

THE CRITERION

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5 priests ordained for archdiocese

by John F. Fink

Five new priests were ordained for the Archdiocese of Indianapolis last Saturday by Bishop William Higi of Lafayette.

The Cathedral of St. Peter & Paul was packed with about 1,100 people to celebrate and welcome Fathers John Peter Gallagher, David Groeller, Anthony Hubler, William Marks and Roger Rudolf.

Another deacon, Paul Etienne, will be ordained next Saturday in Tell City.

This year's ordination class is the largest in 17 years. The average age of the five new priests is 34.

At the beginning of the Mass of ordination, Bishop Higi said that the ordination of six new priests was "a magnificent moment for the Indianapolis church." He said that the only regret was that the late Archbishop Edward T. O'Meara was unable to be present.

The day before the ordinations, the new priests were given their first assignments. All will be associate pastors, Father Gallagher at Holy Spirit Parish, Indianapolis; Father Groeller at St. Luke Parish, Indianapolis; Father Hubler at Holy Name Parish, Beech Grove; Father Marks at St. Paul in Tell City, St. Pius in Troy and St. Michael in Cannellton; and Father Rudolf at Christ the King Parish, Indianapolis. Deacon Etienne's assignment was also announced. He will be associate pastor at St. Barnabas Parish, Indianapolis. All assignments will be effective July 8.

During the rite of ordination last Saturday, the candidates were presented by Father Paul Koetter and Franciscan Sister Rita Hermann from the Office of Vocations. Bishop Higi then followed Archbishop O'Meara's practice of giving the church's instruction to those to be ordained instead of delivering a homily.

Before each candidate made his promise of "respect and obedience to my ordinary," Bishop Higi embraced each of the solemnities of what he called "the greatest gift we use men can make."

Other parts of the rite of ordination included the laying on of hands, first by Bishop Higi and then by about 100 priests present; the prayer of consecration; the investiture with chasuble and stole; the anointing of



NEWLY ORDAINED—Fathers Anthony Hubler, Peter Gallagher, William Marks, David Groeller and Roger Rudolf gather in the cathedral rectory after their ordination

hands with chrism oil; presentation of bread and wine; and the kiss of peace from all priests present.

At the end of the Mass, Father David Coats, archdiocesan administrator, said that the day "stands as a milestone for the archdiocese" because of the comparatively-large ordination class. He said that, had Archbishop O'Meara been present, "he would have swelled with pride. I'm sure he is smiling down on us now."

Father Coats expressed gratitude to Bishop Higi and also

to the priesthood for the Archdiocese of Indianapolis on June 6. Bishop William Higi of Lafayette ordained the new priests. (Photo by Margaret Nelson)

to Father Koetter and Sister Rita who, he said, "played a significant part in the lives of the newly-ordained priests." Father Coats also said that it is expected that next year's ordination class will be similar to this year's, but that "it's too early to say this is a trend."

Bishop Higi paid tribute to the Office of Worship and all others who participated in the liturgy. "The Archdiocese of Indianapolis has a reputation for great liturgies," he said. He also thanked the families of the newly-ordained priests.

Pope's visit, women's pastoral on bishops' agenda

by Jerry Filteau
Catholic News Service

WASHINGTON—When the U.S. Catholic bishops meet June 18-20 at the University of Notre Dame, they will be asked to vote on a plan to raise \$4.5 million to pay for the weeklong 1993 World Day of Youth in Denver, which will feature a visit by Pope John Paul II.

A major agenda item and likely source of controversy is a half-day discussion—but no vote—on the bishops' planned pastoral letter on women's concerns.

Nine years in the making and now in its third major draft, the proposed pastoral has generated wide debate but has been unable to resolve critical issues that divide

U.S. Catholics. Some bishops believe no pastoral should be issued. Meeting under their organizational titles of the National Conference of Catholic Bishops and U.S. Catholic Conference, the bishops are also slated to:

►Devote a half day to discussion of Catholic evangelization in the United States.

►Vote on a new Lectionary for Mass, using the recently revised New Testa-

ment and Psalms translations of the New American Bible.

►Vote on the method of taxing dioceses to help pay for NCCB-USCC activities.

►Decide on national norms for the designation of national shrines.

►Vote on a resolution promoting U.S. Catholic participation in World Youth Day.

Also on the agenda are reports on proselytism, national collections and plans for U.S. implementation of "The Cate-

chism of the Catholic Church," the universal catechism which the Vatican has been working on for the past several years and is expected to issue this fall.

Main documentation for the Notre Dame meeting was mailed to all the bishops in mid-May and was released to Catholic News Service at its request May 28.

Unlike the annual fall meetings of the NCCB-USCC, which last four days and are (See BISHOPS, page 15)

Volunteers honored for dedication to shelter

by Margaret Nelson

"Holy Family Shelter is not just a place for the homeless. It's also for those who need to be needed," said Betty Stitzel.

She remembered feeling very alone and unneeded right after her husband's job brought them to Indianapolis five years ago. Soon after that, she visited the shelter and met fellow-Our Lady of the Greenwood parishioner Mary Lou Madden.

The two helped care for the children in the shelter regularly, usually two days a week. Since Stitzel must move on, Daughters of Charity Sister Nancy Crowder showed her the sign dedicating the infant and toddler room in her honor. Television anchorwoman Diane Willis spoke to the 70 volunteers and family members. Sister Nancy called her "a friend of the shelter."

Willis said that each time she visits Holy Family Shelter, "I come away with a memory that will never leave me." She said that four words sum up what she witnesses there: love, strength, warmth and respect.

She said that there's strength even amid

the families in crisis and one-on-one caring and support is very evident. She cited the respect needed by people who are homeless. "Every mother I talked with, every child I talked with said it meant a lot," Willis said.

"I am continually in awe of what you do as volunteers," she said. "You give the most precious thing we can give, our presence and our time."

Willis named volunteers who came at a moment's notice, answered office phones, helped with child care and mentoring programs, fixed meals on weekends, and of doctors and dentists who provided medical care.

Others were cited for helping fix the heat pump and the refrigerator and cleaning up when the building was flooded. One woman coordinated efforts for the Christmas Store, so parents at the shelter could select gifts for their children on Christmas Eve.

She told of those who hold the hands of homeless people "when they are full of all those fears."

"You have learned a lesson most of us haven't learned yet," Willis said. "You make a difference in another person's life in

a very meaningful way. A lot of people say things very well. You do things."

The Holy Family Shelter is part of Catholic Social Services.

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The Criterion's election year policies

by John F. Fink

I guess it isn't exactly earth-shaking news when I tell you that this is a presidential election year. That fact might have already come to your attention. Anyway, this seems like a good time for me to tell you just what The Criterion will and won't do during this campaign.

To put it as simply as possible, we intend to tell you the various candidates' positions on a wide variety of issues that Catholic groups have identified as of particular interest to them. But we will make no political endorsements.

We intend to cover both the national and the state campaigns as well as we can within our space limitations. When controversies arise, we will report them as objectively as possible. We will explain the Catholic Church's view on the important moral issues. But we will not tell you for whom to vote.

EVERY FOUR YEARS about this time, the general counsel of the U.S. Catholic Conference, Mark Chokpo, sends bishops a memo telling them what tax-exempt church organizations can and cannot do in election-year activities. I haven't seen such a memo yet this year, but Chokpo did talk to editors about it during the recent Catholic Press Association convention in Milwaukee.

Chokpo has to be concerned that everyone follows the rules because part of his office's work is supervision of the "group ruling" through which about 30,000 Catholic organizations in the United States, including dioceses, hold their tax exemption.

What tax-exempt organizations may not do in an election year can be summed up in seven words: They can't be involved in partisan politics. The IRS code,

though, uses a few more words to say that. It says that such organizations are forbidden to "participate in, or intervene in—including the publishing and distributing of statements—any political campaign on behalf of—or in opposition to—any candidate for public office."

SOME EDITORS GET upset with that rule, saying that it infringes on the freedom of the press. One Catholic editor, back in 1980, felt so strongly about it that he wrote an editorial headlined "To the IRS—Nuts!" He then proceeded to criticize some candidates and endorsed Ronald Reagan because he felt that Reagan was the only presidential candidate "clearly" opposed to abortion.

I can't get that worked up over the IRS rule simply because this newspaper would not become involved in partisan politics even if the IRS regulations did not forbid it. Politics should be the function of a diocesan newspaper. We should inform you about the issues as clearly as we can, but we should not become partisan. Catholics are Republicans, Democrats, and Independents (and Libertarians and Socialists, for that matter), and that's as it should be.

We have already started informing you of the candidates', and parties', positions on the issues. Prior to the Indiana primary election, we published articles on the positions of Bill Clinton and Jerry Brown for the Democrats and George Bush and Pat Buchanan for the Republicans. We published a story about the testimony Helen Alvarez gave before both the Democratic and Republican platform committees.

Before the general elections in November we will publish responses to questionnaires we will have sent to all the major candidates running for both national and state office—for Senator, Congressmen in all six of the districts in the archdiocese, Governor, and those running for the Indiana General Assembly within our archdiocese.

What about ads? Some Catholic newspapers refuse political ads. Not The Criterion. I will admit that we need

the income from political ads because the more income we get from ads the less parishes and parishioners have to pay for subscriptions. But, besides that, I don't think it's fair to refuse to accept a candidate's ad if he feels that's the best way for him to get his message across to the voters. It's not just a financial decision on our part. It's part of the political education of our readers.

But we also reserve the right to refuse some ads. Here's The Criterion's policy as approved by its board of directors: "The Criterion will attempt to accept political ads from all candidates on an equal basis. However, it has the right to refuse ads that are negative in nature, i.e., tell voters they should vote against an opponent rather than why they should vote for the candidate, and ads from candidates who campaign on issues that are against the moral teachings of the Catholic Church.

"Political ads will be clearly identified as such, and will be paid for in advance of publication. Under no circumstances should political ads be assumed to represent the view of The Criterion or to be an endorsement of the candidate."

THE CRITERION'S ELECTION policies reflect those of the U.S. bishops. Every four years they issue a statement on "Political Responsibility" in which they list issues of "special relevance in a period of national debate and decision," as this year's statement said. Seventeen of those issues are listed and discussed in this year's statement. They represent a broad range of topics.

But the bishops remain non-partisan. They say, "Our call to political responsibility is neither a partisan nor a sectarian appeal, but a call to reinvigorate the democratic process as a place for debate about what kind of society we want to be. . . . This kind of political responsibility does not involve religious leaders telling people how to vote or religious tests for candidates. These would be, in our view, pastorally inappropriate, theologically unsound and politically unwise."

EDITORIAL COMMENTARY

Overpopulation, birth control and the church

by John F. Fink

It almost seemed like an organized campaign against the Vatican just before the opening of the Earth Summit, there were stories everywhere about pressure being put on the Vatican to change its position on birth control. The Vatican was being blamed for the overpopulation that is causing so many environmental problems. The European Environment Commissioner, Carlo Ripa di Meana, urged the Catholic Church to reconsider its opposition to artificial contraceptives. Anglican Archbishop George Carey of Canterbury told a London newspaper that the Catholic Church should rethink its position because of the world population growth and threats to the environment.

On American television, "60 Minutes" reran a segment about overpopulation in Mexico City in which the Catholic Church was taken to task for its opposition to birth control. Knight-Ridder newspapers syndicated an article (published by *The Indianapolis Star*) about overpopulation in Nigeria and other countries.

Some environmental experts accused the Vatican of blocking the inclusion of family planning and contraception at the Earth Summit (as if the Vatican controlled the agenda for that meeting). All in all, it seemed that everyone was ganging up on the church because of its well-

known position on artificial contraception and abortion.

There is no doubt that overpopulation is a huge problem, and it gets worse in the developing countries every year. Throughout Africa, India, and in most of South and Central America, populations are growing at two to four percent a year. Such growth makes it very difficult to solve economic as well as environmental problems.

The question, though, is: which comes first, population control or economic development? That really is not such a difficult question to answer because the answer is clear: All developed or developing countries control their populations and less developed countries do not. There is a constant correlation between human development and population control.

It's true that China is now proving that it's possible to control population growth while it's still underdeveloped. Its policy of only one child per family is working, but at what a price! Abortions are forced on women after they have one child and we still don't know the effect on the children of being raised without siblings.

It's policies like China's that the Vatican objects to. It opposes abortions, forced sterilizations, and aid programs condi-

tioned on acceptance of programs of contraception. It stresses, as the pope has done over and over in his encyclicals and sermons, that the real answer must be the just distribution of resources.

In its position paper, published on May 30, the Vatican again stated that the goods of the earth are for the benefit of all, and all peoples have a right to fundamental access to those goods.

Population control programs do not work in the least developed countries because they are contrary to the cultures of those countries and because large families are an economic necessity. In those

countries without such a thing as Social Security, parents need many children so there will be someone to care for the parents in their old age.

Religion also plays a role. It is true, of course, that the Catholic Church teaches its members that artificial contraception is wrong. But other religions also teach that and the people of India, Bangladesh, Nigeria, Kenya, Egypt and other countries with runaway population growths are not predominantly Christian countries. The church asks that the religious beliefs of the people in those countries also be respected.

Something must be done to control population growth. The long-range answer must be to improve the economic condition of the least developed countries. Then population growth will take care of itself.

Parishes asked to aid Red Cross

The American Red Cross has asked Catholic parishes for assistance in replenishing its National Disaster Relief Fund. This fund assists victims of such disasters as fires, hurricanes, tornadoes and floods.

In a letter to pastors and parish life coordinators, Archdiocesan Administrator

Father David Coats said that churches throughout the country are being asked to assist by taking up a one-time special collection for the fund on June 14.

Father Coats said that the Disaster Relief Fund has been completely exhausted because of unprecedented numbers of disasters in the past year.

OFFICIAL APPOINTMENTS

Effective May 27, 1992

REV. MICHAEL WIDNER granted an Approved Leave-of-Absence.

Effective June 15, 1992

REV. SYLVESTER HEPPNER, O.F.M., appointed to administrator at Holy Family Parish, Oldenburg.

REV. ROCH FARLAND, O.F.M., appointed to associate pastor at Holy Family Parish, Oldenburg.

REV. DENNIS BOSSE, O.F.M., appointed to associate pastor at St. Louis, Batesville.

Effective July 8, 1992

REV. JOSEPH RAUTENBERG, appointed to priest minister for the parishes of St. Maurice, Napoleon, Immaculate Conception, Millhouses, and St. Dennis, Jennings County; while continuing present assignment at St. Vincent Hospital.

REV. J. PETER GALLAGHER, newly ordained appointed to associate pastor at Holy Spirit Parish, Indianapolis, with residence at Holy Spirit Parish.

REV. DAVID J. GROELLER, newly ordained appointed to associate pastor at St. Luke Parish, Indianapolis, with residence at St. Luke Parish.

REV. ANTHONY E. HUBLER, newly ordained appointed to associate pastor at Holy Name Parish, Beech Grove, with residence at Holy Name Parish.

REV. WILLIAM G. MARKS, newly ordained appointed to associate pastor at St. Paul, Tell City; St. Pius, Troy; and St. Michael, Cannelton, with residence at St. Paul, Tell City.

REV. ROGER G. RUDOLF, newly ordained appointed to associate pastor at Christ the King Parish, Indianapolis, with residence at Christ the King.

REV. PAUL D. ETIENNE, to be ordained June 27, appointed to associate pastor at St. Barnabas Parish, Indianapolis, with residence at St. Barnabas.

The above appointments are from the office of the Rev. David E. Coats, J.C.L., Archdiocesan administrator.



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ICC issues guidelines for political involvement

by Sarah Graf

The Indiana Catholic Conference (ICC), the public policy voice of the Catholic Church in Indiana, has established a statement entitled "Guidelines for Pastors and Parishes on Lobbying and Electioneering," which discusses guidelines for the church concerning its involvement in the political process.

The guidelines put parameters on church involvement by stating that "dioceses, parishes and church organizations:

- may support or oppose issues but not candidates.
- may educate on issues and positions but not show preference for any candidate or party,
- may encourage voter participation, but not endorse political parties."

The United States bishops, through the administrative board of the U.S. Catholic Conference, recently said that the bishops do not want to tell people how they should vote, but because of their responsibility as bishops, they need to exercise their right "to analyze the moral dimensions of the major issues of our day."

