

THE CRITERION

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Future of letter on women is in doubt

by John F. Fink
Editor, The Criterion

NOTRE DAME—"It will take a miracle" to be able to satisfy enough bishops to get a two-thirds vote on the pastoral letter on the concerns of women.

That was the assessment of Bishop Joseph L. Imesch of Joliet, who has been chairman of the committee trying to write the pastoral letter for eight-and-a-half years. He made the statement during a news conference after the U.S. bishops spent last Thursday afternoon discussing the third draft of the proposed pastoral.

The spring meeting of the bishops was

held June 18-20 on the campus of the University of Notre Dame.

Another member of the committee wasn't as pessimistic as Bishop Imesch. Archbishop William J. Levada of Portland, Ore., said that the bishops' process of amending documents has been successful in the past and he thought it could be done again.

The comments were made after the bishops took what Archbishop Daniel E. Pilarczyk of Cincinnati, president of the bishops' conference, called a "straw vote" to give the committee direction. A majority of the bishops voted to move ahead with the process of developing the pastoral letter for a vote at their meeting in November.

The straw vote took place after many bishops spoke both in favor of the pastoral and against its acceptance.

This discussion almost did not take place with the press and other observers present. At the beginning of the session Archbishop Levada moved that the bishops discuss the proposed letter in executive session (with only bishops present) so the bishops would feel freer to speak. The motion failed by voice vote, but not by much.

The bishops did have an executive session, on Saturday, during which they discussed the problem of sexual abuse of children by priests. Afterward, Archbishop

Pilarczyk issued a four-page statement that said that "far more aggressive steps are needed to protect the innocent, treat the perpetrator and safeguard our children." The statement admitted that mistakes had been made in the past but noted that most of society did not understand the problem of child sex abuse until recent years. (See separate story on page 20.)

During the three-day meeting, the bishops also spent Friday morning discussing evangelization—more time than they spent on the pastoral letter. They saw video presentations on people witnessing to their faith, and heard bishops tell what is being (See **WOMEN'S**, page 15)

Fatima Retreat House suffers storm damage

by Margaret Nelson

Fatima Retreat House, in northeast Indianapolis, was hard hit by the storm of Wednesday, June 17.

When the storm warnings came at 6:30 p.m., the staff advised the 21 guests to move from their rooms to the lower level for safety. While there the guests, members of the state Division of Addiction Services staff, saw that the floor was beginning to flood and helped move the furnishings to the floor above. When water filled up the windows well outside to half the height of the windows, they put tables against them outside to relieve the pressure.

On Friday, Indianapolis Power and Light restored electricity that went off after a tree felled one wire near the sisters' residence. Two large trees barely missed the west side of Fatima when they were uprooted.

Many of the large trees on the Fatima property fell, leaving the outdoor path for the Stations of the Cross completely covered. The stations themselves were not damaged, except for two of the roofs.

The reason that power was out at nearby St. Andrew Church was obvious. The large transformer that usually perches at the top of the utility pole was lying in the church parking lot and the connecting wires were pulled to the ground. The culprit was a downed tree. Frozen food from the Simeon House (for senior citizens) was taken to parishioners' freezers.

It was Friday before the power was on in the church, school and Simeon House, but water was being removed from the basement on Thursday. Electricity still had not been restored in the rectory and parish office on Monday.

Blessed Virgin Mary Sister Patricia Griffin, pastoral associate, said that the Urban Parish Cooperative sent summer intern Mark Hoffer to help, since St. Andrew seemed to have been the hardest hit of the center city parishes. Water flowed under the doors of the school and kindergarten. And she called the parish social hall, below the level of the church, "Lake St. Andrew."



POWERLESS—Fatima Retreat House and St. Andrew Parish in Indianapolis were among properties in the archdiocese affected by the storm of Wednesday, June 17. Above, two uprooted trees are shown where they narrowly missed the sleeping rooms at Fatima. But the lower level

was flooded and power was out until Friday. Below, an electric transformer rests on the St. Andrew parking lot after a falling tree flattened the utility pole. Power was back in the church by Friday, but the rectory and office still lacked electricity on Monday. (Photos by Margaret Nelson)

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Collection for the work of the Holy Father is this weekend

by John F. Fink

"Love, compassion, sharing God's peace" is the theme of this year's Collection for the Holy Father, which will be taken up in Catholic parishes worldwide this weekend.

This collection helps pay for the work of the Holy See, including the pope's pastoral visits throughout the world, and for mission dioceses, emergency relief when natural disasters occur, support of the Holy See's embassies in 127 countries, and salaries and pensions for more than 3,400 employees.

Originally known as Peter's Pence, this collection began in ninth-century England.

King Alfred the Great assessed a penny tax from each landowner as a form of financial assistance for the pope. This tradition was discontinued after the Protestant Reformation but was reinstated in the 1860s by Pope Pius IX to compensate for the revenue lost from the Italian state's seizure of papal lands. Today the collection is used to cover the Vatican's operating deficit.

On this fifth centenary of the evangelization of the Americas, Pope John Paul II is emphasizing "a new evangelization" during his worldwide travels.

A letter about the collection from Father David Coats, archdiocesan administrator, is on page 2. An article explaining the Vatican's finances is on page 19.

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Acknowledging the pluralism in the church

by John F. Fink

Recent studies at Marquette University show clearly that there is a wide diversity of viewpoints among Catholics in this country—which isn't exactly a great surprise. Other recent studies have shown the same a diverse as the rest of the U.S. population.

When it comes to viewpoints about the Catholic Church, the study identified three categories. One of these sees the institutional church as all-important. Those with this view follow what the pope and the bishops have to say very closely. The study showed that 37 percent of self-identified Catholics fall into this category.

At the opposite extreme are those who identify themselves as Catholics but mistrust the institutional church. They would be what Father Andrew Greeley, in another study, called "communal Catholics." They consider themselves Catholics and practice the Catholic faith, but don't pay much attention to what the leaders of the church say. These comprised 39 percent of all self-identified Catholics in the most recent study.

The third group, 24 percent of the Catholics in the study, are those who consider the church to be helpful but whose main concern is their own personal relationship to God. They believe that that relationship is the most important and transcends involvement in any particular church.

HAVING IDENTIFIED the three groups, those doing the study wanted to see if those in each category had common traits. In this they were unsuccessful. They found just as many people who call themselves conservatives in each group as those who call themselves liberal. All groups



cut across the political spectrum. Age had nothing to do with it either; the averages ages of those in each of the three categories were 39, 38 and 38. There was some difference, though, in educational level, with those in the third group being the best educated.

We might keep this study in mind when we discuss controversial issues in the church. We have to realize that Catholics have different viewpoints concerning the church, that we don't all think about it in the same way. Too often we tend to think that our view of the church is the only correct one. But if we were to say that only one of those three views is correct, we would be excluding the majority of Catholics.

ALTHOUGH THE STUDY mentioned above was done here in the United States, there is every evidence to indicate that similar results would be found in other countries, although, I think, the statistics would be different. It seems probable, for example, that there would be fewer institutional Catholics in the countries of Europe as evidenced by the fact that fewer than 15 percent of Catholics there (except in Ireland and Poland) attend Mass regularly (in the United States 78 percent of Catholics attend Mass at least once a month). And it has long been known that, in some Latin-American countries, where nearly everyone is Catholic, many of the men almost never attend Mass. Cultural Catholics, or communal Catholics, are more prevalent there than in the United States.

Perhaps the surprise is that there are not more American Catholics who fall in the third category—particularly considering the history of individualism in this country. Religion has long been considered a personal matter. As Vincentian Father John A. Grindel says in his book "Whither the U.S. Church?": "Today, most Americans see religion as something that concerns only their own personal life. They do not see religion as having a public role. Because of this privatization of religion, most Americans, then, see religion as some-

thing individual. Belonging to a church is much like belonging to any other organization. What people, including Catholics, look for in a church body is primarily personal intimacy and support."

Whether or not "most Americans" feel this way is open to question. The Notre Dame study of Catholic parish life conducted from 1982 to 1984 found 39 percent of Catholics are exclusively individualistic in their beliefs. This is not a majority but it is more than other categories. Eighteen percent were "and to be exclusively communal, while 21 percent are integrated, defining their religious beliefs through both themes. (Twenty-two percent showed an inconsistent pattern or couldn't think about their religion in the terms used in the study.)

IN A SPEECH at the recent Catholic Press Association convention, Milwaukee Archbishop Rembert Weikand spoke about the pluralism that exists within the church. "One could cite, on one hand, the lives and work of Dorothy Day, Dan Berrigan and Gordon Zahn," he said, "and contrast their influence, on the other hand, with the lives of Cardinal (Terence) Cooke, Pat Buchanan and Mother Angelica. Which group represents the true church in the United States?" And he answered, "Both."

Archbishop Weikand also acknowledged a pluralism by region: "Another factor leading to pluralism in the church is a new regionalism that is becoming evident. When the church was predominantly influenced by its Irish leadership, that was not so much a problem. Evidence. Differences between the Midwest and East Coast were always there, but now these differences seem to me to be more visible. Texas is not Florida. California is not Louisiana. . . . These regional differences . . . are becoming more apparent in the voting of the bishops during their annual meetings. The last papal trip to the United States highlighted and really made much of those differences."

The task of the church is to acknowledge all this pluralism and still maintain its unity.

EDITORIAL COMMENTARY

We will cover, not try, the Father Ramos case

by John F. Fink

In our May 22 issue, the "From the Editor" column was about reports about priests accused of sexually abusing children. In that column I wrote, "So far, at least to my knowledge, there haven't been any such problems in this archdiocese. I didn't realize at the time I wrote that that Indianapolis law enforcement officials had received accusations against Divine Word Father Ponciano Ramos, pastor of St. Rita Church in Indianapolis."

Last week we reported on the charges against Father Ramos and some of our readers have expressed their disappointment that we did not defend his innocence as *The Indianapolis Recorder*, a newspaper for blacks, did. I thought, therefore, that I should explain how *The Criterion* plans to cover this case.

Simply stated, we will cover the case, but we will not try it. We will report the facts, as we did last week, but we will not report opinion. Except for this editorial, we do not expect to editorialize on the case again until it is over. We also do not plan to publish letters to the editor containing opinions about the case until it is over.

Unlike the television coverage, we will not interview the boys who made the accusations or their parents, nor will we present the opinions of the people who are supporting Father Ramos.

If this appears to be a criticism of the coverage the case has already received in the secular media, it is meant to be. We believe that it should be the job of all media, secular and religious, to report the facts, but not to try the case. That's the job of the courts. Obviously, some in the media do not feel that way.

It's undoubtedly true that aggressive-

ness on the part of the media will attract more readers or viewers, but we are not convinced that it ensures justice. Arguing this case on the letters page would certainly arouse interest, but there are times when that should not be the most important consideration.

In this case, a serious injustice has been done, either to Father Ramos or to

Open your hearts to further the good works of the pope

My dear friends in Christ,

It is again time for me to call upon you for support of the spiritual and charitable works of the Holy Father through the annual Peter's Pence Collection.

Pope John Paul II is in many ways the most recognized and respected spokesman for peace, justice, freedom, and hope in the world today. He is truly a beacon of light for countless millions suffering the ravages of war, hunger, oppression, and natural disasters.

Once a year Catholics from East to West join in a special day of prayer and sacrifice for the Holy Father to make his unique mission possible. The faithful in our archdiocese have always shown their love and fidelity to the pope in service to Christ and the world, especially in these very troubled times.

I sincerely thank you for all you have done for Pope John Paul II; and with confidence, I call upon you again this year to open your hearts to further the good works of His Holiness.

I also want to assure you of the Holy Father's gratitude and the great need for this support. We are indeed in a very privileged partnership with Pope John Paul II in his efforts to bring to fullness the presence of Jesus Christ among all God's children.

May God bless you and your loved ones in health and peace. You will be in my prayers, as I ask you to keep me in yours.

Sincerely yours in Christ,

Rev. David E. Coats, J.C.L.
Archdiocesan Administrator

Lectures on ministry scheduled

"Vatican II: Challenges for Ministry in the Twenty-First Century" will be the focus of a presentation given by Father William J. Rademacher on Monday, June 29 at St. Mary of the Woods College.

Father Rademacher is the author of five books including "Lay Ministry: A Theological, Spiritual and Pastoral Handbook" and "Answers for Parish Councilors." He is currently an associate professor of theology and director of the

pastoral ministry program at Duquesne University in Pittsburgh, Pa.

Father Rademacher will present two lectures, at 9 a.m. and 10:30 a.m., followed by a question and answer session at 2 p.m.

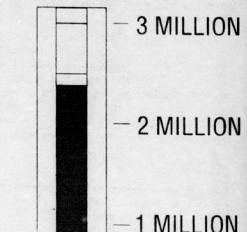
The event is being sponsored by the Ministers of Providence, a group of graduates and faculty of the Master of Arts in Pastoral Theology program (MAPT) at St. Mary of the Woods College. There is no fee, but reservations are requested. Call Diane Carver at 812-232-8400.

the three boys. It's the job of our justice system to determine which. After the court does its job there will be time to comment on the basis of the facts presented in court and reported in *The Criterion* and other media.

That May 22 column that I mentioned above explained the policy of the Archdiocese of Indianapolis regarding cases such as this one, including "to cooperate fully with investigating authorities." It appears that that policy was followed completely in this present case.

The timing of this case could not be worse. It's unfortunate that the case exists at all, but particularly unfortunate at this time when child sex abuse by priests is so much in the news. As reported elsewhere in this issue, the U.S. bishops spent a full day in closed session discussing the matter during their meeting at Notre Dame last Saturday.

I definitely have my opinions about this case and I was not pleasant to have to report the case as I did in last week's paper, but I believe that the story presented the facts as a newspaper is supposed to do.



75 PERCENT—As of June 22, donations to this year's United Catholic Appeal reached \$2,385,882. This is about 75 percent of the \$3.2 million goal.



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PRO-LIFE SUPPORT MISSION

They say prayers to save those not yet born

(This is the first in a series of stories showing the ways the people and agencies of the archdiocese "are there" to support life at the earliest stages. Besides the thousands of parishioners and religious involved on their own, supportive services are offered by volunteers and staffs of: Catholic Social Services; Birthline and Problem Pregnancy hotlines (Indianapolis and New Albany); Crisis Center; Catholic Charities' St. Elizabeth's (Indianapolis and New Albany); Campaign for Human Development; St. Mary's Child Center; Family Life Office; Indiana Catholic Conference; Office of Catholic Education; and the Office of Pro-Life Activities, among others.)

by Margaret Nelson



PRAYERS FOR LIFE—Tom Pottratz leads dozens of people in a Saturday morning rosary outside an abortion clinic on East 38th Street in Indianapolis. The group has been meeting every week since 1989. Others wait at the rear entrance to offer counseling. (Photo by Margaret Nelson)

Prayer is one way that pro-life advocates offer support to unborn babies. For three years, Kathleen Naghdi has been praying with about 50 others each Saturday at the East 38th St. Clinic for Women in Indianapolis.

And people are praying for the pre-born all over the archdiocese. Members of the New Albany Right to Life often gather at abortion clinics to say the rosary.

Phyllis Rhodes, whose family belongs to St. Paul Parish in Sellersburg, is active in several pro-life groups. She said the prayer effort is up to each individual. But there is at least one member of Right to Life praying at the clinic every week—and some go two and three times a week.

As many as 40 from Rhodes' group have joined marches near hospitals or rallied on the courthouse steps to demonstrate their support of life on special days like January 22, the anniversary of *Roe vs. Wade*. Sometimes the New Albany people coordinate their efforts with the Louisville group to have a massive show of strength, with as many as 300 people.

"The Lord, through us, is saving babies," Naghdi said of the Indianapolis group. "We're sort of praying people. The Mother and Unborn Baby (Care Pregnancy Problem Centers Inc.) people say that mothers have reconsidered their decisions because we were there praying the rosary. But we're not there to count. We just do what we can."

It all started when a north deaneary group decided to begin a Saturday novena in June 1989. "We tried to line up a priest for each Saturday. We had 60 to 80 people there. On the last Saturday, so many said they wanted to keep coming back that we did," she said.

"It has been a metamorphosis. When we first went to the clinic to pray, it had been open every Saturday. But the rest of that summer, it was open only three times," said Naghdi. "In 1991, it was different." The clinic was always open on Saturday, but she learned that there were 33 fewer abortion providers. So this did not mean more abortions, but a longer schedule for those doctors.

Naghdi explained that others stationed near the parking lot entrance do the counseling. Some pregnant women have come to them, when the counselors haven't even approached them. "All we have to do is be there. It is our voice, but the Spirit speaking," she said.

One Saturday this spring, the prayer group had a visit from devil worshippers. Even though the "guests" did suggestive dances and yelled obscenities, the rosary went on. "They couldn't budge us," Naghdi said. "People have come for three years in temperatures from six below to 98 in the shade."

"We are the prayer warriors," said Naghdi. "If the clinic is open we keep on praying. We're just called to do it. It's something we want to do."

Tom Pottratz, who leads the rosary most Saturdays, is the pro-life co-chairman at St. Lawrence Parish. About going to the clinic each week, he said that he and his wife "take that part of our free time and devote it to that."

The clergy at his parish have always been "super cooperative," letting Pottratz give talks once or twice a year "to get people riled up." On July 15, the committee will have a coffee after each Mass.

The parishioners are generous with their money, he said. They collected \$1,000 to send a busload of high school students and others to the recent national pro-life rally. A collection for Mothers and Unborn Babies netted \$500. And in the pro-life chain, "We had more people than any other church in Indianapolis."

"But there are so many more things that should be done," Pottratz said. He believes more people would be there on 38th Street praying if they understood the abortion situation.

"I think people care, but they don't care enough to do anything," he said. "Most Catholics would not have an abortion themselves, but they are one step away from being a Kennedy or a Cuomo. They don't seem to want to get educated."

