As their 1989 international family of the year, the Knights named Stuart and Sharon Fitzpatrick and their five children, a Catholic family from St. Johns, Mich., involved in a variety of church and community service activities.



QUAYLE SPEAKS—Vice President Dan Quayle urged a family-oriented public policy when he spoke Aug. 1 to the Supreme Council of the Knights of Columbus and urged the Knights to make respect for life "a bipartisan position." Seated front left is Supreme Knight Virgil Dechant. Some 2,000 Knights and their families gathered Aug. 1-3 in Baltimore. (CNS photo by Denise Walker. The Catholic Review)

The Active List

(Continued from previous page)

St. Agnes Parish, Nashville will sponsor an Outdoor Mass at 6:30 p.m. behind the nature center in Brown Co. State Park.

☆☆☆

Roncalli High School Class of 1984 will hold a 5-Year Reunion at 7 p.m. at the K of C, 511 E. Thompson Rd. Call Kris Schubach 317-784-5956 for information.

August 20

Second annual Backyard Croquet and Basket Buffet to benefit Holy Cross Food Pantry, sponsored by Mr. and Mrs. Eugene Witteger at the home of Dr. and Mrs. Hans Gensler. For ticket information, contact the Holy Cross Parish office at 317-637-2620.

☆☆☆

Christian Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will attend 6:30 p.m. Mass at Holy Spirit Church, 7243 E. Tenth St. Pizza later, \$3 cost. Call Dan 317-842-0855 evenings for information.

☆☆☆

The annual Golden Wedding Jubilee Mass will be held at 2:30 p.m. in SS. Peter and Paul Cathedral.

☆☆☆

Holy Trinity Parish will sponsor its annual Parish Picnic beginning at 11 a.m. in Slovenian

Park, W. Tenth St. Dinner, games.

☆☆☆

Precious Blood Parish, Jasper will sponsor a Parish Picnic serving dinners from 11 a.m.-5 p.m. Quilts, awards.

Socials:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Church, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachi, Brownsburg, 6:30 p.m.; Greenwood K of C Council 6138, 6:00 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Roch, 7:11 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Church, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Youth Ministry Coordinator

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Holy Spirit Catholic Church
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Youth News/Views

What do you do about feelings of loneliness?

by Linda Rome
Catholic News Service

I thought loneliness was something I would outgrow, like baby teeth or adolescent pimples.

Loneliness first occurs during childhood. At 15, lonely was a way of life. It had a salty taste and was heavy with substance and meaning. At 39, it's a condition that occurs with unwelcome frequency.

Still, it's painful when it happens, especially since I thought an attentive husband, three children, good friends, and a loving God would shield me from its sting. These things do help, and over time I have developed a stock of home remedies. Sometimes the best remedy is the knowledge that this, too, will pass.

Some of us need more companionship than others, some need more solitude, but we all feel lonely at times.

What do you do about loneliness? How do you act? What do you know about loneliness and you?

Try this quiz:

►When I'm lonely I: a. Read a good

book, or even a bad one. b. Go to a movie, preferably a comedy. c. Eat a whole package of Oreos. d. Throw a party.

►I blame feeling lonely on: a. Myself. b. The way others treat me. c. Not being loved by someone special. d. Human nature.

►To me loneliness is: a. A choice. b. A condition. c. A feeling. d. A way of life.

►I combat loneliness by: a. Getting involved in a project I've been putting off for a long time. b. Shooting baskets or riding my bike for hours. c. Volunteering to help someone else—even if it's washing my mom's car. d. Talking with a good friend.

►Sometimes I enjoy that lonely feeling so I: a. Listen to sad songs of lost love. b. Take a long walk and wonder about my future. c. Close my bedroom door and write long poems I will never show to anyone.

►What brings on an attack of loneliness for you? a. A good friend moving away. b. Endings like the end of the school year or even worse, the end of vacation. c. Not being included in the activities of a group you feel you belong to. d. Beginnings like



SOLITUDE—Even children experience feelings of loneliness, which intensify during the teen-age years and continue into adulthood. This boy was waiting for his turn to enjoy a canoe ride at Camp Rancho Framosa, one of the Catholic Youth Organization's summer camps in Brown County. (Photo by Mary Ann Wyand)

going to a new school or joining the swim team for the first time.

►I feel loneliest when I'm: a. Alone. b.

In a crowd of people I don't know. c. In a crowd of people I know. ►I think being lonely and being alone are two different things. Yes or no?

