

# Supreme Court decision almost overturns Roe

by Patricia Zapor  
Catholic News Service

WASHINGTON—The Supreme Court's complicated decision upholding Penn-

sylvania's Abortion Control Act actually was within one vote of becoming a ruling to overturn Roe vs. Wade.

The nation's highest court in its June 29 ruling divided into three overlapping camps, upholding most of Pennsylvania's

abortion law and narrowly reaffirming part of the 1973 Roe ruling.

The five-part opinion upheld states' rights to impose limits on abortion, but drew the line at making married women account to their husbands before under-

going abortions. The major elements of the ruling include:

►Seven justices upheld provisions of the Pennsylvania Abortion Control Act requiring informed consent, a waiting (See SUPREME COURT, page 17)

## THE CRITERION

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### 6th priest ordained for archdiocese

by Margaret Nelson

Father Paul Dennis Etienne II was ordained by Evansville Bishop Gerald A. Gettelfinger for service to the Archdiocese of Indianapolis last Saturday, June 27. He became the sixth man to be ordained a priest for the archdiocese this year.

"I am joyful to be able to ordain Paul as a continuation of Archbishop O'Meara's touching into our lives," said Bishop Gettelfinger, who was installed as bishop in Evansville in 1989 by Indianapolis Archbishop Edward T. O'Meara.

Father Etienne's first assignment is as associate pastor at St. Barnabas Church in Indianapolis.

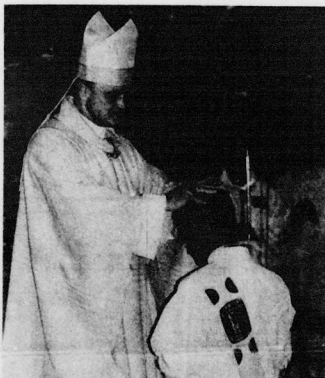
At the liturgy at St. Paul, Tell City, Bishop Gettelfinger recalled that Lafayette Bishop William Higi was also ordained as bishop by Archbishop O'Meara.

On June 6, Bishop Higi ordained five priests for Indianapolis, which has been without a prelate since the archbishop's death on January 10. Deacon Etienne was in Rome completing his studies at the time of ordinations earlier this year.

"This man has been preparing for the priesthood for 1,002 years," quipped Bishop Gettelfinger in his homily. "It sounds like he is ready. For what, he is not totally clear, because the future is not open to him as it is not open to the rest of us."

"It is a fantastic thing and a marvelous mystery that we all participate in the life, death and resurrection of Christ, including his priesthood," said the bishop. He said that all in the larger community are ministers. "We also need ministers so that our church may continue to grow."

Bishop Gettelfinger told Father Paul and all priests, "Be reminded of the gift that you are offering the community—



**PRIEST FOREVER**—Bishop Gerald A. Gettelfinger of Evansville lays hands on Paul Etienne, ordaining him to the priesthood. (Photo by Margaret Nelson)

of service. . . . Remember you are ordained, not for yourself, but for the community."

"Today, I remind you of the larger table, that not only offers sacrifice, but nourishment," the bishop said. "As you do that you also are nourished and grow in closeness to Christ."

The bishop said the new priest will have surprises when he goes to wherever God sends him. "Who knows what might happen," he said. "They need your presence and you need them to grow in the life of Christ."

The new Father Etienne thanked his parents, "who stuck through my many changes. And everybody in the church today represents at least one part and passage in my life. I thank you for your prayers and all your support."

Family members participated in the liturgy. Benedictine Sister Mary Nicolette Etienne, the ordinand's sister, proclaimed the second reading. And Seminarian Bernard Etienne, his older brother, served as an acolyte along with his class of 1993 ordinands.

Msgr. Robert N. Lynch, general secretary of the National Conference of Catholic Bishops (NCCB); Father David Coats, administrator for the Archdiocese of Indianapolis; and Father Larry Richardt, pastor of St. Paul, served as special concelebrants at the ordination Mass.

Etienne worked with Msgr. Lynch at the NCCB, serving as assistant coordinator for the 1987 visit of Pope John Paul II to the United States.

Father Coats expressed his thanks to those present, "Not so much for what you have done for Paul Etienne, but for the church." He said that the church throughout the world will be affected by the ordination, "for the church is enriched by another shepherd."

### Indianapolis children join Bush in call for choice

by Sarah Graf  
and Catholic News Service

A group of Indianapolis children and their parents gathered on the White House South Lawn on June 25 to listen to President Bush's proposal which will allow parents to choose their children's schools.

The group joined hundreds of other school choice supporters to hear the proposal which is similar to the Golden Rule's Choice Charitable Trust started last August in Indianapolis that allowed 758 low-income Marion County children to go to private schools.

Under the plan, Golden Rule Insurance Co. offers to pay half the tuition up to a maximum of \$800 for children

from low- and moderate-income families to attend the private elementary school of their choice. Under Bush's national education proposal, state or local school districts could apply to the U.S. Department of Education for a portion of the funds. If a school district is chosen, it would provide \$1,000 scholarships per child to families whose incomes fall below the state or national median of about \$40,000. Parents could then use the money to send their children to public, private or parochial schools.

In his speech, Bush compared the proposal, called the State and Local GI Bills for Children, to the post-World War II GI Bill which allowed veterans to receive

federal funds to attend the college of their choice.

"No one told the GIs that they couldn't go to SMU (Southern Methodist University) or Notre Dame or Yeshiva or Howard," he said.

"I don't hear an outcry because poor children at Catholic schools get their lunch paid for by federal taxpayers. Parents must be free to use this money at the school they believe will best teach their child, whether the school is public, private or religious," Bush said.

He mentioned the Educational CHOICE Charitable Trust of Indianapolis as an example that "parents, not the government, should choose their children's schools."

According to Timothy Ehygott, executive director of CHOICE who also attended Bush's speech, children clustered around Bush when he signed the authorization to send the bill through Congress. One child even received the pen the President used after he signed autographs on pieces of his speech that he tore up.

White House spokesman Marlin Fitzwater said that the proposal is unlikely to pass Congress this year but that its introduction "sets the stage for passage in the next administration if not in this one."

If the plan is passed by Congress, the Department of Education estimates that 37,000 Indianapolis children could be eligible for the grants.

After the speech, the Indianapolis (See CHILDREN, page 2)

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**EDUCATIONAL CHOICE**—President George Bush is surrounded by children on June 25 as he signs a \$500-million scholarship proposal to send to Congress. At far right are Sara and Tom Shephardson and Christina Dillon, among eight students from Central Catholic School in Indianapolis who were present. (CNS photo from Reuters)

THE CRITERION

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

# The Eucharist, married and female priests

by John F. Fink

Last week's column on the pluralism that exists in the church ended by saying that the task of the church is to acknowledge all this pluralism and still maintain its unity. This week let's examine the unity of the church and what can be done to preserve it.

The church is one because it is the Mystical Body of Christ. This doctrine goes back to the year 56 when St. Paul wrote his first letter to the Corinthians. He said, "You, then, are the body of Christ. Every one of you is a member of it" (1 Cor 12:27), and, "For in one Spirit we were all baptized into one body" (1 Cor 12:13).

It's a doctrine still taught today, as the Second Vatican Council did: "By communicating his Spirit to his brothers, called together from all peoples, Christ made them mystically into his own body" ("Lumen Gentium," art. 7).

**AND WHAT IS OUR** greatest mystery of unity? It is, of course, the Eucharist. St. Paul again: "Is not the cup of blessing we bless a sharing in the blood of Christ? And is not the bread we break a sharing in the body of Christ? Because the loaf of bread is one, we, many though we are, are one body, for we all partake of the one loaf" (1 Cor 10:16-17).

The Eucharist has been associated with unity from the very beginning. Christ prayed for that unity at the first eucharistic sacrifice, the Last Supper (John 17:21-23) and the bread and wine that he used are themselves symbols of unity. The *Didache*, a document dating from the second century and called "Doctrine of the Twelve Apostles," contains this eucharistic prayer: "As this broken bread was scattered over the hills, and then, when gathered, has



become one mass, so may thy church be gathered from the ends of the earth into thy kingdom."

In modern times, Vatican II's "Decree on Eucharism" referred to the Eucharist as "the wonderful sacrament by which the unity of the church is both signified and brought about" (art. 2). And in his instruction of Sept. 11, 1991, Pope John Paul II said, "In the Eucharist the crucified Christ remains present as the center of the church's unity."

**IN TODAY'S CHURCH**, we Catholics continue to have a very high regard for the Eucharist. It is for that reason that the shortage of priests has become such a problem. The laity are trying to do many of the things that priests have done in the past in parishes, but they cannot confect the Eucharist. They can handle the administrative and financial details that the laity should be handling anyway, but only a priest can change bread and wine into the body and blood of Jesus.

It is for that reason that the idea of married priests and female priests is getting ever-growing support. As has been widely reported, results of the latest Gallup Poll on this subject (and many others related to the Catholic Church) were released just prior to the meeting of the U.S. bishops at Notre Dame June 18-20. They showed that 70 percent of U.S. Catholics (and 82 percent of Catholic women) now favor married priests, up from 49 percent back in 1971. As for female priests, 67 percent of U.S. Catholics now believe that "it would be a good thing if women were allowed to be ordained as priests." This is up from 29 percent in 1974 and up 20 percentage points from seven years ago.

The poll also showed that 51 percent of those polled thought that it would help the church to allow priests who left active ministry and married to become active again, 18 percent thought it would hurt the church and 28 percent said it would make no difference.

Although some bishops reportedly said that the data

gathering for these polls wasn't scientific, I didn't hear that from any of the bishops with whom I talked. The bishops realize that this was a Gallup Poll, not one done just to prove a point, and Gallup Polls are scientific. Furthermore, Gallup has been asking the same questions for decades and can show how responses have changed.

Some bishops did, however, point out that the church doesn't decide its doctrines on the basis of polls, but on 2,000 years of tradition. One bishop also pointed out that this was only an American poll and that different results would be found in other parts of the world.

The same week the Gallup Poll results were released, *Time* magazine published results of its own poll. It found that 64 percent of U.S. Catholic women think priests should be allowed to marry and 59 percent believe that women should be allowed to be priests.

**FEMINISTS ARE QUICK** to argue that the results of polls like these are proof that most people object to discrimination against women. But that isn't true at all. If only the number of those who support female priests were up, that might be true, but the fact that married priests also have so much support indicates to me that most Catholics simply want more priests. And the reason they want more priests is because they want the Eucharist.