"They would say, 'I'm opposed to killing people.' But people say, 'I hope you're not going to show those horrible pictures.' They don't want to look at them and be forced to admit that's what is really happening in our country. They would be forced to do something about it. It's easier to say we're a bunch of crack pots," Pottratz said.

He spends half of his time supporting the unborn. "I want to try to retire in three-and-a-half years so I can do this full time. If an abortion clinic opens I want to be there. I want to work for pro-life legislators in the primaries. I don't know if we have a majority now."

"It has deepened my faith life to be involved in this. The issue of abortion goes right to the heart of what I feel is the definition of our culture," he said. "If we can say life is unwanted, we are saying the life God has created is not worthwhile. I cannot live in a barbaric civilization and not do something about it. Our holocaust is worse than Hitler's."

"If 150 to 200 people were there praying, the clinic would never open. People who go know it's wrong. We're forcing the women to confront their own consciences," said Thomas Pottratz.

Carrier donates air conditioners for residents at St. Elizabeth's

St. Elizabeth's of Indianapolis will be a much cooler and more comfortable place for the residents who live there because of a donation of 13 air conditioners by the Carrier Corporation.

The air conditioners were presented on Wednesday, June 17 by Carrier representative Peter Higgins. Michael Morris, president of the board of directors at St. Elizabeth's, as well as Mary Rose Nevitt, executive director of St. Elizabeth's, and board member Robert Turner received the units on behalf of the home.

Fitzgerald & North Service Company has agreed to install the new air conditioners in the former St. Patrick's convent at no cost.

"The heat and humidity of last summer

adversely affected our young residents," said Gary Wagner, St. Elizabeth's development director. "This kind gift from Carrier will keep our current residents much more comfortable during their pregnancies."

Last year, St. Elizabeth's maternity home was moved from 2500 Churchman Ave. to the new facility at St. Patrick's. The facility located on Churchman Ave. was converted to a home for teen mothers and their infants.

St. Elizabeth's is a United Way agency that provides counseling, health care and residential services to single pregnant women and offers adoptive services to families. Some of its support comes from the United Catholic Appeal.



COOL IDEA—Looking at the 13 new air conditioners donated by Carrier Corporation to St. Elizabeth are (from left) St. Elizabeth's director Mary Rose Nevitt, board president Michael Morris, and board member Robert Turner. The appliances offer the prospect of a more comfortable summer to the pregnant clients. (Photo by Margaret Nelson)

Plans started for Elizabella Ball

Planning has begun for the sixth annual Elizabella Ball for St. Elizabeth's 77th anniversary. The dinner and dance are scheduled for Friday, Aug. 28 at the Indiana Roof ballroom in Indianapolis.

This is the major fund-raising event for St. Elizabeth's, which offers maternity, child care, child placement, and parenting programs. It operates under the general auspices of Catholic Charities of the Archdiocese of Indianapolis, but it provides its services statewide and services are

available to all women regardless of race, religion, ethnic origin, age, marital or economic status.

Co-chairing the Elizabella Ball committee are Steven Beck, Michael Moriarty and Jack Whelan.

The Northwinds Big Dance Band will play for the dance.

Tickets are priced at \$125 per person or \$175 for patrons. For information and tickets, contact Gary Wagner at St. Elizabeth's, 317-787-3412.

Retreat unites various religions

by Elaine Stiller

An Interdenominational Ladies' Retreat Day, held May 16 at St. John Church in Starlight, gave participants the opportunity for personal commitment of accepting Jesus as Lord and Savior by focusing on the theme "He is God is Real."

The retreat day was a combined effort of seven area churches including three churches in Borden—Church of Christ, Community Church and First Christian Church—as well as the Methodist Church in Sellersburg, Daisy Hill Church, St. Mary of the Knobs Church and St. John Church, Starlight.

The retreat day featured four speakers of different denominations with special music and worship. Father Tom Smith, Guardian of Mount St. Francis, made a presentation connecting the realness of God to his visit to the Holy Land.

The retreat day was a very beautiful, successful day of ecumenical gain. Planning and working together, then enjoying the day with ladies from several other churches in addition to the planning churches, created a wonderful oneness in Christ. Men from the different churches, minister and priest helped with the day by serving lunch to the ladies.

The Christian attitude to be in harmony with one another was a focus of the day

with Katie Surowski performing an interpretive signed dance to the song "Undivided" by the group Truth. This song stresses the realization that we may worship in different ways but it is directed to one God of all. The words of the song are:

"We may worship different ways, praying Him—yet spend all of our days living life divided."

"But when we seek Him, with open hearts, He removes the walls we've built to keep us apart—when we trust Him to unite us."

"In our hearts, we're undivided, worshipping one Savior, one Lord, bound by His Spirit forever—undivided."

"It doesn't matter if we agree, all He asks is that we serve His faithfully and love as He first loved us."

The belief in the continuity of Christ's message and realizing that the Spirit is continually working in us unfinished and yet filled with His grace, helps us to be loving and gentle with each other, while finding new ways to be one in Christ.

The ecumenical efforts fostering unity among Christians promotes us to recognize a commonness in our mutual goal of growth in holiness and helps us in understanding and accepting our fellow Christians.

Commentary

THE BOTTOM LINE

Recalling Fr. Patrick Peyton, 'rosary priest'

by Antoinette Bosco

Most Catholics remember Father Patrick Peyton as the "rosary priest." I remember him for that and more. This priest had a strong influence on me in my youth.

Father Peyton began his ministry of speaking on the importance of prayer in my hometown of Albany, N.Y. I was attending the college of St. Rose there from 1945 to 1949, and it was in those years that Father Peyton sowed the powerful seeds of his prayer crusade.



The first time I heard him was at a student assembly at the college. His Irish brogue was charming, and he was very effective in the way he kept reminding us that "the family that prays together stays together."

He told us how he had contracted tuberculosis when he was a seminarian and how he promised the Virgin Mary that if he got well he would put his energies into spreading the practice of saying the rosary. He got well, and he kept his promise.

But what impressed me most was the way he found the chutzpa to go to Hollywood and knock on the doors of movie stars' homes to enlist them in his crusade. He talked about the warm reception he received from Bing Crosby and from Gene Haver, a convert to Catholicism.

In the following years, Father Peyton found something of a home at the College of St. Rose where he set up national headquarters for his Family Rosary Crusade. The women at the college, myself included, participated in his mission.

I remember how we had a "perpetual rosary" when I was still a student at the college. Each of us would sign up for a particular 15-minute period at the chapel to say a rosary. We prayed for family, friends and the end of communism.

What struck me then, as it does to this day, was how clever Father Peyton was in fulfilling his mission. He didn't make small plans. He learned that if he wanted to get the attention of millions he would have to enlist people who could command that kind of attention—namely celebrities. That's why he went to Hollywood.

It wasn't long before Father Peyton was practically a household word among Catholics and even among some non-Catholics. His crusade was broadcast on radio and television.

His live crusades drew overflow crowds. An estimated 250,000 people heard him in 1961 at Golden Gate Park in San Francisco. His appearances on six continents are said to have drawn 26 million people.

Father Peyton should be remembered with admiration and gratitude. He tried to make the world a better place by reminding people that what enables us is our relationship to God, and what keeps us connected to God is prayer.

Should anyone doubt the importance



of prayer, take note of the words of the great Jesuit cardinal, St. Robert Bellarmine: "The necessity of prayer is so evident in Scripture that there is nothing more clearly taught or shown." Hear the apostle: "Pray without ceasing." Hear Ecclesiasticus: "Let nothing hinder you from praying always."

Father Peyton left a legacy that will never wear out or get spent. To benefit from it, all we have to do is remember his gentle plea—prayer.

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THE HUMAN SIDE

Use brain for God-given body to work properly

by Fr. Eugene Henrick

If office work wearing you down physically, leaving you with painful stiffness? When you get up from your desk does it feel like rigor mortis has set in? If the answer is yes, it is time to do a thorough ergonomic check. Those little aches could become big ones if not attended to immediately.

Ergonomics, which studies how well suited working conditions are to workers, has found that in our work most of us contour our bodies in ways that just don't fit. It teaches us to look for the right chair and bodily posture for typing or writing.

Do you force yourself to adapt to poor lighting or do you change the lighting,



adjusting it to your needs? Even feet are a concern here. Check to see whether your feet are properly positioned so that they balance your weight while sitting.

Many of us accept an aching and tense body as a part of the job. But it is time to take time to do something for our body.

Here is the advice of industrial designer Niles Dilligent of Ridgefield, Conn.: "Honor and appreciate your own body size and shape. If you are short, obviously, everything should be lowered; if tall, the reverse is true. You shouldn't just accept things as they are."

There is, for example, the entire matter of our chairs. Hips and knees should be at the same level when you are seated for work. How many of us sit in a chair with our feet dangling or which causes us to slouch?

Both positions invite back pain. If the knees are too low, put a book under your feet. If too high, lower the chair.

Keeping your knees level with your hips

may require you to change old habits and a familiar style.

Forget style and think of posture and retraining!

Make sure your back is supported—not your upper back only, but the back from the waist down.

Rob Streeck, director of RTE (Reduce Injuries Through Exercise) tells us, "When we sit down, we tend to lose that curve in our lower back. We turn from an 'S' into a hunched-over, the word 'lumber' curve, that little in-tuck in the small of your back."

Streeck continues, "We need not invest in a lumbar-support chair. Instead, roll up a towel of appropriate size and secure it with rubber bands or masking tape. Keep it in your chair and, when you sit down, place it an inch or so above the two firm biceps at the top of your hips. Better yet, make two rolls and use one for your car seat."

Wrists likewise should be level with elbows. Our arms hang from our shoulders and depend on back muscles. If the arms are too high or low, they put more tension on the arms of a chair is helpful in relieving back tension.

Again, do you put up with a lot of glare as just part of the job? Glare from your computer monitor or glare caused by the way you hold a paper when reading it? Is this causing you to strain your eyes or to twist awkwardly to avoid the glare? Do you have too much light or not enough when reading?

In creating us, God created a marvel. Nowhere can one find so many complex working parts in such limited space as in us.

But God also gave us a brain to use in keeping our body working properly.

Thanks to ergonomics we are seeing that brain put to better use—much to our delight, and no doubt God's as so.

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LIGHT ONE CANDLE

Faith is precious gift; let your own light shine forth

by Fr. John Catoir
Director, The Christophers

In view of the fact that your faith is such a precious gift, don't you think you should be concerned about sharing it a bit more?

Granted, you can't force your faith on anyone, but you can speak up once in a while and explain how much your faith means to you. Jesus loves you, he died for your sins. Don't be afraid to tell the good news of God's unchanging love.

For me, the life of faith breaks the chains of doubt and fear. With a little imagination faith enables you to cope with life's troubles and live a happier, more dynamic life.

Imagine yourself as an heir to a fortune. No matter what happens, you know your heavenly Father loves you; he has communicated his love to you over and over again. You do not have the slightest doubt about his ongoing support. You sense his support in all you do, and his promise of future gifts of his soul with joy here and now.

Time and again, you feel the touch of his hand on your shoulder as though to reassure

you. Whenever you become conscious of your weakness, you feel his love, and you receive immediate strength and power. His touch brings a smile to your face every time you advert to it. For the person of faith, the very name of God means joy. To know him is to live in his gladness.



Ceaseless activity is not what God wants, he asks you to live with him and for him. Whenever you feel troubled, he wants you to draw close to him and he will give you everything you need, as you need it. Calm down and trust the Lord. Remember the words of Jesus: "Fear is useless, trust me!"

The same healing process can take place when you have doubts of any kind. Immediately turn your thoughts to God's unchanging love. Speak to him. Deliberately advert to his touch, and gradually all negative thoughts and feelings will begin to dissipate. When your soul returns to its normal state of peace and joy, you can begin prayers of thanksgiving. At any time, day or night, even in the darkest moments, he is there to comfort and support you.

Shouldn't you share this wonderful gift of faith more than you do? You may appear to be foolish to some, but so did Jesus. He was vilified merely for calling the God of Israel, Father. (In Aramaic, the word "Abba" actually means "Poppa" or "Daddy.")

If you just said, "Jesus loves you, he died for you," your words might strike a chord in someone desperately in need of spiritual comfort. You are a wonderful instrument of God's healing grace, but the instrument has to be used.

Faith is a precious gift and we should share it. Let your own light shine, no matter what. I believe every parish should have an

evangelization committee which meets often to address the question: "How can we do a better job of sharing our faith?" Call it the "Love Committee," or I pray to the Holy Spirit for guidance at every turn. (For a free copy of the *Christus verus Deus* Note, "Lift Up Your Hearts," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y., 10017.)

THE CRITERION

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Point of View

Should I withhold my vote if I don't like the candidates?

"I would rather vote for a candidate while holding my nose than totally disenfranchise myself by holding my vote," writes former U.S. Secretary of the Treasury William E. Simon, a Knight of Malta. He and Abigail McCarthy, author and columnist for *Commonweal* magazine, discuss the predicament voters face who don't like any of the candidates presented to them. McCarthy believes there are times when not voting is a positive act—a means toward changing a system that produces "weak and unsuitable candidates."

No. It would set the nation adrift

by William E. Simon

We have a responsibility to vote. While that may sometimes mean voting for the lesser of two evils, certainly it is far superior to systems where the evil is in not being permitted to vote at all.

Democracy, Winston Churchill once said, is the worst form of government in the world, except for all the others.

For all its failings, democracy is the only system founded on the dignity of people, and dignity not just for some—rich or educated—but for all.

Preserving democracy's hope and enriching the precious freedoms it brings begins with exercising the right President Lyndon Johnson called the first duty of democracy: the duty to vote.

I grew up in a generation when the Nazis stormed town halls and destroyed freedom overnight. I remember my father telling me, "This is a democracy, and the only way it will work and stay strong is if everyone votes." He was right.

To renounce our right to vote not only devalues the great contributions of the founding fathers, but also the bravery and sacrifices of all those lying in gravesites in Normandy, Pork Chop Hill, Antietam, Place de la Liberte, and the sands of Kuwait.

And I would say that only under extreme circumstances which I cannot imagine would we find the choices on a ballot so bad that we can justify not voting.

Otherwise we should vote, for most often we are voting for an entire slate. What's more, we are voting for a political party that should stand for principles and ideals we embrace, not just for one presidential or congressional candidate.

Voting also gives us a stake in the political process and the right to hold candidates accountable. Frankly, I would rather vote for a candidate while holding my nose than totally disenfranchise myself by holding my vote. I've written before that "bad politicians are sent to Washington by good people who don't vote."

I want the chance to confront a member of Congress and to say: "I voted for you, so tell me, Mr. Congressman: You preach about balanced budgets, but it turns out that more than 90 percent of the time you're interested in spending more money—ours."

If we want to do something about a Congress that responds to virtually every problem by further impoverishing our children and grandchildren, a higher percentage of Americans will have to vote.

I remember that voting for change is not perfect, but about potential. We should never hesitate to vote for someone we think is the best candidate, even if we think he or she has little chance to win.

Change begins with new voters and new candidates offering new ideas at the ballot box, not old ideas in Congress.

The tightening horse race between President Bush, Gov. Clinton and Ross Perot illustrates the electorate's restiveness and the importance of every vote come November.

Our votes will count even more if each of us goes beyond casting a ballot to doing the hard work of democracy: educating ourselves on issues, getting involved at the grass roots to advance our ideas, communicating with leaders in Washington and, above all, holding their feet to the fire.

An uncertain global economy, mounting challenges from a united Europe and a Japan-led Pacific Rim, along with rising tensions from drugs, disease and civic unrest leave no room for complacency.

So I believe the refusal to vote is tantamount to setting America adrift in plain sight of a rising storm.

As Edmund Burke warned more than 200 years ago, "The only thing necessary for the triumph of evil is for good men to do nothing."

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Yes. It can be a positive act

by Abigail McCarthy

Often not voting means failing one's duty as a citizen in a democracy. But it can be a positive act.

Not voting can be a criticism of the process of choice which produces weak and unsuitable candidates.

As a woman I always am aware that I can vote only because of the century-long struggle for the vote waged by women (and some men) who came before me. A vote so arduously, and so recently, won is a precious thing. The right to exercise it should be used with care—always with an eye to the common good. Therefore, there is also a right to withhold one's vote.

If I am presented two candidates for president, neither of whom I had any part in choosing and neither of whom seems to have the leadership qualities the country needs, am I justified in not voting? Yes.

But not, I hasten to add, if either fails to agree with me on one issue—a life or justice issue—and is right from my point of view on other pressing issues and potentially a leader who will persuade us to rise above self-interest in serving the country's problems. Such abstention seems to me inadmissible in a pluralistic democracy.

Taken deliberately as an option by



enough voters, not voting might force re-evaluation of the process.

This year the United States may have three, not two, presidential candidates competing for electoral college votes—President Bush, William Clinton and Ross Perot. Experts predict that Clinton and Perot, the three will win the necessary majority of 270 votes and the House of Representatives will have to decide the winner.

Such a thing has not happened since 1824, a time when the country's two-party system had not yet fully evolved. The possibility this year reflects the weakening and decline of the parties and their role in developing and choosing candidates.

It reflects the effect on politics of television advertising and corrupt campaign financing.

It reflects the effect of primaries in which, often, only extremists vote.

These things all affect the process of choice and have, in part, caused the low voter turnout since 1960.

If this calamitous, unsatisfactory result—the electorate's failure to choose a president—actually occurs, it may mobilize change in the electoral process. Election law reforms may pass. Campaign financing may be better regulated. Television advertising may be eliminated or controlled. Better candidates may brave the election ordeal with better support from their parties.

And this will essentially have been brought about by non-voters.

According to Curtis Gans, executive director of the Committee for the Study of the Electorate, on whose board I serve, there are now in every national election year 20,000,000 Americans who used to vote but no longer do so. Obviously, they do not see that there is something for them to decide.