The bishops also said "that a consistent ethic of life should be the moral framework from which we address all issues in the political arena." ("Political Responsibility: Revitalizing American Democracy," Sept. 1991).

Guidelines for Church involvement in the political process were established in coalition with the General Counsel of the United States Catholic Conference.

The first guideline states that parishes and other institutions may engage in issue-oriented activities and lobbying. Acceptable activities include letter writing to state or federal legislators to develop

support for legislation, distribution of fliers containing a statement about an issue and preaching and distribution of pertinent information concerning an issue.

Another guideline states that "non-partisan registration and get-out-the-vote campaigns are proper and a recommended activity for parishes and church organizations."

A third guideline discusses the use of materials used in educating citizens, saying that these materials, such as surveys or polls, must emphasize educative objectives.

Another guideline informs citizens that "surveys or polls of political candidates may be distributed at churches or reported in parish bulletins only if:

- the poll is objectively worded and conducted,
- the poll results are accurately reported and free of bias,
- poll results do not contain discussions of issues,
- the poll is multi-issue involving various of the issues set forth in the preamble of these guidelines or other relevant issues,
- the validity of the poll has been approved by the Indiana Catholic Conference or the diocesan attorney.

► parish bulletins containing reports of polls should point out that the parish does not endorse or oppose candidates and that the polls are distributed to inform and educate voters."

Avoidance of evaluations of candidates or political parties is another guideline.

"Prohibited actions include:

- encouraging readers or listeners to vote for or against a particular candidate or party,
- labeling a candidate or party, such as 'anti-life' or 'pro-school aid' because such a practice removes objectivity by not allowing

readers to evaluate a candidate's position themselves,

- using plus or minus signs to evaluate the candidate or party,
- rating candidates or parties on a scale of 'one to ten' for example, or otherwise saying 'X is good,' 'Y is better,'
- use of marked sample ballots."

The sixth guideline states that Congress forbids churches and other tax exempt organizations to participate in any political activity. Section 501(c)(3) of the Internal Revenue Code prohibits churches from supporting or opposing candidates for public office. Contribution of funds by these organizations to any political candidate, party, campaign or political action committee is also forbidden.

Another guideline states that "no diocesan or parish entity or organization or other exempt church organization shall engage in voter education communications

which directly or indirectly suggest that a particular candidate or party should be supported or opposed."

Pastors or other religious leaders are encouraged to avoid endorsements or other political activity, contributions or electioneering.

The last guideline prohibits parishes or Catholic organizations from using or distributing materials, including voter guides and candidate questionnaires, prepared by other organizations unless they have been reviewed and approved by the diocesan authority.

These guidelines are "based on more extensive guidelines which relate to diocesan newspapers, problems of constitutionality and related matters."

(For a free copy of "Guidelines for Pastors & Parishes on Lobbying & Electioneering," write to the Indiana Catholic Conference at P.O. Box 1410, Indianapolis, IN 46206.)

ICC communications chief retires

by Margaret Nelson

When Ann Wadelton retires at the end of June, the Indiana Catholic Conference (ICC) will lose its director of communications for 12 years. And state social justice issues will lose a strong advocate.

Well, not really. Wadelton has long been active in social justice issues: in the peace and justice committee of her parish—Immaculate Heart of Mary, helping with the Cathedral soup kitchen, and serving Habitat for Humanity in several leadership roles. Wadelton has been active in the Pax Christi group in the Catholic Center. And she and Neatha Diehl founded the Catholic Widowed Organization in 1980.

In her work with ICC, Wadelton sent weekly newsletters while the legislature was in session—to urge action by the more than 3,000 members of the ICC network in Indiana parishes. She also sent news releases about legislative activities to the four other Indiana Catholic diocesan papers. And she wrote position papers for lobbying efforts. She attended committee hearings and chamber debates on legislative issues and prepared minutes for the ICC board meetings.

She regularly wrote articles for *The Criterion*, covering legislative action. She edited a new brochure: "Guidelines for Pastors and Parishes on Lobbying and Electioneering," which will be released this month.

"It is certainly the most rewarding challenge of anything I've ever done in my life," she said of her work for ICC. "I will continue to be active in the area. Social justice is such an important part of Christian ministry."

"I learned a political scene on the job," she said. Her first director was Ray Rufo. Dr. R. Desmond Ryan became director in 1981.

"But I want more time for things like reading a book. I look forward to some leisure time," Wadelton said. "I am confident that this is the time."

She said that Father Stephen Jarrell's homily on Ascension Thursday seemed appropriate for her. "It was about letting go and moving on. I plan to travel, particularly with my family spread around. And I'll continue to do volunteer work."

Her five children are grown, two living in Indianapolis. She has a son at Disneyland in Florida. Another son and his wife parent Ann's only non-Indianapolis grandchild in Naples, Florida. And a daughter lives in Fairfax, Virginia.

"One thing I want to do is go through two large grocery sacks of letters and diaries of an uncle who was in the Spanish American War," she said. "He wrote beautifully."

For 11 years after she was graduated from college, Wadelton was food editor for the *Indianapolis Star*. She stayed home for six years after her husband died in 1974. Then she applied for the ICC job as "mental stimulation."

Ann Wadelton said that all the dioceses in the state were very cooperative with the ICC office. Last week, when Ryan had a surprise gathering to honor Wadelton for her service, editors from the Indianapolis, Evansville and Lafayette diocesan newspapers attended the event.

Correction

In *The Criterion's* Vacation and Travel Guide published with the May 29 issue, the children's dinner festival at St. John the Baptist Church in Osgood was inadvertently omitted. The festival will be from 11 a.m. to 4 p.m. on Sunday, July 19.



LEAVE-TAKING—Co-workers, family and friends extend their hands as Father Paul Koetter blesses eight retiring staff members at a prayer service on June 5. They are (from left): Ann Wadelton, Indiana Catholic Conference; Neatha Diehl, Office for Pastoral Councils; Betty Amberger, Accounting Services; Robert Riegel, Catholic Charities; Frank Savage, Office of Catholic Education (being blessed); Providence Sister Maria Kevin Kiehn, Office for Pastoral Councils; Providence Sister Mary Rosita Tewes, archbishop's housekeeper; and Benedictine Sister Antoinette Purcell, Office of Catholic Education. (The archbishop's other housekeeper, Providence Sister Mary Kevin Harte, was unable to attend.) Wadelton's granddaughter Kellie joins in the blessing.

Decades pass quickly for a Batesville teacher

by Mary Ann Wyand

Even after 32 years, longtime St. Louis School second-grade teacher Lillian "Li" Kennel of Batesville said, it doesn't get any easier to say goodbye to her students at the end of the year.

In fact, she admitted, those annual end-of-the-year goodbyes may be getting more emotional.

"They tell me I have mellowed a lot over the years," Kennel told *The Criterion*. "It's very difficult to say goodbye at the end of the year because I get too attached to all the children. Now I'm teaching the children of children I taught years ago, and that makes it so much more interesting."

Recently she gave one little girl a school picture of her mother taken years ago since both students looked alike as second-graders.

Kennel also teaches children enrolled in the parish CCD program and coordinates the First Communion instruction each year, two "jobs" which she describes as a real joy.

"People here really see the value of a Catholic education," she said. "Religion and education go hand in hand. Children need to be inspired by God. Faith is a gift, and I've tried to instill that in the children."

Kennel said she always starts religion classes with quiet

reflection time, and when the children arrive for class they eagerly ask, "Are we going to have that quiet time again?"

Today, she said, people's busy lifestyles make daily routines seem like a merry-go-round and the hectic pace also affects children.

"I think children are looking for quiet time," she said. "They enjoy it so much. The children inspire me. I try to find the beauty in each one of them."

Over the years, Kennel said, she has learned to be very careful about explaining lesson instructions.

"One time when I was teaching the children the story of the Prodigal Son," she recalled, "I told them to go home and hug their dads and say 'I love you.' But one student went home and hugged his dad and said, 'Miss Kennel loves you.' His mother came to school to see me the next day."

Another time, she remembered, she asked her young students if they knew the names of the seasons.

"David held up his hand right away," she said, "and when I called on him he recited, 'Squirrel, rabbit, deer and quail season.' This is a big hunting and fishing area."

Batesville is a "loving community," she said. "Parents support their children and school. They're very concerned about the children."

At the end of each school year, Kennel said, "the students stand in a circle and join hands and we have a group prayer. I tell them that no new group of children will ever take the place of the one leaving me today."



Lillian "Li" Kennel

Commentary

THE BOTTOM LINE

Helping the struggling poor escape the traps

by Antoinette Bosco

Prejudice against welfare recipients crops up again and again in the United States, particularly around election time, with the focus on how recipients abuse the system.

But a recent story out of Connecticut turns the tables on this popular assumption, showing instead how the system abuses recipients.

The story came to light because Connecticut's two senators, Christopher Dodd and Joseph Lieberman, both Democrats, took a stand on this issue.

A young woman named Sandra Rosado of New Haven, Conn., had a dream of going to college. She worked throughout her high school years and managed to put away \$5,000 in a savings account. It was her hope to be the first in her family to get a college education. She also encouraged her younger brother to save his earnings for an education.

While Rosado and her brother were saving their money, her family was receiving assistance from the Aid for Families With Dependent Children program.

But now comes the rub. One of the restrictions of the Omnibus Budget Reconciliation Act of 1981 was that families

receiving AFDC benefits could only hold a maximum of \$1,000 in assets.

Dodd said that when Connecticut state welfare officials found out about Sandra's \$5,000 they had no choice but to take action against the family. The officials said that the Rosado family now owes more than \$9,000 for AFDC benefits it wasn't supposed to receive.

Dodd and Lieberman expressed outrage over the case and have co-sponsored a bill to protect families like the Rosados from being liable to the AFDC program for payments received while their high school children earned and saved money for an education.

Dodd wrote: "When we have a system that chokes off initiative and stifles hope, all in the name of keeping a tight rein on welfare recipients, then we have gone wrong, the wrong road." He said the case of Rosado "crystallizes the need to take a hard look at how federal policy addresses the needs of poor children and families."

The Sandra Rosado story gives a due to why some youths today may not be able to do better than their parents did. If a family that needs some welfare assistance is not able to accumulate assets above a measly \$1,000 because it is getting some government help, how can the members ever get ahead?

The Omnibus Budget Reconciliation Act effectively makes it highly unlikely, and in most cases impossible, for children of AFDC families ever to go to college—unless they find a benefactor to pick up the costs.

Rosado's story has had a happy development. Dodd reports that the young woman has won a scholarship and is



attending college. But she is probably the exception, and her story points out the sad reality of others in her situation whom we have probably never thought about and will never hear of.

How sad that a youngster who has the initiative to save money and go to college has to be denied that opportunity. It is hypocrisy to have a government talking from both sides of its mouth—blaming the poor for not breaking out of their cycle of poverty, yet blocking the path to their dream.

THE HUMAN SIDE

Showing kids ecologically-sound video games

by Fr. Eugene Herick

As I walked by an arcade at a shopping mall recently, the artificial sounds of roaring race cars and tank battles, along with pinging pinball machine bells pierced the air. Eight or nine teen-agers were glued to video screens trying to win at a wide variety of electronic games.

"What a waste," I thought. "A beautiful day like this and these arcade junkies have opted to spend it inside a musty mall."

I had to wonder if this fascination with our new electronic age might be a sign of regression rather than progress. My thinking was soon to be challenged, however, when I picked up the *Washington Post* and read an article titled "Terminal Planet: Eco-Games to Teach Kids Earth-Saving Values."



The article began, "Perhaps the best hope for the earth and its environment is a generation of children whose natural fascination with nature is increasingly enhanced by awareness of the plight of their planet." And how might this be accomplished today?

Through eco-games like "SimEarth: The Living Planet," "EcoQuest: The Search for Cetus," "The Treehouse, Spelunks and the Caves of Mr. Seudo," and "Sid Meier's Civilization."

Each is a computer game that presents ecological problems that need solving, offers much information and taxes young people's imaginative powers on ways to create a healthier earth.

For example, in "EcoQuest: The Search for Cetus," Adam, the son of a famous ecologist, befriends a stranded dolphin. Together they go on undersea adventures in search of the waylaid whale king, Cetus. Along the way they help sea creatures who are hurt or poisoned by pollution.

With the game you get a down-to-earth, what-to-do book written specifically for

young children. An executive for Sierra, Bill Davis wrote, "I hope that young players are motivated to seek out further information about the discoveries they make."

As I read the article my imagination began to run. I conceived of a Friday evening in which a dad or mother would sit down with their children and play one of these games together.

On Saturday morning they would go into the yard and put their new imaginative ideas to work, making that yard look like nature's best. One by one the neighbors would see what was happening, and little by little they would imitate this ecologically minded family.

Before long the neighborhood would be turned into a beautiful garden spot. People from other neighborhoods would come to view its beauty and take home ideas for making their neighborhoods the same.

Sooner than you could imagine, the whole town or city would be cleaner, have more trees and shrubbery and be a sight for sore eyes, a breath of fresh air for sore throats

and a haven for birds, squirrel, and the many crawling creatures that enhance a nature.

The games responsible for all this run from \$40 to \$60. According to the article they are state of the art, using the best of colors, problem-solving techniques, and computer creativity. They are also the latest teaching tools, proven to fascinate young people, fire up their imaginations and convert this fascination and imagination into action.

If you have a teen-ager who is hanging around the arcades pumping quarters into pinball machines, perhaps you'll want to invest in some of these games for home use. You might just convert an arcade junky into an eco-buff.

Maybe you know of some other way, though, to get young people outside into the fresh air. If so, perhaps you can save your money.

If not, do what you have to do! The planet is a fascinating place. I think young people will like it, once we introduce them to it.

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EVERYDAY FAITH

The simple Gospel life in a consumption economy

by Lou Jacquet

It all started when I heard recently from some folks at a major eastern bank. They were intent on giving me some money.

Not just a bit of money at that. Lots of money. Eighty thousand, they begged to be able to loan me up to \$5,000 on a VISA credit line. They were ready to toss in the card at no annual fee. My first thought, upon opening their "Confidential Report" envelope with my name on it, was that I could have used friends like that on several occasions in the past. Where were these folks during my college days 20 years ago, for example, when I was often desperate for five dollars to get me through the evening meal? Here they were, offering me a thousand times that amount at the stroke of a pen.

Although it was momentarily flattering, as near as I can figure someone must have given the bank's brain trust a bum steer when it came to my financial status. If anything, I am precisely the kind of person that lending institutions should want to avoid at all costs. My current VISA balance is a hefty \$54; when I do charge an auto repair or other necessity,

I always try to pay off the bill in 30 days to avoid interest. Banks will never get rich offering credit to folks like me.

They would be repulsed by my financial philosophy: I don't want to owe \$5,000; I don't want to borrow \$5,000 which, with interest, will cost me thousands more to

repay. I have worked hard to climb out of the plastic prison so many of us have been trapped in. I pay cash every chance I get.

Small wonder the folks at financial institutions want nothing to do with people like me; they are after consumers who love to spend recklessly on credit. Once, when I paid \$2,300 in cash for a new 1973 car, the dealer was hushed: "A few more guys like you coming through the door, pal, and I'm out of business." He wasn't joking.

So, 20 years after I would have killed for a credit line of \$500, I tore up the offer for 10 times that amount and went back to living a different way: mostly free of debt, enjoying the present, investing in the future, grateful for what I have, and in no hurry to run up huge sums on plastic. Yet I know that if everyone lived like that, our economy would be in even more of a shambles than it is. Thousands of jobs depend on people like you and me going out and running up our credit cards to the limit.

There lies the dilemma: trying to live with Gospel simplicity in an economy built on conspicuous consumption. No wonder Christians feel so out of step with the world so much of the time. On the one hand, we know we should live simply, caring for the needs of others before our own; on the other, we are constantly tempted with the easy availability of credit that can bring us a share of the good life and help keep people working.



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Point of View

The role of the Catholic politician

A religious inferiority complex leads many Catholics to think they must prove how little religion will influence them in public office, writes Rep. Henry J. Hyde (R-Ill.). Abortion is the most serious example of this kind of betrayal today, he writes. At the same time, Rep. David R. Obey (D-Wis.) believes that whether the issue is abortion, war or economics, Catholic public officials weigh heavily the clergy's moral advice while reserving to themselves prudential judgments about what is workable and enforceable.