►Which quotation best describes your attitude toward loneliness?

a. "What really can any of us know about any of us, and why must we make such a thing of loneliness when it is the final condition of us all? And where would love be without it?" (John O'Hara, novelist.)

b. "Why should I feel lonely? Is not our planet in the Milky Way?" (Henry David Thoreau, author.)

c. "The 'long loneliness' of life can only be mitigated by true community. We know him in the breaking of bread, and we know each other in the breaking of bread, and we are not alone anymore." (Dorothy Day, the Catholic social activist who co-founded the Catholic Worker Movement.)

Probably one of the best aspects of loneliness is that time alone allows opportunities for private reflection. And times for quiet reflection benefit us in many ways throughout our life journey.

Brebeuf group tours Germany in cultural exchange

Eleven Brebeuf Preparatory School students enrolled in the German curriculum traveled to Germany at the end of the school year to complete the cultural exchange study program at Brebeuf's partner school in Lahnstein, West Germany.

Joining German instructor Fran Crowe on the European summer study trip were Jim Brining, Muffet Brinkman, Jennifer Clemens, Colin Elliott, Elizabeth Fansler, Brian Gardner, Janna Hancock, Jackie Kramer, Amanda Redwine, Eric Rose, and Chi Sherman.

Brebeuf students were integrated into the German high school curriculum for three weeks, with some classes specially oriented toward their needs. They stayed in the homes of their German partners, who had visited the Jesuit school in Indianapolis last March.

On weekends, they visited Bonn, the capital of West Germany and Beethoven's birthplace; Cologne, with its Gothic cathedral; and the ancient town of Trier, once capital of the Roman Empire. While at Trier, they studied classical antiquity, Christianity, and Germanic heritage.

After three weeks of schooling, the Brebeuf group traveled across West Germany and into East Germany for a three-day tour of both the Rhine Berlin and East Berlin followed by a cruise on the Rhine River.

Brebeuf students must complete two years of study of the German language before qualifying for participation in the European summer learning experience.

☆☆

"Reflecting On Our Spiritual Journey" was the theme for a youth ministers retreat sponsored by Archdiocesan Youth Ministry July 28-29 at the Beech Grove Benedictine Center.

Franciscan Father Dennis Thompson, associate pastor at St. Joseph Church in Terre Haute, was spiritual director.

Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, said 28 youth ministers from throughout the archdiocese focused on "Balancing Our Spiritual Life," "Listening With Our Hearts," and "Getting In Touch With Our Mission" during the two-day retreat.

☆☆

Cathedral High School graduate Julie Harkness has signed a contract with Walt Disney Productions to dance at the Magic Kingdom at Disney World in Florida.

The daughter of Mr. and Mrs. Jerry Harkness of St. Luke Parish, Julie will perform in the All-College Show in the Magic Kingdom throughout the summer. She studied dance

at the Jordan College Academy of Dance, and has performed at the Jordan Dance Theatre.

A past "Star Quest" competition winner, Julie will continue to study dance in the fall at the School of Performing Arts at Point Park College in Pittsburgh, Pa.

☆☆

New Albany Deaneary youth ministry officials invite teen-agers interested in youth retreat leadership to participate in an informative gathering and cook-out at 6 p.m. August 20 at the Homeplace in Starlight.

Deaneary retreat coordinators Joe and Jerry Proctor will discuss ways teens can become involved as retreat leaders.

☆☆

Reservations are still being accepted for "Living On The Edge: A Chance to Serve" August 15-17 at the Homeplace in Starlight. The three-day camping retreat will provide an opportunity for teen-agers to take an in-depth look at the social justice issues of poverty, homelessness, and the plights of immigrants and illegal aliens.

"Living On The Edge" costs \$25 a person to cover food and transportation expenses. Contact the Aquinas Center at 812-945-0354 for registration information.

MY VIEW

Plan fun summertime events for adolescents

by Joe Exline

Summer provides an excellent opportunity to meet the needs of early adolescents.

There is a significant need for programs and activities for this age group during summer vacation.

While parents work, so many young people are left at home alone. And what do they do with their time?

They are left to sit in front of the television set, talk on the telephone, hang out at the mall, or roam the streets looking for something to do.

This "youth" culture is seemingly forgotten. These teen-agers are crying out for something to do and for somewhere to belong.

Are we as church that someone?

Are we as church the role models that relay to our young people that we want them to belong?

Or are we going to leave that to the rock musicians and the soap opera stars?

These are tough words to swallow and

tough challenges to hear, but I believe that they are at the very heart of what we are called to do with and for our young people.

What activities and programs can your parish offer during the day?

Is there a place for kids to "drop in" which provides a positive atmosphere?