There has been a steady decline in voter turnout since 1960, says Gans; but there have been strong upsurges in voting in certain local and state elections. The upsurges occur when voters see that their votes can make a difference.

Examples are the Jane Byrne election in Chicago, essentially a referendum on the Daly Machine, and the District of Columbia election that deposited longtime Mayor Marion Barry, charged with taking drugs.

There was also an astonishingly large turnout in New Hampshire this year. Voters, victims of a depressed economy, felt they could either send a motivating message to the Bush Administration or begin to replace it.

We should vote as a civic duty, but because we must vote intelligently, we must be presented with real choice between one candidate and another.

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happy and successful, fruit bearing, the essence, in this present age.

In America, perhaps more than in any other country in the world, we have all the resources to make for happy and successful marriages, but all we do is work against marriages, sit back and laugh to see if they even survive. It seems to be a game with us here in America, and we had better look for new and better games to help our American marriages.

Martha Wrennen

New Whiteland

More about the word 'substit'

In reference to your explanation of the meaning of "substit" as included in my letter published June 19 quoting "Lumen Gentium": "This church...substit in the Catholic Church," may I submit this further explanation:

In the statement of the Congregation for the Doctrine of the Faith issued March 11, 1985 censoring Father Leonardo Boff's book "Church: Charism and Power," Cardinal Joseph Ratzinger declared that Boff's error on "substit" was exactly "the contrary to the authentic meaning of the council text on 'substiti.' The council had chosen the word 'substiti'—substit—exactly in order to make clear that one sole 'subsistence' of the true church exists in the Catholic Church, whereas outside her visible structure only elements of the church exist: these elements of the same church—herend and conduct toward the

Jerome W. Schneider

Jasper

To the Editor

When unwed girls have children

I am writing in response to the "Editorial Commentary" by John F. Fink in the May 29 issue. It concerned Dan Quayle and his remarks about "Murphy Brown," and Mr. Fink's opinion of unwed grand-

As the mother of seven, and Mr. Fink mother of one, I can agree with Mr. Fink wholeheartedly that "we must get back to good old-fashioned family values if we are going to solve some of the serious problems of our country."

Our children all attended or still are attending a Catholic grade school (no Catholic high school is available). We are probably one of the few families that don't have cable TV or Nintendo. "Soap operas" are outlawed and we try to emphasize family fun and Christian values. Our family has both parents in the home. I am fortunate to be a full-time Mom and a part-time worker outside the home. We are also blessed with loving, caring, involved grandparents attending family.

I was coupled under the illusion that this was enough to protect my children, and coupled with knowledge about sex, drugs, AIDS, etc., to prepare them for the challenges they might face. But my bubble has been burst! The reality is that many people live by the "soap opera mentality" and peer pressure can be great during these tender teen-age years. No matter how

loved, protected and prepared, young people can and do make serious mistakes that will affect their lives forever.

Despite my agreement with Mr. Fink's ideas on family values, I cannot agree with his statement, "Nothing good happens when unwed teen-agers have children." My daughter had a baby at 16 years. Yes, it was heartbreaking. There was disbelief, anger, guilt, and a whole range of emotions. But from it also has emerged some good.

►Compassion and humility: I can now look at others in the same situation or with other serious problems and no longer secretly feel, "If they'd taught their children some values, that wouldn't have happened." I know it can happen anyway.

►A sense of reality that following moral values is best: I know, my husband and I, that other children know, first-hand, that teen-age pregnancy can happen in their own family. The children see that their lives would have been much different choices. They also see that we all can make mistakes in judgment and we must live with the consequences.

►Pride and courage: I am proud as I see my daughter courageously shoulder her responsibility, graduate from high school, and continue to be a loving sister, daughter, granddaughter, and mother.

►Friendship and love: I see the wonderful non-judgmental love and acceptance of little brothers and sisters of a new baby in

the family. I can appreciate the support and help of other relatives and true friends.

►Life and joy: God has given our family the precious gift of new life. I know the joy of that gift and the joy that comes from looking into the angelic blue eyes of my granddaughter and hearing her laughter.

No, my letter is not meant to glorify unwed motherhood, but it is to reaffirm it can happen in anyone's family. The road for a teen-ager and her child is long and difficult. Her life and the lives of her family are changed forever. Yet, I could never agree with Mr. Fink that "nothing good happens when unwed teen-agers have children."

As a wise woman once said, "You know, they say the Lord never gives you more than you can handle," and sometimes "the Lord works in mysterious ways."

The challenge for teen-agers is to follow Christian moral values, and not be swayed by peer-pressure. Teen-age pregnancy is real and could happen to you.

The challenge for parents is to continue to actively promote moral family values by your words and example; to love and pray for your teen-agers; and to be compassionate and understanding if teen-age pregnancy or other serious crisis happens in your family or community.

Margy Fauber

Terre Haute

Marriages seem to be only a game

One wonders how many more divorces, separations, child abuses, drug addictions, and the like will take, here in America, before we start paying closer attention to our marriages, and what makes them

CORNUCOPIA

Having fun without money

by Alice Dailey

Though you have been led to believe that Nancy Reagan originated the Just Say No deal, actually my parents beat her to it. I was five before I ever heard yes, in 'Yes, you do have to go to school.'

My parents dogged ability to make NO final was never more challenged than during our annual excursion to Broad Ripple Park, alive with carnival lures. For their endurance of day-long whinnies and wheedlings of four avid little dynamos they should have received a Heroism Under Fire medal.

The Thriller, with its roaring, daring twists and dips, was strictly a spectator sport for us. Hurrying us past it Mom said, "Too dangerous." Dad said, "Too expensive."

"Cotton candy's only a nickel," I pointed out.

"You just had breakfast."



"But I'm hungry!"
"We'll be opening the lunch after a bit. Let's move down to the shooting gallery."

A Barker there was giving his tricky spiel. "Step right up folks. Three shots for a nickel, six for a dime and 19 for a quahatch."

"This place smells bad," my sister Florence said. "I'm going down to the kewpie doll booth."

"You're staying right here," Dad corrected. "Just watch this feller shoot. He's good." The "feller" with burly, tattooed arms was knocking off moving metal ducks, ping! ping! ping!

"Hold it!" the Barker commanded, "limit, 3 prizes."

At a shady picnic table Mom spread newspapers, covered them with a tablecloth (starfished stiff like our white dresses) and set out bologna sandwiches, nude cupcakes and bananas with age spots. "Wouldn't strawberry pop go good right now?" my sister Mae hinted. "Yum, yum."

"We've got a jug of lemonade right here."

"But it's warm and you can't blow bubbles in it."

"Be quiet and eat what you've got," Dad ordered, shooting flies with his straw hat.

It never entered our self-centered little heads that maybe our parents too had to deny longings, like money to buy lunch instead of lugging it, or Mom sipping a frosty orange drink, or Dad getting to test his shooting skill.

Dad consulted his pocket watch. "There's still time before the band concert. Let's go watch the swimmers."

"There's no fun watching," Florence wailed. "Why can't we go in the water too?"

"Because it costs money, that's why," Mom chimed in. "You might get sore eyes in there. Or worse."

We watched all the splashing and diving enviously. Girls wore dark swimsuits that met black stockings at the knee. "Look, Mother," Dad exclaimed, "one girl has bare legs." Mom averted her eyes. "Shameless."

At the latticed bandstand musicians were tuning up. "Why," Mae demanded, "do we have to sit through dumb concerts when all they play are dumb marches?"

"Those 'dumb' marches are by John Phillips Sousa," Dad informed her. "Some day you'll recognize good music."

We sat behind our parents, muttering about stinkiness and venting frustration by making faces at the musicians and elbowing each other. But when "Stars and Stripes Forever" signalled the end we were tapping our toes too.

The sun was descending over the sparkling river and Dad said, "Better see if the rafter's still here. It's a long walk home."

My oldest sister, a bit more subdued than the rest, asked, "Is that really all the money you've got, just carfare?"

He displayed pocket linings. "That's it."

Too late to offer our parents appreciation, we now recognize the "stinkiness" as poverty; no as harder than yes; and our unmet cravings as causing them heartaches. Too late we realized that we had, as the late Sam Levenson said, "everything but money."

vips...



Paul and Elizabeth Lynch will celebrate their 50th Wedding Anniversary on Saturday, June 27 with a renewal of marriage vows at 2 p.m. in Little Flower Church, 4720 East 13th Street. A reception hosted by the couple's children and grandchildren will be held afterward at Secunia High School, 5000 East Nowland Avenue.

Harold and Margaret Reilly of St. Bernadette Parish in Indianapolis will celebrate their 50th Wedding Anniversary this month. Congratulations!

Dr. James J. Divita has written a book entitled "Rejoice and Remember, a centennial history of the Catholic Community of St. Anthony of Padua, Indianapolis." Dr. Divita is a history professor at Marian College and author of several books about religious and ethnic parishes, institutions, persons and social patterns in the Archdiocese of Indianapolis. The book costs \$15 per copy, \$25 for two, and \$10 each in quantities of 10 or more plus \$3 each for postage and handling. Call 317-636-4828 to order.

Kathy Denney, a parishioner of Our Lady of the Greenwood Parish in Greenwood, led a group of local pilgrims this week to participate in a Prayer Pilgrimage for Peace in Medjugorje, Yugoslavia. The

Pilgrimage was the idea of Franciscan Father Iozo Zovko, a friend of the six teen-agers' visionaries at the popular shrine. Thousands of people took part in the event, which included prayer and fasting for an end to the unrest in Bosnia-Herzegovina.

New officers have been elected by the Association of Religious of the Indianapolis Archdiocese (ARIA). They are: Daughter of Charity Sister Nancy Crowder, president; St. Joseph of Carondelet Sister Patricia O'Bryan, vice-president; St. Joseph of Carondelet Sister Helen Travis, secretary; Benedictine Sister Judy Adams, communications secretary; and Franciscan Sister Carlene Becker, treasurer.

check-it-out...

The Knights of Columbus will offer Vocations Scholarships during the 1992-93 academic year for seminarians throughout the U.S. and Canada who are preparing for ordination as diocesan or religious priests. The \$2,500 annual need-based grants for tuition and room and board will be awarded to students in their four years of theology studies. Students in the fourth college year, or pre-theology, will also be eligible later. The scholarships will be renewable for up to four years. For information and application forms, write: Department of Scholarships, Knights of Columbus Supreme Council, One Columbus Plaza, New Haven, CT 06510-3326.

The annual Novena in honor of Our Lady of Mount Carmel conducted by the Carmel of Terre Haute will be held Wednesday through Thursday, July 8-16 at the Carmelite Monastery of St. Joseph, 63 Allendale Place. Each evening's events will include recitation of the rosary, novena prayers, and eucharistic liturgy at 7:30 p.m. Carmelite Father Bruno Cocuzzi will be homilist.

Alumni of St. Benedict College, Ferdinand, will attend a Reunion from 10 a.m. to 1 p.m. on Saturday, June 27 at Kordes Enrichment Center on the grounds of Monastery Immaculate Conception. The event will be held in conjunction with the 125th anniversary of the Benedictine sisters' congregation, and during their Summer Festival.

The Columbus Quincentenary Jubilee Commission of Indiana will publish a Biographical Directory of Central Indiana Residents this year. Entry forms are available from Dr. James J. Divita, Marian College, Indianapolis, IN 46222, and must be returned by Sept. 1, 1992. Contributors will receive a free copy of the directory. The cost for each biographical entry is \$25, with additional fees for photographs.

The Women's Health Services of St. Francis Hospital will sponsor a Women's Getaway Weekend on Sept. 25-27 at Bradford Woods on Highway 67, six miles north of Martinsville. The weekend will provide rest and relaxation, physical improvement and inspirational speakers. The cost is \$80 for Celebrating Women members and \$90 for non-members. For more information call 317-781-1281.

Bishop Gerald Gettelfinger of the Diocese of Evansville will celebrate a Deenary Mass of the Holy Spirit at 7 p.m. on Wednesday, July 1 at St. Margaret Mary Church, Seventh and Voorhes Streets, Terre Haute. The Mass and intentions are for evangelization and renewal in the Catholic Church in Terre Haute. Babysitting will be provided. For more details call 812-232-4125.

The annual Chatard Golf Outing will be held on Friday, July 10 at Eagle Creek Golf Course, beginning with a Florida Scramble at 12:30 p.m. The cost of golfing, cart and dinner is \$50 per person or \$200 per foursome. For reservations call 317-251-1451 by July 8. Everyone is welcome to attend.

The Companions of Jesus the Good Shepherd is a congregation of women founded 67 years ago, consecrated to living the Good Shepherd charism in their own environments and witnessing to God's merciful love. Members take annual vows of chastity, Gospel poverty, obedience and zeal. For more information contact Bernadette A. Bates at 317-875-1241 (work) or 317-299-2790 (home).

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Elsener hopes to integrate faith, people's lives

by Margaret Nelson

"Total Catholic education brings the individual and church together in a way that knowledge, experience and practice of our faith becomes integrated into every phase and stage of life," said Daniel Elsener, new executive director of education for the archdiocese.

Calling vision "a big thing," he sees the mission of Catholic education as coordinating the efforts of religious educators, working with boards, and providing adult education programs. "It's a womb-to-tomb type operation," he said. "Schools contribute quite a bit to that."

One of Elsener's chief goals is "to develop better ways and means to deliver religious education to the youth, their families, and to integrate this religion in

their daily routines, beyond the time of instruction.

"Also, religious education through CYO, youth retreats, special parish activities, etc., needs to make the students' social lives more connected with the life of the church," he said.

After a "very positive meeting" with the office and field staff, Elsener said, "No drastic changes need to be made. These are good, committed people. The boards are involved. The systems, programs and people are in place. I look forward to working with them."

Elsener, who just left his job as superintendent of Wichita Catholic Schools, sees the need for schools to be "true faith communities."

They should be "distinguished in both perception and in reality of their ability to ensure student learning and transmission of faith and values to our youth."

Archdiocesan schools should be "staffed by talented people of faith, inclusive communities, properly supported with the resources required to accomplish the mission and accountable for the resources invested by demonstrating results," Elsener said.

These should be addressed by encouraging participatory management through teaming, collaborating and genuine listening, according to the new administrator who recently moved from Wichita.

Elsener believes in integration of all school subjects, experience, and activities with the spiritual formation of the child. Also, the parish and the family need to be integral parts of the education process.

Dan Elsener calls his leadership style "action-oriented, mission based, team driven and reliant on positive persuasion, as opposed to domination."



Daniel J. Elsener

Centennial planned to honor Black Catholic schools in Indy

by Fr. Kenneth Taylor

The year 1992 marks a very important milestone for the black Catholic community in Indianapolis. It was 100 years ago, in September of 1892, that the first Catholic school for black children was opened. Since then Catholic education has been continuous for them.

The people of St. Bridget plan to mark the historic occasion with a special ceremony on Sept. 20 at 2 p.m. On that day, a series of speakers and choirs will be presented to help commemorate the anniversary. The location will be the canal where it ends at St. Bridget, 801 Dr. Martin Luther King Jr. Street.

Father Daniel Curran, the founding pastor of St. Bridget Parish, was always interested in Catholic education. When the parish began in 1880, he made sure that the parish had a school.

But as was common at that time, black children were not allowed to attend the parish school. By the end of the 1890s, Father Curran saw the need to provide a school for the black Catholic children of the city.

According to some accounts, Father Curran received his motivation to establish the school through a vision he received from the Blessed Virgin Mary. Appearing to him as the Black Madonna, she was reported to have told him to "take care of my children." From that moment on, he worked to establish this school.

Father Curran realized that his plans would meet opposition. Sure enough, people petitioned Bishop Francis Silas Chartard to stop the project. The bishop responded by putting his support behind the project, even sending a sizeable donation to get it started.

Father Curran also elicited the support of the Franciscan Sisters from Oldenburg, who agreed to staff and run the school.

Franciscan Sister Mary Christina was placed in charge of the school.

All of the perseverance paid off when, on September 1, 1892, the new school was dedicated on the corner of Ninth and Fayette streets. The school was given the name St. Ann after the mother of Mary.

Besides the basic subjects, the children were taught mechanical drawing, woodcarving, bookkeeping, laundering and sewing.

The children also received the religious instructions. Father Curran saw that the children attended church and received

their sacraments along with the white children of St. Bridget School.

St. Ann School continued in existence until 1919. At that time, the Archdiocese of Indianapolis created St. Rita Parish for all black Catholics of the city. So St. Rita School took over the mission which St. Ann School began.

Now, 100 years later, St. Ann's legacy continues in every Catholic school in the city which enrolls a black student.

Details of the Sept. 20 will be forthcoming as the plans are finalized.

Kindergarten has first graduation

The first kindergarten class at Central Catholic School held graduation ceremonies on June 3. The school serves several south side Indianapolis parishes.

The grads received diplomas and put a program on for their family and friends. The children sang songs, recited poems and spoke about the things they had accomplished as Central Catholic's first kindergarten class.

"It has been such fun having them around this year," said Central Catholic's principal, Kathy Tichenor. "It really was a successful dream to see this very first year completed on such a high note of satisfaction."

There are still openings for next year's kindergarten class, the principal said. Those wishing information should call Tichenor at 783-7759.

St. Simon parish council holds planning day for leadership

The Catholic Community of St. Simon the Apostle held a Planning Day recently. The parish council sponsored the event to engage the parish leadership in planning ahead to meet the changing needs of the east side parishioners and their community.

The parish council prepared for the day by completing an initial environmental scan and by developing goals for the entire parish community. The planning workshop was designed to give parish leaders the opportunity to respond to the council's direction, by modeling the continuous planning process instituted by the archdiocesan office.

Facilitated by parish council members, parish committees within each ministry broke into small groups to develop their own long-range goals and short-term objectives. The day-long planning activity also gave the leaders the opportunity to create specific action plans and to build preliminary budgets for the planning year.