'King's servant, but God's first'

by Rep. Henry J. Hyde

At no time in the history of our republic have Catholic politicians held office in more city halls, courthouses and legislatures than right now.

This unprejudiced level of political power and influence challenges us to answer an age-old question: How should the Catholic, the Christian, the moral actor, conduct himself in public office?

Fortunately, history abounds with worthy role models. Thomas More comes to mind, because in the course of his official duties martyrdom and sainthood resulted from his refusal to submit his Catholic conscience to the excessive claims of secular authority. In one sentence, he expressed the ideal for us all: "I die the King's good servant, but God's first."

As Catholics and as public servants, the moral state of the union ought to concern us. Unfortunately, too many Catholics in public life have been intimidated by those forces which serve as cultural arbiters in our society.

Jewish and black legislators display a genuine zeal for the causes that concern them, but Catholics are generally low-key and even apologetic about their causes.



This is a residue of the bigotry that tainted Al Smith's loss to Herbert Hoover in 1928, a story every Catholic candidate remembers perhaps too well.

John F. Kennedy's apology made to the Greater Houston Ministerial Association during the 1960 campaign has convinced some of us we cannot be elected unless we prove how little we will be influenced by our religion while in office. This religious inferiority complex is powerful and enduring, aided and abetted by the major media and the liberal academic community, whose approval we so desperately crave.

The most sordid and visible example of betrayal today is the trade-off by so many Catholics of the very lives of the defenseless preborn for some perceived political advantage. Too many of our colleagues have made a martyr of the phrase "I'm personally opposed to abortion, but I won't impose my religion on others."

These artful dodgers will speak out against the death penalty (except for the innocent preborn), against nuclear proliferation, racism and child abuse. On abortion they become expediently mute.

Another rationalization for exterminating the preborn is an extension of the libertarian idea that restricting abortion is not a proper function of government, but an unwarranted intrusion into a woman's most delicate and difficult decision. "Keep the heavy hand of government off of me," essentially personal decision," is the cry of those pleased to call themselves "progressives."

In the final analysis, all the laws and courthouses and legislatures in America exist for one simple yet profound purpose: to protect the weak from the strong. I dare say even a progressive would applaud, as would I, governmental intervention to

protect a battered spouse or brutalized child. Perhaps some in public office suffer from compassion fatigue or a failure of imagination because "out of sight, out of mind" is for them a deadly formulation.

It is the Catholic public servant's duty to resist in every possible arena the legitimization and acceptability of an ethic that treats unborn babies as disposable. As Richard John Neuhaus asks, "How does a society claim to be humane and decent when it determines that the powerful, the healthy and the successful will define the criteria by which others will be admitted to the community of common concern and protection?"

Our inescapable task, then, is to help make our society decent once again.

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Clergy's advice, our judgments

by Rep. David R. Obey

It often has been my experience that politicians who bring religion into politics are not so much promoting religious values as selling a commercial or political message wrapped in a religious ribbon.

Nevertheless, I have been asked to explain my conception of the role of a Catholic as a politician. I will try.

I think I try to apply Catholic values to my work, but I cannot pretend my values are exclusively or even primarily Catholic. That would be too pretentious because values are formed by a combination of religious, family, school and community experiences.

I believe that Christianity—Catholic Christianity—and democracy are mutually reinforcing because both are rooted in two ideas: the value of the individual and the responsibilities and rights of individuals in community.

I believe the major task of modern religion is to help people understand their responsibilities to one another; government's moral task is to help people meet their community responsibilities fairly.

As a Catholic public official, I welcome the involvement and advice of the church

and its ecclesiastical leaders. Public officials, especially Catholic public officials, have the obligation to weigh heavily the moral advice of the clergy.

But we also have a sworn duty to reserve for ourselves, as representative of all our constituents, prudential judgments about what is workable and enforceable in society. That's essential whether you're talking about abortion or war or economics.

My main interest in Congress is economics because economics determines most possibilities for human beings and nations. I listen with respect to economists with all points of view. But in fashioning economic policy it is not enough to deal with mathematical formulations. You must also factor in the effect of economic machinery on human beings.

That means we must keep two considerations in mind: 1) Does that policy reflect how the world really works? 2) Will it contribute opportunities that result in meeting at least minimal norms of justice?

Marketplace considerations cannot be ignored. But policies that allow the pursuit of absolutely raw competition without regard for justice and mercy are not acceptable.

To me, when 15 percent of our people is in poverty, when some 7 percent of our population is unemployed, when 32 percent of our work force is underemployed, less than the amount required to provide for a family of two at the poverty level, when almost half of families with children headed by women are living in poverty, when the richest 1 percent of American families holds 30 percent of the nation's assets (more than the amount held by the lower 90 percent), the norms of justice are not being met.

In 1960 the average chief executive officer of the hundred largest corporations made, after taxes, 12 times more than the average production worker. Today that same CEO makes 70 times more.

The laws of economics may say that is permissible. But norms of justice tell me it is not—not when that disparity results in a lack of opportunity for so many. That conviction more than anything else keeps me in public life.

I believe we need policies and structural changes to reverse those trends as we search for solutions that will produce economic growth and reduce the budget deficit.

As Pope John XXIII said, "Economic prosperity is to be assessed, not so much from the sum total of goods and wealth possessed, as from the distribution of goods according to the norms of justice."

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To the Editor

Will pope listen to his own words?

"Be fruitful and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, the cattle and all the animals that crawl on the earth" (Gen 1:28). God's original instruction to Adam and Eve seems clear enough.

I don't think God created the earth only to see man wipe out the fish of the sea with a combination of overfishing and pollution. Nor did he expect us to completely remove vast rookeries of birds to build shoreline condominiums or megafarms. We have certainly mastered mass production of cattle but not the purportedly huge cloud of methane that accompanies our skill. And the ever-lengthening litany of disappearing species that had crawled on earth for millions of years bespeaks something beyond God's concept of dominion.

The U.N. Earth Summit hopes to achieve a new level of awareness throughout the world of the impact of humanly expansive and destructive activities. Too often we have simply ignored "minutely" destructive actions such as clearing a small valley of swamps and forest to grow apples or strawberries with the knowledge that other valleys existed where the evicted wildlife could hide. Well, it looks like we're running out of valleys now.

Including the pope in the ranks of the environmentally astute ("From the Editor," May 29) is, in my mind, a mistake. The admonition in his encyclical, "Centesimus Annus," not to "make arbitrary use of the earth, subjecting it

without restraint . . . as though it did not have its own requisites and a God-given purpose" is certainly correct. But when will the pope listen to his own words? When will we as a species listen?

It does not take major intellectual effort to recognize that we humans are putting great stress on God's unique gift. And one of the biggest stressors is the sheer numbers of us.

We in America do consume an undue share of available resources. What does the pope expect us to do? Give everybody a little bit of what we have so that we all have only a little bit and all of us then hollow-eyed and starving? After we have split up all the resources, what do we do when the next billion humans come forth to claim their meager share of what little we all have?

Unless there is a growth in the earth's resources (what you see is all we have), this scenario will be repeated year after year until we all die of starvation. Heaven forbid we should realize, much less admit out loud, that our population and its associated consumption of resources must be controlled.

Environmental scientists have cited many facts showing the brutal effects of overpopulation. The Vatican, by not addressing overpopulation directly, appears to be responding as it did when Galileo taught the earth orbited the sun.

The discussion between Cardinals Konig and Ratzinger on the matter of overpopulation ("Two Cardinals Debate About Birth Control Issue," May 29) offers us some insight into the mind of the Vatican. The Vatican views sexuality as rather tawdry and easily debauched.

Cardinal Ratzinger thinks that by controlling conception "sexuality has become easily available merchandise, to be used at any moment 'without danger' . . . Sex has almost the same relationship to morality as drinking a cup of coffee."

So, finally it is out! Sex must be dangerous for us Catholics to be moral. It must have that ever-present danger of pregnancy to keep the world honest. Never mind the other benefits of "sexuality" in the context of a caring, loving, nurturing, monogamous marriage. Quite possibly some married priests and bishops, common in the first centuries of the church could lend a bit of realism to the Body of Christ.

I am anguished viewing reports on TV showing starving masses in Ethiopia, Somalia and elsewhere. No one should experience starvation. I wish there was something I could do that would immediately solve such a problem. However, I have seen many such reports for over 30 years. The starving people seem to be coming at us in endless torrents. We must try a different approach now. How wide? How about leaving some of the world to the animals, birds, fish and insects? How about us humans having dominion over every animal on earth, including ourselves?

Michael D. Cise

Indianapolis

We must accept what pope says

There has been discussion recently regarding our "right" to dissent from the teachings of Pope John Paul II. The pope has been selected by God to lead the church that he established for us. God speaks to us through the pope regarding matters of morality. We must accept what he has to say. It is a very serious matter when anyone approves or encourages the rejection of our

Holy Father's teachings. When you question one of his teachings, then all the teachings will be subject to question.

As an example, his teachings on artificial birth control were questioned, then rationalized away. Next, his teachings regarding abortion were questioned and some have rationalized them away, and now we actually have "Catholics" promoting the killing of the unborn.

We must not reject the commands of God as he speaks through his popes. When we face our God of justice on Judgment Day, we will be thankful for our pope's direction during our life on earth.

David P. Caito

Indianapolis

Cartoon is very much out of place

The cartoon on page 34 of the May 29th issue of *Catholic News Service* is very much out of place. (It showed a boy telling another that he used to pray for a bicycle, but when that didn't work he stole a bike and asked for forgiveness.)

Do we want to give this type of message as a Catholic response to prayer, even in a joking way? Will our young people interpret it this way? Or will this give them ideas of getting what they want, then (sic) confessing it?

In the past, there have been several cartoons that seem to give the wrong impression of our Catholic faith. Catholic News Service seems to be doing a disservice rather than a service by portraying our beliefs in this manner.

Paul A. Jackson

Terre Haute

(Note: We received similar complaints about this cartoon from a number of other readers. The cartoon should not have been run and we apologize.)

CORNUCOPIA

Fun beats truth every time

by Cynthia Dewes

There was this bus going down the street, big as life, with "Mare's Magnificent Transportation" written in bold letters on the side. That bus, unlike most of the unassuming vehicles in its wake, was charmingly self-confident. But its message made you wonder: Did it really provide magnificent transportation?

We are used to overstated messages. We often read or hear declarations about "miracle" this and "blockbuster" that, words which have replaced wimpy old "apex" or "acme" in describing quality. Truth in advertising is not exactly the current Zeitgeist, or spirit of our times. Instead, we're operating under something more like an ill wind.

Since entertainment has become the heart of our culture, adjectives must continually be expanded and multiplied to keep up with the attention-grabbing dimensions of our lives. "Can you top this?" is the operative standard.

Someone is currently gunning for certain pharmaceutical companies because they're allegedly advertising false claims in medical journals for some of their products. The fear is that doctors will believe the ads and give the drugs to their patients, leaving both parties sad (and possibly mortally) disappointed in the results.

Thankfully, there are less disastrous contortions of language abroad in the land, although the "Can you top this?" syndrome has inflated the names of automo-

biles, household cleansers, streets and subdivisions, food, you-name-it, for years.

We have the sporty Chevy "Biretta," a moniker for which General Motors had to pay big bucks to the manufacturer of the original handgun of that name. We have a Ford which "Escort's" us, a Buick which is "Regal," and a Honda which apparently fosters "Accord."

There's a muscle-bound "Heavy Duty" detergent and strident "Shout!" pre-wash cleaner in our laundries. We wash our dishes in "Sunlight" and scrub our sinks in the path of a "Comet." Even our kitties potty first class on "Cat's Pride."

Some of us live in a place called "Legendary Hills," although we're not exactly sure why it's so renowned. After all, the place was developed barely 20 years ago, and there's not a rise of earth higher than ten feet above sea level anywhere on it.

Others live in crowded mobile home parks called Vista View, or 1,200-square-foot tract houses in treeless subdivisions with names like Sylvan Estates.

People who obviously don't know what "grandiose" means must live on the street named Grandiose Drive. Who else would admit to living on "Pretentious" Street? And what resident of Rural Street in east-side Indianapolis actually believes he is living in the country?

In the wonderful world of cosmetics, we can experience "Passion" or "Obsession" with a mere dab at the earlobe, and be transported to romantic "Shalimar" with a whiff of dusting powder.

It's really fascinating to see what passes for information in the jungle of superlatives out there. Just so we don't mistake it for truth.

check-it-out...

F.R.I.E.N.D.S., (Friends Reaching In Every New Direction Somehow), is an organization recently formed at St. Joan of Arc Parish in Indianapolis to meet the spiritual and social needs of adults age 21 to 40. Some of the activities planned for June include a cookout at Eagle Creek on the 20th, a fellowship meeting/Bible study on the 25th and a get-together with pizza after 5:30 p.m. Mass on the 28th. For more information call Tom Fulnecky at 317-283-5508 or Beth McKean at 317-576-9919.

Our Lady of Lourdes Parish in Indianapolis will celebrate the 50th anniversary of the completion of its present church on Sunday, June 21. Refreshments will be served on the lawn from 11:30 a.m. to 12 noon and tours of the church will be conducted by docents from 12:15 to 1:45 p.m., followed by an "organ crawl" to give visitors a glimpse of the inner workings of the organ. The anniversary is open to the public.

The United Neighborhoods Coalition (UNC) will have its Annual Congress from 9 a.m. to 2:30 p.m. on Saturday, June 13 at Central Christian Church, 701 North Delaware Street. The Congress will include workshop on good relations between neighborhoods and the Indianapolis Police Department. The keynote speaker will be Lee Brown, police commissioner of New York City. A free lunch will be provided and child care will be available. The public is invited to attend. For more information call Jerry King at 317-630-8536 or 317-638-3875.

The 1942 graduation class of Sacred Heart High School will celebrate its 50th Reunion on Saturday, June 27 with a Mass at Sacred Heart Church, followed by dinner at the Royal Oaks Country Club. Call chairman Irvin Kirch at 317-786-6858 for more details.

The Indianapolis Study Group will sponsor a video presentation entitled "Marian Apparitions of the 20th Century" from 10 a.m. until 12 noon on Sunday, June 21 at the Stokely Mansion at Marian College. Apparitions of the Blessed Mother Mary from 1917 in Fatima, Portugal, until the present day, will be featured. A \$3 donation is requested. Call Judith Smith at 317-844-3357 for more information.

All Saints School Alumni Association will sponsor its annual Bus Trip to River Downs on July 25. \$20 cost. Call Rob Bullock at 317-638-7287 or John Lynch, 317-745-1664 for reservations.

Two popular retreat masters will conduct Fall Retreats at Fatima Retreat House. Father James Farrell, pastor of Sacred Heart Parish in Jeffersonville, will conduct a retreat for men, women and couples on "The Stories in Our Lives" on the weekend of September 25-27. On the weekend of November 20-22, Father John Maung, pastor of St. Joseph Parish in Shelbyville will lead a women's retreat on "The Parable of the Prodigal Son." Call 317-545-7681 for more information.

Roncalli Booster Club will sponsor a Golf Outing at 1 p.m. on Friday, July 31 at The Links golf course. Only 36 foursomes (144 players) will participate. The cost is \$50 per person, \$200 per foursome. Call Tom

Weisenbach at 317-924-1234 (work) or 317-889-8717 (home) for more information.

The Sisters of St. Benedict of Ferdinand will celebrate their 125th anniversary with a Summer Festival on the weekend of June 27-28. The event will include a quilt show, arts and crafts, a food court, an antique farm show, a petting zoo, and entertainment by the monastery's Combo, and Rockport cloggers. The public is invited to attend.

vips...

Notre Dame Sister Mary Elisabeth Johannes, a graduate of the former Sacred Heart High School, will be honored on the occasion of her 60th year in religious life at a Mass at 1:30 p.m. on Sunday, June 21 in Sacred Heart Church, 1530 Union Street. The Mass, celebrated by her great nephew, Father John Wolf, will be followed by a reception in the parish hall. All of Sister's family and friends are invited to attend the event.