Could you organize trips to a local pool?

How about a canoe trip or overnight camping experience?

These may be the positive alternatives to the lonely world of the adolescent left at home.

Together maybe we can meet their needs and give them that place to belong.

There is still time left this summer for parents and parishioners to take a close look at what children in this age group are doing with their time. Perhaps the few remaining weeks of summer can be filled with fun vacation activities.

(Joe Exline serves as a consultant for early adolescent ministries in the New Albany Deaneary.)



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Developing African liturgy took Zairean bishops 30 years

by Greg Erlanson

VATICAN CITY (CNS)—The process of developing and winning Vatican approval for a Catholic liturgy that reflects African culture is a lengthy and methodical one. It took the bishops of Zaire almost 30 years.

In 1961 the Zairean bishops began the formal search for a liturgy that would be "adapted to the particular character" of their people. The fruit of their efforts, known informally as the "Zaire Liturgical Rite," won final Vatican approval in 1988.

It was the first African liturgical adaptation to be approved by the Vatican Congregation for Divine Worship and the Sacraments.

Although often called a liturgical rite, the name is somewhat misleading. Its official name—"The Roman Missal for Use in the Dioceses of Zaire"—emphasizes the fact that it was developed within the framework of the Roman order of the Mass and that it is approved for use only in the dioceses of that central African country.

The Zairean liturgy has been mentioned recently in the context of Father George A. Stallings' efforts in the United States to develop an African-American rite at his Imani

Temple. The Imani liturgies seek to incorporate elements of African spirituality, as does the Zairean liturgy.

While Father Stallings was suspended for forming the temple without the permission of his cardinal, the Zairean liturgy won full Vatican approval more than a year ago.

Benedictine Father Cuthbert Johnson, an official with the Congregation for Divine Worship and the Sacraments, said he had no comment on Father Stallings' case, calling it a "concern of the local church of Washington."

Father Johnson agreed to discuss with Catholic News Service the development of the Zairean liturgical rite.

Zaire is "an example and an inspiration for other local churches who have yet to undertake or who are in the process of making necessary adaptations," he said.

Father Johnson said that while the Second Vatican Council's 1963 Constitution on the Sacred Liturgy called for liturgical adaptation, already in 1961 the Zairean bishops had raised the issue. Zaire, formerly the Belgian Congo, was known for its African-flavored liturgical music.

The Zairean liturgy is "one of the first examples of inculturation of the Roman liturgy according to the directives of the Second Vatican Council," Father Johnson said.

The reason the adaptation is approved only for the dioceses of Zaire, he explained, is that it was designed to

reflect the culture and needs of that particular church. In light of Africa's cultural diversity, the Zairean liturgy could not be expected to serve the entire continent.

"The whole purpose of adaptation is to meet the needs of one particular local church, in its local geographic and cultural setting," Father Johnson noted. The Zairean liturgy expresses the "religious genius and cultural patrimony of Zaire," he said, by utilizing Zaire's music, instruments, colors and rhythmic movements. The texts "reflect something of the African oral tradition of recounting events, a vibrant style evocative of the mystery being celebrated."

The Zairean liturgy utilizes a moderator or announcer, "an important role in the African community," Father Johnson explained. The moderator discreetly directs the participation and prayer of the faithful throughout the Mass.

The beginning of the Mass is meant to "put oneself in the presence of God," Father Johnson said. It begins with prayers and an invocation of the saints and ancestors.

Quoting the Zairean bishops, he said that "in Africa the ancestor involves the image of the just man who lived in harmony with the will of God."

Following this introduction are the readings and a homily. After the homily are a penitential rite, the sprinkling of holy water and a prayer for peace.

The Offertory and the eucharistic celebration follow.

Woven throughout the Mass are moments of silence as well as chants and movement accompanied by drums and other musical instruments.

The Zairean liturgy reflects the African attitude toward time, Father Johnson said. Africans "have as a natural gift the monastic spiritual tradition of having time for God," he said. With its silences, its singing and its prayers, "this is a celebration which needs time to unfold."

Group weighs alternative to CELAM meeting

by Barb Frazee and Rochelle Sadei

WASHINGTON (CNS)—Some Latin American Christians, unhappy with the plans for a pan-American meeting of bishops in 1992 to commemorate the 500th anniversary of Christianity in the Americas, are considering an alternative event.

Bishops from North and South America plan to meet with Pope John Paul II in Santo Domingo, Dominican Republic, in 1992, to commemorate Christopher Columbus's discovery of America and the subsequent arrival of Christianity.