"I thought the whole day went very well," said Tony Codarniz, who led the large group activities. "We have begun our

planning process with an experience that gave us a real sense of the church. The council members are leading the community through the pastoral planning process and involving it in making the decisions for their future as church."

The parish council is now focusing on follow-up activities that will sustain the various organizational plans which build on the parish goals.

The pastor, Father Lawrence Crawford, said that it was a new way of experiencing church for some participants. But by the end of the day all agreed that it was a very positive day. Many said that they felt like they were really invited to have a say about the future and activities of St. Simon Parish. The council plans to make the planning day an annual event.

Providence Sister Marie Kevin, director of the Office of Pastoral Councils, was on hand to observe the small and large groups and to provide input so that the planning day may be enhanced next year.

Those interested in learning more about St. Simon's Planning Day may contact the parish office at 317-898-1707.



PLANNERS—The Spiritual Adult Life Team met as a small group during St. Simon's Planning Day. Members are (from left): Tammy Williams, Mary Lou, Mary Lacy, Ray Williams, Madonna Dwenger and Tom Brewer. (Photo by Claire Connolly)

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1: a close, trusted, and experienced counselor or guide

2: teacher, tutor, coach

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Beginning Experience weekend teaches hope

by Mary Ann Wyand

The Beginning Experience weekend for separated, divorced and widowed persons is a unique opportunity to get help and give help, according to team members.

Vicky Clay, who will serve as a program facilitator for the next Beginning Experience weekend on July 10-12 at Bradford Woods near Martinsville, said she recognized that she needed help in dealing with her divorce and she found that help during this weekend program.

"When I heard about Beginning Experience," she said, "I felt like this was a place where I could get the help I would need to get in touch with my feelings, sort through the grief process, make new friends, form a support group and start a new life, which is what you have to do."

Clay said Beginning Experience utilizes a peer ministry format that "makes you feel good about yourself and helps you start down the road to a new life."

The Beginning Experience logo combines a cross, which symbolizes identification as Christians with Christ's death, along with an anchor for hope and a rising sun that serves as a reminder of the beginning of a new day.

Registrations are \$75 per person and are due by July 7. To register, contact the archdiocesan Family Life Office at 317-236-1596.

Karen Garnett, training coordinator for Beginning Experience facilitators, said the weekend is "unlike any other program or counseling group."

Beginning Experience is "powerful, direct, and healing," she said. "I found that taking time for myself to do this weekend was one of the best experiences I've ever had because I learned that I could take time for me."

Martha Cudney, volunteer president of Beginning Experience, said the weekend begins at 7 p.m. on Friday, July 10, and concludes at 5 p.m. on Sunday, July 12.

"It's a peer group and support group that helps you deal with the feelings and experiences you have when you are separated, divorced or widowed," Cudney said. "It's an excellent chance to get away from the daily routine and drag of things—the job and the house and the kids—and deal with some of the core problems that you experience when going through a divorce."

Sometimes, she said, a person who is separated, divorced or widowed tries to ignore or avoid the pain and reality of the loss and the grief process by getting busy in activities, working extra hours, or becoming involved in a new relationship too quickly.

"One of the big things in Beginning Experience is learning how to communicate

feelings," Cudney said. "A lot of us find that we haven't done that very well, and that's part of what we need to deal with to get on with other relationships. I believe God has a hand in how people come together and interact with each other during the weekend. Grace is present."

Charlie Hardesty, who will also serve as a program facilitator during the July weekend, said Beginning Experience helps participants "come to grips with the fact that they are separated or divorced and must learn to accept that and move on."

He said Beginning Experience weekends are opportunities to meet other people and share common problems.

"I think many people, in order to avoid pain, will simply rush from one situation to the next or allow themselves to become caught up in work or sports," Hardesty said. "With Beginning Experience, you find the solutions within yourself. The dialogue helps convince people that the solutions are within."

Beginning Experience facilitator Linda Milakis said her first marriage ended in divorce and her second marriage ended four years ago when her husband died of cancer.

"I needed Beginning Experience to get on with my life," she said. "It was the best thing I could have done to start living again."

Divorce program emphasizes positive parenting techniques

Divorce can be devastating and stressful for adults, but even more so for children, according to professionals.

For 1992, United Way of Central Indiana has targeted \$1,735,690 to programs that will help families and individuals experiencing stress.

The Family Negotiation Center (FNC) at Catholic Social Services is one United Way-supported program which addresses the special problems faced by divorcing families.

According to FNC therapist Kay Hoff, divorced couples often neglect the need to co-parent. As child support, property division and visitation questions arise, each party may pull the other back into court, she said. Legal and emotional issues clog the judicial system, costing taxpayers millions of dollars annually.

But the most devastating effect is on the children, she said. The higher the level of parental conflict, the greater the risk to the child's emotional health.

Hoff said Family Negotiation Center staff members use a unique blend of counseling, mediation and negotiation to avoid legal action and minimize conflicts.

When a family is referred to the FNC, a three-phase program begins: initial assessment, individual and couple counseling, and periodic monitoring. This process takes from three to eighteen months or longer, depending on specific needs.

"We teach parents to work together so the kids are not used as emotional pawns," Hoff said. "We look past the current dispute and help them accept responsibility to co-parent. Divorce is not as detrimental to the child as how parents handle the aftermath. If the post-divorce atmosphere is hostile, the child is at risk for impaired development."

During counseling sessions, the therapist works with both parents, developing channels of communication.

"The child needs both the custodial and non-custodial parent," Hoff said. "Following divorce, parents often feel the child can love only one of them. Later in life, the child may isolate himself because he was taught that he could love only one person."

Once parents understand how continuing conflict affects their child, they usually respond well to negotiation, she said. Parents learn to reframe their thinking and become positive co-parents, not hostile ex-spouses.

Hoff said the FNC is making a difference. In the last two years, 63 percent of the closed cases report a reduction in conflicts and improved behavior by the children.

For many families, the program offers an end to the vicious circle of mistrust and a new beginning in positive parenting—all for the sake of the children.

Discussion series covers divorce adjustments and healing process

Separated and divorced Catholics are invited to the Catholic Center in Indianapolis on four Tuesdays in July to address issues related to divorce.

Marilyn Hess, associate director of the archdiocesan Family Life Office, said the free four-week discussion series for separated and divorced Catholics seeks to provide opportunities for people to get together and talk about similar burdens.

All programs will begin at 7 p.m. and conclude at 9:30 p.m. For registration information, contact the Family Life Office at 317-236-1596.

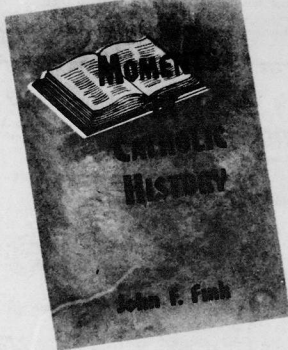
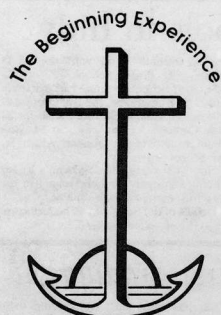
"Divorce . . . Is It Really Happening to Me?" is the topic on July 7, when Hess will facilitate a discussion about loneliness and post-divorce adjustments.

"Where Do I Go From Here? Dealing With Change" is the discussion topic on July 14. This program will address ways that divorce affects all family members as well as the reality that some changes are major losses while others are likely to go unrecognized.

On July 21, Hess will lead a discussion on "Rebuilding a Family After Divorce," which deals with regaining a positive outlook and making a parental commitment to help children deal with divorce.

The last program, scheduled on July 28, covers "The Church . . . Where Do I Stand?" and will enable divorced Catholics to discuss painful feelings of rejection, guilt and failure that arise due to church teachings on the sanctity of marriage.

MERIT AWARD—James Shephardson, a sixth-grader at Central Catholic School in Indianapolis, earned a merit award for his poster entered in the National Safety Poster Contest sponsored by the American Automobile Association. James participated in local, regional and national levels of competition with his poster entitled "Be Seen After Dark." Pictured (from left) are junior high art teacher Lynn Scheetz, James Shephardson, and Kathy Tichenor, principal.



The popular series of articles in The Criterion on the history of the Catholic Church is now available in book form.

From the beginnings of the Catholic Church in the first century through the Vatican Council in the 20th century, Criterion Editor John F. Fink tells what Catholics should know about the history of their church. Good popes and bad ones, saints and sinners, Reformations and schisms — they are all present in this book.

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Jerusalem is a city of religions, politics, cultures

by Fr. Eugene LaVerdiere, SSS

Religion, politics, power and cultural identity: All four intermesh in Jerusalem these days!

Jerusalem is a holy city for three major world religions: Judaism, Christianity and Islam. Each one is inseparable from the politics, power struggles and identity of its adherents.

That means that any interreligious dialogue there—any attempt to improve relations among Muslims, Jews and Christians—will be affected by political complications, injected with the nastiness of power struggles, and threatened by identity conflicts.

God is not a politician, thank God!

But God does take politics seriously. God makes claims on political life, and that is why religion has always been involved in political developments, even in modern times when separation of church and state is not uncommon.

Religion has something to say about every aspect of life. Politics is one of those.

That is why dialogue among the world's major religions involves politics as well as religion. And wherever you find politics, things get complicated.

The word "religion" itself has political roots. It comes from a Latin word, "religio," a legal term in the Roman Empire used to distinguish "licit religion" ("religio licita") from "superstition" ("superstitio").

Superstition was illicit in the Roman Empire. And being indicted of superstition meant being subjected to persecution.

In the Roman Empire, religion supported the state and was controlled by it. As the ultimate guarantor of order and well-being in the empire, religion was very much a political reality.

Religion is not just a matter of power, but like politics, power does have something to do with it.

God is not a power-broker. But God does have something to say about power and its exercise. That is why religion plays a part in just about every power struggle in today's world.

Religion asks people for unlimited allegiance and receives it.

Political leaders such as absolute dictators and political institutions such as totalitarian states may claim total allegiance but have no real authority to command it. Nor do they receive it, contrary to appearances, as time bears out.

It is because those who hold the reins of religion exercise a lot of power that rulers and states, even the most irreligious, are never indifferent to religion.

That, too, is why dialogue among the world's major religions involves power as well as religion. And whenever power is at stake, things can get nasty.

Beyond politics and power, religion is also a matter of identity, both personal and social.

Religion is intimately connected with who we are, how we feel, how we think of ourselves and how we view others. That is true for all of us, even if we do not think about it much.

It is also true of who we are as a people. Even if we have important religious differences, being one people means having many religious bonds in common. These bonds make us who we are and affect how we view other peoples.

That makes religion a matter of culture. Though religion is bigger than culture, it is immersed in culture.

That's why interreligious dialogue can be so terribly frustrating. It addresses and challenges our very identity.

The more serious it becomes and the more basic the issues discussed, the more frustrating the dialogue. So much so that the level of frustration among the participants in interreligious dialogue groups is a good indicator of the progress being made.

A great many of the conflicts and violent confrontations in our world have a cultural basis. When different cultures come together, live in the same place and rub against each other, there is conflict.

That is the story of Jerusalem, where the conflict so often erupts into violence. Very few talk about the source of that violence. When they do, the tendency is to attribute it to religion.

There are times, however, when the source comes to the fore. That is when you hear, not "Judaism," "Christianity" or "Islam," but "Jew," "Christian" or "Moslem" spoken. These all too often are moments of rage, when people turn upon people and not on religions.

All the same, people are identified by their religion!

Are there ways around all these obstacles? Is interreligious dialogue doomed by political interests, power investments, and our basic needs for cultural identity?

For those who are Christian, the Gospel has a few things to say about this. The way to get beyond the obstacles starts with dying with Christ, being buried with him in order to be reborn in the family of God.

Ah yes! But it is that dying part that is so hard.

Others too have a point of departure. Is there not a creation story in Genesis to show the unity of the human race living in one created universe, subject to one God who is Lord?

Is not Allah "the God," the one God for all human beings?

Ah yes! All those things are true, and beautiful as well. But there is also us.

Religion is wonderful. If only it were not for human beings!

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)



HOLY CITY—It is the city where Jesus spent his final days. Today religion, politics, power and cultural identity intermesh in the holy city of Jerusalem, significantly impacting interreligious dialogue. Jerusalem is a holy site for three major world religions: Judaism, Christianity and Islam. Each religion is inseparable from the politics, power struggles and identity of its adherents. (CNS aerial photo top courtesy of the Israel Government Tourist Office and at right from KNA)

World events impact ecumenism

by David Gibson

If many Iraqi Muslims tend to hate the Western world after the Persian Gulf War, do they hate Christians also, tending to identify Christians with the West?

That is the kind of question being asked today in the field of interreligious relations.

World events are raising difficult new challenges for those working to improve relationships among divided Christians, between Christians and Jews, or between Christians and Muslims.

The Persian Gulf War illustrated how tightly religion and culture intertwine in life.

It is often not easy for a religious group to distinguish its most important religious questions from the questions most important to its culture.

The result: One religious group may get pitted against another.

This happened in the former Yugoslavia, where war among neighbors has pitted largely Eastern Orthodox areas against largely Roman Catholic areas. A conflict of cultures assumed the appearance of a religious fight.

Ecumenical leaders today work overtime to address questions raised by war and cultural animosity.

It seems it isn't enough anymore for ecumenists and interreligious leaders to be theologians. They must be versed in international relations too.

Their mission is to foster contact and unity among religious groups in difficult times that threaten to divide people drastically.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Catholics and Jews must dialogue

This Week's Question

What can people do in local parishes to foster better relations between Catholics and Jews?

"Use the expertise of Catholic-Jewish dialogue groups. Invite a speaker to address the parish about the two faiths . . ." (Sister Peggy O'Leary, St. Paul, Minnesota)

"All religious people are coming from the same place—the recognition of a reality larger than themselves. When you see that commonality, you will have a better understanding and appreciation of each other. It is also helpful to work together on social demands . . . for example, the problem of homelessness . . . If Catholic and Jewish communities could work together, it would be dynamite." (Rabbi Martin Siegel, Columbia, Maryland)

"Interact. Attend a seder at a Jewish synagogue where they explain the whole ceremony. It really gives you an understanding of their faith." (Theresa Scoppio, New York, New York)

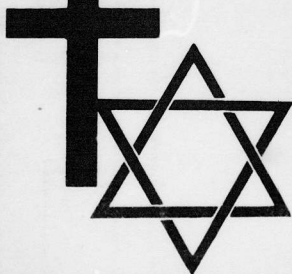
"Adherents of Judaism and Christianity share a belief—monotheism, the worship of one God. Jews believe the covenant unites them with God. Christians believe Jesus to be the savior uniting them with God the Father. The belief in God—one God—is a mutual foundation upon which Jews and Christians may focus." (Mary Theresa Dygert, Mohawk, New York)

"Our parish shares a building with two Jewish temples. There is a lot of understanding and respect that develops from sharing a common environment." (Ann McDonald, Columbia, Maryland)

Lend Us Your Voice

An upcoming edition asks: How do you think the church's sacramental life—the central role of the sacraments—influences your outlook on people and the world around you?

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



Seismic events affect course of world history and religious attitudes

by Eugene Fisher

Our daughter, Sarah, is just a little more than two-and-a-half years old. In the brief time of her life thus far, all the atlases of world geography and theories of international policy have become obsolete.

When she was born, the Berlin Wall, a longtime symbol of communist domination over Eastern and Central Europe, still stood.

Who, even a decade ago, would have believed that Soviet power could be rolled back so peacefully and done in such a short time?

These seismic events in world history also have caused ripples and even tidal waves in the relationships of divided Christians and of the world's religions. New possibilities and new tensions have arisen.

Freeing the churches in Eastern and Central Europe and in the old Soviet empire, for example, creates new possibilities for the relations of Roman Catholic and Eastern Orthodox Christians. It allows their relationship to develop in a context of religious liberty and pluralism.

Yet those same possibilities also have enabled old ethnic and religious tensions to surface where they had been suppressed by communist ideology.

The ending of the age of dual superpowers, with the world divided into West, East and "non-aligned," will open new possibilities for Catholic-Muslim as well as

Catholic-Jewish dialogue, not only in the West but in the Middle East as well.

Significantly, the peoples of the Middle East have moved for the first time to the negotiating table. Progress is likely to be slow, but for the first time in many years the situation will not be used by the superpowers as a playing field for the East-West confrontation.

So things are possible there, too, which were not possible a few years ago.

In a context involving at least progress toward peace, one can expect, I believe, increased openness to dialogue between the three faiths who trace their roots back to the patriarch Abraham: Judaism, Christianity and Islam.

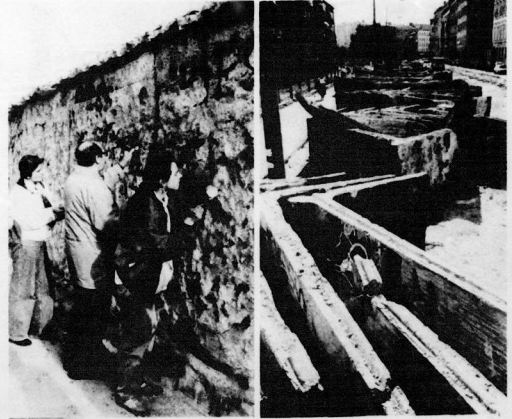
Within the United States, there is already a well-established Catholic-Jewish dialogue. More recently, Catholic-Muslim dialogue has been growing across the country.

Perhaps these separate movements can be brought together.

These three communities share much that could help society address its most intransigent problems, such as racism and the phenomenon of dire poverty in a land of plenty.

But it must be acknowledged, for example, that in Eastern Europe, the new freedom also has enabled some anti-Semitic and anti-Arab hatred to emerge. I believe the churches must find a strong voice to oppose any and all forms of racism and xenophobia from whatever source.