Further, the reason that support for married and female priests has grown in recent years is because the laity are beginning to feel the effects of the shortage of priests. When some parishes are closing and others can no longer have daily or even weekly Mass, the people conclude that the Eucharist is more important to them than the discipline of celibacy or the doctrine that only men can be priests.

For 20 centuries, the Eucharist has been prized above all other things by the church. It is the symbol, and the source, of the church's unity. It is loved by all Catholics however widespread their views are on other matters. Who can fault them for putting it first in their priorities?

## EDITORIAL COMMENTARY

## Fourth of July and lessons from the L.A. riots

by John F. Fink

As we prepare to observe Independence Day on Saturday, it's good to take note of the progress that has been made in this country during the past 216 years. But we should also look at what still must be done to secure the freedom and human rights spoken of in the Declaration of Independence.

Back in 1852 an escaped slave, Frederick Douglass, gave a Fourth of July speech in Rochester, N.Y. He began: "What to the American slave is your Fourth of July? I answer, a day that reveals to him, more than all other days of the year, the gross injustice and cruelty to which he is a constant victim."

Fortunately, a tremendous amount of progress has been made in race relations since Douglass spoke. Unfortunately, events of this year indicate clearly that racism is still a huge problem. I refer particularly to the riots in Los Angeles that followed the verdict that freed policemen who beat Rodney King, a black man.

During the meeting of the U.S. bishops at the University of Notre Dame on June 19, Cardinal Roger M. Mahony of Los Angeles told his brother bishops that Los Angeles is not alone "in its challenges for the nation and the church."

"American society," the cardinal said, "has come to accept the unacceptable: widespread poverty among our children,

continuing hunger and homelessness in our midst, widespread drug and gang violence in our neighborhoods, and many young people who have no hope and little opportunity."

With all these problems in society, the Catholic Church has been a shining light, even in Los Angeles. Cardinal Mahony said that in all the looting and burning that was done there, the only damage to Catholic churches and schools in the devastated neighborhoods consisted of three small broken windows. The reason for such a

small amount of damage, he was told, "was that everyone in the community—even the looters and arsonists—understood that these institutions belonged to the neighborhood, that they respected and served the people."

A similar thing happened to McDonald's fast food outlets. They were recognized as franchises that belonged to people in the neighborhoods and that employed and trained the teens in the neighborhoods, so they too were spared.

Cardinal Mahony said, "We have to teach

again and again the fundamentals of Catholic social doctrine—respect for the life, dignity and rights of the human person; the evils of racism and discrimination; the importance of family and the dignity of work; and the call of solidarity—to live as sisters and brothers, members of one family."

He said the "fundamental lesson of Los Angeles" is "the familiar words of Pope Paul VI: 'If you want peace, work for justice.'" The church opposes violence and we condemn lawlessness. Our Lord called us to be peacemakers, but we understand that peace is the harvest of justice."

This seemed to be a good message for this Fourth of July.

### OFFICIAL APPOINTMENTS

Effective June 29, 1992

REV. LAWRENCE RICHARDT, from pastor at St. Paul, Tell City; St. Michael, Cannelton; and St. Pius, Troy; to spiritual director of the School of Theology at St. Meinrad Seminary, St. Meinrad.

Effective July 1, 1992

REV. DANIEL STAUBLIN, from associate spiritual director at St. Meinrad College, St. Meinrad, to administrator at St. Paul, Tell City; St. Michael, Cannelton; and St. Pius, Troy, with residence at St. Paul, Tell City.

REV. STEVEN C. SCHWAB, from associate pastor at St. Luke, Indianapolis, released to the Society of St. Sulpice and appointed to the Faculty of St. Mary's Seminary and University, Baltimore.

Effective July 8, 1992

REV. RAYMOND SCHAEFER, from associate pastor at St. Paul, Tell City; St. Michael, Cannelton; and St. Pius, Troy, to associate pastor at St. Bartholomew and St. Columba parishes, Columbus with residence at St. Bartholomew, Columbus.

Effective July 12, 1992

REV. ROBERT SIEG, O.F.M., appointed to administrator at Sacred Heart Parish, Indianapolis.

Effective July 15, 1992

REV. THOMAS E. CLEGG, from associate pastor at Christ the King Parish, Indianapolis to administrator at St. Catherine and St. James parishes, Indianapolis.

The above appointments are from the office of the Rev. David E. Coats, Archdiocesan Administrator.

## Don't distribute Communion from tabernacles at Mass, priests told

by John F. Fink

The Archdiocesan Liturgical Commission has asked parishes to stop the practice of distributing Communion during Mass from hosts reserved in tabernacles.

In a memo sent last week, the commission called attention to universal church policy—"always consecrate enough bread to distribute to those present—or, correlatively—never plan on distributing hosts from the tabernacle at Mass."

The memo noted that this policy is not being followed in many places in the archdiocese.

The memo said that no liturgical document makes any mention of distributing Communion from the tabernacle during Mass. Rather, it said, the Second Vatican Council's "Constitution on the Liturgy," the 1967 instruction "Eucharistic Mystery," and the 1969 "General Instruction of the Roman Missal" all repeated an instruction from Pope Pius XII

in 1947 that the faithful should receive Communion from the elements consecrated "at that Mass."

The memo also said, "One of the prime symbols of Eucharist is unity. We come to the table of the Lord in 'common-unity.' Communicating from the tabernacle at Mass is a clear abuse of this symbol of unity. It is important that there be a consistent unity between those who present the bread and wine and those who receive it back transformed into the body of Christ."

The memo also pointed out that the Mass is different from a Communion service "because the Mass celebrates transformation, not simply real presence. The use of previously consecrated bread at a Mass works against this awareness."

On a lighter note, the memo added, "When was the last time you were invited over to someone's home for dinner, and they served you warmed-up leftovers? I doubt if Miss Manners would approve."

## Children join White House rally

(Continued from page 1)

children toured the vice president's ceremonial offices and some executive offices. They also visited the Lincoln Memorial and the Vietnam Memorial and had their picture taken on the steps of the Capitol Building with Representatives Andrew Jacobs and Dan Burton.

Kathleen Tichenor, principal at Central Catholic School, was one of two Indiana-

polis Catholic school principals to go on the trip. "It was a personal experience I will never be able to duplicate. But I think it was even more exciting to watch these families. Very seldom as principal do you get to reward hardworking families."

Ehrgott said that the trip to Washington D.C. was successful and "really eye-opening." He said that Bush's proposal "shows how far CHOICE has come."

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## PRO-LIFE SUPPORT MISSION

## Education puts life 'choice' before conception

by Margaret Nelson  
(Second in a series)

Abortion advocates demand "choices" for women. But many of those who fight for the lives of pre-born children are also working to prevent unwanted pregnancies.

And educators in the archdiocese are teaching young women that the best time to make a choice is before they are pregnant.

Mary Helen Echrich teaches human sexuality as part of her senior marriage course at Secchia Memorial High School in Indianapolis. "First of all, I go into it as a realist. Secchia has a broad representation of the population," Echrich said. "Even as freshmen, they are not coming in as 'blank slates.'"

Echrich herself is the mother of seven children and has adopted another. "I am pro-life and pro-family. It's my first love," she said. "I don't preach. But I can't tell life experiences without family, family, family."

She explained that Gerard Stryby covers "*Humanae Vitae*" for the juniors. She considers Pope Paul VI's 1968 encyclical on married love and procreation "a good background."

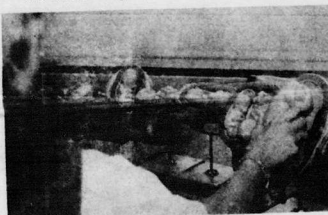
"A lot goes through the whole year before we get down to nuts and bolts," she said. "There is no one big moral spiel."

"The second chapter is about dating. I ask the girls to hear the girls' attitudes on what they consider obnoxious, and vice versa. I have a few questions and a few rules. The girls hear things they've never heard before from the guys," Echrich said. An example is when the guys talk a double standard and the girls are shocked to hear that.

Among written materials Echrich uses is a marriage book the archdiocesan Family Life Office distributes about a Catholic married couple. The two discuss the problems they face and show how they could not make properly-informed decisions without correct information.

The teacher goes through each step of a natural family planning (NFP) evaluation method which is convenient enough to use in Third World countries. She considers the best book on the subject to be "The New No-Pill, No-Risk Birth Control," by Nona Aguiar.

"We discuss the pros and cons of birth control. This



REALISM—Student looks at fetal development models that the Pro-Life Office lends to teachers to use in human sexuality education. (Photo by Margaret Nelson)

includes all the negatives the media won't give them—like the fact that the failure rate of condoms is 15 to 20 percent."

Without giving the feminist line which "turns the guys off," the book shows that all the preventative measures—except condoms—are aimed at girls, Echrich said.

One girl brought literature that comes with birth control pills. In checking against medical literature, the students were surprised to learn that there are 64 contra-indications (medical reasons to avoid) for women taking the pills.

"Miracles of Life" is a scientific film showing "everything in the reproductive process," Echrich said. "At the end of the film it shows the birth of a child to a mature married couple. The last scene shows the mother and father hovering over their new baby."

One teaching aid is available from the Pro-Life Office. Accurate three-dimensional fetal development models illustrate the stages of pregnancy, even to show blood source and other details. They are loaned to educators and displayed at pro-life exhibits. One Catholic woman who teaches in an Indianapolis suburban public school borrows them regularly.

Janet Roth is youth minister for ninth- to twelfth-grade students in three parishes in Terre Haute: Sacred Heart, St. Ann, and St. Benedict. The year before last, she designed a 12-week sexuality program for the teens.

Panels of people came in, including several young women who told about the choices they faced when they found they were pregnant. One had the baby and lived with her parents. One got married. Parents of the adolescents also discussed how they coped with the struggles the crisis pregnancy brought.

Using Karen Sawyer's book on sexuality and the teen-ager, Roth coordinated small-group discussions. She had guest speakers come in to talk about abstinence and how to make decisions during teen-age years. One speaker discussed the AIDS issue.

"Besides the information, we talk a lot about religion," she said. They discuss how they can tell whether a relationship is love or infatuation. "Is, me of them seem to think, 'Everyone is having sex but me,' and wonder what is wrong with them if they don't" before these discussions.