During a 1984 papal trip to the Dominican Republic, the Latin American Bishops' Council, known by its Spanish acronym as CELAM, launched a "novena of years" leading up to the quinquennial, emphasizing study, prayer and reflection of the region's future as well as its past.

But in June, an ecumenical group that included some South American bishops and Catholic leaders met in Sao Paulo, Brazil, and pledged to apply "political and moral pressure" to help keep commemorations of the 500th anniversary in perspective.

The meeting was sponsored by Peace and Justice Service in Latin America, a Catholic group known by its Portuguese initials as SERPAJ-LA, and discussed consequences of the arrival of Christian missionaries in Latin America.

Creuza Maciel, a former member of the Congregation of the Missionaries of Crucified Jesus and one of the conference coordinators, said SERPAJ-LA wants to organize a "popular CELAM" unless the bishops open up the 1992 meeting to Latin American religious—about 140,000 people.

Maciel said SERPAJ-LA considers CELAM's position a reversal to the days before the Second Vatican Council, and members want to "keep the bishops on track."

Contacted at the CELAM offices in Bogota, Colombia, Father Jorge Blanco told Catholic News Service Aug. 4 that CELAM was aware of a number of groups who see the bishops' 1992 meeting as a celebration of the European discovery of the Americas and domination of its people instead of a celebration of evangelization in general.

"The past does have light and shade, but there are groups who just want to see the shade," Father Blanco said.

Alternative celebrations have been discussed by different groups, but Father Blanco said he had not heard of any finalized plans.

Father Blanco said CELAM recognizes the good and bad parts of the past 500 years, and the focus of the bishops' meeting would not be celebration. He also said the groups proposing alternatives have not been studied seriously because those groups have not taken CELAM seriously.

Plans for the 1992 meeting should be finalized by the end of the year, Father Blanco said. But he said that as of Aug. 4, no themes or detailed plans had been decided on.

At the Brazil meeting, the Rev. Jaime Wright, a Presbyterian minister, described the Christian missionaries' "expansion" of Europe as having "an unjust and violent character, which was not accepted by the indigenous population." He said indigenous peoples "resisted and still resist in many places."

"There are still many causes of repression, although institutionalized violence is not as clear in Latin America today as it was 11 years ago, at the time of the first SERPAJ encounter," said Wright, who spent nearly 10 years documenting torture for the Archdiocese of Sao Paulo. "The foreign debt is a major cause for massive violations of human rights in the Third World."

A message issued at the end of the conference said that "in spite of the proclamation of the Gospel in Latin America during nearly 500 years, a society of oppression has been created which, from the Christian point of view, is against the plan of God."

"We see in our time a process of liberation that in many countries in Latin America is producing the termination of cruel dictatorships. Nevertheless, we perceive that the emerging democracies are fragile and ambiguous, because the injustice and the institutionalized violence persist."

Among those in attendance at the Brazil meeting were Cardinal Paulo Evaristo Arns of Sao Paulo, Brazil, and Franciscan Father Leonardo Boff, a well-known Brazilian liberation theologian.

No bishops from Central America were at the meeting, but several South American bishops attended.



DOMED DEDICATION—The pastor and some of the congregation of St. Athanasius Byzantine Catholic Church in Indianapolis stand on the roof of the church as the dome and cross are dedicated.

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BOOK REVIEW

Stations call for social action

STATIONS: THE WAY OF THE CROSS, by Daniel Berrigan and Margaret Parker. Harper and Row (San Francisco, 1989), 107 pp., \$11.95.

Reviewed by Margaret O'Connell

Most of us can remember being taken to "Stations" on Lenten Fridays by our teachers and agonizing through what seemed like a meaningless maudlin morass before being released to play. Go to a church or retreat house today and you'll still find these stations on the walls. Sometimes you'll even find them outdoors. And, if you're like me you'll say, "Well, yes, this is the story of Jesus'

salvific action, but is there more to it than maudlin piety?" And "Is there some way to bring Jesus and his passion and death into 1989?"

Take "Stations: The Way of the Cross" to a retreat house or church or—as I did one recent sordid Saturday—to an outdoors way of the Cross and walk with the Poor Man of Nazareth in his 20th-century guise, a disoriented urban homeless man. Follow him into night court—wasn't Jesus arrested and brought to Caiaaphas at night? See him bear the cross of not being one of the achievers, of having to glean "stale half-rotten provender" from trash baskets. Watch him tumble down subway stairs—even if you've never seen subway stairs

you do know what it is to fall down stairs—three times until at last only the barest spark of life is left. See him nailed by our middle-class propensity for order and stability, for a "reductive, concentrated, easily grasped universe . . . building, producing, subduing, enhancing, owning, claiming, seizing."