Recently, the International Catholic-



MAJOR CHANGE—Two and a half years ago the Berlin Wall, which was a symbol of communist domination over Eastern and Central Europe, still stood. A few years ago, who would have believed that Soviet power could be rolled back so peacefully and in such a short time? (CNS photos)

Jewish Liaison Committee, comprised of representatives of the Holy See and of the international Jewish community, met in Baltimore. The committee took note of the great progress in Catholic-Jewish relations, in education, and in joint social action throughout the world. But the committee also found reason for increased vigilance.

Discussions among the participants had "uncovered further challenges, such as new manifestations of anti-Semitism developing in Europe and the need to create a climate in which problems may be jointly faced."

Something similar, I believe, could be said today of most ecumenical and inter-religious dialogues. Virtual miracles of change and progress have taken place since the Second Vatican Council. But this progress has led to the uncovering of yet "further challenges."

The world has been made new since my daughter's birth. But the human species still must face itself and its role in our common world. (Dr. Eugene Fisher is the associate director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs.)



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THIRTEENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, June 28, 1992

1 Kings 19:16, 19-21 — Galatians 5:1, 13-18 — Luke 9:51-62

by Fr. Owen F. Campion

The First Book of Kings provides this weekend with its first scriptural reading.

Originally, the two books of Kings were one. They were divided when the Hebrew text of the Scriptures was translated into Greek as the Septuagint version. That translation was completed in Alexandria in the third century before Christ. Since that time, in all other versions of the Bible, the books of Kings have appeared as two.

As the title implies, the books of Kings are primarily concerned with the kings who ruled Israel, chiefly Solomon since Solomon was regarded as the greatest among them.

However, this weekend's reading is concerned with prophets, with Elijah and Elisha. The term "prophet" has come to mean little more than a religious fortune-teller. That is a sad diminishment of what the term actually meant in biblical times.

Prophets were representatives of God. Firm in faith in spite of opposition or risk, they bluntly spoke of God and called upon their contemporaries to reform their lives so that obedience to God was their only criterion for action.

Important to this concept of prophet was the impression that they did not take the mantle of prophecy upon themselves. God selected them for the task.

In this weekend's reading, Elijah summons Elisha to follow him as a prophet. In that invitation, of course, Elijah spoke with the authority of God.

In response, Elisha abandoned everything and followed the prophet's wishes.

It is interesting to note that he disposed of his oxen. To be without oxen in an agricultural society was to be without the

most urgent of necessities for livelihood. Elisha, nevertheless, trusted in God.

The Epistle to the Galatians is the source of the second reading. Today, people speak of "freedom" usually in political tones. That was not the case in the first century A.D. No one connected "freedom" with politics. Politics was the realm of privilege and control. Rather, at that time, "freedom" meant the freedom of the human spirit, freedom from fear, despair, and bewilderment, the true freedom that all human beings still desire with great intensity.

St. Paul in this message makes clear that as long as people allow worldly things to guide them and reward them, then they will not know freedom.

The final lesson is from St. Luke's Gospel. Always the Third Gospel is stark and direct. Its imagery is superb and as a result its message is clear. This weekend's reading is no exception.

The Lord bluntly reminds those who consider discipleship that they must be willing to forsake every earthly consideration, everything worldly, in order truly to follow him. Genuine Christian discipleship cannot admit to the apostles, it does not limit itself to those who are bishops, priests, deacons, or religious. It directs itself to all who would follow Jesus.

While this passage in the Gospel is addressed to the apostles, it cannot even admit to those who are bishops, priests, deacons, or religious. It directs itself to all who would follow Jesus.

Reflection

Armand-Jean Cardinal de Richelieu (1585-1642), the great French statesman, was not an evil or immoral man. His record as a diocesan bishop before he went into government and politics still can stand with some respectability.

Nevertheless, at least legend has it that as he lay dying, he said, "If I had exchanged my cardinal's red for a monk's

witness to Christ and its solidarity with the suffering, the Catholics, community has been a moral force in society through the courageous efforts of the native catechists.

In Sao Tome and Principe and in Angola, the church faces many of the same problems, especially with regard to family life, ministry to young people, and the need for vocations to the priesthood, consecrated life and the lay apostolate.

In Luanda, I opened the second meeting of the permanent council charged with preparing the Special Assembly for Africa of the Synod of Bishops, a synod called to consider the enormous challenge of evangelizing that suffering continent.

I entrust to Christ the cause of peace in Angola and reconstruction of that nation, as well as the progress and development of Sao Tome and Principe.

THE POPE TEACHES

Church is moral force in society

by Pope John Paul II

Remarks at audience June 17

The pastoral visit to Angola and to Sao Tome and Principe, which God in his providence enabled me to make last week, was a reminder of the expansion of the church which began at Pentecost and reached that part of Africa in the 15th century.

The central moment of my visit was on Pentecost Sunday when I joined the bishops and faithful of Angola in celebrating the fifty centenary of the evangelization of their country, which thanks for the gift of faith brought by the first missionaries.

In recent decades, the church in Angola and the whole country have suffered the terrible effects of a long civil war. By its

MY JOURNEY TO GOD

Days Long Ago

When I was little and money was scarce,
Life was much simpler than now.
We lacked a lot of material things
But we got along somehow.

When we finished our work, we'd visit some friends.
We'd go to the door and knock.
It really wasn't necessary
The doors were seldom locked.

We could have just called out a name
And asked if the coast was clear,
Then gone right on in to the house.
Someone was always near.

But now, we're busy and on the go.
People are seldom at home.

We turn off the lights and lock the doors
And go to the mall alone.

We now have a lot of material things
And money to shop and spend,
But I can't say we enjoy that more
Than when we called on a friend.

We found such joy in simple things
Or in helping someone in need.
We were rich in love of family and friends.
There was a lot less hate and greed.

So many things have changed since then.
Some changes are good and some bad,
But I must say the world was much simpler when
We made do with the little we had.

—by Toni Jordan

(Toni Jordan resides in Indianapolis.)

Daily Readings

Monday, June 29
Peter and Paul, apostles
Acts 12:1-11
Psalms 34:2-9
2 Timothy 4:6-8, 17-18
Matthew 16:13-19

Tuesday, June 30
First martyrs of the
Church of Rome
Amos 3:1-8; 4:11-12
Psalms 5:4-8
Matthew 8:23-27
Matthew 24:4-13

Wednesday, July 1
Blessed Junipero Serra, priest
Amos 5:14-15, 21-24
Psalms 50:7-13, 16-17
Matthew 8:28-34

Thursday, July 2
Seasonal weekday
Amos 7:10-17
Psalms 19:8-11
Matthew 9:1-8

Friday, July 3
Thomas, apostle
Ephesians 2:19-22
Psalms 117:1-2
John 20:24-29

Saturday, July 4
Elizabeth of Portugal
Blessed Virgin Mother
Amos 9:11-15
Psalms 85:9, 11-14
Matthew 9:14-17

white; my palace for a monk's cell, I would not be afraid to die."

Interesting words in that they came from the lips of the most powerful man on earth at that time.

If the legend is true, the cardinal's wisdom did not fail him at death's door or confine itself to politics. He knew what life is all about.

This weekend, the church repeats a lesson it has taught year in and year out, century in and century out, yet there is always cause to teach again to human beings. We in our generation need it as much as people in any era of history.

Basic to Christianity, the lesson simply is that fretting about the things of this world and looking to accomplishments or possessions in this world as rewards only serve to build our castles of life on sand.

The world is changing, passing away before our very eyes. Treasures lose their luster. Gold cannot cure a broken heart or restore the dead to life.

Cardinal Richelieu in his day was the most "successful" human alive. What was his role? What did he do? Very few would know. Fewer would care.

Only unity with God endures. Only unity with God rewards. It is in peace of soul, and richness of love. It is in Jesus, absolute commitment to Jesus.

In Jesus, in unity with Jesus, is the true path to what is best and good in this life, and the only path to eternal reward hereafter. All else passes and fades. All else leaves us alone, even very often in the midst of seemingly healthy earthly life, surely as that life ebbs away.

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Entertainment

VIEWING WITH ARNOLD

'Sister Act' turns into 'Swinging Nun' story

by James W. Arnold

Cute nuns, like cute babies, have been a movie meal ticket from the year zero. Even when the church changed the uniform, it didn't stop them. The penguin habits will live in movies forever.

This brings us to "Sister Act," in which the venerable image of sweet, giggling, pious, out-of-touch, (mostly) old ladies doing funny things in funny costumes is run by the camera one more time. It's pretty bad. How bad? A soul version of "The Swinging Nun"? It was inevitable.

This is the much-publicized, rather intense collaboration between Whoopi Goldberg and Disney studios that results in a strange mix of urban cool and Disney old-style vanilla ice cream. The first big comedy of the summer, it stars Whoopi as a hip Reno lounge singer who witnesses her casino boss and lover murder someone and then is stashed for safekeeping by police in a San Francisco convent.

This fish-out-of-water premise is not just old. It existed before the Big Bang. The variations are infinite in what is placed incongruously in what situation (consider guys hiding in a women's band in "Some Like It Hot"), and has lately involved priests ("We're No Angels") as well as men disguised as nuns ("Nuns on the Run"). The comedies are unlikely ever to top Dudley Moore and Peter Cook bouncing in habits on trampolines in "Bedazzled."

Whoopi's Deloris Von Cartier is set up

in the world's most conservative all-white convent run by its most uptight mother superior (poor Maggie Smith, lending class to a totally predictable character). Mother insists that Deloris wear the habit and follow all the rules. You can see the conflicts coming: on food, decor, rising at 5 a.m., fasting, chastity ("Out of here with that!").

Both parties, of course, are changed. Mother eventually becomes enlightened. Deloris becomes good friends with a couple of sisters, shy Sister Robert (Wendy Makkena) and ebullient Sister Patrick (Kathy Najimy). In one scene, they sneak out to follow her to a tough bar across the street (incongruity to the max). The hefty Najimy dances joyfully to a jukebox tune. As they leave, a bouncer says, "If this turns into a nuns' bar, I'm outa here."

Most importantly, Deloris takes the comically inept choir and turns it around with bouncy versions of old hymns ("Salve Regina") and (more or less) amusingly sanctified secular hits. E.g., "My Guy" becomes "My God." With charming naivete, the movie assumes the new music draws in the kids, street folks and sinners from the sleazy local neighborhood. TV coverage, and even a visit from the pope.

The nuns and the reluctant superior open up more to the community. Well, at least they go into the streets and talk, and even sometimes dance with people. You can take this several ways. It might just be that the film's many, many scriptwriters are ignorant about the distinction between active and contemplative orders. Angling desperately for jokes, they were likely to miss theological nuances. Or it could be an upbeat metaphor for the church's contemporary renaissance in social awareness.



'SISTER ACT'—Comic Whoopi Goldberg (left), a murder witness hiding out in a convent as a cloistered Carmelite nun, urges the choir to sing hymns with "an attitude" in the comedy "Sister Act." Goldberg portrays a second-rate nightclub singer masquerading as a nun to outwit the mob. In that role, she unwittingly teaches about compassion, according to Sister Mary Ann Walsh, a staff member of the United States Catholic Conference Office of Film and Broadcasting. The USCC classifies the film A-III for adults and says the movie is not "heaven-sent" but "its appeal is Catholic with a big and little 'c.'" (CNS photo from Touchstone Pictures)

And Deloris "gets religion." She becomes a nicer, better person. When the good guy detective (Bill Nunn, add name coincidence) tells her she can leave, she's reluctant to go. When the bad guys finally put a gun to her head, she's serene and forgiving. ("It's like she's scared of nothing," says the hitman.)

Director Emile Ardolino ("Three Men and a Little Lady") hasn't had enough of nuns in strange places so at the climax the whole convent goes to Reno to help Deloris escape. All those habits scurrying through the bright lights and past the slot machines add up to a quintessential Hollywood sight gag.

"Sister Act" is laboriously created to make audiences feel good, and Whoopi herself seems as comfortable and charismatic as she's ever been in movies. Her familiar wiscracking, cynical persona is credibly softened. Harvey Keitel also contributes as the comic mobster who wants to prevent her from talking, and oldtimer Mary Wickes is funny as a stereotyped hard-case nun. ("Cold water, bare feet... those were nuns!") she says proudly of the convent days.)

The original screenplay writer described this movie as show biz vs. the church, with show biz winning.

Actually, it's just that two stereotypes are juxtaposed. It's an extended "Sister Goes to Vegas" joke. You can cry or you can laugh, but there it is.

(Comic in a convent gag updated; minimal language or adult situations, okay for youth and adults, but not recommended. USCC classification: A-III, adults.)

Recent USCC Film Classifications

Aces: Iron Eagle III A-III
Batman Returns A-III
The Famine Within A-II
Life on the Edge O
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.

'Crossing to Freedom' is heart-warming war story

by Henry Herx
Catholic News Service

Actor Peter O'Toole stars as an elderly, stiff-upper-lipped English gentleman who finds himself shepherding a flock of children across war-torn France in "Crossing to Freedom," airing Tuesday, June 30, from 9 p.m. to 11 p.m. on CBS. (Check local listings to verify the program date and time.)

Based on the Nevil Shute novel, "Pied Piper," the drama begins with John Howard (O'Toole) on a fishing vacation in rural France, with his thoughts fixed on the recent death of his son. Unfortunately, the time is June of 1940 and the French army is being overwhelmed by the force of the German blitzkrieg.

Learning that the fall of Paris is only days away, Howard cuts his vacation short and plans to return immediately to London. Before he can depart, a desperate mother presses him to take along her two small children to relatives in England.

With utmost reluctance, he agrees. On the way their

luggage is stolen and one of the children gets sick, so they stop at a hotel overnight, where Howard meets Nicole (Marie Winingham), a French woman who knew his son before his death in a bombing raid over Germany.

Nicole volunteers to help, and with an additional toll to the niece of the hotel's manager—Howard and his troop resume their trek by train, bus and on foot through a chaotic war zone.

Along the way, they get a lift from a British RAF lorry which runs out of petrol, add two orphans to their number, and finally reach the port city of Brest only to find it occupied by German troops.

Nicole makes arrangements with a fisherman to cross the English Channel with Howard and the children, of which there are now six, including a Jewish boy whose Polish parents were taken away by the Gestapo.

Hours away from safety, the worst is yet to come. Overhearing one of the children speak English, German sentries round up the entire group and turn them over to the Gestapo who are searching for a British spy.

What happens next is very tense and frightening but leads to a strange and wonderful outcome involving a seventh youngster who comes to join the ragged little band of children following Howard home to England and, for some, on to America.

Scripted by Jerome Kass, the adventure yarn in a wartime settings tugs at the heart. Central, of course, are the child actors, none of whom attempt to be cute and, by playing it straight, prove to be suitably endearing types.

O'Toole is at top form in his portrayal of the coldly unemotional man whose wife once told him that he had always treated their two children "as if they were adults." Gray-haired and somewhat the worse for wear due to a heart ailment, Howard's original reluctance in escorting the first two children is easy to understand.

O'Toole, however, is equally convincing in portraying another side to Howard's character—his ingrained code of honor. Howard believes in playing the game by the book and that it is against the rules to put children at risk. In projecting Howard's stubborn commitment to see his charges through all obstacles, O'Toole's performance carries the story through some improbable moments, especially its heart-in-the-mouth conclusion.

While another actor might have tried to indicate the underlying warmth of the character, O'Toole remains stiffly distant yet concerned with his tiny band until well into the

second half of the drama. It is then, in a very warmly emotional scene, that he confesses to Nicole, "I don't always show it, but I love children very much."

It's a key scene that begins with Nicole explaining her relationship to Howard's son. They had been planning to marry, but the war had carried off the son before he could see his father. It's a delicate matter and the moment is made all the more poignant as Howard reflects on his might-have-been grandchildren.

As the steadfast Nicole, Winingham is charming and believable but her French-accented English sometimes obscures dialogue. Her energy and attention to the diverse needs of the youngsters complement O'Toole's frailty and alien manner, described by the children as "grumpy."

Director Norman Stone gives viewers an emotional

workout as the story goes from peaceful rural backwater to the madness of total war. Though there are no battle scenes, the drama's vivid depiction of the chaotic disruption of civilian life is grim stuff and the Gestapo sequence is chilling, as it should be.

Adults and adolescents will find the drama meaningful and emotionally rich, but some of the situations may prove extremely stressful and upsetting for youngsters.

TV Programs of Note

Sunday, June 28, 10-11 p.m. (PBS) "Fuhrer: Seduction of a Nation." Rebroadcast of a documentary examining how Hitler mesmerized millions of Germans.

Monday, June 29, 9-10 p.m. (PBS) "The Glory and the Power: Fundamentalism Observed." Final part of a miniseries, "Remaking the World" looks at Egypt's Islamic fundamentalist movement.

Wednesday, July 1, 10:30-11 p.m. (PBS) "Of Monuments and Myths." An anecdotal and light-hearted look at some of the legends surrounding buildings in Washington.

Friday, July 3, 9-10 p.m. (PBS) "Out of Work." The ever-more-common problem of finding oneself unemployed is dissected in this profile on the effect of the recession.

Saturday, July 4, 8-9:30 p.m. (PBS) "A Capitol Fourth, 1992." Holiday music special from the U.S. Capitol hosted by E.G. Marshall, featuring bluesian James Galway, the National Symphony Orchestra, and gala fireworks.

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

Movies

Recent box office hits

- | | |
|--------------------------|---------------|
| 1. Patriot Games | A-I (R) |
| 2. Sister Act | A-III (PG) |
| 3. Lethal Weapon 3 | O (R) |
| 4. Far and Away | A-III (PG-13) |
| 5. Encino Man | A-II (PG) |
| 6. Alien 3 | A-III (R) |
| 7. Class Act | O (PG-13) |
| 8. Basic Instinct | O (R) |
| 9. Beethoven | A-II (PG) |
| 10. White Men Can't Jump | A-III (R) |

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Top 10

QUESTION CORNER

Scripture scholars research Gospels

by Fr. John Dietzen

Our Catholic newspaper had a recent article about a new book identifying the real words of Jesus in the Gospels.