It was successful. Teen-agers really search for information," Roth said. But the program includes different things every year, guided by evaluations. If she offered the panel, she thinks it would be elective.

"The programs reinforce Christ's Gospel values of the responsibility to one another and to oneself. They need to make decisions that are not hurtful," she said. A lot of adults work with the kids. One is a doctor, who shares the general things he's going through in his practice.

Bob Meaney is coordinator of youth catechesis and catechetical formation for the Office of Catholic Education. "We have an archdiocesan policy mandating the training of teachers of sex education in all parish religious education programs and schools," he said.

"We also follow the 'Guidelines for Formal Sexuality Education,'" he said. This is a statement distributed by the Indiana Catholic Conference in response to legislators' questions about the church's position on sex education. It was designed "for the use of all Catholics, but especially for

parents and educators in preparing and assessing sexuality education programs in Catholic and public schools."

The need for such information is explained: "The Catholic Church believes in the importance of well-planned, positive, prudent, and morally-sound sexuality education for all people, especially children and youth. Such education is a life-long task."

"Our culture speaks loudly, and often with moral confusion, about sex and sexuality. According to one survey, children and teens are exposed to almost 10,000 scenes of suggested intercourse and other sexual material during one year of TV viewing. Explicit sexual messages also are contained in advertising, movies and the lyrics of many rock songs," the brochure states.

The booklet also points out that today's young people enter puberty earlier and marry later than any other time in history, calling the challenge to abstain formidable.

Meaney believes one point that Evansville Bishop Gerald Gettelfinger, chairman of the Drafting Committee, inserted in the content guidelines is important: "In public settings, if the issue of abortion is dealt with, justice demands the inclusion of the possible negative consequences of abortion procedures, alternatives to abortion, and information about unborn human life and development."

"We support human sexuality education out of this office," Meaney said. "In November, we will have a program on the new bishops' document that was released in December 1990." The author, Father Dick Starks will help educators, administrators and pastoral teams to understand the content and intent of the document.

And in August, a three-hour session about the new National Catholic Educational Association AIDS curriculum will be discussed by its author, Judy Hunter, for principals, teachers and directors of religious education in the archdiocese.

The biggest emphasis in the junior high program is on the book "Growing Up Sexually," which started as a collaboration between OCE and the Family Life Office when Mike Carotta and Valerie Dillon were there.

Biological and physical terminology are discussed early in the book. Sexual stereotypes for boys and girls are addressed with an emphasis on Christian values, respect, the obligation to abstain and chastity.

"Within the course, the 'hot' topics of abortion and rape are in the fifth unit," said Meaney. "The last thing is to get a commitment from the young people to remain chaste. That's our biggest push."

"Living in the Name" is the unit on sexuality used in Catholic schools or by parish religious educators for students in grades 7 to 12.

"We hope it helps adolescents better understand the dynamics of maturing as a sexual person within a Catholic value context," said Meaney.

Meaney and David Bethuram, director of the Family Life Office, plan to offer workshops in three different areas of the archdiocese for catechists and teachers. They hope to encourage suitable sex education programs in public schools with the help of strong parental involvement.

They also work together on selecting the best materials and healthy resources to use in educating children.

## Archdiocesan schools keep I-STEP ahead of state test results

by Margaret Nelson

It is the fifth year that average scores on the Indiana State Test of Educational Progress (ISTEP) for students in archdiocesan schools were higher than for youngsters attending state-supported schools.

Once again, the greatest differences in the 1992 test were in the higher grade levels tested, though Catholic school averages ranked above state norms at every level and in every subject.

Testing was required in grades two, three, six, eight, and nine. First-grade and 11th-grade testing were dropped by an act of the 1991 General Assembly. The high school test will be replaced with a graduation eligibility test in the future.

Believed to be slightly more difficult than the California Achievement Test used before last year, the Comprehensive Test of Basic Skills is the test of reading, language and math now used by the state.

In looking at the performance of archdiocesan schools, G. Joseph Peters, coordinator of school services for the Office of Catholic Education, stated: "When viewed as a 'school district' our network of schools in the Archdiocese of Indianapolis is a very large system—one of the largest in the state."

"It is very diverse socio-economically as well as geographically. Factors such as these have a profound effect on test performance—more profound than even the quality of instruction. Therefore, the building-level or neighborhood public school scores are a much more important

indicator of school performance than the scores contained in this report."

Peters also explained, "Achievement tests do not do an adequate job of measuring the performance of schools. The tests are designed primarily to gauge the performance of individual students—to pinpoint areas which need attention as well as areas of strength." He added that testing may not gauge what is currently being taught.

When looking at the more dramatic differences in the secondary level, Peters again wonders, "Is this the cumulative effect of Catholic schooling?"

In reading tests, Catholic students in the archdiocese ranked between 4.9 and 9 mean normal curve equivalencies (NCEs) higher than the state averages reported. In total language performance, mean scores were 3.7 to 9.8 NCEs higher than in public schools. And in math, the range was from 3.6 to 7.6 above.

In all subjects tested, the differences increased over the state and national norms in the higher grade levels. In the total battery of tests, composite archdiocesan scores were 4.2 to 11 ranks higher than the state averages. This is a score for sub-tests of the California Test of Basic Skills.

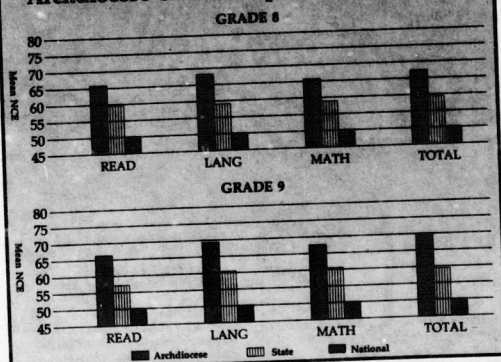
More students required remediation this year, a trend that was seen in the state schools, too. But 4.4 percent of archdiocesan students fell below the standards compared to 7.4 percent of students state-wide.

The Cognitive Skills Index administered with ISTEP shows that archdiocesan students have abilities close to national and

state distributions. Peters said that it is fair to attribute the positive difference in results, at least in part, to the superiority of Catholic education.

Peters said, "Individual student scores and proficiencies, of course, provide the most important information for the education of children."

## Archdiocese of Indianapolis — ISTEP 1992



TOP ISTEP—The most dramatic differences in ISTEP results are at the higher grade levels. Here, the mean normal curve equivalencies (NCEs) on total test batteries of the archdiocesan and state schools are compared to the national norm group average of 50 (shown in black). The first column in each figure shows the NCE ranks that average Catholic students achieved compared to the second column, showing NCEs for students at state-supported schools. (Information courtesy the Office of Catholic Education)



# Commentary

## EVERYDAY FAITH

### Reader response to column aids writer, too

by Lou Jacquet

Sometimes we who share our views in print begin to wonder if we ever truly touch lives. A reader in Albany, N.Y., helped me answer that question with his response to a column I wrote challenging readers to "become a new you" this past Lent.

His letter helped me remember—as did those of all who wrote—that there is an unspoken but genuine bond between columnists and readers in our common struggle to live life as a follower of Jesus.



"It was in the local Catholic paper where I read your challenge to go beyond Total Oreo Withdrawal for Lent," he began. "I felt the column was personally written for me. I had been one of those people who turned the TV on first before seeing if anything worthwhile watching was on. I drove to and from work with nothing on my mind but decreasing my commuter time. Standing in a long line could ruin my day. After reading your column I decided to use it as a plan of action to break some negative habits and really make an effort to improve my relationship with God."

"Watching TV no longer became the main family event of the evening. We started taking long walks down to a nearby pond to feed the ducks; there I could spend

time with my family and enjoy God's creative work firsthand in nature."

"While driving to work, I began to use wasted commuting time for prayer and spiritual growth. I even prayed for my authoritarian boss to help him become a more effective leader. I am not sure if he became a better manager or if the better employee, but attitudes in the office have improved. When waiting in long lines, I started praying for patience and prayed that God might help the people in front of me with their troubles. Later I expanded this practice and tried to remember to say a brief prayer or experience God's presence whenever I had a free moment. I was surprised at all the opportunities I now had for prayer where I formerly thought I just could not find the time."

"The most inspiring change occurred when I took your advice and switched a household chore with my wife. Previously she cooked and I did the dishes, but one day I shocked her when I decided to take up cooking. I began taping some cooking shows to learn how to cook and it has become a new passion for me."

"It was in performing a mundane task such as cooking that I experienced God the most this past Lent because it made me feel I was part of God's creativity. God provides all the creatures of the world with everything they need to survive, but with us he has given more. Rather than give us bread and wine to pick off bushes to eat, he gives us wheat and grapes to make bread and wine. We



are not mere recipients of his creation but participate in and fulfill his creative act. Amazing!"

The writer ended with a thank you "for making my Lenten journey a most successful one" and good news: "I did the Oreo withdrawal routine and lost 20 pounds. Things are looking better from every direction."

What a joy to see someone who has his heart so attuned to the spiritual riches in everyday living. Thanks, Lord, I needed that.

## THE YARDSTICK

### Anti-Catholicism shows contempt for all religion

by Msgr. George G. Higgins

In a recent column I cited a rather nasty diatribe against Mother Teresa in *The Nation* magazine as a particularly offensive example of what has been called "the new anti-Catholicism."

No doubt its writer, Christopher Hitchens, and *The Nation's* editors would, if challenged, say that criticism of Mother Teresa may be judged either fair or unfair, but it is not in itself proof of anti-Catholicism.



While that argument might be valid in theory, it won't wash in this case. Hitchens' mean-spirited article lapses—no, rushes headlong—into what sounds to me like straight-out anti-Catholicism.

There is nothing at all new about this. Hitchens' secularist form of anti-Cath-

olicism reflects a certain poorly concealed contempt for religion as such. Non-Catholics, Christians and Jews alike, would be well advised to keep this in mind.

Hitchens brings to mind the most famous anti-Catholic of the '50s, Paul Blanshard. Blanshard had a thing about church-state relations, and the main thrust of several books and magazine articles he wrote on this subject was that American Catholics, because of their faith, must of necessity be opposed to the American system of democratic government.

Though Blanshard in those days was nominally a Unitarian, he was, for all practical purposes, a doctrinaire secularist who held that moral standards ought to be determined by popular vote and that any religion which did not agree was, by definition, incompatible with democracy.