Once you really pray through "Stations" you will know as I learned that Jesus still walks to the Place of the Skull in our homeless, propertyless, minorities, the handicapped, women, children, homosexuals, the terminally ill. And you will also learn as I did that the only response we can give is a countercultural life of disappropriation and a preferential option for these people who show us the faces of the tortured Christ.

"Stations: The Way of the Cross" is superb not just for Lent or for retreats but for every season because it confronts us with the scandal of the Gospel and the cross and all but insists that we give a truly Christlike response.

(Margaret O'Connell, a secular Franciscan, is a free-lance writer and associate editor at The Christians, New York.)

† May They Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests,

their parents and Religious sisters serving in 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.

† ALDERSON, Everett H., 69, St. Pius X, Indianapolis, July 27. Husband of Edith (Pope), father of Dennis, Ken, Debra White and Marianne Kern; brother of one and Floyd, grandfather of 13; great-grandfather of two.

† ALIFF, Mark Robert, 32, St.

Mark, Indianapolis, July 28. Son of Phyllis Kilgore Aliff; brother of Margot C. Suttner; grandfather of Betty Kilgore.

† BORCHERDING, Marie, 102. Our Lady of Lourdes, Indianapolis, July 30.

† BURNS, Billy Joe, 50, Nativity

of Our Lord, Indianapolis, July 29. Husband of Karen Doll Burns; father of Michele, Richard, Kevin and William Burns; brother of Donna Benedict and Marilyn Sue McCullough.

† CARPENTER, Alfred, 82, St. Mary of the Knobs, Floyds Knobs, July 15. Husband of Helen; father of Mrs. Norb Anders, brother of Lucille Anders, Thelma Payne, Dorothy Schindler and Frances Wiseman; grandfather of two.

† CHILDRESS, Joyce A., 37, St. Mary, Albany, July 25. Sister of James, John, Judy Davis, Jennifer Sharit, Jacqueline Ball and Janice.

† DILLBACK, Janet K., 51, St. Gabriel, Connersville, July 27. Wife of Robert J.; mother of Steve S. and Lori Dillback and Amy J. Grubbs; daughter of Norma Weber; sister of Michael and Ronald Weber; grandmother of two.

† DITCH, Robert Paul, 30, St. Augustine, Jeffersonville, July 25. Son of Robert J. Ditch, Pauline Ditch; brother of Jonathan W. and Roxanne S. Ditch and Pamela M. Glab; grandson of Rosalie Ditch.

† FLYNN, Charles F. Jr., 70, Holy Spirit, Indianapolis, Aug. 1. Brother of Sarah M. "Peggy" Love, June Dinn and Mary Louise Berry. (Former member of The Criterion staff.)

† GALLAGHER, Edward, 88, St. Catherine of Siena, Indianapolis, July 28. Father of Joseph E., James A., Lewis and Mary Ellen Martoccia.

† GILL, Roy B., 60, St. Augustine, Jeffersonville, July 29. Husband of Marilyn R. (Davis) Gill; father of Cathy Myers, Debra DeBerardinis and Patty Gregory; brother of James, Joseph, Ray and William Gill; Hallie Mahoney, Dorothy Lawson and Mary Phillips; grandfather of four.

† HOLLIDEN, Lee J., 61, St. Christopher, Speedway, Aug. 1. Husband of Mary Kay Hollinden; father of Geoffrey and Catherine Hollinden; brother of Stephen C., Raymond R., and Albert B. Hollinden and Mary Ellen Wohrle.

† IACINUO, Frank M. Jr., 59, Annunciation, Brazil, July 30. Husband of Elizabeth Jac Iacino; father of Kathy and Frank B. Iacino III, Cindy Bereman, Frances Brooks and Julie Parrish; son of Agnes Iacino; grandfather of five.

† JAMES, Ruth Carolyn, 68, St. Christopher, Indianapolis, July 22. Mother of Donna, Gloria Wilcox, Laura J. Rem and Peter; sister of Ellsworth and Stanley Holt and Eva Robinson.

† JONES, James, 67, Immaculate Conception, Montezuma, July 26. Husband of Doris, son of Elva; brother of Wanda Fossman and Mary Follmer.

† KELLY, Betty J. VanDyne, 64, St. Lawrence, Indianapolis, Aug. 1. Wife of Martin J. Kelly; mother of Joe and Frank Kelly, Mary Therese Klein, Beth Levely and Margaret Kelly-Ritchie; sister of James VanDyne and Frances Ketschmer; grandmother of 13.