Sister of Providence Dr. Barbara Doherty recently received the Mother Theodore Guerin Medallion during St. Mary of the Woods College reunion week. Sister Barbara is president of the college. The award, named after the foundress of the college, recognizes women who, like Mother Theodore, exemplify courage, personal sacrifice, devotion, community vitality and leadership.

Indianapolis native John Riedy has been named as the first lay chancellor of the Raleigh, N.C. Diocese. He has been business manager of the Raleigh Diocese since 1985, and will continue as president and board chairman of Southern Case, a plastics manufacturing company in Raleigh, until the end of the year.

The Medjugorje Network of Indianapolis and Defenders of the Faith will co-sponsor a talk by journalist Donna Steichen at 7:30 p.m. on Saturday, June 20 at St. Louis de Montfort Church, 11441 Hague Road, Fishers. Steichen is the author of the book, "Ungodly Rage: The Hidden Face of Catholic Feminism."



Donald E. and Rosetta E. Thomas will celebrate their 60th Wedding Anniversary at the 11 a.m. Mass on Sunday, June 21 in Holy Family Church, Richmond. The Thomases, who are the longest married couple in the parish, will greet friends following Mass. They are the parents of two daughters, Christian Charity Sister Dr. Angelle Thomas and Carolyn Hinson. They also have six grandchildren and nine great-grandchildren.

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FESTIVAL FUN—Kids from St. Michael Parish, 3354 W. 30th Street, Indianapolis prepare for a good time at the annual parish Festival '92, to be held from 4 to 11 p.m. on Friday and Saturday, June 19-20. They are (from left): Maria Romaine, Chris Johnson, Kathleen Metallic, Shane Smith, Sarah Lynch, Tony Kestler and Martha Clark. The event will feature a fish dinner Fri. and fried chicken dinner Sat., a food court, carnival rides, children's and adult games, a smash car, fruit baskets and a \$4,000 raffle drawing.

Faith Active!

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Is warfare ever justified in the modern world?

by Fr. Robert L. Kinast

"Do you think we'll go to war?"

I frequently asked my friends that question in the last months of 1990.

"Oh, sure," was the typical answer. "It's the only way to stop someone like Saddam Hussein."

This opinion was expressed reportedly by intelligent, good people. Sometimes it was accompanied by an attitude of assurance that approached eagerness, as if the Persian Gulf crisis provided an opportunity to show God and the world how committed people were to eliminating this evil from the face of the earth.

If this was disturbing to me, it was because I felt this attitude was so directly the opposite of the position on war taken by Vatican Council II, Pope John XXIII, Pope Paul VI, Pope John Paul II and the U.S. Catholic bishops in their 1983 letter on "The Challenge of Peace."

It was disturbing because it seemed to treat war as a strategy with little or no moral implications, as if the comparison of Saddam Hussein to Hitler and the illegal invasion of Kuwait were all the justification needed to go to war.

What makes war a moral issue? Is war ever justified in the modern world?

War is a moral issue because it directly concerns human conduct and the relationships among people.

In the Jewish and Christian tradition, people believe that God has revealed what human conduct and relationships should be. To live according to God's plan is to be moral; to deviate from this is to be immoral.

The problem is that believers do not always agree on what God allows and why. However, there is agreement that war is a moral issue.

War inevitably involves taking human life. This is the most central moral issue because of the pre-eminent worth of human life. Any action that terminates human life raises moral questions.

War negatively affects human relationships. In war, people are defined as enemies. Animosity and hatred are generated toward them and their cultures. The goal of conquest and domination increases inequalities among people and lays the foundation for future retaliation and revenge.

This runs counter to God's intention. War misuses and depletes natural resources and threatens civilization. The availability of nuclear weapons raises this threat to an unprecedented level—the potential destruction of the life of the planet.

In light of these facts, modern war is an acute moral issue. The moral justification of war has two parts: the decision to go to war and the conduct of the war.

The first moral condition for going to war is a just cause. Usually this means

self-defense against attack or protection of innocent people.

In the Persian Gulf War, repelling the illegal invasion of Kuwait came close to being a just cause. Protecting "our way of life" or even the international oil supply were much more dubious.

The second moral condition is a right intention, a clear objective restricted to the terms of the just cause. Forcing Saddam Hussein to withdraw from Kuwait was a right intention; annihilating him or destroying Iraq's economy and culture would not have been.

The third moral condition is that war is a last resort, used only after every other alternative fails, and that the war is likely to succeed. The Persian Gulf War was most suspect on this point.

The unprecedented worldwide condemnation and embargo of Iraq was a clear alternative which meant in the view of some that war was not the last resort (even if the embargo was actually set up as the first phase of a military strategy envisioned all along).

When it comes to war's conduct, the overriding moral principle is to avoid killing non-combatants. In the days of hand-to-hand fighting by military troops, this principle was not difficult to enforce.

It is much harder today with computerized weapons that don't see the opponent, the mingling of civilian and military populations, and "military targets" (electricity, water, food supplies) which simultaneously support non-combatants and armed forces.

The Persian Gulf War demonstrated how impossible it is to avoid killing non-combatants in modern warfare.

The second principle in the conduct of war is the use of force proportional to the objective and the strength of the enemy. The heaviest air bombardment in history made the Persian Gulf War nearly impossible to justify on this point.

After the war, I asked friends how they felt about the outcome.

"We should have finished the job," some said, expressing disappointment that Saddam Hussein was still in power.

This response made me realize that for some, justifying war gave moral approval to anything which followed.

At least the conduct of the Persian Gulf War was more restricted than this.

The Persian Gulf War ended in a military victory for the allied forces but it did not settle the ultimate moral question, which is more urgent now than ever: Can war be justified any longer?

A negative answer to that question would lead to a moral victory that could make war obsolete. If so, it would be the greatest unintended victory any war ever achieved.

(Father Robert Kinast is a Florida-based pastoral theologian.)



INEQUITIES—War negatively affects human relationships. In war, people are defined as enemies, animosity and hatred are generated toward them and their cultures, and the goal of conquest and domination increases the inequities among people and lays the foundation for future retaliation and revenge. (CNS photo by Deanne Daigle)

We can't rid life of all conflict

by David Gibson

Conflict has a way of influencing the direction life takes, whether on the level of homelife or on the national and international planes.

You can't rid life of all conflict, however.

In itself, some conflict is normal. The real question is how to handle conflict.

Sometimes people approach conflict through nostalgia, wishing to return to a time in the past that they think was more peaceful. But rising to conflict's challenge means making way for the future.

Northern Ireland's Protestant and Catholic neighbors haven't been at peace for a long time. Armagh's Cardinal Cahal

Daly recently spoke of the peace needed there.

The bitter lesson of 23 years, Cardinal Daly said, "is that we cannot go back" to a state of "non-caring and non-listening coexistence. We must enlarge our vision."

Cardinal Daly does not want his people to resolve their conflict by returning to their separate ways, but by becoming willing to give for the sake of others and having the humility to receive "gifts" from those others as well.

In the past, Cardinal Daly adds, "Our vision did not include them. They were not 'part of us.' That, he suggested, is what needs to change.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Recent wars increase tension

This Week's Question

Is the world more peaceful today after recent wars?

"No, there is such an undercurrent of tension, too many unanswered questions. The climate is not peaceful, for example, in the Middle East, Yugoslavia, the Ukraine. The world is in ferment even yet." (Gimny Hollenkamp, Elmhurst, Illinois)

"It's a paradox. The world may appear more peaceful in that there is some movement toward liberation in Eastern Europe. But in our country, people's hearts are not more peaceful. I'm thinking of the recent execution in California and the growing number of hate crimes and violence against women. We seem to lack inner peace." (Donna Marocchio, Weatherfield, Connecticut)

"No, there's still too much strife—political, ethnic, economic conflicts between nations of the world. The underlying causes of war are still very much brewing. The

single greatest cause of war has been religious conflict and that is still very much present in our world." (William Fallon, Jacksonville, Arkansas)

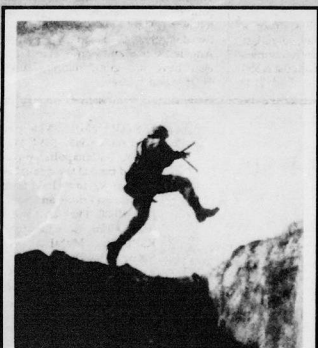
"No. If the claim is that war makes the world more peaceful, it's a contradiction in terms. If we want to make the world more peaceful, we have to avoid war." (Luanne Duesterberg, Madison, Wisconsin)

"War can never make the world more peaceful—war means death, whether it be the enemies' death or our own. It is life that makes peace." (Margaret Mary Bouley, Northampton, Massachusetts)

Send Us Your Voice

An upcoming edition asks: As one involved in a church ministry, how do you advise a person who is suffering abuse at home?

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



Adults need to talk to children about warfare and the need for peace

by Richard Cain

Eight-year-old Teresa Hansen shifted uneasily in her seat as the family dinner-table discussion turned to the topic of the Gulf War.

Suddenly tears brimmed in Teresa's eyes. She jumped up.

"I don't want to hear anything more about war!" she blurted out as she ran from the room crying.

Her mother later found her hidden behind a couch.

"Why can't people get along?" she moaned as her mother took her in her arms.

Kids ask the darndest questions. Even their most basic questions can leave parents and teachers at a loss.

"It's real challenging," said Anne Marie Hansen, a resident of Pittsburgh and a leader in the Parenting for Peace and Justice Network.

She recalled how she tried to comfort Teresa that evening.

"It's different with each child," she said. "I just did a lot of holding."

Later, Hansen said, as she was putting Teresa to bed, she spent more time hugging her and telling her that God would take care of her.

Children are both concerned and fascinated with war, according to Kathy McGinnis, co-coordinator of the

Parenting for Peace and Justice Network based in St. Louis.

"Kids today don't have the same fear of nuclear war they had five or 10 years ago," she said. "Now their questions have more to do with why we have war."

Children are also attracted to the glamour of war.

McGinnis recalled a time during the Gulf War when her 9-year-old son arrived home from school all excited after seeing an Airbourne Ranger Army film.

When her husband pointed out that the bombs shown in the film can hurt people, the son responded, "Dad, they only drop those bombs on tanks."

Her husband pointed out that there are people in those tanks.

And the son responded, "Well, they only drop them on the enemy."

Most children have the idea that there are two types of people, those who are "good" and others who are "bad," McGinnis said. But other children will ask deep questions like, "Who decides who is the enemy?"

Adults talking with children about war must strike a balance between comfort and challenge, she said. Children are quick to pick up on the adults' anxieties. So it is important to be positive.

"The more concerned I got about the situation, the more upset they would get," Hansen said of her seven children.



BALANCE—Adults talking with children about war must strike a balance between comfort and challenge. Children are both concerned about and fascinated with war. Because youngsters are quick to pick up on adults' anxieties, it is important to be positive in discussions. (CNS photo by Karen Callaway, Northwest Indiana Catholic)

Children need to hear, especially from a parent in the military, that the parent always wants to be with them and will try to take care of them, she said. But children, especially as they get older, also need to be challenged to think about what causes conflict and war and how best to resolve it.

McGinnis said she tries to show children how they can resolve their own differences without fighting, then she points out that the same peaceful resolution can apply to nations.

Hansen said she thinks it is important to try to strike some balance between patriotism and an understanding of the other side. For example, a parent and child could go to the library to learn about the other country.

"Find pictures of daily life," she said, "so it isn't just a void—that country—that we're at war with."

Talking should also lead to action.

"Children have to feel they can do something," McGinnis explained. She suggested having them write a letter to the leaders of the nations involved, or write a poem about the situation, or draw a poster reflecting their concerns.

Most of all, she said, children need to pray with adults for peace and safety for all the people involved in a war.

(Richard Cain is editor of "The Catholic Spirit," newspaper of the Diocese of Wheeling-Charleston, W. Va.)

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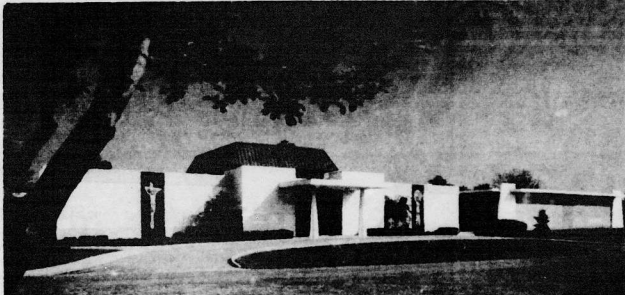
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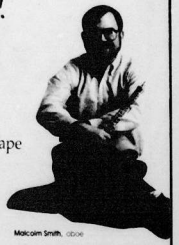
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TRINITY SUNDAY

The Sunday Readings

Sunday, June 14, 1992

Proverbs 8:22-31 — Romans 5:1-5 — John 16:12-15

by Fr. Owen F. Campion

This weekend, the church celebrates Trinity Sunday, the feast of the Holy Trinity. The Book of Proverbs provides the first reading.

Proverbs is a collection of wise statements. It is the result of accumulating such statements and editing them for the religious instruction of people. The book, as it presently appears, probably dates from the end of the fifth century before Christ.

Within the Scriptures, Proverbs is part of that form of writing called the Wisdom Literature. Wisdom Literature looks at the notion of God and searches it with the light of human reason as well as of faith. It concludes by firmly asserting the reality of God and by proposing various human responses to that reality as both logical and beneficial for humans.

A technique frequently used in Wisdom Literature is to make wisdom a person. Since the ultimate wisdom belongs to God, personified wisdom was used to speak in behalf of God himself. The first reading states that God preceded all created life. He is the creator. He sustains life. He rules over creation. He is supreme.

The second reading for this feast is from the Epistle to the Romans. In very few verses, the epistle this weekend describes the activity of the Holy Trinity, God, in the lives of Christians. First, the epistle says that each Christian has made peace with God through Jesus. The sacrifice of the Lord, freely and completely given on Calvary, reconciled humankind with God. Each Christian desires that reconciliation and identifies with it by personally accepting Jesus as Lord and Savior. The reading continues to say that each Christian has the benefit

of God's grace. God's strength and life, poured out through the Holy Spirit. The term "poured out" is important. God's goodness comes to those who love him not in small quantities, but lavishly.

Finally, St. John's Gospel supplies this feast with its Gospel reading. The reading is from a long, but greatly eloquent, testimony by the Lord. As the reading begins, the Lord tells his apostles that he has much more to tell them, revealing the reality of God and inviting the appropriate human response to that reality, but, Jesus says, they cannot bear to hear what he would say. The message is clear. The Lord possesses even the most intimate knowledge of God, a knowledge mere mortals could not grasp. In this statement, the Lord asserts his own divine nature.

He proceeds to say that the Holy Spirit will come among the apostles. The Holy Spirit too is divine. He is the Spirit of truth, all truth. It is a truth that the Holy Spirit bestows upon those who love God. Through the Holy Spirit, God enters the lives of the faithful and affects the faithful. Then, as the Lord continues, the unity of God in the activity of God is affirmed. The Holy Spirit will bear witness to the Son. The Son revealed the Father.

Reflection

This weekend the church celebrates the feast of the Holy Trinity. The mystery of the Trinity is one of the fundamental teachings of Christianity. It describes the innermost reality of God. In God's perfection and majesty, there is only one divinity, one source of creation and life. Within that eternal, unbroken unity are three distinct persons, Father, Son, and Holy Spirit, each absolutely God, none secondary to another.

The religious environment into which Jesus came professed as its fundamental belief the oneness of God. It was the most treasured of all the Jewish professions of faith. "Remember, O Israel, the Lord your God; the Lord is one," was the great confession of Jewish belief. Such

THE POPE TEACHES

Church teaches love for others

by Pope John Paul II
Remarks at audience June 3

Continuing our catechesis on how the church shares in Christ's prophetic office, we now consider the church as a love to love.

Jesus commanded his disciples to love one another as he had loved them (cf. John 15:12), and his love was most perfectly shown in his readiness to sacrifice his life for his friends (cf. John 15:13).

The church receives the gift of divine love from her Lord, and she is called to be a sign of that love before the world.

Because Christ's love is universal and limitless, the church strives to overcome divisions between individuals, peoples and nations.

In place of prejudice and class struggle, she works to foster respect for others, to promote social justice, and to preach peace and reconciliation in society.