Because he directed his salvos exclusively at the Roman Catholic Church, he was generally thought sympathetic to the Protestant and Jewish traditions and, perhaps for that reason, was given a much

too sympathetic hearing, at least for a time, in some liberal religious circles. His autobiography makes it clear, however, that he regarded all of the major world religions as almost equally inimical to human and democratic values.

*"secularist anti-Catholicism reflects a certain contempt for all religion."*

"You know," Blanshard wrote, speaking to himself, "that the universe of laser beams, galaxies, light years and chromosomes is not built on a Christian or Jewish or Mohammedan pattern! Why allow such patterns to masquerade as actual truth?"

"Why allow Christian salvationism to flourish side by side with scrupulously

accurate science as if they were legitimate twins in our culture when you know that the Christian doctrine of salvation is untrue?"

Also pertinent is his concluding statement:

"Aside from the untruth of Christianity," he said, "there is another reason why tolerant men should question it. It tends to divide men who are in pursuit of a better world. Why should we be segregated according to competing myths which are largely irrelevant to modern social needs?"

"Why should there be Christians, Jews, Mohammedans, Hindus, Catholics, Protestants, Buddhists, all emphasizing their archaic sectarian differences as if they were both true and important?"

I have quoted Blanshard not to denigrate his memory or to open up old wounds or to even scores, but simply to suggest again that it would be well for liberal non-Catholic Christians and Jews to keep in mind that secularist anti-Catholicism reflects a certain contempt for all religion.

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## THE HUMAN SIDE

### Do bishops' pastoral letters really have an impact?

by Fr. Eugene Henrick

The process of developing a pastoral letter by the U.S. bishops responding to women's concerns was never expected to be easy.

As one draft text after another emerged, some said the pastoral was getting too watered down, others felt statements in it asserting that sexism is a sin, for example, went too far. Still others believed Pope John Paul II's writings on women should be sufficient for us.

What difference could a pastoral on women's issues possibly make anyway?

Many would respond that:

➤1. Pastoral letters sign value. They signal that the church is concerned about pertinent issues.

➤2. Pastoral letters encourage global thinking.

➤3. Pastoral letters, with the consultative process involved, represent a Christian community working together at its best.

➤4. Community engender pride.

Let's look closer at these points.

The process of developing a pastoral



involves a lot of listening. Actually, this is a process of obedience, if we really understand that word "obedience."

Often obedience is presented as the bending of the will to authority, without which the unity we need might be endangered.

But obedience is more than this. It is putting aside self in order to better listen to God. When applied to the process of a pastoral letter, it means the bishops are listening to the rest of us and that we are listening to them in order to better understand God's will for our times.

Obedience as listening casts us in the role of a selfless person who is willing to hear. In this sense, obedience becomes a sign to the world that we are concerned about its welfare and about each other.

Innumerable listening sessions take place as a major pastoral letter develops. With so many people involved, it is a community effort.

And these listening sessions become a sign for a sometimes selfish and individualistic society of selfless unity.

The process broadens our thinking, making it less provincial and more global. The broad consultative process inevitably reaches beyond immediate concerns.

How easy it is to dismiss issues that do not touch us directly. Yet, as the Prayers

of the Faithful during Mass so often remind us, we have an obligation to think about, pray for and help those who may be far away from us.

The bishops' pastorals encourage this kind of broadened concern.

Many recent pastoral letters have been a source of pride for the Catholic Church in the United States. The Catholic Church has played a leadership role among the churches in addressing major issues like peace, the economy, the family, racism and yes, women's concerns.

That doesn't imply we have a right to brag. Rather, pride of this sort energizes us. Sometimes we hear that the bishops' pastorals are too idealistic and therefore not read. Although they have never been evaluated on this point, the attention the media gives them attests that they are taken seriously.

Throughout the history of civilization few topics have been of greater interest than the relationship of women and men. The influence of women on world events always has fascinated the historians, the novelists—and the rest of us.

Needless to say, the entire mystery of human sexuality holds an eternal charm. And it deserves attention in times characterized by the changing roles of women and men, wives and husbands, mothers

and fathers. What does femininity or masculinity contribute to society and the church?

Difficult as we find it to come together and agree on what makes a meaningful pastoral, the whole process of the women's pastoral has offered us a golden opportunity to enhance our understanding of human sexuality.

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**THE CRITERION**

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# To the Editor

## Vatican Council's theology of church

Having spent the past year in Rome I have been grateful to be able to keep up on happenings in the archdiocese by receiving weekly issues of *The Criterion*, almost 10 days to two weeks late.

My purpose in writing is not only to thank Jack Fink, the editor, for making possible this sense of attachment to the archdiocese which receiving the paper gives me, but also to applaud him for his reporting of and balanced responses to the events surrounding the visits of Father Ken Roberts and Father Richard McBrien.

Especially do I want to congratulate him for the editorial of June 5 (the last issue I have received) on the Catholic doctrine of the church. The great insight of Vatican II was its ecclesiology, its theology of the church. Everything else of the council has its essence in this new thinking about what it means to be "church." This, I believe, will be its greatest lasting contribution to the Catholic Church. Unfortunately, those who do not appreciate Vatican II do not seem to understand, or perhaps do not want to understand, this ecclesiology. That is truly a shame.

Pray that the Holy Spirit will open the minds and hearts of all the faithful. A wonderful source for doing that is to be found in the pages of *The Criterion*.

Father James R. Bonke

(Father Bonke is studying canon law at North American College in Rome.)

## Our church has room for us all

It has been a good year to experience Roman Catholicism in its richness. I have been blessed to be able to see some of the many faces of Catholicism in less than one year, without ever leaving Indiana.

As a teacher of religion at Brebeuf Preparatory School, I accompanied my seniors to the session with Father Ken Roberts at the Hoosier Dome this past fall. I and my class were presented one face of Roman Catholicism during the session. Many questions were raised in the students' minds and we had several good discussions in class after that day concerning the words and opinions of Father Roberts.

In spring I was invited to join the Carmelite Sisters in Indianapolis as they celebrated Sister Jeanne Marie's 50th anniversary. It was a moving witness of a commitment made long ago—a commitment made by God to love us and a response to that commitment of God to us. The celebration was simple and another experience of Roman Catholicism, much different from the one in the Hoosier Dome, yet every bit as validly Roman Catholic.

That same day I had the opportunity to be the cantor at the eucharistic liturgy for the Equestrian Order of the Order of the Holy Sepulchre. Another face of Roman Catholicism, very much different from Father Roberts' presentation and the liturgy at the Carmelite monastery, yet every bit as validly Roman Catholic.

Later in the spring I attended the lecture by Father Richard McBrien. *After* the fall, I took others who had not heard of Father McBrien until they read the letters to the editor and saw the large ad in *The Criterion* and who wanted to know what the controversy was all about. Once again, the presentation was followed by good discussion. Because Father McBrien has not been silenced by the church and is a theologian in good standing, his presentation was yet another face of Roman Catholicism, very much different from those I had experienced in the past months, yet every bit as validly Roman Catholic.

Finally, last week I went to Notre Dame to be on campus while the U.S. bishops met to discuss several issues, the most newsworthy among them being the pastoral on the concerns of women. I attended

several sessions sponsored by other organizations in the church, as I was not credentialed to observe the bishops' meeting. Press conferences, reports of studies done and open discussions allowed me to see yet another face of the Roman Catholic Church. Representatives from the Women's Ordination Conference gave a report on their fact-finding trip to Czechoslovakia concerning the women ordained in the underground church in the early 1970s. It was a meeting of persons faithful to the Roman Catholic Church, yet very much different from the other gatherings in which I participated, yet every bit as validly Roman Catholic.

How do I put all these varied experiences into perspective? Our church is immense and has room for all of us. Like it or not, all of these people are my family. Like any family, there are some members with whom I disagree, who I think might be a little off the beaten track, and other members of whom I am tremendously proud. I am in awe of the mystery of a church that can encompass so many. And I am tremendously proud to be a part of it. I am tremendously proud to be called "Roman Catholic."

Grace Lang

Indianapolis

## Learning to know, love, serve God

The first question we all must answer is, "Why were we put on this planet?" I believe that the answer to this question can best be given in the age-old tradition of our faith called the Baltimore Catechism in which the question is written, "Why did God make us?" and the answer is, "God made us to know him, love him and serve him in this world in order to be happy with him in the next."

I presume that we all love God. Then our first effort must be to know God. We can get to know God through many means. First and foremost, we can study the life of Christ as expressed in the inspired words of the Bible. We can also learn about God through the many works available through our local library. This learning process should be an ongoing study most of our lives.

While we are studying our resources and learning about God we can also think about how we can serve him. We have many excellent means available to all of us for service to Our Lord ranging from being an usher at our church to volunteering to transport patients to Mass at the hospital, or even giving one Saturday every so often assisting the St. Vincent de Paul Society at its warehouse.

We can also use our brains to assist our local church in providing effective means for educational efforts aimed at assisting others in also learning how to know and serve God.

To get started, determine first which area you want to start and contact your pastoral associate to assist you with your plan of action. I have learned that those people who truly know, love and serve God are rewarded beyond belief by God for their efforts.

Frank Danbeck

Indianapolis

## Fr. McBrien's Laetare Medal flap

I just can't stand it any longer—letting my pen lie idle while the verbal battle rages over whether Father McBrien is heretic or hero. Both sides have cleverly picked passages from "*Lumen Gentium*" to bolster their positions. Several priests took charge of the McBrien cannon, while traditional Catholics, lacking such visible support, countered with their powerful "popes' guns. I have enjoyed the verbal volleys, even when they missed the target.

Dispension over such matters as women priests, married priests, and "church"

does not bother me. Disloyalty to the pope on protection of human life from conception on does. On the abortion issue Pope John Paul II has often denounced politicians who are "publicly for, but personally opposed." In contrast, the University of Notre Dame pinned its highest medal on one of them, and called him Catholic Layman of the Year.

I have a question. What part, if any, did Father McBrien play in the advisement, selection, and confirmation process of awarding the Laetare Medal to Senator Daniel Moynihan of New York? If none, would like to know his stance on the issue of "publicly for, but personally opposed" politicians.

Your answer may help clear the smoke from the battle of McBrien.