† KIRSCH, Eleanor, 84, St. Columba, Columbus, July 30. Mother of LaVonne Fain; sister of George Pitter, Elizabeth Horton, Anna Henderson and Norma Jean Pitter.

† KLEIN, William J. (Billie), 85, St. Joseph Hill, Sellersburg, July 26. Husband of Emma; father of Melvin, and Rachel; Karch-gesser; grandfather of six; great-grandfather of six.

† KNOTH, Louis J., 83, St. Margaret Mary, Terre Haute, July 24. Brother of Heidegard Frederich.

† KURKER, Fred G., 87, Christ the King, Indianapolis, July 27. Husband of Martha (Hanks) Kurker; father of Mary Kay Fletcher; brother of Al Kurker and Sadie Shokany; grandfather of four.

† LECHER, Gregory A., 21, St. Mary, Greensburg, July 22. Son of Charles and Ruth Lecher; brother of John, Douglas, Dale, Mark, Scott, Matthew, Eric, Diane and Carol Lecher.

† LOCHARD, Sylvia M., 68, St. Joseph, Shelbyville, July 28. Mother of Raymond C., Stephen and Rick Lochard; sister of Melba, Richard and Arthur Wainscott Jr.; Goldie Collins, Rose Goble, Virginia Goble and Violet Ray; grandmother of eight; great-grandmother of four.

† McDONALD, William J., 76, St. James the Greater, Indianapolis, July 24. Husband of Catharine; father of Steve, and Bonnie Simms.

† MORRIS, Bobby Joe, 44, St. Augustine, Jeffersonville, July 27. Brother of Philip, William, Larry W., Tommy L. and Donald R. Morris, Debbie Green and Linda Saurez.

† MUCKERHEIDE, Stella C., 70, St. Mary, Decatur County, July 30. Sister of Leonard Muckerheide.

† RAKE, Jude F., 53, St. Mary of the Knobs, Floyds Knobs, July 28. Husband of Audrey Rake; father of Jude D. and Franklin M. Rake; son of Leona Rake; brother of Theodore Rake, Mary L. Stiller and Lucille Seever; grandfather of one.

† RATHZ, Joseph Albert, 76, St. Mark, Indianapolis, July 28. Husband of Mary Thuer Rathz; brother of Charles W. Rathz; Celestine Glassmeyer and Martha O'Brien.

† SCARBROUGH, Mildred B., 82, Holy Name, Beech Grove, July 30. Sister of Virginia F. Stafford.

† SCATTERTER, Carl Edo, 23, St. Mary of the Immaculate Conception, Aurora, July 31. Wife of Philip Schuetter; daughter of Mr. and Mrs. David Scudder; sister of Michael Scudder, Jennifer Moore and Jane Wiest.

† SCHULTES, Carole Jean, 52, St. Bartholomew, Columbus, July 29. Wife of Larry; mother of Stanley, Kurt, Joel, Eve and Katrina; daughter of Jeanette Dolese; sister of Patricia Kubiak, Virginia Beck and Anita Dolese.

† SHEEHAN, Mary C., 93, St. Paul Hermitage, Beech Grove, July 29.

† SHEETS, David Allen, 58, Holy Name, Beech Grove, July 24. Husband of Margaret A. Sheets; father of Timothy, Gregory, Jeffrey and Nicole Sheets; Kathryn Moore and Theresa Allen; brother of James C. Sheets, Rita Higgins and Nancy Sutton; grandfather of four.

† WATSON, Paul L., 75, Holy Trinity, Indianapolis, July 26.

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Edwin Flatto, M.D.

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Striking back at terrorism: weapon of the weak

by Laurie Hansen

WASHINGTON (CNS)—The blurred image of a lifeless U.S. hostage hanging from a rope, his shadow swaying on a nearby wall, produced indignation nationwide.

President Bush spoke for many U.S. citizens when he expressed his "outrage" at the "brutal murder" of Marine Lt. Col. William R. Higgins, a member of U.N. peacekeeping forces in Lebanon who was accused of being a U.S. spy.

Acts of terrorism—selective attacks on civilians and random attacks whose effects are to frighten and to make people feel insecure—appear to be replacing nuclear war as the major threat facing humanity, said William V. O'Brien, a professor of government at Jesuit-run Georgetown University in Washington. In O'Brien's view, it's likely the "whole nuclear question will remain dormant" as long as Soviet leader Mikhail Gorbachev remains in power.