Following Christ's example, the church desires to bear witness to a love marked by mercy and a readiness to forgive. In proclaiming the Gospel, she respects human freedom, leading others to the truth through dialogue and persuasion.

Christian love is apparent in the many charitable institutions associated with the church and in the readiness of her members to help peers in need.

While recognizing the failure of some of her members to live in accordance with Christ's commandment of love, the church nevertheless rejoices in the outstanding and often heroic witness to charity given by committed Christians in every age.

In her teaching, her institutions and in the example of her saints, the church has always kept alive the Gospel ideal of love, bearing witness to the active presence of the Holy Spirit, who is himself eternal and endless love.

MY JOURNEY TO GOD

Nature's Song

Nature is the handiwork of God.

In the spring, he calls forth the children of the earth, to repopulate.

Beautiful flowers to tempt the questing bees with their sauculent flavors—their nectar. Greening trees who invite the birds to build their nests in the gently swaying branches, or to sit and sing to their heart's content. Summer is the time for relaxing, the hot sun luring us into languid, lackadaisical repose. Time to reminisce, go swimming and just take life as it comes.

Fall sparks the breezes into a cacophonous arena, whirling leaves through the air in a wild abandon.

Nature's kaleidoscopic display!

Birds bursting into their dwindling callop of sound, all getting ready for the long, cold sleep.

Winter, its chilling snows blanketing the tired earth, bidding it to rest until the time for reawakening.

Nature is wrought through God's creativity! We insure Nature's propensities—they are the spice of life!

—by RoseMarie Jackson

(RoseMarie Jackson is a member of St. Rose Parish in Knightstown.)

Daily Readings

Monday, June 15
Seasonal weekday
1 Kings 21:1-16
Psalms 5:2-3, 5-7
Matthew 5:38-42

Tuesday, June 16
Seasonal weekday
1 Kings 21:17-29
Psalms 51:3-6, 11, 16
Matthew 5:43-48

Wednesday, June 17
2 Kings 2:1, 6-14
Psalms 31:20-21, 24
Matthew 6:1-6, 16-18

Thursday, June 18
Seasonal weekday
Sirach 48:1-14
Psalms 97:1-7
Matthew 6:7-15

Friday, June 19
Seasonal weekday
2 Kings 11:1-4, 9-18, 20
Psalms 132:11-14, 17-18
Matthew 6:19-23

Saturday, June 20
2 Chronicles 14:2-25
Psalms 89:4-5, 29-34
Matthew 6:24-34

was the belief revealed to the world, through Judaism, by Moses and the prophets. It was a belief quite different from those of religions that encircled God's people. In foreign religions there were many gods.

Not only there were many gods, but there were ill-tempered, angry, vengeful gods, indifferent to human needs and sufferings. That was never the concept of God in Judaism. God is the God of mercy and love, lovingly caring for his people, especially the most needy and vulnerable.

The notion of God encountered by Jesus in the society to which he came was a gentle, leekoning idea of God.

However, Jesus, as a gift himself of God, gave humankind the gift of the fuller knowledge of God. He traced the reality of the Trinity. It was not to present God as a static, distant being who formed creation and then stands aloof from it, watching without regard the struggles and failures of

humanity. On the contrary, the doctrine of the Trinity reveals God as abundantly active among people, "pouring out" to them his mercy and strength.

As this feast celebrates the Holy Trinity, it offers us the theological proposition that God is one, eternal, and absolute, in three divine persons, Father, Son, and Holy Spirit, each one, eternal, and absolute. The celebration does not merely repeat a dry theological conclusion. It offers the vision of the active, loving God.

Proverbs reminds us that the idea of divinity is not unrealistic or illogical. Human ponderings over thousands of years have attested to the fact that God exists. The revelation through the prophets saw that fact in greater detail. God is a God of love. The gift of the Lord was to give us further insight in that reality by revealing to us the inner nature of God, a revelation in itself that is a great act of love and of invitation to be loved.



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'Far and Away' offers romance, melodrama

by James W. Arnold

Ireland again. After years of neglect in the movies, the Irish are suddenly trendy. "Far and Away" is the splashiest Irish movie so far, a broad canvas tale of two late 19th century immigrants—poor boy Tom Cruise, rich girl Nicole Kidman—working their way through brutal adversity until they declare their love at the climax of the Oklahoma Land Rush. (It's the one in 1893; they missed the 1890 original.)



If it's social history you want, or a sort of Irish version of past epics about the Swedes, Italians, or Jews, "Far and Away" isn't it. This is just Tom and Nicole in Irish accents, first fighting, then uniting out of self-interest, then losing each other until their mutual ambitions for land bring them together again in Oklahoma. The plot points are that simple in this Screenwriting 101 story by director Ron Howard and writer Bob Dolman ("Willow").

There is nothing about religion (not even a grace before meals), either in Kerry or Boston (where the newcomers land), although a priest can be spotted briefly in an early funeral scene. In Ireland, there is mostly rebellion, drinking and fighting, and in Boston, lots more fighting, plenty of shady ladies and (you bet) corrupt politics.

Famzily? Well, Tom plays Joseph Donnelly, a hard-working tenant farmer who enjoys brawling with his shiftless brothers. He also loses his beloved dad in the early minutes, thanks to a crisis provoked against all the local tenants by their wealthy and greedy landlord.

This pirate has hirelings who burn down the old man's farm while he's being buried. (One becomes the movie's permanent traveling villain, played by stage actor Thomas Gibson.) When the outraged

Joseph comes after the landlord, he turns out to be one of two bickering parents of spoiled, headstrong Shannon Christie (Nicole), a caricature of an 1890s' modern woman, more like 1990s' UCLA.

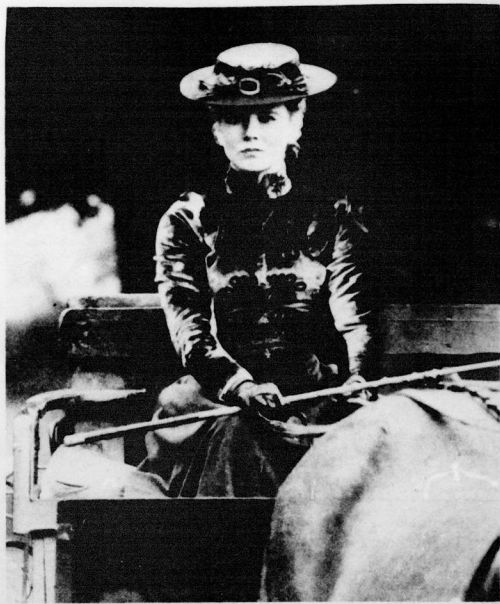
At first Joseph is just another peasant to her. But she manages to peek at his private parts, discreetly covered by a bowl, while he's recovering from his wounds, and decides to invite him to flee to America. It's a measure of the lull and its audience that this is the scene people discuss as they leave the theater.

Eventually burned out by rebels, the Christies (Robert Prosky, Barbara Babcock) also join the young folks in the New World, where finally they will cheat in the land rush. (Apparently, a respectable enterprise in Oklahoma, since the natives call themselves "Sooners" after those who crossed the line "sooner" than the law allowed.)

All this is seldom boring, but it's a pity without much core feeling beyond a fondness for feisty young lovers who resist (until the end) expressing their affection. Joseph's misadventures, as he's tossed from one crisis to another in a ruthless world, recall Dickens. (Joe and Shannon are actually out there, destitute in the snow, on Christmas Eve.)

But there are few if any of the master's delightful characters. Most people in this film can be summarized in a phrase, as in busy dance hall girl, stuffy aristocrat, crooked ward boss. Director Howard is good with photogenic action sequences. Even the brutal barfested boxing slugs in crowded, smoky pubs, but too often thinks in clichés. E.g., the snow scene, the drunken cowboys shooting up the town the night before the land rush, etc.

Despite everything, Tom and Nicole are a tempestuous and arresting pair, and the visual background of their adventures is equally spectacular. It helps make up for some thinness in substance. This is the first movie shot in wide-screen 70 mm. in 10 years since Disney's "Tron". The last before that was "Ryan's Daughter" in



DAUGHTER OF IRELAND—Nicole Kidman plays Shannon Christie, the daughter of a wealthy Irish landlord who dreams of controlling her own destiny, in "Far and Away." The U.S. Catholic Conference said her character has "terrific grit" and has classified the film A-III for adults. (CNS photo from Universal)

1970. (The process gives you exactly what you don't get on TV: size, clarity, color. But you must see the film in a first-class theater.)

"Far and Away" may not be in the same world visually with 70 mm. classics like "Zivago" and "2001." But cinematographer Mikael ("Backdraft") Salomon's sweeping images of western Ireland's water, cliffs, and misted mountains, not to mention Howard's re-creation of the funny-sad chaos of the land rush (actually shot in Montana), help justify the project's \$50 million cost.

This is a movie to be taken for what it is: cast and shot to be consumed in the theater, like a magnificent cinematic pizza. Or perhaps we should say, corned beef and cabbage.

(Fast-moving romantic melodrama with

comic moments and touches of real and pseudo-Irish; relatively low sex and violence level; satisfactory for mature youth and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Class Act	O
Pepi, Luci, Bom	O
Roadside Prophets	A-III
The Waterdance	A-III

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

'Survive Siberia' presents stark region for analysis

by Henry Herx
Catholic News Service

The richest, coldest and least known region in the former Soviet Union is now open to American scrutiny in the documentary, "Survive Siberia," airing Thursday, June 18, from 8 p.m. to 9 p.m. on ABC. (Check local listings to verify program date and time.)

The reason Russians come to the Arctic wastes of Siberia is to mine its vast deposits of gold, oil and natural gas. Though the wages here are three times those of workers elsewhere in the Commonwealth, the tradeoff is an average winter temperature of 54 degrees below zero.

Showing the difficulty of life in a Siberian town, the documentary focuses on its need to stock enough food during the summer months to last through the winter.

With its food supply almost exhausted, the town awaits the arrival of the spring's first convoy of cargo ships. However, the convoy gets caught in the frozen waters of the Arctic Ocean and it is up to the "Arctica," a nuclear-powered icebreaker, to free the ships before they are crushed by the pressure of the ice.

The drama of the situation is heightened when the "Arctica" breaks a propeller a day away from the convoy and has to undergo emergency, ice-bound repairs.

The program also visits the ruins of deserted prison camps where some 10 million Soviet citizens perished.

Perishing also are the native Siberian peoples who are related to the American Eskimo. The growing number of settlements, mines, pipelines and related problems of pollution are devastating the remainder herds upon which the native peoples depend for survival.

Written and produced by Steve Eder and narrated by actress Linda Hunt, the documentary makes viewers appreciate the enormous wealth in natural resources that is drawing a new generation of pioneers to Siberia. It also makes plain the hardships of life in a deep-freeze climate, where the challenge facing settlers is to "Survive Siberia."

TV Programs of Note

Sunday, June 14, 11-11:30 a.m. (CBS) "Touched with Faith" . . . Young People at Work in a Troubled Society. Interfaith special reports on youngsters involved in community service, including students helping out at a local soup kitchen as part of their course in Christian morality at Archbishop Carroll High School in Washington. The special is a production of CBS in consultation with the Interfaith Broadcasting Commission.

Monday, June 15, 10-11:30 p.m. (PBS) "Color Adjustment." The changing image of African-Americans on the television screen is assessed in "Color Adjustment," which

begins the fifth season of "P.O.V.," the independent documentary series. Television has portrayed black America through the eyes of white society. As that society changed, so did TV's image of blacks. Written, produced and directed by Marlon T. Riggs, the program indicates that American society has far to go in its treatment of blacks to achieve racial integration both on and off the screen.

Sunday, June 14, 10-11 p.m. (PBS) "Generalissimo." Rebroadcast of the final program in the "Stalin" series looks at the last 20 years of his rule when the Soviet Union emerged from World War II in control of an Eastern European empire of communist regimes.

Wednesday, June 17, 8:30-9 p.m. (PBS) "Wildflowers with Helen Hayes." Actress Helen Hayes hosts this documentary on the environmental, economic and aesthetic value of wildflowers and calls for their preservation.

Wednesday, June 17, 9-11 p.m. (PBS) "O Pioneers!" Rebroadcast of the "American Playhouse" musical version of Willa Cather's novel about Alexandra Bergson, a turn-of-the-century Swedish immigrant who inherits her father's ailing Midwestern farm and single-handedly saves it from potential ruin.

Friday, June 19, 9-10 p.m. (PBS) "Wattenberg: Trends in the Nineties—The First Universal Nation." In this special, sociologist Ben Wattenberg argues that the recent surge in immigration to the United States is creating a new way of life that is turning the country into the world's first universal nation.

Friday, June 19, 10-11 p.m. (PBS) "Crisis in Philadelphia." The premiere episode of the seven-part "States of Mind" series looks at the tension between Philadelphia's urban blacks, who have the political power, and suburban whites, who have the money but not the incentive to help bail the city out of debt.

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

Videos

1992 CNS Graphics

Recent top rentals

1. JFK	A-II (R)
2. Father of the Bride	A-II (PG)
3. My Girl	A-II (PG)
4. The Last Boy Scout	O (R)
5. For the Boys	A-III (R)
6. Freejack	O (R)
7. Highlander 2	A-III (R)
8. The Butcher's Wife	A-IV (R)
9. Frankie & Johnny	A-III (R)
10. The People Under the Stairs	O (R)

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Top 10

QUESTION CORNER

Latin became the Catholic language

by Fr. John Dietzen

Some months ago you published a column about "When the Mass Was in Latin." With all your jargon, you did not mention a single word as to the real reason why the Mass was in Latin.

No one who presents himself as an authority on the Catholic faith with a question and answer column could possibly be unaware of the fact that the "dead," and therefore unchanging, Latin language was deliberately adopted so that the church's dogma would be uniformly interpreted around the world, so that the words of Christ would remain free from the vagaries of local semantic influence and trendy philosophical interpretation.

You know this. It demands further response from your office. (Illinois)



FAMILY TALK

Divorcing parents need to settle custody issue

by Dr. James and Mary Kenny

Dear Dr. Kenny: My husband and I are getting a divorce after 10 years of marriage and four children.

He has agreed that I should have the children in my care throughout the week and during every other weekend but, through his lawyer, is insisting on "joint custody." This makes me uneasy. Is joint custody of children a good idea? (Indiana)

Answer: Rarely. If you are getting along well enough at this time and continue to do so after the divorce, then the legal condition of joint custody is unnecessary.

You will work out whatever is best for your children whatever the original custody agreement states.

If, however, you are not getting along, then joint custody will make your arguments and disagreements that much more serious and unsettling for proper child rearing.

You have joint custody now, while you are still married. That's what marriage involves—a rather total sharing of property and responsibilities. You are divorcing because you no longer choose or are able to share in an effective way.

In a divorce, the parties divorce as husband and wife but not as father and mother. You both continue to be responsible for your children, but no longer in the same way nor equally to the same degree.

Joint custody continues the marital arrangement in the area of child rearing. Better to accept that the marital style has ruptured and fashion an agreement that anticipates and avoids any dispute.

Child rearing is difficult. Where parents have chosen to separate because of their disagreements, it is wise to expect there will continue to be patterns of disharmony that make cooperation difficult.

Put rather simply, if you cannot get along but still must work together in some way, things will go better if someone assumes primary charge. Otherwise, feelings regularly get in the way and interfere with the simplest tasks.

Perhaps joint custody is an acceptable option for persons who hide from their feelings or who don't have any. But for most who suffer through a divorce, anger and "paybacks" are a dangerous presence. To think we can rationalize those away and always act correctly is to fly in the face of human nature.

Joint custody is idealistic and may work for some parents, but usually an arrangement where one parent is awarded custody and the rights of the other parent are carefully spelled out in visitation works better for everyone.

Sometimes, joint custody is a lazy way out and a way to avoid the anticipation of post-divorce disagreements. To believe they will not occur is naive.

Remember that there are two basic legal terms in post-divorce child rearing: custody and visitation.

The custodial parent has primary control and the rights of the non-custodial parent are spelled out legally in the visitation agreement.

Be careful to describe these rights in detail. For example, the legal description could read, "Visitation with the children's father will be every other weekend from Friday at 6 p.m. to Sunday at 6 p.m."