George Zwickl

Indianapolis

(Editor's response: Father McBrien has never said whether or not he had any part in the selection of Moynihan for the Laetare Medal. However, he has criticized the University of Notre Dame for its choice of President George Bush as its commencement speaker and honorary degree recipient during an election year. In his column in National Catholic Reporter, he noted that none of the bishops who complained about the Moynihan selection raised a protest against the Bush selection despite the fact that "Bush has publicly campaigned for pro-choice Republican candidates for the U.S. Senate and governorships all across the country, rejected the urgings of the U.S. bishops and Pope John Paul II against entering the Persian Gulf War when he did, introduced the divisive issue of race into the 1988 campaign and turned his back on the needs of the poor and the jobless in our inner cities—at least until the Los Angeles riots.")

(As far as the "publicly for, but personally opposed" politicians is concerned, Father McBrien has supported New York Governor Mario Cuomo's position as Cuomo enunciated it at his famous speech at Notre Dame in 1988.)

## Get on with the practice of faith

All toasters of dead horses' life say: Can we get on with the learning of and practice of our faith? Since, according to church teaching, so many humans of many faiths are eligible to be saved by following those faiths, including non-Christian ones, where is the necessity to claim that one form or another of Catholic Christianity is the only way for a Catholic to reach our Father in heaven?

Priorities seem to have been rearranged

by Satan so that many are divided against one another rather than learning how each of us can live a Christian life. We can, by learning from the Bible, Christian mentors and books, and our Holy Spirit-guided consciences, decide by prayer, put our faith into practice. Divided we are ineffective and probably only superficially Christian.

Can we redirect our energy toward being a Christian Life example in our character, language and habits? Will we come forward with our generosity so we can be free and enjoy life outside of materialism and me-ism? Can we all come forward after praying and searching our consciences to volunteer our time, talent and treasure to take the load off the too few volunteers working on church projects, charity, and all Catholic education? When we fail to come forward it hurts those who do in many ways.

Our elders gave one or two dollars a week in 1940 when it was a sacrifice. For some it still is, but for many it is maybe not paying attention. Everything has gone sky high and we no longer have the slave labor teaching in our schools. Will we adjust our attitudes to take the load off the too few by asking what needs to be done? We have to go beyond 30 or 40 percent active participation or our church will die because our children will not support what we do not and where do they go for their influences then?

Many will hide from the truth that we are either with God or against him. We have to make choices. After examining our consciences and praying so we will find our places as a helper in a job not of our will but of God's at the cost of our selfishness. We must be careful not to judge what others do and give and make sure what we do is sufficient. We cannot know other people's motivations or circumstances. Are we willing to be completely honest and forgetting worldly values, estimate how we are doing in God's eyes and act positively thereon?

Dead horses have a disruptive odor and no one but Satan wins with each faction trying to prove who is right about church leadership. Father Roberts or McBrien or such. Faith without action is dead so let's deodorize our minds and make our parishes ones of living constructive action. Jesus wants us to do many things but the second most important is to give the same dignity to each person we meet or contact as we give to him and without exception. If you need help you can look in your Bible. I suggest you read all of James or at least 1: 19-27 to start, along with Romans 12. The best salesman I ever knew went back to selling the old products so people wouldn't forget them. I think we are off track.

Dan Logan

Indianapolis

# Point of View

## Shame no longer has any meaning

by Winifred Pustur

"You ought to be ashamed of yourself!" These words uttered by an irate mother have often impressed a young wrongdoer as to the severity of his offense and how he ought to feel about it. And more often than not, he did feel ashamed, a painful emotion, one which he remembered vividly and did not want to feel again. In that sense it was a deterrent to further bad behavior.

These words, "You ought to be ashamed of yourself!" should have been applied to the looters who, with their children, stole their neighbors' merchandise and burned down their homes and businesses in the Los Angeles riots. But to feel guilty and ashamed of one's actions, criminal, immoral, or mean and disgraceful, is not currently in vogue in our culture.

To excuse, to cast blame on exterior forces, to hold society at large responsible for reprehensible behavior is the correct political and cultural response. If society, not the individual, is wicked, society should be made to feel the shame and take the blame.

In many cultures, including ours of a

not-too-distant past, the fear of bringing shame and disgrace on one's family kept many a wrongdoer in line. In successful family structures, notably in the Oriental cultures, the fear of shame on one's parents plays a powerful role, and bringing honor to the family is the highest good.

In many television programs and movies, perverse behavior is made to seem the norm. If nothing is abnormal, any deviant behavior, be it licentious, immoral, scandalous, degrading or indecent brings on no feelings of guilt because it is so common. Everybody is doing it. If everybody's face is dirty, one need not be ashamed of one's uncleanness.

The "everybody is doing it" mentality has in the popular mind legitimized sexual behavior once considered shameful. Teen-age girls can walk the halls of our junior and senior high schools wearing T-shirts with "Baby" printed in large letters and an arrow pointing downward to call attention to their out-of-wedlock pregnancy, no longer a badge of shame but of perverse pride.

Police and social workers who work with youthful offenders often complain that they express no feelings of guilt or shame for the hideous crimes they have committed. Society need not take the blame for every individual's offenses, but it can take the blame for creating a climate in which that painful emotion, shame, no longer has any meaning.

## CORNUCOPIA

# We're sticking to (our)story

by Cynthia Dewes

If we ever need to perk up a meeting or jump-start a conversation, there's one painless way to do it. Just say, "Have you heard what happened the other day? It's quite a story."

History, or for that matter, herstory is primarily an accumulation of stories, kept alive in years past by song or word of mouth, and later preserved through the printed word, film, and other technological aids.

It's a chronicle of human memories reaching back to the earliest people on earth. What's more, the richness of history is based not only on the dates of battles, or the signing of the Magna Carta, or the discovery of continents, but also on the personal events in people's lives.

World War II came alive for our family through Uncle Carl's experiences in the

Pacific Theatre, and it remains vivid in our collective memories today.

A favorite story involved the time when Carl's ship was struck by a Japanese kamikaze plane and the captain ordered the crew to abandon ship. The sailors jumped into the water and paddled for dear life toward a sister ship.

One fellow, clutching a carton of toilet paper he grabbed for buoyancy, finally reached the neighboring vessel after clawing his way through the water. The moment he let go, the sodden paper sank like a stone. The poor sailor, who couldn't swim and was afraid of water, had been driven by terror to propel himself a hundred feet through the Pacific Ocean lugging wet toilet paper.

Stories can be sad or funny or uplifting or scary. Most of all, they can provide the glue that holds families and friendships and even marriages together by melding separate lives into a comforting shared past.

My mother-in-law had a great story along those lines. Although she was an articulate and even "pushy" convert to Catholicism, she nevertheless remained

very close to her Lutheran family. Once, when she was visiting a sister, the Bible study ladies came to call. My mother-in-law was shyly introduced to them by her sister as "fallen-away Lutheran."

Such anecdotes are the tales we tell at family reunions, around campfires, on dates with new friends, and at the bridge table and the local pub. They're the stories that brighten the lives of biographers trying to find an interesting handle on their famous (or infamous) subjects and the times they lived in.

We feel warm and fuzzy about Abraham Lincoln because of stories we've heard about his kindness, honesty and humor. We are critical of his poor wife because some of the same stories throw her forever (historically) into an unfavorable position.

There's another interesting element to the stories that become codified as "our past." The way contemporaries remember the events of their lives and times varies with each individual. Quite often, revisionist history is made moment to moment, not in the time it takes for centuries to pass.

How we remember things: the first time we fell in love, or who had the prize-winning idea, or which relative was promised the antique settee—those form (our)story—and we're sticking to it.

their 125th anniversary with a performance by country singer Crystal Gayle at 8 p.m. on Saturday, Oct. 17 in the Huntington Memorial Gym. Reserved seat tickets at \$16 and \$12 general admission tickets went on sale during the sisters' Summer Festival June 27-28. For more information call 812-367-1411.

St. Pius X parishioner **Marytherese McGoff** has pronounced her third promise in the Madonna House Lay Apostolate at Combermere, Ontario, Canada. She is a former youth minister at Immaculate Heart of Mary Parish in Indianapolis.

**OOFS!** The religious communities of two of the new officers of ARIA were misidentified in last week's *Criterion*. The correct names are: **St. Joseph of Tipton Sister Patricia O'Bryan**, vice-president, and **St. Joseph of Tipton Sister Helen Travis**, secretary. Our apologies for the error.

Two couples at St. Joan of Arc Parish in Indianapolis recently celebrated their 50th wedding anniversaries. They are **George and Joan Schneider** and **James and Isabella Brady**. Congratulations to both!

**Lady Patrice Harris** of St. Catherine of Siena Court #109, Ladies of Peter Claver recently secured a \$2,500 grant from the Youth As Resources program for her project named "4 Kids." The grant will be used to purchase playground equipment for St. Bridget Nursery School. Harris, an employee of the Indiana Girls' School, will also involve honor students from her Girls' School Cottage in grooming the area where the equipment will be installed.

**Michael Steven Mayer**, a fourth-grader at Holy Name School in Beech Grove, will appear as Munchkin in Starlight Musical's "The Wizard of Oz." Six performances of the play will be held on Aug. 11-16 at Hilton U. Brown Theatre on the campus of Butler University.

**Colombian geophysicist Jaime Jaramillo**, who has been awarded the Kiwanis World Service Medal for his work rescuing street children of Bogota, Colombia, was honored at a reception June 26 by the Society of Friends of Colombia (SADCO). SADCO is an organization of Colombians and others interested in Colombian life, music and culture. For more information call Alfredo Gedeon at 317-547-4266.

## check-it-out...

The **FRIENDS (Friends Reaching in Every New Direction Somehow) group** at St. Joan of Arc Parish in Indianapolis invites young men and women over age 21 to join them in social, charitable and spiritual activities. The newly-formed Christian fellowship is open to members of all denominations and parishes. Each month a calendar of events is planned by a core group and mailed to members. July activities include a car wash at the Broad Ripple Blues Series at the Indianapolis Art League, and a Bible study on John 15 on Wednesday, July 29. For more information call Tom Fulnecky at 317-882-8199 or Beth McKean at 317-576-9919.

**St. Charles Borromeo Parish** and **Bloomington Daughters of Isabella and Knights of Columbus** will sponsor an outdoor **Marian Prayer** at 7 p.m. on Sunday, July 12 on the parish grounds, 2222 East Third Street, Bloomington. The evening service will include songs of praise, Scripture readings, and Benediction. A reception will follow in the parish hall. Everyone is invited to attend, and bring lawn chairs if possible.