Terrorism, "by and large the weapon of the weak," is used primarily by Third World nations or militia whose "prospects for winning in war are poor," according to Jesuit Father John Langan, Rose Kennedy professor of Christian ethics at Georgetown's Kennedy Institute of Ethics.

The Lebanese Shiites who abducted Higgins, for example, he said, "can say to the United States: Do this, otherwise we'll kill your civilians." They can't say to the United States: "We'll beat your army."

The Organization for the Oppressed on Earth, a pro-Iranian Lebanese Shiite Moslem group, said July 31 it had hanged Higgins in retaliation for the Israeli kidnapping of Sheikh Abdul Karim Obeid, a Shiite clerical leader, and two aides. The group provided a videocassette showing a blindfolded man said to be Higgins hanging from a rope. Prior to his kidnapping, Sheikh Obeid had publicly approved of the abduction of Higgins. Israeli officials said the sheik was involved in planning the abduction.

How to discourage terrorism, whether to negotiate with terrorists in order to free remaining hostages and whether military retaliation for terrorist acts can be justified are among questions raised by the Higgins tragedy.

While the U.S. bishops' 1983 pastoral letter on war and peace focused on nuclear deterrence and warfare, "there is a real gap" in Catholic social teaching on "revolutionary war, terrorism and assassination," according to O'Brien. However, he says, some judgments can be made by extrapolating from just-war theory which was outlined in the classic sense by St. Augustine.

In principle, a hostage rescue mission is justifiable, in Father Langan's view. But if U.S. hostages are hidden in a crowded city like Beirut, as appears to be the current case, measures must be taken to ensure that innocent people will not be harmed, he said.

Before approving any kind of hostage rescue mission, "you have to have a reasonable expectation of doing more good than harm," said the priest, citing the "proportionality criteria" of the just-war theory.

O'Brien said often terrorists "deliberately hide behind civilians... buried in slums" so that "surgical" bombing of their offices is impossible.

In such a case, if the United States were to attack, "the (terrorist) groups would have to take some of the blame" for lost innocent lives, he maintained.

Using any kind of military force to try to free the remaining hostages would "increase the spiral of violence and induce counter-violence," predicted Robert C. Johansen, senior fellow at the Institute for International Peace Studies at the University of Notre Dame.

When the Israelis took Sheikh Obeid, "one bystander was killed in the process," he noted. "He, I think, was as important in the eyes of God as was Col. Higgins."

Even if it were possible for the United States to kill everyone holding hostages in Lebanon without harming a single innocent civilian, he said, such an act would "instill in every 7-, 8- and 9-year-old in Iran and Lebanon that we are a vicious country, that goes thousands of miles from its shores to harm the people of their region."

To stamp out terrorism, he urged examining its root

causes and the reasons behind anti-U.S. sentiment in the Middle East.

U.S. backing of Israel in the conflict surrounding the Palestinians' struggle for self-determination, U.S. support of Israeli interests in Lebanon and U.S. military presence in the region have made Arabs and Moslems "extremely angry at the United States," he said.

"They say, 'What right does the United States have to put military warships in the eastern Mediterranean?' How would we feel if Iran were a superpower and an Iranian warship sailed into Long Island Sound or steamed into the Gulf of Mexico?" asked Johansen.

But looking at the root causes of terrorism is irrelevant, argues O'Brien.

"A bad means is a bad means. It's like saying a murderer or a rapist should be let off because he grew up in the ghetto—he's a good boy who grew up in a bad environment," he said.

"Terrorism, by definition, is wrong." Johansen and Father Langan both believe now is the time to interest the Soviet Union in joining the United States in efforts to end terrorism.

"Gorbachev appears anxious to collaborate with the West on reasonable objectives," said Father Langan, adding that the Soviet Union itself is not immune to terrorist attacks.

Johansen advocates creation of a non-partisan international tribunal to handle cases of terrorism and "undermine sympathy for this kind of immoral behavior."

Little sympathy exists in this country. The image of a corpse dangling from a rope is difficult to forget.

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3rd World Christians denounce right-wing fellow Christians

by Barb Frazee

WASHINGTON (CNS)—Hundreds of Christians from Asia, Africa and Central America have issued a document denouncing right-wing fellow Christians as heretics.

They also called for conversion by all "who profess to believe of Jesus."

The document, "The Road to Damascus: Kairos and Conversion," says the church has become a field of political conflict. Some sectors "align themselves with the status quo and defend it passionately, while others align themselves with the oppressed and struggle for change."

"This religious conflict is not a mere academic debate," the document says. "What is at stake is the future of justice, peace, freedom and the glory of God."