I thought we already had the words Jesus spoke. Or aren't we supposed to believe the Gospels when they tell us Jesus said something? (Florida)

First, I should correct your word "identifying." With no tape recordings or videotapes of Jesus, and only comparatively few and often conflicting records such as the Gospels to go by, it is all but impossible to identify with certainty the exact words of Jesus.

The best we or the experts in biblical research can do in such questions is say that the evidence points to this or that reading as more probable than another.

Much research of this type is going on, by the way, and it can add immeasurably to our understanding of Jesus and his life and message.

We are able here barely to touch on your assumptions about what Jesus says in the Gospels, but a few reminders may help.

First, even the Gospels themselves, as we have them, often differ significantly in their quotes of Jesus.



To mention just two examples, the Lord's Prayer is different in Matthew and Luke (and both of them are different from the one we use); and the words of the institution of the Eucharist at the Last Supper differ from Gospel to Gospel.

Second, most ancient texts from which our modern Bibles are translated have nothing like quotation marks, or even periods. Punctuation of the kind and complexity we use was unheard of.

In those manuscripts, phrases and sentences simply run into each other, on the assumption that the reader will make sense of the words.

When a verse reads, "Jesus said such and such," did the author mean that to be a direct quote or rather simply the idea that Jesus expressed, what we would call an indirect quote?

The answer comes down finally to an educated judgment by the person doing the translating.

Third, and perhaps most important, the people who listened to Jesus, and those who eventually put the Gospels and other Scriptures into the form we have them, weren't nearly as interested in those grammatical details as we are.

The precise words that were used, or the syntax, were far less significant than the meaning.

For them the more important concern was that the mind and teaching of Jesus be faithfully passed down, and then translated from a form of Aramaic (the daily language of Jesus, though he probably knew some Greek and Latin) to Greek, and eventually to other languages.

The book you mention sounds like one I know of presently in publication. It will contribute much to our knowledge of the New Testament, and what Jesus actually said and did.

However, the Gospels as we have them contain their own spiritual power as the word of God. The most important traits which we bring to them are openness to that word and faith.

(A free brochure answering questions Catholics ask about Mary, the Mother of Jesus, 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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FAMILY TALK

Talking with children can ease late nights

by Dr. James and Mary Kenny

Dear Mary: I read your column about the single parent with the 2-year-old who kept getting up at night. Since I was a single parent for over 10 years, I felt it might be helpful to bring a few things to your attention.

This parent has a right to sleep, especially faced with the challenges of working and raising a child by herself.

She should first make sure there is nothing physically wrong with the child and there are no emotional problems that need to be dealt with.

After that she should sit the child down and explain (2-year-olds can understand simple language) that mother needs to sleep at night so you must not wake her. A child should not be allowed to control an adult.

When you are a single parent, bringing the child to bed with you is not a good idea. Some day that mother is going to get married and not want the child in bed with her. The child is going to feel pushed away. (Washington)

Answer: Thank you for some observations based on firsthand experience.

Sleeping through the night is a major concern for American parents. When friends ask new parents about a newborn, one of the first queries is, "Does (she) sleep through the night?"

Many parents regard sleeping through the night as a matter for discipline. Sleeping is "good" behavior. Waking is "bad" behavior. We are in a totally wrong dimension when we judge our children so. Are you guilty of bad behavior when you have a wakeful night?

Do you always know why you are wakeful? If we cannot understand our own wakefulness, how can we possibly determine the exact cause of our child's?

Gregory White, a physician and father of 11, says, "No one is entitled to a full night's sleep." By that he means human needs take priority over sleep.

However, as you rightly observe, it is important for parents to get a good night's sleep. It is precisely for this reason I suggested letting the child sleep with the parent.

Sleeping with the parent is a "loaded" idea in our culture. Many people think it is weird, abnormal or wrong. Humans are probably the only mammals that sleep apart from their infants, and in most human cultures it is commonplace. Sleeping with parents won't become a habit forever. Many infant behaviors—breast-feeding, sucking a bottle, a thumb or a pacifier, holding, rocking—are criticized with the comment, "Do you want him/her doing that in kindergarten?"

Children develop rapidly, and their behaviors change with their needs and development. Meet the need as it occurs and the child will move forward to new challenges and new behaviors. If you do not want your child to sleep in your bed, find other solutions. However, in our culture many parents feel guilty about letting a child into their bed. They need to know it is all right.

Being a parent is tough. Being a single parent is also tough. Parents of 2-year-olds need to remind themselves they are the child's chief ally and best friend.

Night wakefulness is not bad behavior. It is a problem. Turning it into a battle creates a no-win situation. Instead parents need to look for loving ways to deal with it.

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

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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 26

Secena Memorial High School Alumni Association will hold a Monte Carlo at 7:30 p.m. at the school. \$3 admission.

June 26-27

St. Mark Parish will hold a Community Fun Fest from 4 p.m.-12 midnight nightly at Southside K of C, U.S. 31 and Thompson Rd. Raffles, arts and crafts, kids' games.

☆☆

St. Mary of the Woods College will present a murder mystery dinner theatre entitled "Murder on Moonlight Bay" at 7:30 p.m. in O'Shaughnessy Dining Room. Call 812-535-5212 for tickets.

June 26-28

A Toot Weekend for engaged couples will be held at Fatima Retreat House. Call 317-545-7681 for details.

June 26-29

A Summer Camping Retreat based on Ecclesiastes 3:1-8 ("There is an appointed time for everything") will be held at Mount St. Francis Retreat Center. Call 812-923-9817.

June 27

St. PUF (St. Thomas Aquinas and

three other area churches) will sponsor a Pancake Breakfast for the benefit of the Caring Community elderly program from 8-11 a.m. at Faith United/University Park Christian Church, 46th and Illinois Sts. Adults \$3.50, kids under 13 \$1.50.

☆☆

An Enneagram: Basics session concludes from 8:30 a.m.-5 p.m. at the Aquinas Center, Clarksville. Call 812-945-0354.

☆☆

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

☆☆

St. Malachy Parish, Brownsburg will sponsor a Luau Dinner/Dance at 7:30 p.m. in Noll Hall. Call Denise Farrell 317-852-7664 for info.

☆☆

The World Apostolate of Fatima will hold an Evening Vigil celebrating the feast of the Sacred Heart of Jesus and the Immaculate Heart of Mary at St. Roch Church, 3600 S. Pennsylvania. Confessions 3:30-4:30 p.m., Mass 6 p.m., Exposition until 10 p.m., Benediction.

☆☆

The Ladies Club of Nativity Parish, 7300 Southeastern Ave. will hold a Rummage Sale from 9 a.m.-3 p.m. in the parish hall.

June 27-28

St. Michael Parish, Brookville will hold its 20th annual June Fest '92 from 4-10 p.m. Sat. and from 10 a.m.-9 p.m. Sun. Pork chops Sat., chicken dinners Sun.

☆☆

A Parish Picnic will be held at Sacred Heart Parish, 1840 E. 8th St., Jeffersonville. Chicken Dinner Sun. 11 a.m.-5 p.m. Wired for Sound band will play 8-10 p.m. Sat.

June 28

St. Nicholas Parish, Sunman will hold its Church Festival serving chicken dinners and genuine turtle soup from 10:30 a.m. EST daily. Games, raffle, horseshoe tournament.

☆☆

The Secular Franciscans will meet at 3 p.m. in Sacred Heart Parish chapel, 1530 Union St. following Marian Devotions and Franciscan Rosary at 2 p.m. Refreshments later.

☆☆

The Choir of Holy Angels Parish, 740 W. 28th St. will present a free Concert of Gospel and traditional music at 4 p.m.

☆☆

Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center, 1400 N. Meridian St. for program by attorney Tom Ebbinghouse on living wills.

guardians and health care. Call 317-872-6047 for details.

☆☆

The Respect Life Committee of St. Lawrence Parish, Lawrenceburg will hold a Bake Sale after 10:30 a.m. Mass. Call 812-537-5240 to help.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7343 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

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

June 29

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. Benedictine 9 p.m.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will hold a Cookout at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Bring favorite dishes.

June 30

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

June 30-July 1

St. Malachy Parish, Brownsburg will sponsor an Overnight Bus Trip to Amish Acres and Shipshewana Flea Market. Call 317-852-3195 for details.

July 1

Bishop Gerald Gettelfinger will celebrate a Deceit Mass of the Holy Spirit at 7 p.m. in St. Margaret Mary Church, 7th and Voorhees Sts., Terre Haute. Babysitting provided.

July 2

A Holy Hour will be held at 7 p.m. at St. Roch Church, 3600 S. Pennsylvania St. Exposition, Scripture, homily, Benediction.

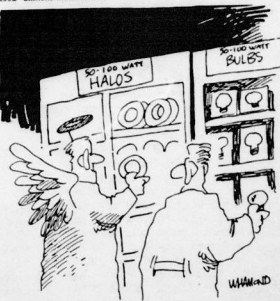
☆☆

Exposition of the Blessed Sacrament will be held from 7 a.m.-5:30 p.m. Mass for vocations in St. Lawrence Church, 46th and Shadland.

July 3

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. Shadland Ave.

July 4

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

☆☆

Fatima devotions and a FIRE chapter meeting will follow 8 a.m. Mass at St. Nicholas Church, Sunman.

☆☆

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc Church, 42nd and Central. Rosary, procession.

☆☆

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart.

☆☆

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.

July 5

St. Maurice Parish, Greensburg

will hold a Parish Picnic from 10 a.m.-6:30 p.m. Chicken dinner, games, raffle.

☆☆

A support group for central city families which have a member with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. St. Call Doris Peck 317-545-9907.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 6:30 p.m.; Holy Family K of C, 200 N. Country Club Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter Holy School, 6 p.m. Church, 126 W. Chicago St.

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Women's ordination is called 'key' to pastoral

(Continued from page 1)

done in their dioceses regarding evangelization. A letter on evangelization will be debated by the bishops at their meeting in November.

The bishops also voted on whether or not to accept a revised edition of the *Lectionary for Mass* that includes the New American Bible translation; passed norms for the designation of national shrines, passed a resolution for World Youth Day 1993 and a method for funding it (see story on page 16); saw a presentation of a study on other religions proselytizing Catholic immigrants (see story in the June 12 *Criterion*); heard a talk by Cardinal Roger Mahony of Los Angeles about the Los Angeles riots; received a report urging consolidation of some national collections; and heard a report on plans being made to implement "The Catechesis of the Catholic Church," that the Vatican will release soon.

The vote on the revised *Lectionary* turned out to be inconclusive. A mail ballot of absent bishops is needed to complete the vote.

But it was undoubtedly the discussion on the third draft of the pastoral letter on the concerns of women that attracted the most interest—on the part of the bishops themselves, the press, and other groups on the Notre Dame campus.

While the bishops were meeting in the Joyce Athletic and Convocation Center (actually, on the basketball floor), a coalition of Catholic groups led by Catholics Speak Out was meeting in the Hesburgh Library. The highlight of the meeting was the release of a Gallup Poll that showed that 67 percent of Catholic believe women should be ordained priests, 58 percent support female bishops, and 80 percent favor female deacons.

The poll covered other topics as well. (See separate story on page 17.)

Last week, too, *Time* magazine published an article about women and the Catholic Church that included its own poll. It showed, among other things, that 59 percent of U.S. Catholic women believe that women should be allowed to be priests.

The issue of the ordination of women was uppermost in the minds of the bishops as they discussed the pastoral letter. Cardinal Joseph Bernardin of Chicago said that "ordination is the key" and the discussion during the meeting showed that this was true.

Indeed, it was Cardinal Bernardin's statement toward the end of the afternoon discussion that seemed to convince the majority of the bishops to vote to continue work on the proposed pastoral letter. He said, "I would like to pursue this document. Walking away from it would give the impression that we have nothing to say. It may also give the impression that we don't have courage to exercise our teaching authority."

Cardinal Bernardin went on to say that "both ends of the spectrum say that the pastoral should be dropped, but women in the middle believe it should be pursued. The ordination issue is the key to many things. We must address this issue and the issue of sexuality. The emphasis should be on why the teaching authority holds these positions."

Bishop Imesch, in his opening remarks as committee chairman, had also noted that the document "expresses views of the middle of the road, not those of the two extremes."

One of the "two extremes" consists of those bishops who feel that the bishops lose their credibility when they insist on the equality of men and women and condemn the "sin of sexism" while at the same time saying that women cannot be ordained priests. At the other extreme are those bishops who feel that the document doesn't discuss the concerns of women adequately and that it should emphasize why women cannot be ordained.

In explaining why he doesn't want the pastoral to be issued, Bishop Raymond A. Lucker of New Ulm, Minn., said that the bishops "have a difficult time applying the basic teachings about equality of women to the daily life of the church itself. We have become so polarized that the document will only divide us more."

He urged that dialogue with women be continued and said, "We need an open and honest discussion of the ordination of women."

Archbishop Remberk Weakland of Milwaukee said that the process of consultation with women is as important as the document. "Do we have something to say that hasn't already been said by the Vatican?" he asked. He also said that the letter is not pastoral in the sense that it will help heal the hurts of many women. "It is not a good teaching tool," he said. "It is not ripe yet. It would be embarrassing to put it out in its present form."

Cardinal Bernard Law of Boston opposed issuing the pastoral from the opposite point of view. He said that it does not serve as a pastoral letter because it doesn't teach clearly. "It doesn't analyze feminism in its roots," he said, "and it fails to provide guidance as a pastoral should."

However, it was Auxiliary Bishop Austin Vaughan of New York who was strongest in his opposition to the document. First he said it was "ridiculous" that this meeting was the first time the bishops had had a general discussion of the document in the eight-and-a-half years it has been under preparation. He said, too, that the bishops hadn't been told what the Vatican's Congregation for the Doctrine of the Faith said about the previous drafts or why four of the seven women consultants to the committee resigned.

Bishop Vaughan then criticized the document because, he said, it fails to confront problems like the breakdown of marriages, how to find a suitable spouse, how girls should act during courtship, what priests teach to women about birth control, single parenthood among poor women, and the lack of support for women when it comes to rearing children. "The document is out of touch with the actual problems of women," he said. "It is addressed to the intellectually elite, not to the average Catholic woman."

Bishop William K. Weigand of Salt Lake City said that his women's commission was

perplexed by the statement in the present draft that this pastoral letter wasn't the place to explain the church's teaching forbidding ordination of women. "If not here, where?" he asked.

Bishop Imesch replied that the majority of the committee felt that the explanation would require too much space and that more issues than ordination should be stressed. It was clear, though, that many of the bishops want an explanation of this teaching included in the letter.

When it seemed clear that the document might not receive the two-thirds vote required for a pastoral letter, bishops began to make suggestions for alternatives. It was suggested that it could be a committee document, which would require a majority vote of the Administrative Committee of the conference. After a majority, but not two-thirds, of the bishops voted to continue work on the document as a pastoral letter, discussion of alternatives was ended.

During the news conference after the session, Bishop Imesch addressed the issue of the ordination of women. He said that ordination is not a matter of justice but of theology. "If approached from justice," he said, "it (not to allow women to be ordained) is unjust, but approached from theology it is not. The ordination issue is not one we can deal with" (because of the position of the Holy See).

Bishop Imesch was asked how he felt after spending so much time on the pastoral and now saying that it will take a miracle for it to be approved. He replied that he felt "like a baseball player who is playing a 20-inning game. You don't care who wins any more, you just want to get the game over."

He said that "awareness is one of the things we want to come from this process and it has happened—whether the pastoral passes or not. We want women to see that we are concerned about their concerns. For those who want us to say things we cannot say, we're sorry that we cannot."

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Youth News Views

U.S. bishops approve World Youth Day fund

by Charles Wood
Catholic News Service

NOTRE DAME, Ind.—With a special Holy Year Youth: Cross prominently displayed before them, the U.S. bishops approved a plan on June 18 to raise \$4.5 million to fund the international celebration of World Youth Day scheduled Aug. 11-15, 1993, in Denver.

The cross came from a delegation of U.S. Catholic youth who received it from Polish youth on Palm Sunday at the Vatican. The last international World Youth Day took place in Poland in 1991.

The tens of thousands of youth and young adults expected to gather in Denver will provide "a stimulus to us as bishops for deeper bonds of unity with our youth," said Archbishop William H. Keeler of Baltimore, chairman of the ad hoc committee for World Youth Day.

In turn, the international event should be a stimulus to Catholic youth "to be evangelizers themselves," added Archbishop Keeler, speaking during the bishops' June 18-20 spring business meeting at the University of Notre Dame.

The youth day gathering will be the fifth such Vatican-sponsored international assembly for people ranging in age from 13 to 30 years old.

Pope John Paul II will travel to the United States to participate in the event, as he has done for the previous celebrations in Rome in 1985, Buenos Aires in 1987, Santiago de Compostela, Spain, in 1989, and Czestochowa, Poland, in 1991.

The pope is expected to spend a few additional days enjoying the mountains of Colorado during his U.S. visit next year.

Bishop Anthony M. Pilla of Cleveland, a member of the World Youth Day ad hoc committee and treasurer of the National

Conference of Catholic Bishops and the U.S. Catholic Conference, presented the funding proposal.

The proposal entails \$1 million to be raised from a special assessment of each U.S. archdiocese and diocese, \$1.5 million expected to be raised from donors, and \$2 million drawn from the NCCB/USCC undesignated fund balance.

The bishops voted 123 to 9 to approve the funding proposal as Bishop Pilla presented it.

Bishop Pilla mentioned a "generous offer of one member of the conference to contact several donors who have the potential" to provide the entire amount needed to fund the event.