Be equally specific about visitation arrangements during holidays, vacation, and other times during the month. In addition, list detailed rules for the non-custodial parent's access to school and medical records, etc.

If you are getting along after the divorce, you may alter the agreement any way that you wish. If you are not getting along, however, the specifics become critical in avoiding constant disagreement.

Children need both parents even after a divorce. The reasons that led to the divorce, however, should indicate to the parents that joint custody is rare or unlikely option.

(Address questions on family living and child care to be answered in print to the Kennys, 219 West Harrison St., Rensselaer, Ind. 47978.)

A I don't know where you received your information, but it is grossly inaccurate.

In the very early centuries of the church, the typical language for liturgical and certain other Christian usage and activities was Greek.

As the church, particularly in Europe, became more involved and even identified with Roman, and therefore Latin, culture, Christian authorities gradually realized that to continue Greek as the "official" language of the church would be to lose effective touch with people for whom Greek was more and more a foreign language.

In the West, as distinct from the Eastern or Oriental churches, almost anyone who could read and write at all knew Latin. In fact, it was the language of commerce and was used for most social intercourse.

This is why, in the third century, and perhaps most significantly under the influence of Pope Damasus, Latin gradually became the language most commonly used by the church, even in the liturgy.

With the dissolution of the Roman Empire in the fifth century and after, local cultures and languages in both southern and northern Europe began to predominate until eventually Latin itself became a dead language.

How and why it continued to be the official language of the church in most of the Western world until our own century is another story.

It is well worth remembering, however, that Latin became the "Catholic" language not because it was dead, but because it was one language that people could understand.

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

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

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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, IN, 46206.

June 12

The Cursillo community will hold an Ultreya at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St.

June 12-13

An Italian Street Festival will be held at Holy Rosary Parish, 520 Stevens St. from 5-11 p.m. daily. Religious procession Sat. preceding 8 p.m. Mass. Italian food fair.

☆☆

St. Anthony Parish, 379 N. Warman Ave. continues its Summer Festival featuring food service 5 p.m. daily. Hog Roast Sat.

June 13

Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. State Park.

☆☆

The Divorce and Beyond recovery program continues at 10

a.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

A retreat for women 18 and older on "Gentle Women... Gentle Hearts" will be held for St. Bridget and St. Bernadette women and their guests from 8:15 a.m.-3 p.m. at St. Luke Church, 7575 Holiday Dr.

☆☆

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆

Catholic Alumni Club (CAC) will play volleyball at 7:30 p.m. at St. Lawrence Parish, 46th and Shadeland.

☆☆

St. John the Apostle Parish, 3410 W. 3rd St., Bloomington will hold a free Parish Day of Renewal conducted by Val Dillon and Providence Sisters Nancy Brozman and Kathleen DeSaules from 9:30 a.m.-5:30 p.m. Mass. Sessions on personal prayer.

God's constant companionship and peace and justice.

June 13-14

A Mount St. Francis Alumni Reunion Weekend will be held at the Mount St. Francis Retreat Center. Call Franciscan Father Tom Smith 812-923-8817 for details.

June 14

Catholic Alumni Club (CAC) will attend 11 a.m. Mass at St. John Church, 126 W. Georgia St. followed by brunch at Rick's Cafe American, Union Station. Call Mary 317-255-3841 late evenings for details.

☆☆

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.

☆☆

A Revised Latin Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Bernabas, 8300 Rahke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

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

☆☆

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

☆☆

Exposition of the Blessed Sacrament is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

June 15

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.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. at the Catholic

Center, 1400 N. Meridian St. for small group discussions.

☆☆

The Young Widowed Group will meet at 7 p.m. at St. Matthew Parish, 4100 E. 56th St. for program on "Invincible Summer: Returning to Life After Someone you Love has Died." Young adults (teens-20s) who have lost a parent are invited to attend a special coinciding session.

June 15-19

Mary Ryan will conduct a Personality and Human Relations (PHR) Workshop on "Helping My Children to Grow," at Fatima Retreat House, 5383 E. 56th St. Overnight and commuter prices. Call 317-545-7681 for details.

June 16

Beginning Experience organization for divorced, separated or widowed persons will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-745-2606.

☆☆

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

☆☆

Catholic Alumni Club (CAC) will hold Newsletter Meeting at 7 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

☆☆

Fr. Mark Swarczkopf and the Catholic Committee on Scouting will hold a Religious Emblems Counselors Instruction and Review for boy and girl scouts from 7:30-9 p.m. at St. Lawrence Parish, 46th and Shadeland.

June 17

The Monthly Cemetery Mass will be celebrated at 2 p.m. in Calvary Chapel.

☆☆

Catholic Widowed Organization (CWO) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for program on "Cooking for One." Newly widowed meet 7 p.m.

June 18

An hour of prayer before the Blessed Sacrament will begin at 7 p.m. in St. Francis Hospital Chapel, Beech Grove.

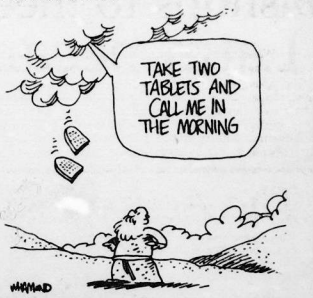
June 19

An Over 50 Eucharist and Pitch-In Dinner for Richmond area Catholics age 50 and older will be held at 11:30 a.m. at St. Andrew Parish, 240 S. Sixth St.

☆☆

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. La-

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wrence Church, 4650 N. Shadeland Ave.

June 19-20

St. Michael Parish, 3354 W. 30th St. will celebrate Festival '92 from 4-11 p.m. daily. Food, rides, games, crafts.

☆☆

St. Bernadette Circle #712, Daughters of Isabella will hold its annual Rummage Sale from 9 a.m.-5 p.m. Fri. and from 9 a.m.-12 noon Sat. in St. Charles Borromeo School cafeteria, 2222 E. Third St., Bloomington. Leave donations for sale June 6-17.

☆☆

A Rummage Sale for the benefit of youth ministry will be held from 12 noon-8 p.m. Fri. and from 8 a.m.-2 p.m. Sat. at St. Lawrence Parish, Lawrenceburg. Bring items to gym June 18.

June 19-21

St. Simon Parish, 8400 Roy Rd. will hold its Summer Festival

from 5-11 p.m. Fri. and Sat. and from 4-11 p.m. Sun. Drawings.

☆☆

Holy Name Parish, Beech Grove will present Summerfest '92 from 5-11 p.m. Fri. and Sat. and from 1-8 p.m. Sun. \$10,000 raffle.

☆☆

A Central Indiana Marriage Encounter will be held at Fatima Retreat House, 5383 E. 56th St. Call Dave and Mary Timmerman 317-897-2052.

June 20

The first of two Enneagram: Basics sessions will be held from 8:30 a.m.-5 p.m. at the Aquinas Center, Clarksville. Call 812-945-0354.

☆☆

Catholic Widowed Organization (CWO) will meet in Union Station's Great Hall at 11:30 a.m. for luncheon and shopping.

☆☆

Catholic Alumni Club (CAC) will meet at ticket office at 6:45 a.m. (Continued on page 15)

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Coordinator: Patricia Benson, O.P.

\$240⁰⁰ per person DEADLINE — JULY 1, 1992

Spiritual Book Discussion

July 21 — 7:30 p.m. — Fee: \$5.00

Book for discussion:

Eco-Spirituality: Toward A Reverent Life
by Charles Cummings

Creation-Centered Retreat

August 2-8, 1992

Coordinator: Christine Parks, ssj

\$240⁰⁰ per person DEADLINE — JULY 25, 1992

"Crying Out To God" Retreat

August 14-16, 1992

Presenter: Reverend George Zornow

\$120⁰⁰ individual **\$200⁰⁰** per couple — pre-registration

\$125⁰⁰ individual **\$210⁰⁰** per couple — after July 25

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\$92.00 per person **\$175.00** per couple

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\$97.00 per person **\$185.00** per couple

Spiritual Book Discussion

August 18 — 7:30 p.m. — Fee \$5.00

Book for discussion:

The Window of Vulnerability:

A Political Spirituality by Dorothee Soelle

FOR MORE INFORMATION OR REGISTRATION
CALL THE BEECH GROVE BENEDICTINE CENTER AT:

317-788-7581

Bishops to meet at Notre Dame next week

(Continued from page 1)

held in Washington, the spring meetings usually last only three days and are held at different sites around the country.

The spring meetings also tend to have a significantly smaller agenda of "action" items—decisions requiring debate and a formal vote—in order to leave room for a bit more in-depth discussion or reflection on other major concerns the bishops are facing.

Of the four half-day public sessions slated for June 18 and

19, two will be devoted almost entirely to such in-depth discussions.

The pending pastoral on women's concerns is tentatively slated to take up most of one session. Under current plans, it will be the bishops' last chance as a group to discuss the ideas, direction and tone of the letter in a more general way before it is presented to them this fall for formal debate, amendment and vote.

Another session is tentatively set aside just for a discussion of evangelization in the United States. This has increasingly emerged in recent years as a top church priority, not only at the national level but at diocesan and parish levels as well.

The bishops plan to meet June 20 only in what they call "executive session," a closed-door meeting with which reporters and most staff are excluded. But the final press conference of the meeting is scheduled to take place late that afternoon, after the executive session is over.

The topics to be dealt with in executive sessions are almost never announced in advance, and there is usually no official comment afterward on ideas discussed or decisions reached.

The \$4.5 million proposal that the bishops will be asked to adopt to pay for World Day of Youth events next year consists of three elements: \$1 million to be raised by a special one-time tax on dioceses, amounting to about 1.78 cents per Catholic; \$1.5 million to be raised from "outside donors" such as Catholic organizations, foundations or philanthropists; and \$2 million from the NCCB-USCC undesignated fund balance, a general reserve of cash and investments that was worth \$21 million at the end of 1991.

The pope announced April 12 that he had selected Denver as the site for the 1993 World Day of Youth Rally. The whole event, which organizers say might draw as many as 60,000 to 100,000 young people, will run Aug. 11-15, preceded by an Aug. 9-11 international forum of about 300 invited delegates from various countries.

The length of Pope John Paul II's participation in World Day of Youth activities has not been finalized, but in past observances he has taken part in events on the last two days of the meeting.

The 700-word proposed resolution by the bishops on World Youth Day invites all adolescents, young adults and their families from throughout the Americas and the world "to 'come and see' what the Lord can offer to all who seek him with a sincere heart."

"We are eager to offer you hospitality," it says. "Come, let us listen, learn, pray and celebrate together."

It asks local churches throughout the United States to prepare for the event over the coming months through a

variety of programs in parishes and other Catholic organizations and institutions.

The proposed new Lectionary for Mass uses new Bible translations that follow the norms the bishops have established for inclusive language.

It marks one of the final steps—along with a decision last fall to approve the New Revised Standard Version of the Bible for liturgical use—in a long-range process of updating U.S. Catholic lectionaries to correspond to Rome's 1981 revised edition of the Lectionary.

If the New American Bible Lectionary is approved by the bishops and by the Holy See, the stage will be set for implementing Rome's 1981 revisions with the simultaneous issuance of two revised lectionaries in English.

The proposal for norms governing the establishment of national shrines comes from a special interdisciplinary committee formed in 1989 to propose such norms in order to implement provisions in the 1983 Code of Canon Law, which says bishops' conferences are responsible for the approval and pastoral oversight of national shrines.

The suggested norms say that shrines which used the title "national" before the new code took effect may continue to do so but must submit their statutes to the NCCB for approval; those that did not have that title before the new code took effect must obtain approval from the NCCB before they can use the title.

The proposals set out in considerable detail the proper place of shrines in the life and mission of the church, including standards that must be met in a shrine's devotional, sacramental and liturgical activities.

A new look at how dioceses are assessed to help pay for NCCB-USCC national offices and programs was requested last June when the bishops had a special meeting in St. Paul, Minn., just to reassess their conference priorities, structures and activities.

The proposal before this June's meeting is to continue the current practice of assessing each diocese a per-person rate based on the number of Catholics the diocese reports each year to the *Official Catholic Directory*.

An alternative proposal, which in a pre-meeting straw poll was endorsed by most of the bishops of Texas, is to establish an assessment rate for each diocese based on the total offertory contributions of Catholics in that diocese.

The Texas bishops have been using the offertory contribution method to determine how much each diocese must contribute to the support of their state-level organization, the Texas Catholic Conference.

The Active List

(Continued from page 14)

for Indiana baseball game. Call Dan 317-942-0855 for details.

☆☆

Father Wilfred E. (Sonny) Day will be honored at a 25th Ordination Anniversary Mass and Open House at 5:30 p.m. at St. Malachy Parish, Brownsburg. Call 317-852-3195.

☆☆

The Divorce and Beyond recovery program concludes at 10 a.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

A Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. State Park.

June 21

Sacred Heart Parish, 1530 Union St. Parish, Nashville will be celebrated from 12 noon-7 p.m. at German Park, 8600 S. Meridian St. Games, German food, quilt raffle.

☆☆

A Sisters' Retreat on "Rainbow Bridge: Covenant and the Promise of Religious Life," continuing through June 26, begins at Fatima

Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

☆☆

A Directed Retreat Week (6, 7 or 8 days) begins at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for more information.

☆☆

Our Lady of Lourdes Parish, 5333 E. Washington St. will celebrate 50 years in the present church at 11:30 a.m. with refreshments, conducted tours of the church, and an "organ crawl."

☆☆

Indianapolis Study Group will sponsor a video on "Blessed Mother Mary's 20th Century Apparitions" from 10 a.m.-12 noon at Stokely Mansion, Marian College. \$3 donation. Call 317-844-3357.

☆☆

The Women's Club of St. Patrick Parish will hold its regular Monthly Card Party at 2 p.m. in the parish hall, 936 Prospect St. Euchre and bingo. Adm. \$1.25.

☆☆

Simeanna Club will sponsor an Ice Cream Social from 1-4 p.m. at Simeon House I, 1801 Poplar St., Terre Haute. Handmade quilt raffle.



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June 28-July 3 Co-Ed
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July 19-24 Girls
July 20-31 Boys

Adventure Camping

June 14-19 Co-Ed
June 21-26 Co-Ed
June 28-July 3 Co-Ed
July 5-10 Co-Ed
July 19-24 Co-Ed
July 20-31 Co-Ed

Traditional Camping (Extended Week)

July 12-19 Co-Ed

Adventure Camping (Extended Week)

July 12-19 Co-Ed

Adventures Plus 6 Day Trip

June 21-26 Co-Ed

Adventures Plus 10 Day Trip

July 10-19 Co-Ed

Counselor-In-Training, CIT

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July 5-10 Girls
July 26-31 Boys

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Youth News

4 Holy Cross students ask to join the church

by Mary Ann Wyand

Every year, Holy Cross Central School students Nancy Lawson, Richie Burns and Becky and Jerritt Sallee of Indianapolis asked Providence Sister Barbara McClelland, their principal, if they could join the Catholic Church.

This year, they completed a Rite of Christian Initiation of Adults program for first-graders, then were baptized and received First Communion during Mass on May 31.

"During the last 15 years, an average of eight people a year have come into the church through the school," Steve Flynn, pastoral associate, told *The Criterion*. "One was a teacher who went on to be a (Catholic school) principal."

Former eighth-grader Richie Burns said he became Catholic because, "I wanted to get more involved with the church. I also wanted to get closer to God. I wanted to receive Holy Communion."

Becky Sallee, who just completed the seventh grade, said it felt "exciting" to join the church.

"I'm proud of myself for going through the RCIA program," she said. "Now I feel closer to the church. It is nice that older children are given the opportunity to choose the type of religion they want."

Her brother, Jerritt, said he participated in the RCIA training as a sixth-grader because he enjoyed attending school Masses.

"I'm very thankful that Holy Cross

School welcomed me in their (church) community," he said. "I feel better now that I am a Catholic person. I feel different now that I am Catholic. God's presence is always with me. I like being Catholic."

Jerritt also said he is happy about being able to "receive the body and blood of Jesus" and that he "thought it was neat to see a real baptism happen."

Parish religious education sessions were "kind of fun," he said. "These sessions tell us how to spread the Word of God in many different ways. Everyone should become Catholic. I would like to say thanks to Holy Cross."