The document was signed by Christians from Nicaragua, El Salvador, Guatemala, South Africa, Namibia, the Philippines and South Korea. Included were prominent figures such as Anglican Archbishop Desmond Tutu of Cape Town, South Africa, winner of the 1984 Nobel Peace Prize.

Members of 88 basic Christian communities in El Salvador, nine Philippine bishops, and hundreds of priests, religious and lay people also signed the declaration.

"Right-wing Christianity is being promoted with vigorous and expensive campaigns in all our countries and in almost all Christian traditions: Catholic, Reformed, Lutheran, Anglican, Evangelical and Pentecostal," the document says.

It speaks of the sin of idolatry and says that "in our countries, the worship of money, power, privilege and pleasure has certainly replaced the worship of God." Its practitioners "use communism or socialism of any kind or even suspected leanings in that direction" to justify persecuting progressive groups in the church.

"Communist regimes and movements must be criticized,

too, but they must not be made into scapegoats," the document says.

Fanatic anti-communism is a characteristic of right-wing Christianity, the document says.

"The war against communism is treated as a holy war or crusade," the document says. "Christian values like loving your enemy, forgiving 70 times seven times, compassion, solidarity and calling the sinner to conversion are conveniently forgotten once a person or group is labeled 'communist' or subversive."

The document labels as apostates Christians who "discredit priests and pastors, nuns and theologians, church leaders and Christian communities, harass them, sometimes imprison them, torture and kill them."

Speaking at an Aug. 3 press conference to release the document in Washington, the Rev. Jorge Pixley, professor of theology at Baptist College in Managua, Nicaragua, said readers of the document might wonder why Christians would call other Christians idolaters, heretics, blasphemers, hypocrites and apostates.

"Right-wing Christians call us communists and kill us. We call you idolaters and call on you to repent," said Mr. Pixley, quoting Father Edicio de la Torre, a Philippine priest and signer of the document.

"In this document we name the sins," said retired Bishop Antonio Nepomuceno, former auxiliary bishop of Cotabato, Philippines.

The document says that "the perspective of Christ is the perspective of the poor and oppressed" and asks people to "realize that whom we are persecuting and whom we are oppressing" is "actually Christ himself," Bishop Nepomuceno said.

The document speaks of the "misuse of Christianity in the ideological war" and how "imperialist leaders" felt threatened when they found an organized Christian presence within popular movements.

Such a presence "weakens the capacity of imperialism to use Christianity to defend the empire," it said. "Joint projects are launched with some Third World governments and security agencies to infiltrate the church, co-opt conservative Christians and 'neutralize' progressive ones," the document says. "Christianity is interpreted to suit these purposes, while the theology of liberation is accused of being political."

"Christian faith has now been introduced into the political conflict," it says. "Both sides invoke the name of God and of Jesus Christ, and Christians are found on both sides of the political conflict in most of our seven countries."

Mr. Pixley said the document's signers hoped Christians who were unclear about what was happening in Third World countries would begin to understand the situation after reading the document.

"It's unlikely that (Catholic theologian) Michael Novak will be converted by this," he said.

"I would hope that American Christians will begin to ask 'What do you mean by this?'" said the Rev. Tschenuwani Simon Farasani, a South African Lutheran pastor and theologian.

He said the document calls for "total confession and repentance on the part of the church and governments that have supported apartheid."

Speakers at the press conference said Christians in their countries spent two-and-one-half years working on the document in secret. Such secrecy was necessary "not because it is subversive theology" but to keep the document from being confiscated. Speakers from South Korea and Central America said their concern was to protect Christians in South Africa.

Auxiliary Bishop P. Francis Murphy of Baltimore attended the press conference to show support for the document. Auxiliary Bishop Thomas Gumbelton of Detroit sent a letter of support.

Some of the document's better-known signers include Father Ernesto Cardenal, Nicaraguan minister of culture; Father Edgar Parradas, former Nicaraguan ambassador to the Organization of American States; Franciscan Father Uriel Molina, director of the Antonio Valdivieso Ecumenical Center in Managua, Nicaragua; and Philippine Bishop Antonio Fortich, retired bishop of Bacolod and nominee for the Nobel Peace Prize.

Also, signing it were the Rev. Frank Chikane, secretary general of the South African Council of Churches; the Rev. Allan Boesak, president of the World Alliance of Reformed Churches; Father Smangaliso Mkhathshwa, former secretary general of the Southern African Catholic Bishops' Conference; and Sister Bernard Ncube, a Companion of St. Angela who has been arrested several times in connection with anti-apartheid activity.

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