**Providence High School Alumni Association** will hold its **First Annual Dinner Dance** beginning with a social hour at 6 p.m. on Saturday, July 11 at the Tri-County Shrine Club, 701 Potters Lane, Clarksville. Dinner will begin at 7 p.m. and dancing at 9 p.m. The cost is \$5 for alumni dues, and/or \$12.50 per person for the dinner/dance. Call 812-945-3350 as soon as possible for reservations.

**St. Patrick Grade School, Indianapolis**, Alumni will want information about this  
(Continued on page 7)



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## vips...

**Benedictine Sister Vincetta Wehington** will celebrate her 50th anniversary of religious profession of vows on Sunday, July 5 at Our Lady of Grace Monastery in Beech Grove. The event will include a Vespers service, followed by dinner with her community. Sister Vincetta entered the Convent of the Immaculate Conception at Ferdinand, and was a founding member of Our Lady of Grace Monastery. She taught grade school, and high school home economics classes, and later served as a member of the health care team at the monastery. Today she maintains a sewing room there.



**Indianapolis native, Holy Cross Brother Kerik (Jerome P.) Dever** will represent the South-West Province of the Congregation of Holy Cross at the general chapter which opens on July 5 in LeMans, France. He is assistant superior of the South-West Province of Brothers, centered in Austin, Tex. Brother Kerik is a graduate of St. Francis de Sales Grammar School and Cathedral High School in Indianapolis, and of the University of Notre Dame.



**St. Joan of Arc parishioner John D. Short** has been named executive director of conference and sports facilities at University Place Conference Center at IUPUI. He has been director of the Center since 1987 and will continue in that position. Short is a graduate of Notre Dame University and a member of several boards of directors, including Catholic High School.



**Kevin Leahy** has been appointed as the new president and chief executive officer of St. Francis Hospital Center in Beech Grove. He was educated in St. Louis, Mo., and served as health care CEO in the Sisters of St. Francis hospital system in Michigan City, Ind. and Chicago Heights, Ill. before coming to this appointment.



The Sisters of St. Benedict at Ferdinand will continue the yearlong celebration of



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# 'They Call Her Pastor' at 'priestless parishes'

by Mary Ann Wyand

"We are in a threshold situation in the church right now," Ruth Wallace, author of *'They Call Her Pastor: A New Role for Catholic Women'*, told St. Thomas Aquinas parishioners during a June 22 speech at the Indianapolis North Deaneary parish.

"I don't see my book as (advocating) a reform movement," she said. "All I am doing is documenting what is happening (as a result of the increase in priestless parishes). In my view, it is a sign of the transformation of an institution from within."

Wallace, a former nun who is a professor of sociology at George Washington University in Washington, D.C., studied 20 priestless parishes in the United States now headed by religious women or married laywomen.

She found that most Catholic laity who were questioned affirm these leadership opportunities for women because they love their parishes and don't want to see them close due to the national priest shortage.

Three religious women currently serve as parish life coordinators in the Archdiocese of Indianapolis, with pastoral assistance from a priest moderator and sacramental assistance from a priest minister.

Future parish staffing plans call for personnel changes in a number of other archdiocesan parishes.

Wallace described the U.S. vocation shortage as "a long-term crisis" and said she sees increased lay involvement in American parishes as "a sign of hope."

Her field research and transcription of taped interviews with 11 religious women and 9 married women currently serving as parish administrators plus priests and parishioners was made possible by a Lilly Endowment grant and National Science Foundation award.

Published by the State University of New York Press, the book profiles 20 small, rural parishes located in 14 dioceses within 12 states which are now administered by a woman who is referred to as parish life coordinator, pastoral associate, parish administrator, or a similar title.

But in each priestless parish, Wallace said, the parishioners call her "pastor" and some bishops also refer to her that way.

"Although the title 'pastor' is, strictly speaking, reserved for priest-pastors," she noted in the book, "I found that not only were these women doing the work of priest-pastors, but they were often referred to as the pastor. At least three of their bishops introduced them as pastor in public, and the mail they received from the diocesan administration offices often addressed them as pastor. Most of the parishioners I interviewed said they

considered their woman administrator to be their pastor, and referred to her as pastor when speaking of her to people outside the parish."

In each of these priestless parishes, Wallace said she found that the keys to maintaining a close-knit faith community were a collaborative leadership style that empowered parishioners as well as a personal characteristic she described as "the pastoral heart" and also the administrator's ability to call parishioners by name.

She said the bishop who coined the phrase "pastoral heart" had accepted an invitation from a religious woman who serves as a parish administrator to visit a family whose child was dying of cancer.

"Yesterday I had the opportunity to visit a family and a little girl," the bishop told a gathering of priests. "I could tell, as I was there, the interaction between Sister and the family, how much love and care there is between them and how much support they are to each other. That's what I mean when I talk about having a pastoral heart."

During another visit, Wallace said, "I watched one nun in a rural parish give out Communion as the lay eucharistic minister and she called every single one of the parishioners by name. It was a situation where the bishop came for Confirmation, and he asked, 'You mean she knows everyone by name? Hardly any priests I know have ever done that.'"

At another parish, the author said, a married woman who is the pastoral administrator tried without success to locate a priest who could administer the Anointing of the Sick to a dying woman.

"The husband told her, 'Please get the priest. My wife is holding on for the last anointing,'" Wallace said. "She called all over and couldn't get anybody, so she brought the ritual to the hospital. At the woman's bedside, she leaned over and whispered, 'I'm the pastoral administrator. I can't get Father. Would you like me to say the prayers?' And the dying woman nodded. So she went through the ritual with her, but she didn't have the right to anoint her. It was a very moving experience. She hadn't been out of the room 10 minutes when the woman died."

As she compiled her research, Wallace said, it became clear that parishes headed by a woman administrator were healthy faith communities.

"In almost every single case," she said, "as parishioners started to practice collaborative leadership with these women to take responsibility for the parishes, they got much more active on committees, attendance increased, the liturgy was sparked, and contributions went up."

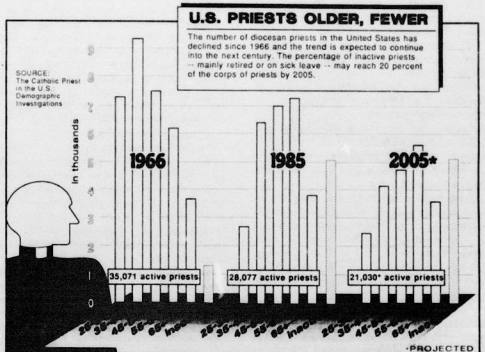
She said problems caused by the staffing change were low salaries for administra-

tors, especially in poor parishes, and tension created by sacramental restrictions.

Reflecting on her research, the author said bishops who were supportive helped parishioners adjust to the priestless parish.

During one administrator's installation

ceremony, Wallace explained, "The bishop handed the processional cross to the woman and he said, 'You can give them your blessing.' Then he also received her blessing. He made the sign of the cross. There wasn't a dry eye in the church."



**PRIESTS OLDER, FEWER**—An in-depth national study by sociologist Richard Schoenher shows that dramatic declines in ordinations and ordination at a later age have led to an older and smaller diocesan priesthood in the United States. The situation is expected to continue into the next century. (CNS graphic)

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## more check-it-out...

(Continued from page 6)

year's dinner/dance to be held in the school hall are invited to contact Margaret Clayton at 317-786-9979 or Coz Raimondi at 317-885-8066.

Members of St. Ann Parish in Indianapolis will celebrate its 75th anniversary on the weekend of Sept. 12-13. Former parishioners, students in the school, and those who were baptized, confirmed or married at St. Ann are invited to send in their names and addresses for personal invitations. The anniversary committee also seeks stories, pictures, newspaper clippings and other memorabilia to be displayed in a Memory Lane Room. Contact: 75th Anniversary Committee, St. Ann Parish, 2862 South Holt Road, Indianapolis, IN 46241, 317-244-3750.

The Presentation Ministries Sixth Annual Bible Institute will be held Friday through Sunday, July 31-Aug. 9 at Xavier University in Cincinnati, Ohio. Father Al Lauer will be principal speaker at the Institute, which will consist of 18 daytime seminars of one-, two-, three- or four-day lengths on such topics as healing, discipleship, worship, spiritual gifts, Bible teaching and Christian community. For more information contact: Kay or George Schmidt, Bible Institute Committee, P.O. Box 1010, North Bend, OH 45052, 513-941-2431.

The Men's Club of St. Bridget Parish, Indianapolis, will sponsor a **Trip to River Downs**, departing from the church at 9 a.m. on Sunday, Aug. 23. Advance reservations are required for the trip, which includes refreshments on the bus and clubhouse seating at the track. Call 317-926-4230 for more information.

Father Ralph Beiting of the Christian Appalachian Project will preach at **Riverboat Revivals** on the riverfront at New Albany on Tuesday, July 7 and at Derby, Ind. on Wednesday, July 8. The programs begin at 6:30 p.m. and will feature bluegrass, traditional, and gospel music.

A **Filipino Day Pilgrimage** for pilgrims from a five-state area will be held on Saturday, July 11 at the Shrine of Our Lady of Consolation in Carey, Ohio. The celebration will include Mass in the Ogalas dialect at 11 a.m., lunch, an outdoor rosary at the shrine, Benediction of the Blessed Sacrament and individual prayer for healing. Contact Franciscan Brother Joseph Candel at 419-396-7107 for more information.

Providence Sister Barbara Doherty will conduct a **retreat** on "Holy Ground" on Sunday through Thursday, July 12-16 at St. Mary of the Woods College. The retreat will focus on the meaning of this title in relation to God, self, others, and the earth. For more information call 812-535-5151.



# 'A Private Matter' becomes a public debate

Choosing life for a baby with no brain was hard but 'we never looked back,' say John and Marty Kremer

by Cynthia Dewes

The recent HBO television docudrama "A Private Matter," has evoked widespread media attention and sympathy for the pro-abortion argument with its top-notch acting and writing.

The supposedly fact-based story concerned Arizona resident Sherri Finkbine (Sissy Spacek), hostess of a popular children's television program called "Romper Room," and a young mother pregnant with her fifth child.

During the pregnancy, Finkbine had a thalidomide, which her husband obtained while he was on a business trip to Europe. The year was 1962, before Roe vs. Wade made abortion legal.