Former sixth-grader Nancy Lawson said it "feels great being Catholic because I know that God will always look after me. The reason I wanted to become Catholic is that I wanted to be closer to God and learn more about his faith. I'm glad I was baptized. If you follow in God's ways, you will go to heaven, not hell. I know that the Good Lord will watch over my friends, family and me. When I go to sleep I know that God's powers will allow me to awake with the sunshine. He created the sun so we can appreciate its beauty. I'm glad and thankful that (Holy Cross staff members) Sister Barbara, Beth Riehle, and Steve Flynn have helped us get through the classes. They also helped us to be better people and to know more about the Catholic faith. I love you, Lord God, power of all!"



NEW CATHOLICS—Holy Cross Central School students (from left) Nancy Lawson, Jerritt Sallee, Becky Sallee and Richie Burns of Indianapolis recently completed a Rite of Christian Initiation of Adults program tailored for teen-agers and received First Communion on May 31. (Photo by Mary Ann Wyand)

Church stabilizes area

by Mary Ann Wyand

Catholic and non-Catholic youth who attend Holy Cross Central School praise the parish for its stabilizing presence in this inner-city area of Indianapolis.

And staff members of the 97-year-old Indianapolis East Deaneary parish contend that many young people look to the church and school campus as a safe place to avoid gang violence.

One teen-age boy helping a Holy Cross staff member with light maintenance work on June 4 offered a visual testimony to the growing problem of inner-city gangs in Indianapolis. A parish staff member said

the large and permanent scar on the boy's neck is the result of a knifing by gang members only a few yards from his house.

"I think it's important for kids to participate in church activities so they don't try to get involved in gangs and drugs," Richie Burns, a new member of the church who just completed the eighth grade at Holy Cross, explained. "It keeps them off the streets nights and weekends."

Jerritt Sallee, another new member of the parish who finished seventh grade at Holy Cross last year, said he appreciates his time at church and the opportunity to learn about the Catholic faith.

"Some of the kids I know try to believe in God," he said, "but they beat up people or call them bad names. They do it for the fun of it. They mostly listen to the writing on the walls of buildings, the graffiti about gang things."

Jerritt said he avoids gang members by "hiding behind cars" because he doesn't want to get hurt and he knows "they would punch me."

Asked how he would solve the area's gang problems, Jerritt said he would "paint over graffiti in the neighborhood, fix up the streets, and pick up trash."

In addition, he suggested, "maybe the cops can get more involved with this and start helping us stop the gangs."

Providence Sister Barbara McClelland, who has served as the principal at Holy Cross School for 12 years, said evangelization is a major parish theme.

"It's part of what church is," she said, "and especially here in the inner city—where we have so many non-Catholics in our school—it's a major thrust of our education. Many of the kids deal with severe problems in the families and have lots of difficult things to deal with in their neighborhood. Being part of our school and church gives them strength to clarify their values so they don't feel 'I need to belong to a gang in order to be long somewhere. They feel cared about here. I think they have a sense of an extended family.'"

Christian attitude promotes sharing

by Kim Rauck

Within the last few years, my outlook and understanding of Christian values and attitudes have greatly changed. I have found what the true meaning of Christian life is for me.

A true Christian attitude lies beyond the imprisonment of one's self. It is a candle in the dark, glowing for all to see. It isn't something that should be kept in a fancy box deep inside of our hopes and dreams. It should be expressed outwardly and shared with everyone because a true Christian attitude is too valuable to be hidden.

A true Christian attitude is present in the people who smile from their heart, people who give to others until they run out of giving but then they still give more. They believe in life and love in all of their gifts and forms. The attitude exists in those who volunteer their time to help others, even when the time that they have is limited.

I have seen firsthand true Christian attitudes in action. The dedicated involvement which lives deep inside every individual comes together with others in a community to achieve a common goal of sharing their gifts from God. The gifts which God has given us were meant to be shared. Giving and living out these gifts through God is a true Christian attitude towards life.

I believe a true Christian attitude is given the components it needs to grow and bloom through involvement in the church. The act of being involved in the Christian faith not only expresses the faith to the community, but in turn builds a stronger foundation to which new experiences can be built upon and better understood.

A true Christian attitude should not stop within the church's community. It should be expressed and put into action in the general public and then on to the entire nation. It is the people who strive together to reach every need and thirsting soul of God's people and share his love with them.

It is those who share the gifts that God has given them in order to help others in need.

Just the mere visibility of a person in the community trying to live their lives in a Christian attitude can influence others and pass the light of God from one heart to another. It only takes one determined flame, which is willing to go the extra distance and find the candle of a cold heart, light it, and warm it with love.

We are the next generation of the church. It is now our duty to take the torch and live out what we have been taught. I believe it is now up to us to carry forth in the development of our Christian beliefs and teach our children as we have been taught. I believe it is our flame to carry and light the way for those who are lost in the darkness.

(Kim Rauck is the 1992 recipient of the New Albany Deaneary's Father Tim Stumph Memorial Scholarship. She is a member of St. Joseph Hill Parish and is a recent graduate of Our Lady of Providence High School in Clarksville.)

Christian attitude grows through service to others

by Jennifer Andres

Sometimes it's hard to understand just how God does fit into our lives.

Oftentimes we find ourselves so preoccupied with the everyday hustle and bustle of friends, school, boyfriend/girlfriend that we forget about him.

But just as we're preparing to take a big test, or play in that chance-of-a-lifetime ball game, we ask him for his help.

Never does he tune us out and not listen to our pleas. But how often do we thank him after he's helped us or how often do we just say, "Hey, God, it's me, just wanted to let you know what's going on?" Pretty seldom, huh?

I know because I do the same thing. I always pray to God to ask for something or simply to ask, "Why is this happening to me?" But I never say the sunset was

beautiful today. God, or so and so smiled at me in the hall.

And the sad part is most of us fall into the bracket at some time or another. Sometimes I am guilty of taking God for granted, but I do realize that it is through him that I have gained my understanding of a Christian attitude towards life.

I think that it is only during high school that I have fully come to understand how important God is in my life. His image and presence is felt through school, work, family, friends and everything I do. It is because of this compassion and influence that I have become who I am.

My family has always been a constant source of my faith. From the time I was a little girl, my whole family attended Mass on Sunday. This was a learning experience because it taught us that God is our friend. My parents and grandparents were the roots of my growing faith. They

taught me to love and respect others. This helped me to see that behaving in a Christian manner made others see me as a respectable person.

My 11 years of Catholic schooling is the basis for all of my knowledge about God. But high school stands out as the most influential time. As a senior, I made the decision to be a Eucharistic minister at Providence High School. This has been a wonderful asset to my faith because I felt that God was working through me. It wasn't until my senior retreat that I got the full picture. This retreat tied all of the tiny bits and pieces together and enabled me to see others and God in a whole new picture. I now realized that they were the source of my happiness.

The people in my life who love me are the greatest results of God's friendship. My best friend taught me a lot about God. She has shown me how to use the talents and

opportunities God gave me to the utmost. She taught me how to love life!

Between working on retreats and my part-time job, I have realized my true potential as a Christian. I have learned that respect, love, and good manners go a long way. I have truly come to understand how important every aspect of my life is. It took the influence of each and every person or thing to shape my faith. I am honestly say that I have discovered God in my life and I realize his importance. God has helped me in so many ways that I only hope the Christian attitude I portray helps others to see God in me.

(Jennifer Andres is the 1992 recipient of the New Albany Deaneary's Dean Kraemer Memorial Scholarship. She is a member of St. John Parish at Startlight and is a recent graduate of Our Lady of Providence High School in Clarksville.)

Father Patrick Peyton dies at 83

by Sr. Mary Ann Walsh
Catholic News Service

WASHINGTON—Holy Cross Father Patrick Peyton, the Irish-born priest who got Hollywood stars to promote the rosary on radio and television, died June 3 in San Pedro, Calif., a suburb of Los Angeles. He was 83.

Father Peyton died at a Little Sisters of the Poor retirement center, where he had lived in recent years. He had been in ill health in recent months, a continuation of a years-long cardiac ailment.

Father Peyton, a tall, ruddy-looking man from Ireland's rugged County Mayo, was known as the rosary priest for his efforts to spread devotion to Mary.

With a knack for knowing how to give prayer mass appeal, he founded the Family Rosary Crusade in 1942 and developed a family prayer movement marked by such slogans as "The family that prays together, stays together" and "A world at prayer is a world at peace."

His family prayer crusades took place all around the world attracting as many as 2 million persons in 1964 in Sao Paulo, Brazil. In 1985, a nationwide crusade in the Philippines also was estimated to have attracted 2 million.

He called on the nation's top stars to help him when he brought his message of prayer first to radio and then to television and film. Among the stars who helped



Holy Cross Father Patrick Peyton

launch his efforts were Loretta Young, Bing Crosby, Gregory Peck, Jimmy Durante, Raymond Burr, Grace Kelly and Ronald Reagan.

Father Peyton's media success was phenomenal in the world of broadcasting where shows last only a few years. His radio program, which he started in 1947, aired for 22 years on the Mutual Broadcasting Network. The first program, titled, "Flight From Home," starred Loretta Young, Don Ameche and Jimmy Stewart.

Afterwards he took his media cause to television, where he produced such programs as "Hill Number One" starring Raymond Burr. The program provided the TV debut for actor James Dean.

The clergyman also produced a TV series called "Prince of Peace," in which well-known stars discussed their faith, and "A Matter of Faith," in which he interviewed noted personalities as he promoted the rosary and family prayer.

He was a powerful fund raiser and in recent years, as he felt himself growing frail, he worked to raise \$15 million, one million for each mystery of the rosary.

Father Peyton began his crusade in Albany, N.Y., where he worked as a chaplain, a job he got because the order considered him of too frail health to undertake anything more rigorous, he liked to tell journalists who interviewed him. It was from there, with the help of high school girls at Vincentian Institute and coeds at the College of St. Rose that he launched his crusade to honor Mary.

For the young cleric, it was fulfillment of a promise he made as a seminarian dying of tuberculosis who begged to be allowed to live and be ordained a priest. He was ordained in 1941 at the University of Notre Dame.

By the time of his death, he had offices

not only in Albany, where he founded the movement, but on Hollywood's Sunset Strip, headquarters of Family Theater since 1947, and had led crusades in more than 40 countries and produced more than 100 religious films.

In recent years the Congregation of Holy Cross has committed itself to a long-range plan to ensure the continuance of the mission and work of the Family Rosary Crusade and Family Theater productions throughout the world.

At the Vatican, U.S. Archbishop John P. Foley, president of the Pontifical Council for Social Communications, said Father Peyton touched millions of people through radio and television.

"His Rosary Crusades in all parts of the world brought people closer to one another and to God and were a great stimulus to continuing prayer for peace," Archbishop Foley said.

Father Peyton made media executives and stars aware of how much they could do through example and with their time and talent "to use communications to unify people in prayer and in praise of God."

"It was my privilege to know and work with Father Peyton, and I am sure that he died with a rosary in his hands and with the secure hope of being welcomed into eternal life by Mary, the Mother of God, and her divine son, Jesus Christ, whom many came to know through his goodness and his work," the archbishop said.

Loretta Young recalls Fr. Peyton

by Sr. Mary Ann Walsh
Catholic News Service

WASHINGTON—Actress Loretta Young recalled the Marian devotion of Holy Cross Father Patrick Peyton, who died at age 83 June 3.

Miss Young, one of the first Hollywood stars to join the priest's radio series, "The Family Theater," said the priest is "now up where he belongs with our Blessed Mother."

"I'm sure the angels were singing when he walked in," said Miss Young, who cried as she recalled the priest during a telephone interview from Beverly Hills, Calif. She cited his devotion to Mary.

"He talked about her as if she were a woman he was in love with," she said. She imitated his brogue and a familiar comment about the Virgin, "I love her so."

The Family Rosary slogan, "The family that prays together, stays together," was

coined in Miss Young's living room, she said, as her husband, Tom Lewis, tried to help him launch his radio ministry.

"When I first saw him he was a wonderful eager, young, pure and innocent priest," she said. Lewis, who worked for Armed Forces Radio, sent him to ask her to be on the program.

"I don't think I've ever felt so sorry for anyone in my life," she said, remembering the rural Ireland native who came to her home. "He was so nervous. At that time our house was voluptuous, worldly, with movie stars all over the place. I said 'I know you want something, just tell me and I'll give it to you, if I can.'"

"The man is a saint, I'm sure," she said. "His attitude was goodness. If you couldn't do what he wanted, he'd say 'Never mind. Our Lady loves you anyway.' As they worked together, she said, he'd refer to the Virgin Mary, saying 'whatever she wants, we'll get it.'"



FATHER PEYTON'S STARS—In this undated photo, actresses (from left) Irene Dunne, Rosalind Russell and Loretta Young stand with Holy Cross Father Patrick Peyton. The three were among 18 stars appearing in one year's Easter broadcast of The Family Rosary Crusade. Father Peyton died June 3 at the age of 83. (CNS photo)

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BOOK REVIEW

'The Historical Jesus' studied

THE HISTORICAL JESUS: THE LIFE OF A MEDITERRANEAN JEWISH PEASANT. by John Dominic Crossan. Harper (San Francisco, 1991). 507 pp., \$30.00.

Reviewed by Father John T. Ford

A recent art exhibit featured a fascinating variety of artistic representations of Jesus Christ. The collection included: a Byzantine mosaic of Christ as the majestic Creator of the universe; a Spanish crucifix whose bloody figure left no doubt about the horrible sufferings of Jesus; a painting of a black

Messiah angrily driving merchants from the temple; a picture of a golden haired shepherd carefully guiding a flock of sheep through hilly terrain.

These artistic representations were so different that one might at first wonder whether they represented the same person. However, each of these works of art captured some aspect of the way the Gospels present Jesus. At the same time, each of these portraits reflects the artist's creativity and cultural biases.

"The Historical Jesus: The Life of a Mediterranean Jewish Peasant" resembles such artistic representations. It presents a portrait of Jesus as a Mediterranean peasant—not your ordinary peasant, to be sure, but one who preaches a message and promotes a lifestyle that challenge the religious and political establishments of his day. And like every artist, in the process of presenting his portrait of Jesus, the author also tells us a good deal about his own methodology and presuppositions—which will surely be the subject of debate in the scholarly world.

In any case, the first half of this book provides a series of background sketches, first of the Roman Empire and then of the Eastern Mediterranean world. This background information is fascinating, yet there is an insurmountable problem: the sources available are relatively few and so the sketch must necessarily be done in broad strokes—sometimes so broad that the connections seem contrived.

The second half of the book attempts to present "the historical Jesus" through an analysis of the Gospel parables, miracle stories, and accounts of the Last Supper, Passion and Resurrection. In this analysis, the author examines not only the biblical material, but also sources outside the canonical writings of the New Testament.

Nonetheless, readers will encounter three types of problems: first, the discussion is often more like a set of lecture notes, rather than a well-organized presentation.

Secondly, the analysis sometimes becomes so focused on the pieces of the mosaic that one loses sight of the whole picture. Finally, the author's presuppositions will certainly surprise some readers and will likely be challenged by some scholars.

Readers' reactions to this book may resemble those of viewers of artistic representations of Jesus: one should first recognize

that an enormous amount of devoted work has gone into the production of this book. One then should be grateful for the information that it supplies and the thought-provoking questions that it raises. In any appraisal, it should be recognized that it is extremely difficult to portray Jesus—either with brush or with pen.

Yet, after viewing this portrait of Jesus, this reader is left with a sense of disappointment and dissatisfaction.

(Father Ford is an associate professor of theology at The Catholic University of America, Washington.)

(At your bookstore or order prepaid from Harper & Row San Francisco, Keystone Industrial Park, Scranton, PA 18512. Add \$2 for shipping and handling.)

Short looks at books

WASHINGTON (CNS)—Here is a list of books of particular interest to Catholic readers:

"My Witness for the Church," by Redemptorist Father Bernard Haring, Paulist Press, \$14.95, 236 pp. Autobiographical memoir by a widely known moral theologian who wrote more than 80 books. Published first in Europe.

"Exploring Scripture," by Paulist Father Phillip J. Cunningham, Paulist Press, \$10.95, 216 pp. Designed for adult groups, this introduction to the Bible tells of its time and culture, its places of origin, and its historical development.