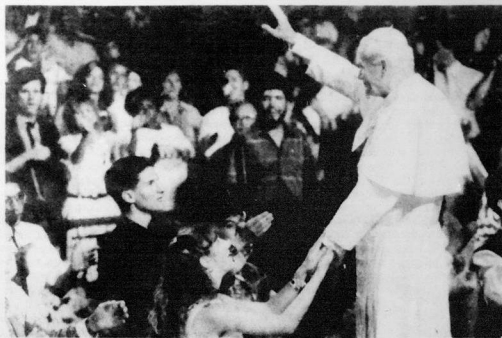
He explained that if such donors do come forth, whatever funds had been assessed from archdioceses and dioceses could be returned, as could any amount drawn from the NCCB/USCC undesignated fund balance.

Archbishop Keeler told his fellow bishops that any money spent on making World Youth Day 1993 a success and enabling as many young people as possible to be present "will be money well spent on a unique opportunity for us to be close to youth."

By unanimous voice vote June 19 during the last session of their meeting, the bishops approved a World Youth Day 1993 resolution.

The resolution reads in part, "This is a grace opportunity for us to invite young people to a deeper relationship with Christ in the church and to promote the renewal of faith, zeal and unity in the church."

It adds, "Echoing the words of Jesus to his young disciples, we invite all young people—both adolescents and young adults—and their families to 'come and see' what the Lord can offer to all who seek him with a sincere heart."



PAPAL TELECONFERENCE—During a September 1987 U.S. tour, Pope John Paul II greets young people at the Universal Amphitheatre in Los Angeles as he arrives for a teleconference with youth. During his papacy, the pope has met with young people on a regular basis throughout the world. (CNS photo by Joe Rinkus Jr.)

Complete Text of Resolution

At the November 1991 general meeting of the National Conference of Catholic Bishops, Archbishop Daniel Piacczyk as NCCB president advised the body of bishops that the Holy See had expressed an interest in celebrating World Youth Day 1993 in the United States.

The bishops supported Archbishop Piacczyk in extending a formal invitation to the Holy Father.

During the NCCB conference at Notre Dame last week, the bishops approved the following resolution related to the historic event. The complete text is as follows:

"We welcome with great joy and gratitude our Holy Father's announcement that he will convene an international meeting of young adults and youth on August 11-15, 1993, in Denver, Colo., to celebrate the eighth World Day of Youth. This is a grace opportunity for the whole church to be renewed in its faith, to be refreshed in its zeal for spreading the Gospel, and to give witness to the unity of our life in Christ.

"Echoing the words of Jesus to his young disciples, we invite all young people—both adolescents and young adults—and their families to 'come and see' what the Lord can offer to all who seek him with a sincere heart. We extend

a special welcome to young people from Canada, Mexico, Central and South America, and from all countries of the world to this international gathering. We are eager to offer you hospitality. Come, let us listen, learn, pray and celebrate together. Let us offer a powerful sign of our oneness as a human family and of our unity as a people of God.

"We call upon our local churches to begin a period of preparation. Together we are starting out on a pilgrimage. First and foremost it must be an inner spiritual journey to prepare our minds and hearts. Later it will become an outward journey bringing us to Denver and visibly uniting us with our Holy Father. It is fitting for us to go on this pilgrimage for, as the Second Vatican Council taught, the church makes its way through the world as a pilgrim people.

"Since 1985 Pope John Paul II and youth from all over the world have walked a path marked by international youth meetings in Rome, Argentina, Spain and Poland. Now the journey continues in the United States toward Denver. We bishops will be the first to join this pilgrimage.

"We call upon teen-agers, young adults both single and married, students, workers and young professionals, parents and teachers, all priests, deacons, and pastoral ministers both lay and vowed religious, to set out with us, to answer the summons, 'come and see.' May our pilgrimage be characterized by an emphasis on reaching out to young people, both young adults and adolescents, particularly to those who are poor and most in need of care. We must intensify our efforts as a church—in families, parishes, schools, universities, and other programs—learn from our young people, to teach them by word and example, to respond to their concerns, to challenge them to service and justice, and to include them in all aspects of our life and mission. We must look for new ways to reach our young people with the Good News of Jesus Christ and try to bring back those who feel alienated and isolated from our community.

"During this time of pilgrimage we will offer various forms of support to those making the journey. Through the offices of our Episcopal Conference we will provide catechetical materials to be used with young adults, youth in parish programs, schools, universities, and families. We call upon other church agencies, groups, associations, and movements to cooperate in what must necessarily be an effort of the whole church in the United States.

"We have established a World Youth Day national office to share information, coordinate planning, and arrange special events leading up to the international meeting with the pope.

"A Special Youth Cross, the Holy Year Cross, first handed by the Holy Father to youth in 1984, has been carried from Rome to the United States by a delegation of our young people. Thence, it will be carried to all parts of our country, rallying all to join the pilgrimage, until it ends in Denver next August (1993).

"Our Holy Father has selected the theme of World Youth Day 1993 from St. John's Gospel: 'I came that they might have life and have it more abundantly' (John 10:10). The cross of Jesus is the promise of life in its fullest sense. His cross leads us in this pilgrimage of faith with our young people."

Foreign students still need host families

Host families are urgently needed for more than 100 high school students from France, Spain and Germany who would like to visit America during July or August as part of the four-week Nacel Cultural Exchange Summer Discovery Program.

Frank and Linda Felske, Indiana state coordinators for the non-profit foreign exchange program, said host families offer better international understanding and also have opportunities to experience exciting and enriching friendships.

The Felsks said all the teen-agers speak English, are fully insured, and have their own spending money. They want to visit the United States to improve their English language skills and experience American culture. Nacel provides transportation and chaperones.

For information about hosting a foreign student, telephone local Nacel representatives Judi Babb at 317-897-5697 or Terry Daley at 317-786-5370.

Seven students from Catholic high schools in Indianapolis will journey to foreign countries this summer as part of the 1992 Nacel Cultural Exchange Summer Discovery Program.

The purpose of the visits is to allow students to experience the culture and language of a foreign country by sharing the daily life of a family.

Catholic school students participating in the non-profit organization's four-week study program abroad include Secina Memorial High School student Sharea Watson, who will leave for Spain on July 1, Cathedral High School student Catherine Thibault, who will journey to France on July 28, and Roncalli High School student Dominique Schott, who will leave for France on July 1.

Bishop Chatard High School students Courtney Condon and Molly Parker will leave for Spain on July 1.

Also participating in the summer foreign study program are Brebeuf Preparatory School students Catherine Trowbridge, who is going to France on July 1, and Suzanne Campbell, who will leave for Ireland on July 8.

Eleven Catholic high school students from the Archdiocese of Indianapolis are among 140 recipients of Byrd Scholarship Awards for collegiate study.

Byrd Scholarship recipients include Roncalli High School graduates Anna Lynch and Crystal Vetsel, Cathedral High School graduate Erin O'Brien, and Brebeuf Preparatory School graduates Jennifer Koslow, Marcus Spradlin, Mitchell Turner, Michael Abernathy, Molly Brady, Kristine Fountain, Gawan Gilkey, and Bernadette Graham.

The Byrd Scholars Program, now in its sixth year, is designed to recognize and reward students with outstanding academic records with one-time \$1,500 merit scholarships. Recipients and their parents were honored during a recognition luncheon June 11 in Indianapolis.

The program is administered by the Indiana Department of Education and named after U.S. Sen. Robert Byrd of West Virginia.

Our Lady of Providence High School will offer a free football camp for incoming fifth- through eighth-grade boys July 6-10 from 10 a.m. until 11:30 a.m.

Coach Gene Sartini and current football staff members and players will provide instruction in football fundamentals.

Sartini said the purpose of the five-day camp is to help players develop skills in all

aspects of the sport with particular emphasis on the passing game.

Participants need to bring tennis shoes, socks, and a T-shirt. To register, telephone the school office at 812-945-2338.

Cathedral High School student Jonathan Cornelius of Indianapolis was recognized for excellence in foreign language skills by the United States Achievement Academy and featured in the academy's 1992 yearbook.

Registration for prospective varsity and incoming freshman football players at Our Lady of Providence High School in Clarksville is scheduled June 27 at 10 a.m. in the gymnasium lobby.

Our Lady of the Greenwood's cat boys' baseball team won the Catholic Youth Organization's Cadet City Baseball Championship June 3 at Roncalli High School with a 16-6 victory over Nativity Parish.

Greenwood's CYO cat team was also undefeated in regular season play.

Roncalli High School senior Solomon Baase of Indianapolis earned the 1992 Bausch & Lomb Science Award for scholastic excellence in science subjects.

He is eligible to apply for a Bausch & Lomb Scholarship at the University of Rochester.

Holy Angels Parish youth group members from Indianapolis traveled to Cedar Point Amusement Park in Sandusky, Ohio, on June 18.

Poll says two-thirds of U.S. Catholics back female priests

by Jerry Filteau
Catholic News Service

NOTRE DAME—Two-thirds of U.S. Catholics now think women should be ordained priests, according to a nationwide Gallup Poll sponsored by a coalition of Catholic groups seeking changes in church practice.

The coalition, led by Catholics Speak Out, released the poll results at a press conference at the University of Notre Dame June 18 as the nation's bishops were opening their three-day spring business meeting on the university campus.

The poll found American Catholic disagreement with the church on a range of issues from abortion and birth control to women priests, married priests and popular election of bishops.

Asked about the poll at another press conference later the same day, Bishop Raymond J. Boland, chairman of the U.S. bishops' Committee on Communications, said polls are only "of transient value. The church decides its doctrine on the basis of 2,000 years of tradition."

He also noted that the poll reflected only the current views of American Catholics, while the church is a worldwide institution.

A "fact sheet" from the bishops' pro-life office given to

reporters covering the meeting also questioned the methodology of polls that survey Catholic opinion on abortion. It said such polls fail to distinguish between active and inactive Catholics and said churchgoing Catholics "are strongly pro-life."

The new Gallup Poll was conducted by telephone interviews in May with a scientifically selected random sampling of 802 U.S. Catholics. It had an accuracy rating of four percentage points, meaning that most of the time the results reflect the views of the entire U.S. Catholic population within 4 percent plus or minus.

According to the poll, the number of U.S. Catholics backing women priests and married priests has continued to climb in recent years despite strong efforts of Pope John Paul II to reaffirm existing church policy and turn aside any expectations of possible change.

The Vatican has said the church does not consider itself able to ordain women for a number of reasons, among them Christ's example in choosing only men as apostles, the unbroken tradition of the church that should be considered "normative," and the fact that in celebrating the Eucharist, a priest acts in the person of Christ, who was a man.

In a 1974 poll only 29 percent of U.S. Catholics backed women priests. That number gradually climbed in the next 11 years to 47 percent. Between 1985 and 1992 it jumped 20

points, to 67 percent agreeing that "it would be a good thing if women were allowed to be ordained as priests."

Support for married priests has also continued to grow, though not as dramatically. In a 1971 Gallup Poll 49 percent of U.S. Catholics favored allowing married priests. In the new poll the percentage was up to 70. (See story below.)

Other data in the new poll included:

► About seven-eighths—87 percent—felt each Catholic couple should be free to decide for itself on methods of birth control.

► Seven out of 10 thought a Catholic could vote in good conscience for a political candidate who supports laws permitting abortion.

► On abortion, 13 percent said it should be illegal in all circumstances; 33 percent legal only in some circumstances; 21 percent legal in many circumstances; 31 percent legal in all circumstances; and 3 percent no opinion.

► On the morality of abortion, the views were slightly stricter. Thirteen percent said it was never moral; 41 percent only rarely; 26 percent in many circumstances; 15 percent in all circumstances. Five percent had no opinion.

► Three-fourths of Catholic thought parish councils should be able to decide parish policies, including use of funds, not just advise the pastor.

► Four-fifths thought bishops should consult lay people on questions of sexual morality.

► Just over two-thirds thought parishioners should be able to choose their own pastors. Similar numbers thought priests and people should elect their bishop.

► Four out of five Catholics said it is possible to disagree publicly with church teaching and remain a good Catholic.

► Catholics were split—46 percent approving, 48 percent disapproving, 6 percent undecided—on the morality of homosexual activity in a committed relationship.

Despite their disagreement on such policies, most Catholics—84 percent—said they thought Pope John Paul II is doing a good job of leading the church.

Among the few areas touched by the poll in which a majority of Catholics agreed with the U.S. bishops were two in the area of social justice. Most said they would be willing to pay higher taxes for a universal national health care program (74 percent), and most (79 percent) thought public spending to fight poverty and homelessness was more important than military spending.

Leaders of the groups releasing the poll said the results showed that groups calling for church reforms are not dissidents from the far left but reflect the opinions of the laity at the grass roots.

"We who call for women priests are not freaks and elites, nor the marginal ones. We reflect the opinions of the vast majority of the Catholic Church," said Ruth Fitzpatrick, national coordinator of the Women's Ordination Conference, one of the poll sponsors.

Poll says most Catholics want married priests

by Tom Toussaint
Catholic News Service

CHICAGO—Three-fourths of American Catholics favor expanding the priesthood to include married priests, according to Gallup Poll results released in Chicago by CORPUS, a national organization of resigned, married priests.

The poll also asked 802 Catholics across the country whether it would help, hurt or make no difference to the church to allow priests who left active ministry to marry to become active again. Fifty-one percent said it would help; 18 percent thought it would hurt the church and 28 percent said it would make no difference.

CORPUS released partial results of the survey a few days before the National Conference of Catholic Bishops gathered for their spring meeting.

The poll was sponsored by Catholics Speak Out, CORPUS, the Association for the Rights of Catholics in the Church, Dignity, Future Church, New Ways Ministry and the Women's Ordination Conference.

CORPUS president Anthony Padovano said the results "show that Catholics in this country want a different leadership than what is currently in place." Padovano, a theologian, describes himself as a married priest.

"With about 20,000 married priests in the United States alone, we could put one at each parish in the country and eliminate the 'priestless parish' altogether," Padovano said. Statistics show that about 2,047 parishes of the nearly 20,000 U.S. Catholic parishes operate without a resident pastor.

According to the poll, women in particular support opening the priesthood to married men, with 82 percent in favor. Skip Sekora, CORPUS national coordinator, said women see the issue of married priests as tied to their rights

in the church. "Women, marriage and sexuality should not be marginalized by their hierarchy, but need to be honored in the church and raised to the level that men and celibacy hold," Sekora said.

"Once the church gives marriage and women equal status with the celibate state, the (priest shortage) will solve itself," said Padovano.

Polls and surveys should be given fair consideration by the bishops, Padovano said. "The early church always operated through the eyes and ears of the community, discussing and discerning what the whole church felt and thought."

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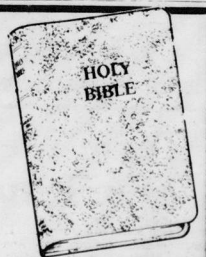
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BOOK REVIEW

'Who Will Tell the People?'

WHO WILL TELL THE PEOPLE? by William Greider.
Simon and Schuster (New York, 1992). 464 pp. \$25.

Reviewed by James I. Lingle

Are you disgusted with politics and ready to vote for Ross Perot in November? After reading William Greider's "Who Will Tell the People?" you may not be content with any

remedy short of a revolution that replaces everyone in Washington. His is a stinging indictment of the political system that implicates Congress, the president, the bureaucracy, lobbyists, the national Democratic and Republican parties and the mass media as co-conspirators in the subversion of American democracy.

Greider's thesis is the latest installment of a traditional argument: American politicians kowtow to the will of corporate America. Unlike previous versions, however, Greider makes his case persuasively and passionately. He devoted most of his book to describing and analyzing political and bureaucratic decision-making in a number of policy arenas.

What he discovers is that powerful and well-connected economic interests normally prevail on most issues, while the public will is ignored, deflected or neutralized at every turn. This situation, in turn, fuels public cynicism, apathy and alienation, which distances ordinary citizens from the decision-making process while tightening the grip of corporate America even further.

According to Greider, the system no longer works as designed. The time-honored principles of separation of power, checks and balances and partisan competition no longer act as safeguards against corporate hegemony. The political system has devolved into a series of multiple access points and courts of appeal for corporate interests.

Congress acquiesces to corporate pressure by feathering the corporate nest with favorable legislation or by writing laws that allow plenty of wiggle room for corporate evasion. The bureaucracy responds in kind by granting exceptions and waivers and by extending deadlines for compliance to federal regulations.

Faced with rare moments of congressional or bureaucratic integrity, corporations can always count on the Office of Management and Budget and the White House to intervene on their behalf.

Even worse, he asserts, mediating institutions such as

labor unions, political parties and the media which used to connect the public will to the system of governance, are themselves either too weak or too closely allied with moneyed interests to perform their roles in democratic society.

The trend toward a global economy in his view compounds the problem even more as the government submits to corporate directives in order to maintain corporate competitiveness in the international marketplace. The end result, he concludes, is a government that has become little more than a private feeding trough for the rich and powerful.

In answer to the question posed by the book's title, Greider assumes the role of messenger. He even provides a blueprint to rekindle the flame of American democracy as a shareholder enterprise. The first step, he argues, begins with human communication. The rest is up to the public.

(James I. Lingle is a professor of government at Georgetown University in Washington and author of numerous books and articles on American political parties, campaigns, and elections.)

Books for Children

The following books for children are guaranteed to help beat the summer doldrums.

COACHING M.S. PARKER. By Carla Heymsfeld, illustrated by Jane O'Connor. Bradbury Press (New York, 1992). 85 pp., \$12.95.

Mike and his fourth-grade classmates agree to help their teacher learn how to play baseball so she can participate in the annual faculty game against the sixth graders. But the teacher, Ms. Parker, strikes a deal—Mike has to work on reading and writing about books in his journal. In a touching, humorous, easy-to-read story, each learns a lot about learning, persistence and friendship. Ages 7-10. (BF)

EDDIE'S LUCK. By Kathleen Stevens. Atheneum (New York, 1992). 169 pp., \$13.95.