After she learned that the drug might cause deformities in her baby, Finkbine was scheduled for a "therapeutic" abortion at a local hospital. What followed was depicted as a series of humiliating events and hateful persecution for the Finkbines, who finally went to Sweden and obtained an abortion legally.

People who have never been forced to make such a choice would probably tend to agree with the Finkbines. The thought of dealing with a handicapped child is devastating to most of those who have no experience with handicaps. It's natural to fear the unknown, and imagine that the handicapped do not represent life, but rather a life sentence, for themselves and their families.

However, not everyone responds this way. John and Marty Kremer, members of Immaculate Heart of Mary Parish in Indianapolis, said, "We never looked back" after carrying through the pregnancy of an anencephalic (meaning "no brain") child seven years ago.

The Kremers discovered through routine early pregnancy blood testing that something might be unusual about their fourth baby. The doctor said there were three possible reasons for the test results: a neurological problem, twins, or a faulty test. He suggested that Marty undergo an ultrasound procedure to provide an accurate evaluation.

The ultrasound revealed that the baby was anencephalic, and the doctor immediately began to talk about "termination." Anencephalic babies never develop the portion of the brain which controls their bodily functions, and usually die within a few hours of birth.

Naturally upset and "hoping for the miracle," the Kremers asked to have amniocentesis to define the diagnosis. When that test confirmed the others, they "went home and talked through our feelings."

The Kremers' initial reaction was "Should we or shouldn't we?" (terminate the pregnancy), John Kremer said. They felt the abortion option was "against our religion," but they consulted friends, family and various priest-friends for advice and support. But ultimately, he said, he and his wife had to make their own decision—one they could live with.

During their soul-searching, the Kremers had the idea to donate the baby's healthy organs to sick children, although such transplantation was almost unknown at the time. The doctor "turned around after that, treated us differently and had more respect," Marty Kremer said. He investigated the possibility of the procedure for them, but what he learned was discouraging.

In order to donate the baby's organs at the only place in the country accepting them, the Kremers would have to fly to California to wait for the baby's delivery. Then, there was only a low probability that the organs would be used. So the Kremers gave up the idea of organ donation but decided to continue the pregnancy as long as possible anyway.

It was the beginning of a traumatic time, Marty Kremer said. When she went for her periodic check-ups, the medical staff "didn't treat her the same." As soon as they realized she was the patient carrying the anencephalic baby, their cheerful smiles tended to fade and they "didn't make her feel special," as they usually did, she added.

"It wasn't an easy thing," John Kremer said. "I knew Marty would want to go for the full nine months, but she became uncomfortable physically and the psychological stress was terrible."

Although their strongly pro-life parents "were wonderful" during their trials, some of John Kremer's co-workers at the psychology department of IU/PUI and other friends were clearly unsympathetic about the pregnancy. Nevertheless, "We wanted to go as far as we could (until the baby would normally be able to sustain life outside the womb) without risk to Marty or the other kids," Kremer said.

Marty Kremer finally delivered baby Vincent when labor was induced after the seventh month of pregnancy. She was

"massive," uncomfortable and bloated with fluid. Perfect in every way except for his brain, the baby lived for five minutes. His parents held a small memorial ceremony for him later at their parish church.

Would the Kremers go through such an ordeal again?

"Today I know there would've been a higher price to pay" than the physical and emotional turmoil they experienced by continuing the pregnancy, said John Kremer.

Marty Kremer agreed. "There are times when we feel in a whole different world than others our age. It (Vincent's birth) affects how we treat people and see events."

But Marty has one regret. If he had it to do over, she said, she would've told the other children about the inevitable outcome of the pregnancy. Although they were all young at the time and don't blame their parents for not sharing their fears and emotions, the three did sense the anguish of their parents.

The Kremers have had one more child since Vincent. "I was scared to death," said John Kremer, when Marty was given initial blood tests for the new pregnancy. But when the results were normal, "It was the happiest day of my life."

"I felt stronger, more able to handle it, however it came out," Marty Kremer said. "Out of stress and tragedy you do get stronger."

The pro-abortion attitude in the TV drama was overwhelming, namely that whatever happens to an unborn infant, good or bad, is solely the choice of its

mother. And that whatever actions the mother takes, right or wrong, before and after the conception of the child, have no bearing on her right to make that choice.

Thus, the TV audience would naturally be sympathetic to a young mother who innocently took a dangerous drug and then feared her child might be deformed. But the TV production went further, encouraging viewers to applaud the woman's decision to abort. The nobility of the heroine hinged not on her dealing with a problem, however innocently created, but on simply getting rid of it.

When asked what they might have said to Sherri Finkbine in 1962, John Kremer expressed surprise about opting for abortion without at least some certainty that the baby would be deformed. "If you act as if something is wrong (without knowing for sure), you're really in trouble," he said.

"Even if I didn't know the facts (whether the child would be normal or not), I'd think a lot more about it," he continued. "I'd ask her what she is going to be thinking and feeling down the road. There are so many things to consider."

Marty Kremer added, "I would talk to her and say, 'Are you concerned about something else?' For example, was Sherri Finkbine really disappointed to be having a fifth baby, or not wanting to be pregnant for some other reason?"

When people ask how n any children they have, both Kremer parents and their children usually say "five." "Vincent is still very much a part of our family," John Kremer said.

## Homes for impaired dedicated

by Peg Hall

An interdenominational dedication for a garden and two new homes for handicapped persons was held on Saturday, June 20 at 2:30 p.m. at Siberia, Perry County.

Following the ceremony, dinner was served in St. Martin parish hall. Guests were residents of the neighboring community, friends and benefactors of Anderson Woods, Inc., the non-profit organization through which the group homes have been founded.

The first home is already in operation,

with Benedictine Sister Beata Mehling as houseparent. The most recent use for the home was as St. Martin Rectory.

The second home, the former parish convent, is scheduled to open Aug. 15. The buildings are being utilized under a usage agreement with the Archdiocese of Indianapolis.

The Anderson Woods camp for handicapped persons is again in operation in the area this summer.

The projects are completely funded by donations. The address is Anderson Woods, Inc., H.C. 70, Box 65A, Bristow, IN 47515.

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Search Committee • St. Benedict Church  
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# Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1992 by Catholic News Service.

## Catholics need to promote more evangelization



by H. Richard McCord Jr.

Ann Tyler's novel "Saint Maybe" tells the story of Ian Bedloe, who was healed of guilt from his past and given new direction for the future when he joined the Church of the Second Chance.

Ian Bedloe's conversion was not especially dramatic. It happened in a rather ordinary way.

Walking home from work one evening, he spotted the church's sign in a storefront window. With a mixture of curiosity and timidity, he ventured inside.

Before he knew it, he was joining the singing and praying.

When the praying ended, there was a period of silence so deep that Bedloe "felt bathed in it."

Tyler writes that, "He unfolded in it; he gave in to it. He floated on a fluid rush of prayers, and all the prayers were for his pardon."

From that day on, Bedloe never returned to the Presbyterian Church of his youth.

I wonder if the church's ministers ever missed him. Did they ask themselves why he left? Did they simply write him off as another casualty to "one of those crazy evangelical groups"?

Everyday, people like Bedloe leave one church to join another church or religious group. Some intentionally drop out of their former churches and re-establish themselves in new ones. Some just wander off and eventually find a new religious home somewhere.

Still others are attracted to a particular faith community because its members actively sought them out.

When someone leaves the Catholic Church and joins another, we often hear that proselytism is responsible.

At the same time, however, we Catholics are being urged to become more effective evangelizers.

One measure of successful evangelizing is that more people are welcomed into the church.

So what is the difference between evangelization and proselytism? Is it merely a matter of which side of the fence you're standing on?

Basically, the difference lies in the motivation and methods of those who seek new church members.

►If someone applies pressure, especially the psychological kind, to get you to join a church, then you're being proselytized.

►If fear or guilt plays a role, if the personality of an evangelist is the main selling point—in fact, if you feel you're being "sold" religion or bribed into accepting it, then you're probably the target of proselytism.

►If it seems like the main concern is recruiting members rather than bringing persons into contact with Jesus Christ through his church, then proselytism is occurring.

The impossibility of a free response by the convert and the failure to let Jesus come through as the primary "witness" in a conversion are signs that proselytizing has replaced evangelizing.

By contrast, evangelization means letting the power of the Gospel be felt through one's words and actions in joyful, loving ways so that people are moved to conversion in Jesus Christ and to participation in the Catholic community of believers.

There is considerable concern today in the United States about newly arrived immigrants, especially those of Hispanic origin, being lured away from the Catholic Church by the proselytism of other religious groups.

It is estimated that more than 1 million Hispanic-Americans left the Catholic Church over the past 20 years.

Research shows that new immigrants are more likely to be visited in their homes or contacted on their jobs and given literature by representatives of other religious groups.

Most often those who make the contact speak the immigrants' native language and are comfortable with their customs and "popular" religious traditions.

Sometimes criticism of Catholic practices, distortion of Catholic doctrine or threats are part of the approach.

Proselytism cannot be held solely responsible for the large numbers of Hispanics leaving the church.

Jesuit Father Allan Deck, an expert in Hispanic ministry, draws three general conclusions from the research on why Hispanics sometimes find other churches more appealing.

►The personalist appeal of smaller, more intimate congregations that can create hospitality and convey a sense of belonging.

►The availability of ministers who speak Spanish and who come from the community itself.

►A religious style which emphasizes feeling, emotion and enthusiasm.

Each of these conclusions provides insight into how our own church can become a better home for newcomers and thereby stem the tide of proselytism.

For instance, can we organize and support within our large parishes small faith-sharing communities?

Can we identify, call forth and prepare more Hispanic men and women to serve in ministries—to be leaders?

Can we find a place for the forms of prayer, the customs, the music that newcomers are familiar with?

Of course we can—and we must.

In other words, let's focus more on the evangelizing for which we're responsible than on the proselytizing others may be doing.

(H. Richard McCord is associate director of the U.S. Bishops' Secretariat for Family, Laity, Women and Youth.)