"Final Gifts," by Maggie Callanan and Patricia Kelley, Poseidon Press, \$21.00, 221 pp. Hospice nurses comment on the understanding, the special awareness, the needs and communications of the dying.

"Letters of Saint Augustine," selected and edited in a new translation by John Leinenweber, Triumph Books, \$9.99, 253 pp. Designed to present Augustine in all his complexity in a way that will make readers feel they are reading the correspondence of a contemporary.

+ Rest in Peace

(The Criterion names death notices from parishers and individuals; we do not name them in any other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

+ AMRHEIN, Anetia M., 91, St. Michael, Brookville, May 28. Mother of Ray, Norma Knecht, Rita Riehle, Donna Back, Ruth Kirschner, Betty Claub and Dorothy Boyle; grandmother of 23; great-grandmother of 29.

+ BLEDSOE, Raymond J., 80, Holy Name of Jesus, Beech Grove, May 27. Husband of Marcella (Scherneck); brother of Clinton, Bernice O'Brien, Lillian Kopp, Imogene Jones and Catherine Burton.

+ BRYANT, John Ira, 69, formerly of St. Mary, New Albany, June 2. Husband of Mary L. (Stierstaedt); father of Anita Leonard and Diane Presley; grandfather of three.

+ COX, Joshua Michael, infant, Holy Name of Jesus, Beech Grove, May 17. Son of John and Jane (Rudolf); brother of James, Jordan and Kellie Marie; grandson of Bernard and Frances Rudolf, Wayne and Charma; great-grandson of James A.

+ DECKARD, Mary Elizabeth (McDonald), 84, St. Michael, Bedford, May 29. Mother of Virgil, David L., John S., and Katherine E. Potter; sister of Raymond and Dennis McDonald and Agnes Kanner; grandmother of 23; great-grandmother of eight.

+ ESAREY, Mildred L. (Dalton), 82, St. Christopher, Indianapolis, May 27. Wife of Clarence E.; mother of Louise E. Craig; sister of Muri E. Dalton; grandmother of two.

+ FERKINHOFF, Joseph A., 86, Holy Family, Oldenburg, May 27. Father of Mary Katherine Tekulve, Joellen Dietz, Donna Schutte, Daniel, Clifford and Marvin; brother of Ralph, Eulalia Kirschner and Felicia Kirsch; grandfather of 22; great-grandfather of 30.

+ FISH, Donna Marie, 50, St. Lawrence, Indianapolis, May 27. Wife of Franklin H.; mother of Timothy C., Anna Marie, Jeannette T. and Monica C.; daughter of Dorothy Burns; sister of Michael F. and John F. Burns, Mary Jo Finn, Barbara Gimbel and Theresa Oliver.

+ GABRIEL, Andrew J., 73, Holy Trinity, Indianapolis, May 24. Husband of Irma; father of Richard, Gerald, and Carol Sehorn; brother of Martin and Victoria; grandfather of five.

+ HEDRICK, Edna T., 89, Our Lady of Lourdes, Indianapolis, June 1. Sister of Elizabeth S. Baker; mother of Martin and John; grandmother of 11; great-grandmother of one.

+ HORNER, Martin B., 86, St. John the Baptist, Guilford, May 8. Husband of Dorothy (Knyre); father of Paul, Mary Gagneur, John, Joe, Mike, Louis, Larry and Theresa Wildoff; brother of Virginia Bricker, Minnie Duhamier and Madeline Henderson; grandfather of 24.

+ KRESS, Henry A., 75, St. Margaret Mary, Terre Haute, May 27. Husband of Helen; father of Joseph A., Suzanne Hawkins, Mary Kay, Mary Henley, Joanne Foli and Alice Prothro; brother of Jayne Ann Buren, Betty Piker, Catherine Butts and Rita Callahan; grandfather of 19; great-grandfather of six.

+ MCCLANAHAN, Stella M., 87, St. Michael, Madison, May 27. Mother of Jayne Ann Buren; grandmother of four; great-grandmother of two.

+ MILHARIC, Rudolph A., 70, St. Anthony, Indianapolis, May 24. Father of Mike, Terry Dick, Jeanne Ross, Jo McKinney and Bridget Laffin; brother of Henry, and Fran Yovanovitch; grandfather of 11.

+ MORMAN, Betty (McIntosh), 67, St. Augustine, Jeffersonville, May 31. Sister of Joseph, McIntosh; grandmother of Richard W.

+ MURER, Eugene E., 82, St. Margaret Mary, Terre Haute, May 30. Husband of Julia; father of Jeannette Yeggy and Susan Verdery; brother of Edith Topping and Otto.

+ MURRAY, Raymond T. Jr., 73, Little Flower, Indianapolis, May 19. Husband of Dorothy L.; father of Norman R.; brother of Donald J. and Robert J.

+ PETTIT, David W., 49, Sacred Heart of Jesus, Jeffersonville, May 28. Husband of Marilyn; father of David Alan, Kenneth Dale and Lawrence Lee; brother of Robert Wayne, Bonnie Warner, Cathy Grace, Mary Frazier and Sharon Schoenman; grandfather of four.

+ POSTON, Matthew, 15, St. Lawrence, Lawrenceburg, May 29. Son of Kenneth and Joan; brother of Mary and Amy; grandson of Mr. and Mrs. Ray Cappel.

+ RATTERMAN, Mary L., 70, St. Mary, New Albany, May 29. Wife of Francis A.; mother of Stephen R., Gail F., Mary A. Bollman and Ann C. Howzie; grandmother of two.

+ SALINAS, Jose M. Sr., 80, St. Bartholomew, Indianapolis, May 24. Father of Manuel Cavazos, Jose M. Jr., Damian, Mario, Hermenegildo, Isaac, Angie Rogers, Maria, Peca and Paula Delgado; grandfather of 29; great-grandfather of 15.

+ SCHULTZ, Bernard W., 82, St. Mary, Madison, June 1. Father of Nicholas and Linda Litaler; brother of Edwin, Joseph, Robert and Mildred; grandfather of three.

+ SILVER, David S., 73, St. Rose of Lima, Franklin, May 31. Husband of Mary; father of John, Joseph, Steven, David, Susan Rhodes and Elsa Mikelmich; brother of Dorothy Ashton; grandfather of 11.

+ WEWE, Twylo, 63, St. Michael, Brookville, May 22. Wife of Hubert; mother of Robert, Paul, Steve, Martin and John; grandmother of 11; great-grandmother of one.

+ WUEST, George W., 67, Holy Spirit, Indianapolis, June 1. Husband of Mary Weisinger; father of James H. and Edwin J. Wensing; brother of Russell, and Charles Morrow; grandfather of six.

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Vatican restates approval process for books

by Agostino Bono
Catholic News Service

ROME—The Vatican has restated the need for bishops and religious superiors to give prior approval for books and writings on church teachings.

A new document issued by the Vatican Congregation for the Doctrine of the Faith says church law requires that bishops and superiors have manuscripts reviewed by censors competent to judge the doctrinal content before granting approval for publication.

The document is titled "Instruction on Some Aspects of the Use of the Instruments of Social Communication in Promoting the Doctrine of the Faith."

Archbishop John P. Foley, president of the Pontifical Council for Social Communications, who was consulted in the preparation of the document, said the instruction wants to guarantee "truth in packaging" regarding Catholic teachings.

It is "a useful summary of the norms of church law on the subject of books and articles on Catholic doctrinal or moral teaching either written by Catholics or published under Catholic auspices," said the archbishop in answer to a Catholic News Service request for comment.

The document "does not really enunciate new principles" but gathers together "long-valid principles," he said. It aims to insure "that what is published as reflective of Catholic faith and morals may be certified to be so by those chiefly responsible for the preaching of the Gospel and the guidance of the faithful, the diocesan bishops," he said.

The document, dated March 30, was sent to the world's bishops and religious superiors. The doctrinal congregation had not yet announced the document as of June 4, but it had been made available to CNS by bishops who have received it.

The instruction does not cover all the media but focuses on written works, singling out books where "erroneous ideas are becoming even more widespread."

It lists a series of prior approvals, also called permissions, needed to publish works on church teachings.

It said prior approval is needed for catechisms, writings dealing with catechetical information, textbooks on faith and morals, prayer books and collections of church documents.

Church law "recommends that books which deal with matters of sacred Scripture, theology, canon law, church

history, or religious or moral disciplines be submitted to the judgment of the local ordinary (bishop) even if they are not employed as textbooks," it says.

Prior permission is needed "for what is written by clerics and members of religious institutes for newspapers, magazines, or periodicals which are accustomed to attack openly the Catholic religion or good morals," it said.

The author's bishop or the bishop of the place of publication are normally the competent authorities to grant prior permission, it said.

If one refuses, the other must be informed of his reasons prior to passing judgment, it added.

If the work involves a member of a religious order, permission from the religious superior is also required, it said.

Before granting permission the bishops or religious superiors should submit the writing to a censor or censors judged competent by church authorities, it said.

If the judgment is favorable the permission is granted in the name of the bishop, it said.

Regarding books "it is not sufficient to use the formula 'with ecclesiastical approval' or something similar; the name of the ordinary who gives his permission as well as the date

and place in which it was given ought to appear in print," the instruction said.

If the decision regarding permission is unfavorable, the bishop "should communicate the reasons for this to the author," the document said.

Bishops and authors should engage in a "fraternal dialogue which provides the interested parties with an opportunity to make the needed clarifications," it said.

"Disciplinary measures would be the last means to be applied, although it should not be forgotten that for the sake of good order in the church the application of penalties proves necessary in certain cases," it added.

If permission is denied, an appeal can be made to the doctrinal congregation, said the document.

The instruction also warns publishing houses operated by Catholic institutions and religious orders to conform to church law.

"Catholic publishers are not to issue works which do not have the prescribed ecclesial permission," it said.

Bishops are obliged to prevent the sale and display in their churches of publications on religion and morals which lack church approval, it said.

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Israel presents Ten 'Green' Commandments

RIO DE JANEIRO, Brazil (CNS)—Israel, the Jewish nation which long ago received the Ten Commandments from God, has now proposed another set of shall and shall not—but on the environment.

"Long, long ago we, the Jewish nation, received Ten Commandments which govern relations among men, and between man and his creator," Uri Marinov, director general of Israel's Environment Ministry, told the U.N. Conference on Environment and Development June 3.

"Today we would like to suggest a set of principles, 10 commandments to regulate man's relationship with the environment," Marinov said in his address on the opening day of the U.N. conference.

Here are excerpts from the Ten Green Commandments:

1. We must respect the environment.
2. We must alter our behavior, as individuals and as nations, in order to preserve the earth in all its glory.
3. We must integrate environmental considerations into all decision making.
4. We must improve the environment.
5. We must conserve the resources that embellish our environment.
6. We must turn to the renewable resources that the Creator's goodness has bestowed.
7. We must not pollute, litter, waste or destroy.
8. We must study the environment, the wonders of nature and the processes that affect it.
9. We must enlist in the service of the environment.
10. We must never forget that humanity is an inseparable part of creation.

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Catholic immigrants solicited by other religions

by Patricia Zapora
Catholic News Service

WASHINGTON—More than half the Catholic immigrants in a study of eight U.S. dioceses have been invited to join other religions, and they said their own church offers little in the way of welcome.

The survey also found the use of Catholic terminology and symbols to be fairly common in non-Catholic churches that seek to draw recent immigrants. Statues of the saints and Mary, candles and even sacraments were used in ways that confused some people into thinking they were attending Catholic churches, even though there was no connection between them.

The findings were part of a study on proselytism and evangelization among immigrants, refugees and minority ethnic groups conducted by the Center for Applied Research in the Apostolate at Georgetown University.

After hearing a preliminary report, the advisory board for the study suggested requiring prospective priests to be bilingual and bicultural and that evangelization efforts be expanded to emphasize hospitality, meaningful liturgy and a variety of ministers for different cultures.

The study is scheduled for discussion at the June 18-20 meeting of the National Conference of Catholic Bishops. It was commissioned by the NCCB's Ad Hoc Committee for a Pastoral Response to the Challenge of Proselytism.

Immaculate Heart Sister Eleace King, who conducted the

study under a contract for the NCCB, said the bishops she's heard from have been receptive to the report, despite its criticisms of Catholic evangelization efforts.

Interviews used in the study were conducted with 426 people in their native languages by ethnic ministers in the dioceses of Brooklyn, N.Y.; Galveston-Houston, Texas; Providence, R.I.; and Yakima, Wash., and the archdioceses of Chicago, Los Angeles, Miami and New Orleans. The areas were chosen for their high concentrations of newcomers to the United States.

Among the report's findings from interviews with active Catholics:

►About 56 percent had been invited to join another church or denomination; most were invited more than once.

►European immigrants were significantly less likely to be invited to join other churches than were people of Hispanic, African, Asian or Native American origin.

►Two-thirds of the Catholics interviewed and more than 10 percent of the diocesan ethnic ministers had attended the churches that invited them. Some diocesan ministers continue to attend the non-Catholic churches.

►Nearly three out of five people approached about joining other churches heard criticism of the Catholic Church, particularly the traditions of praying to Mary and the saints.

►More than a third were told they will not be "saved" if they remained in the Catholic Church. More than half the Hispanics heard that claim, most often from Jehovah's Witnesses.

The report noted that although many immigrants and minority group members were introduced to other religions through proselytism, lack of interest or inadequate services from the Catholic Church were a factor for others. Proselytism is distinguished from evangelization and is generally understood to involve psychological pressure or other coercive methods to win converts.

"It would be unjust to discuss proselytism without also telling of the effort some churches and denominations have made to motivate the Catholic Church to minister to new immigrants," it said. One participant said his Catholic parish became aware of the need for a Spanish Mass when a local Presbyterian church with an active Hispanic ministry requested that the Catholic Church do more to serve the spiritual needs of Hispanics in the area.

Interviewers working with Sister Eleace also spoke with 90 former Catholics from various ethnic minority groups who are now active in 28 other denominations and faiths. Among those, nearly half said they became interested in a new church on the basis of an invitation to attend a service.

More than a quarter of the former Catholics characterized the Catholic Church as hypocritical, idolatrous or boring; others told of bad experiences with a priest or found the church lacking in Scripture study, the report said. About a fifth recalled their experiences with Catholicism as positive, however and some said they continue to hold Catholic beliefs.

About 44 percent of the diocesan ethnic ministers told Sister Eleace about non-Catholic churches that use Catholic devotions to attract members. Some non-Catholic churches display pictures of the pope, celebrate feast days like that of Our Lady of Guadalupe, or use the term "Santa Misa"—Holy Mass—to denote Protestant services.

"Some denominations appear to attract Catholic parishioners by including a title of Our Lady (in the name of the church), such as the First Baptist Church of Our Lady of Guadalupe," the report said.

Sister Eleace and her research assistant attended various Protestant and non-denominational services during their work. "At times it appeared that parishioners thought they were attending a Roman Catholic Mass," the report said. To illustrate, Hispanic parishioners in two churches took holy water, genuflected and made the sign of the cross when entering the church.

By using statues, holy water fonts, vigil candles and crucifixes, non-Catholic churches have kept the "very symbols that have been de-emphasized in the decor of Roman Catholic churches in the post-Vatican II era."

The study's advisory board recommended five steps emphasized by the ad hoc committee after both groups reviewed preliminary results. They urged that:

►The church admit that while proselytism is occurring there is a lack of evangelizing effort by the church with the newcomers.

►All prospective clergy "be at least bilingual and bicultural as a prerequisite to ordination, with a special emphasis on the ability to hear confessions in the language and cultural idiom of the people."

►There be effective evangelization respecting people's culture through good liturgy, hospitality, and a variety of ministries and sufficient ministers, especially lay ministers, to conduct them.

►The church deal with "polarization of religious and devotional practice," especially when some see certain elements of popular piety, devotion and religiosity "as retrograde in a post-Vatican II church."

►A "system analogous to the Society of St. James be organized for missionary activity in the United States, with membership from both diocesan and religious clergy." The Society of St. James sends priests to foreign missions as a way for them to become steeped in the languages and cultures of congregations they will ultimately serve back in the United States.

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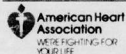
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