Eddie Zitelli seems to have one unfortunate thing after another happen to him, but the final straw is when his grandfather moves in with his family—and has to share Eddie's room. This is a well-developed story that includes humor, adventure, drama and a range of emotions. Written from the perspective of a sixth-grade boy with a bit of a chip on his shoulder, it provides some very real situations that kids can relate to as well as adventure to hold their interest. Ages 11 and up. (BF)

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(The Criterion requests death notices from parishes and/or individuals, we obtain them no other way. Please submit in writing to our office by 10 a.m. The end of the week of publication; be sure to include a list of deceased names 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.)

† **BERAULT, Mary Magdalen**, 77, St. Augustine Home, June 20.

† **Sister of Arthur L.**, aunt of five.

† **BOYLE, Thomas W.**, 66, St. Jude, Indianapolis, June 10. Husband of Betty J. (Connelly); father of Cindy Stefani and Mary Martin; grandfather of two.

† **CORRAO, Philip J.**, 62, Holy Family, New Albany, June 10. Husband of Ruth A.; father of Pete and Bill; brother of Thomas, Rose Marino, Carmela and Jane; grandfather of five.

† **CRAPSI, Flora M.**, 83, Sacred Heart of Jesus, Jeffersonville, June 12. Wife of Vincent A.; sister of Donald A. Mudd; aunt of Patricia Brody.

† **DALLAS, Robert M.**, 69, St. Augustine, Jeffersonville, June 14. Husband of Esther; father of Robert M. Jr., Mark W., Susan and Marsha Kavanagh; brother of Helen Resch; grandfather of six.

† **DAVIS, Marie S.**, 87, St. Roch, Indianapolis, June 8. Wife of Chester A.

† **DEVILLE, Olive P.**, 88, Holy Spirit, Indianapolis, June 10. Sister of Margaret Curran.

† **DWYER, Robert Emmett**, 81, St. Roch, Indianapolis, June 15. Father of Rosemary Haas, Michael, Robert, and Kathleen Hahn; grandfather of 10; great-grandfather of one.

† **HARRINGTON, Ineg (Papsdorf)**, 89, St. Joseph, Shelbyville, June 10. Aunt of Tony Hammond.

† **HAWKINS, Anna (McKay)**, St. Jude, Indianapolis, June 18. Mother of Phyllis Boyle and Raymond J.; grandmother of four; great-grandmother of two.

† **HELTZEL, Fred A.**, 72, St. Anthony, Indianapolis, June 12.

† **JONES, Dr. Francis P.**, 81, Little Flower, Indianapolis, June 9. Husband of Mildred (Sering); father of Katherine Andrews, Susan Cook, Stephen F. and Dr. Dan R.; brother of Orey S. J.; grandfather of 14; great-grandfather of nine.

† **IWLIER, John W.**, "Jack," 71, St. Barnabas, Indianapolis, June 13. Husband of Mary E. (Lauk); father of Bill, Dan, Judy Petrole and Barbara Janowick; brother of Helen Forreder; grandfather of seven.

† **MARKING, Arthur J.**, 86, St. Mary, New Albany, June 6. Husband of Antoinette A.; father of Anthony E., Arthur L., Joseph H., Charles A., Bernadette Fife, Alberta Wagner, Rita Schaefer, Bertha Higdon, Mary Didat, Ruth Houghton and Kathleen Stewart; grandfather of 37; great-grandfather of 34.

† **MORGAN, Anna Marie (Lambert)**, 42, St. Christopher, Indianapolis, June 11. Wife of Paul; mother of John Mioda, Christina Burton, Linda White

and Gina; daughter of Mike and Bessie Rose Lambert; sister of Joseph and Amelia Lambert, Deborah Hardenburg, Jeanette Bryant and Mary Lyons; grandmother of five.

† **SELLER, Frederick "Fritz,"** 80, Our Lady of Lourdes, Indianapolis, June 9. Husband of Frances; father of George Michael; brother of Beatrice Schwab; grandfather of three.

† **PICKETT, Delia M.**, 79, Christ the King, Indianapolis, June 12. Mother of Mary Ann Franco; grandmother of four.

† **RIGGS, Rebecca N.**, 91, St. Joseph, Shelbyville, June 15. Mother of Albert Valster, James W., Earl J., Oliver T. and Charles R.; grandmother of 25; great-grandmother of 48; great-great-grandmother of two.

† **STAFFORD, Helen F. Devlin Montgomery**, 88, Assumption, Indianapolis, June 15. Mother of Francis L., Ralph J., Bernard L. and Carmel Devlin, Patricia Devlin Ingman and Therese M. Stafford Laudick; grandmother of 12; great-grandmother of 24.

† **TUTTLE, Norine F. (Mohr) Sullivan**, 89, St. Jude, Indianapolis, June 14. Mother of Daniel Sullivan; sister of Charles Mohr; grandmother of six; great-grandmother of nine.

† **VAERLE, John**, 81, St. Mary, Madison, June 1. Father of Robert, Romeo, Andrew, Joseph and John II; brother of Domingo; grandfather of 11.

† **VINCENT, Regina**, 74, Holy Spirit, Indianapolis, June 13. Mother of William, Charles and Michael Aughe; sister of Louis Seidensticker and Mary Phillips; grandmother of seven; great-grandmother of two.

† **ZURSCHMEIDE, Mary L.**, 82, Sacred Heart, Jeffersonville, June 9. Mother of Robert L.; sister of Ruth Graviss and Donald, Leo and Ronald Barne; grandmother of 13; great-grandmother of nine.

Franciscan Sister Mary Mootz, 80, dies in Oldenburg

OLDENBURG—Franciscan Sister Mary Mootz died here June 18 at the age of 80. A Memorial Mass was celebrated for her on June 20 at the motherhouse.

Sister Mary was born in St. Louis, Mo. She entered the Oldenburg Franciscan Community in 1929 and professed final vows in 1935.

After serving as a teacher and principal, Sister Mary worked in schools in Indiana, Kentucky and Missouri. Her assignments in the Archdiocese of Indianapolis included: St. Francis de Sales and St. Rita schools in Indianapolis; St. Vincent de Paul, Bedford, St. Louis, Batesville; and St. Gabriel, Connersville.

After retiring to the motherhouse in 1983, Sister Mary was involved in giving spiritual direction there. She is survived by three sisters, Cecilia, and Catherine Maelzin of Indianapolis, and Clara Van Fleet of Athens, Ga. Memorials may be made to the Sisters of St. Francis, Oldenburg, IN 47036.

Vatican shows why it needs annual collection

by John Thavis
Catholic News Service

VATICAN CITY—With a worldwide papal collection approaching, the Vatican recently offered a peek at its financial books to show why it avoids out the alms cup year after year.

As usual, the 1992 ledger is awash in red ink. Income will cover only about half of expenses, leaving a shortfall of about \$80 million.

To help make up the gap, the Vatican relies on Peter's Pence, the annual collection that was once dedicated to the pope's charities. When the plate is passed this weekend, officials expect to take in about \$60 million—but this year, that's not enough.

That explains why the Vatican has been shaking its alms cup a little louder, stressing the "duty to contribute" to the needs of the universal church.

In past centuries, the Vatican ran its operating budget out of papal strongboxes filled with gold coins. When the coffers emptied, there were always new taxes to impose or ecclesial favors to sell.

Today, shrunk to a tiny city-state, the Vatican's economic clout is relatively feeble. Its investments and real estate holdings amount to around \$350 million and return a net \$40 million a year—small change for an institution with hundreds of offices and 3,400 employees.

So it bothers Cardinal Rosalio Jose Castillo Lara when he hears a cleric ask: "Why doesn't the pope sell the Vatican and move into an apartment?"

"How unrealistic, when you consider not only what the Vatican is, but the function of papal government of the church," retorts the cardinal.

Cardinal Castillo Lara, the son of a Venezuelan coffee producer, oversees administration of the Vatican's economic patrimony. He gave a June interview to the Italian newspaper *Corriere della Sera* and provided a breakdown of expenditures and income for 1992.

The Vatican receives little income from its various congregations, councils and commissions—\$2.2 million in 1992. That's not surprising, since these are basically service organizations.

Income at Vatican Radio, the Vatican newspaper *L'Osservatore Romano*, the Vatican's printing house and bookstore were all up this year, totaling nearly \$30 million. But they're still net losers—the Vatican poured in twice that much money to keep them operating. Vatican officials reason that although these media are in the debit column, the return comes in the form of evangelization.

Salaries continue to be the biggest single expense: more

than \$100 million for Vatican and city-state employees in 1992. It cannot hearten Vatican planners to know that its lay employees want salary scales revised upward.

The Vatican will spend more than \$40 million this year keeping its city-state running smoothly. Items include fixing the roof on St. Peter's Basilica, trimming the gardens, installing a new telephone switchboard and expanding the clerical guest house. The Holy See spends another \$12.5 million to operate the 100 or so papal nunciatures around the world.

Cardinal Castillo Lara is eager to deflate several myths about Vatican finances. One is the common view that the Vatican owns half of Rome. In fact, he said, most church property is held by the hundreds of individual religious orders headquartered in the city. Almost all Vatican-owned office buildings are being used for Vatican business.

It's true that the Vatican owns about 850 apartments, a potential mother lode in Rome's inflated housing market. But it's wealth only on paper, the cardinal said—the Vatican rents nearly all of them out to its employees at fair-rent prices. "This is a social function, not an expression of richness," he said.

Another myth is that of the Vatican's art treasures. Cardinal Castillo Lara said. "They are an incalculable treasure, but economically they do not represent real wealth. They're not convertible." The works are "more a source of expense," he said.

The cardinal likes to quote a fellow Latin American archbishop, who states: "I can do more with one dollar than the pope can with Michelangelo's Pietà." Of course,

Michelangelo's famous statue is in St. Peter's Basilica, where entry is free. Most of the Vatican's art works are in the Vatican Museums, which now charges \$8 to get in. Last year, the museums yielded \$231 million, the biggest in-house source of Vatican income.

For years, rumors have had the Vatican as the controlling interest in multinational companies. Cardinal Castillo Lara pointed out that Vatican investments today are small-scale and do not amount to more than a 7 percent share in a single company.

Pope John Paul II's most visible activity—his international trips—cost the Vatican practically nothing, contrary to popular opinion, the cardinal said. They are financed by local churches.

Much of the Vatican's recent spending is of a hidden variety: for computerization of offices and updating of other technology, like the new offset presses at the printing plant.

Perhaps the biggest myth is one fueled by the splendor of papal ceremonies, with floodlights dancing off a baroque altarpiece and golden vestments. The impression frequently beamed around the world is one of splendor.

Cardinal Castillo Lara knows the other side of the coin: The offices of his Administration of the Patrimony of the Holy See have a typical rundown Vatican look. The ceiling is water-stained and the waiting room is decorated with an old rug and an ashtray.

"It's a dump. It's run on a shoestring," said one employee.

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<p>Shelbyville HOOSIER PLUMBING, HEATING AND COOLING CO. 1127 Miller Ave. 392-3269</p>	<p>Lizton STATE BANK OF LIZTON • Lorton • Pittsboro • Brownsburg • Lebanon</p>	<p>CLIP & MAIL CRITERION CLASSIFIED AD! 4 LINES — 1 TIME FOR ONLY \$7.00 Please insert in your CLASSIFIED the following 4-line ad (20 words) to run 1 time for \$7.00. (Must be received by Friday noon one week in advance of Friday publication date.)</p>	<p>BUY! SELL! TRADE! CRITERION CLASSIFIED AD! 4 LINES — 1 TIME FOR ONLY \$7.00 Please insert in your CLASSIFIED the following 4-line ad (20 words) to run 1 time for \$7.00. (Must be received by Friday noon one week in advance of Friday publication date.)</p>
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<p>Columbus BECKMEYER INSURANCE INC. Roger P. Beckmeyer, CPCU We represent several major companies and write most types of Business and Personal Insurance. 617 WASHINGTON 812-372-4477 SINCE 1927 —</p>	<p>CRITERION CLASSIFIED AD! 4 LINES — 1 TIME FOR ONLY \$7.00 Please insert in your CLASSIFIED the following 4-line ad (20 words) to run 1 time for \$7.00. (Must be received by Friday noon one week in advance of Friday publication date.)</p>	<p>CRITERION CLASSIFIED AD! 4 LINES — 1 TIME FOR ONLY \$7.00 Please insert in your CLASSIFIED the following 4-line ad (20 words) to run 1 time for \$7.00. (Must be received by Friday noon one week in advance of Friday publication date.)</p>	<p>CRITERION CLASSIFIED AD! 4 LINES — 1 TIME FOR ONLY \$7.00 Please insert in your CLASSIFIED the following 4-line ad (20 words) to run 1 time for \$7.00. (Must be received by Friday noon one week in advance of Friday publication date.)</p>
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Bishops spend day on issue of child sex abuse by priests

by Jerry Filleau
Catholic News Service

NOTRE DAME, Ind.—The U.S. Catholic bishops spent June 20 studying the problem of child sex abuse by priests, Archbishop Daniel E. Pilarczyk of Cincinnati told reporters at the end of the daylong closed session.

"With the assistance of experts in the field, we considered the pastoral, canonical and legal aspects" of the issue, said the archbishop, president of the National Conference of Catholic Bishops.

It was the fifth time in recent years that the bishops have devoted time to studying the problem during a national meeting, he said, adding that "the protection of the child is and will continue to be our first concern."

He stressed that, among the 53,000 U.S. Catholic priests, only "relatively few" have engaged in child sex abuse. "Yet we also recognize that one case of a priest sexually abusing one child is one too many. The effects of such behavior are truly tragic."

Archbishop Pilarczyk told reporters that he did not know how many cases of alleged abuse there were in the U.S. church, how many dioceses were involved or how much it has cost the church.

One knowledgeable source, who declined to be quoted by name, later told reporters that more than 100 of the 188 U.S. dioceses have faced at least one case.

Although some recent reports have speculated that the cumulative cost to U.S. dioceses for damages now runs into the hundreds of millions of dollars, actual figures cannot be obtained because in most settlements the documents are

under court seal and the parties under court order not to reveal the amount of the settlement.

Archbishop Pilarczyk acknowledged that the financial liabilities incurred by the church are "obviously a concern" because anything paid out in a lawsuit means "that much less" available for the poor and other religious causes to which the church ordinarily devotes its income.

He also acknowledged that the church has made mistakes in the past regarding priests and sexual abuse, but he noted that most of society did not understand the problem of child sex abuse until recent years.

"People tended to treat sexual abuse as they did alcoholism—as a moral fault for which repentance and a change of scene would result in a change of behavior," he said. "Far more aggressive steps are needed to protect the innocent, treat the perpetrator and safeguard our children."

He reiterated the five main guidelines for action which the NCCB for the past five years has urged all dioceses to follow:

► "Respond promptly to all allegations of abuse where there is reasonable belief that the incident has occurred. If such an allegation is supported by sufficient evidence, relieve the alleged offender promptly of his ministerial duties and refer him for appropriate medical evaluation and intervention."

► "Comply with the obligations of civil law as regards reporting of the incident and cooperation with the investigation."

► "Reach out to the victims and their families and communicate our sincere commitment to their spiritual and emotional well-being."

► "Within the confines of respect for the privacy of the individuals involved, deal as openly as possible with members of the community about this incident."

He noted that the NCCB "cannot pass rules and regulations which bind" dioceses, except in very limited areas of church law.

Nevertheless, he said, more and more dioceses have "taken the above guidance to heart" and adopted written policies and procedures to handle such cases.

He said there are no immediate plans to have further study sessions but that the bishops will probably return to the subject again whenever they feel it may be needed or helpful.

In response to a question, he said that although child sex abuse was the general theme of the daylong meeting, participants referred several times to the problem of sexual abuse of women as well.

The eight people who gave presentations included two lawyers, two doctors and four bishops from dioceses that

have developed strong policies in the face of difficult public controversies over pedophile priests—Cardinal Joseph L. Bernardin of Chicago, Archbishop John R. Roach of St. Paul-Minneapolis, and Bishops Harry J. Flynn of Lafayette, La., and Donald W. Wuerl of Pittsburgh.

The others were:

► Dr. Fred S. Berlin, director of the Sexual Disorders Clinic of Johns Hopkins Medical Center, Baltimore.

► Dr. Frank L. Valcour, vice president for medical affairs at St. Luke Institute in Georgetown University in Washington. St. Luke's is one of two main U.S. treatment centers for priests with sexual disorders.

► Mark E. Chopko, U.S. Catholic Conference general counsel and author of the 1988 USCC policy statement on dealing with child sex abuse by priests.

► Father Bertram F. Griffin of Portland, Ore., a nationally known expert in church law and former president of the Canon Law Society of America.

In response to questions about treatment and future placement or exclusion from ministry of priests who have engaged in acts of child abuse, Archbishop Pilarczyk warned against any generalizations.

"One thing that we learned today is that generalization is always a mistake," he said. "We need to work with the healing people" to determine the best course of action in each individual case.

"It is incorrect to say pedophilia never can be cured, just as it is incorrect to say pedophilia always can be cured," he added.

He said there are some cases in which, with appropriate ongoing treatment and monitoring, a priest may return to some forms of ministry effectively, while in other cases it may be judged that he should not return to any form of active ministry.

Pro-nuncio urges bishops to stress solid doctrine

NOTRE DAME (CNS)—Archbishop Agostino Cacciavillan stressed the importance of evangelizing and teaching solid doctrine in a talk June 18 to the U.S. bishops assembled at the University of Notre Dame.

He reminded the bishops that next year it will be their turn again to make their "ad limina" visits—visits that all the world's bishops are required to make to Rome every five years to report on the state of their dioceses.

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