**RELIGIOUS STYLE**—Reasons why some Hispanics find other religious groups more appealing are the availability of ministers who speak Spanish, a religious style which emphasizes feeling, emotion and enthusiasm, and the personalist appeal of smaller and more intimate congregations that creates hospitality and conveys a sense of belonging to newcomers. Inclusive liturgies feature music which crosses cultural boundaries and recognizes the cultures of Hispanics, blacks, and other minorities. Today Catholics are being urged to become more effective evangelizers. One measure of successful evangelizing is that more people are being welcomed into the church. (CNS photos by Ann Marie Staudacher)

## Parish must be 'welcoming place'

by David Gibson

One's first instinct might be to wage an angry and defensive war of words when confronted by the reality of sects and other Christian groups that proselytize Catholics.

Proselytism directed at Catholics, inviting them to leave the Catholic community, was described as a "phenomenon of alarming proportions" by the College of Cardinals in 1991.

The world's cardinals said such proselytism now is found everywhere—in Africa, Latin America, the West and in Asia as well as in the United States.

However, the cardinals did not call for a defensive reaction. Instead, they urged Catholic communities to take steps to assure that they "are welcoming" places

"where all are respected and involved, and where liturgy and devotions are participative and adapted to the cultural context."

Often, a warm spirit of welcome and a sense of belonging are what those vulnerable to proselytism want. Often enough those who proselytize offer this to Catholics who are newcomers in a strange land and who feel somewhat lost—new immigrants in America, for example.

Also, groups that proselytize often are found attractive because of the way they emphasize Scripture. Not surprisingly, therefore, the cardinals encouraged efforts to promote knowledge of Scripture among Catholics.

Act rather than react . . . renew the church's life . . . educate. That seemed to be the cardinals' message.

(David Gibson edits Faith Alive!)

### DISCUSSION POINT

## What makes parish welcoming?

### This Week's Question

What makes a parish a welcoming place?

"One thing we have noticed in our travels is parishes that have greeters . . . At a parish in Oregon the greeters welcomed us and took our names and address down. The pastor greeted us as part of his homily. We were made to feel welcome as we entered and as we left." (Carl Durbin, McAlester, Texas)

"When the people in the parish give you a warm greeting when you come in and even after church. When they act like they care about you as a person." (Pat Vitale, Muncie, Pennsylvania)

"The wonderful people, the new and the old friends a person has found once again . . . The visiting after church and a surprise hug a person receives." (Kathy Rice, Bridgeport, Nebraska)

"A welcoming parish should be a place where people from all walks of life are welcomed . . . People who are older and alone, young folks or adolescents—we're not as good at extending words of welcome or prayers for them." (Paula Norbert, Burlington, Virginia)

"The human dimension of people who gather as a worshipping community . . . There should be a sense when you walk in that there is an alive presence. Ethnic variety also helps." (Sister Sylvia Wehlich, Chicago, Illinois)

### Lend Us Your Voice

An upcoming edition asks: Is there a characteristic, a quality, or a goal of your work that makes it an "offering" to God—that makes it Godlike?

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



# Reach out: Evangelize!

by Fr. Herb Weber

One of the many fundamentalist groups on our university campus was writing its charter. The group's leaders determined that their goal was to reach out to the "unchurched" students.

Their charter listed who these unchurched people are. There, alongside those who had no religion or no Christian practices, was the word "Catholics."

A Presbyterian campus minister who saw the list was offended and called it to my attention. We discussed what was intended by this form of evangelization and what our response might be.

The fear of someone else stealing the sheep from one's congregation—as ministers sometimes refer to it—is not new. However, fear is not the only possible response here. Seeing one's own church members approached by others as "fair game" for proselytizing also presents the opportunity to understand better our own need to evangelize others.

Rather than become defensive about the way other churches attempt to appeal to Catholics, our parishes could use a three-step method in their own evangelization—bearing in mind that proselytism and evangelization are not synonyms.

The first step in evangelization is to reach out. Reaching out is at its best when people take time and expend energy to express concern to those who are hurting, those who are searching, and those who are getting lost in the institutional church.

Several of our college students have reminded us that we need to let people know we actually care about them. Incoming freshmen are often uncomfortable connecting with the church on their own. They may even assume that the church will have little to offer them.

Our more seasoned students initiated a program of personally contacting many of

the newcomers. Other parishes do similar things with a Welcome Wagon approach.

Of course, reaching out has to be more than just receiving a list of the times for Sunday Mass.

That leads to the second necessary step in evangelization: offering opportunities for personal involvement in faith development.

Rick's mother called to express concern that her son was very involved in a Bible study group that was becoming increasingly anti-Catholic.

What brought the issue to a head was Rick's statement that he wanted to go on a retreat with the group.

I mentioned to the mother that we had our own weekend retreat coming up. The mother challenged Rick to attend our program before he totally dismissed the Catholic Church. He agreed.

After that weekend, when he discovered the opportunities for prayer and personal sharing that he had sought out in the other group, Rick became an active member of our campus parish.

This is where the third step becomes so important. Those who are evangelized have to find others who cherish the same faith.

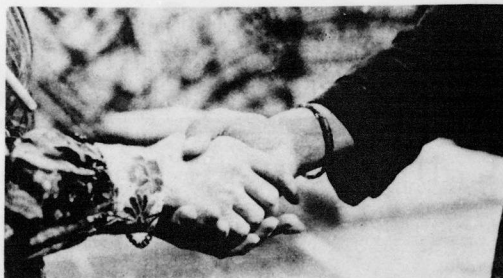
In other words, parishes have to offer something for others to be evangelized into. People don't want to be left stranded after initially experiencing a vibrant community of faith.

I often hear from young men and women who graduate that they have a difficult time finding an accepting community in the parishes they join after leaving the campus scene.

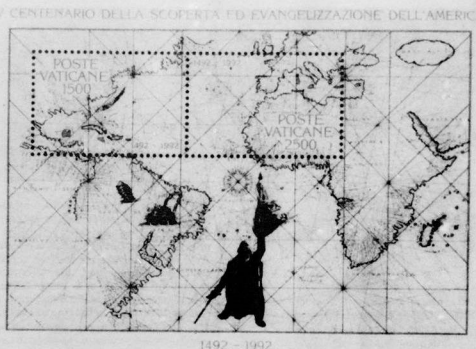
This third step brings a parish full circle as it learns that if it wants to protect members from being drawn away, it has to offer something viable and attractive.

That means becoming an evangelizing community—offering opportunities for people to experience a community of faith.

(Father Herb Weber is pastor of St. Thomas More University Parish in Bowling Green, Ohio, and is a free-lance writer.)



**REACHING OUT**—The first step in evangelization is to reach out to newcomers in welcoming ways. This reaching out is at its best when people take the time and expend the energy to express concern for those who are hurting, searching, and getting lost in the institutional church. Recently the Vatican issued a series of commemorative stamps to mark the 500th anniversary of the evangelization of the Americas. This stamp features a nautical map dating back to 1542. (CNS photos)



## Indianapolis Campaign for Healthy Babies

### ASK THE DOCTOR

by Dr. Pat Keener

In the April Ask The Doctor column I brought the problems of our city's infant mortality crisis to you—the readers. Five of the most important threats to the health and well-being of our babies were presented to you for your solutions. I asked for your input on these problems:

- too few mothers going for early and regular prenatal care
- too many babies born too soon and too small
- too many teenage mothers
- too many single mothers
- too little knowledge of the responsibility of being parents—mothers and dads

Many of you sent in suggestions! The answers varied from long, thoughtful letters to a few words on the survey sheet. The answers came from students, pregnant women, professionals—medical and non-medical, and concerned citizens. Men and women took the time to send in their opinions, their solutions, and their frustrations. Here's what you had to say about three of the problems.

#### PRENATAL CARE

**QUESTIONS:** What do you think could be done to increase the number of women who go for early prenatal care?

**YOUR ANSWERS:** The solutions fell into these categories:

- increase knowledge about the effectiveness of birth control
- increase affordability of care with more free clinics, free pregnancy tests and lower cost providers—midwives
- increase the availability of care through more neighborhood clinics, mobile prenatal care units, school-linked clinics, transportation services
- increase the acceptability of care by educating caregivers to present a less judgemental approach to pregnant teens, make patients feel more comfortable at clinics, a user-friendly system
- increase community awareness of the need for prenatal care through television, radio, billboards, celebrity spokespersons, phone/door-to-door campaigns



**THE HEALTH** of mothers and babies in this community depends on **YOUR** commitment to demand that our city officials work with the medical community to seek, support and fund **LONG-TERM** solutions to infant mortality.

- provide incentives to patients who register early for care—diapers, post-visit "treat" coupons
- establish prenatal care as a legal requirement for pregnant women
- increase outreach efforts through home visits
- educate the public about signs of early pregnancy, the importance of prenatal care, the risks of going without prenatal care
- abandon all efforts—patients have better things to do than go to the doctor

**QUESTION:** What do you think could be done to decrease the number of women who smoke during pregnancy?

**YOUR ANSWERS:** The solutions fell into these categories:

- offer free smoking cessation programs
- use mass media to warn about the danger of smoking to the unborn baby
- educate students during elementary, middle and high school about the risk that smoking causes to unborn babies
- pass legislation that makes it illegal to buy cigarettes or smoke during pregnancy
- require pregnant women who smoke to attend smoking cessation classes during pregnancy—link requirement to Medicaid, WIC benefits
- educate the community about the risk smoking presents to the unborn child in an attempt to stimulate peer pressure by male partners, friends and family to stop smoking
- establish support groups for pregnant women who are trying to stop smoking
- make cigarettes illegal
- take pregnant women who smoke on a tour of the nurseries where low birth weight babies are cared for
- abandon efforts to stop smoking during pregnancy—it's the mother's choice, and there is nothing that can be done about the problem

**QUESTION:** What do you think could be done to decrease the number of births to teens?

**YOUR ANSWERS:** The solutions fell into these categories:

- educate at home, school, youth-serving organizations about the difficulties of being a teen parent, use teen parents to educate about the realities
- increase time spent in family life/sex education in schools emphasizing pregnancy prevention, parenting responsibilities, decision-making skills
- promote abstinence education in school programs
- encourage self-esteem and life choice programs in schools, provide job training and employment services in schools
- pass legislation to make teen pregnancy illegal
- increase teen recreational options
- establish school-based/school-linked clinics

I don't have enough space in this month's column to print your solutions for the last two of Indy's five infant mortality problems. If you are interested in what others had to say about the problems of single mothers or parenting skills, you can send me a self-addressed, stamped envelope at the following address: Wishard Memorial Hospital, 1001 West 10th Street, Indianapolis, Indiana 46202.

Thanks to all of you who took the time to send in your ideas about improving the chances for our babies. I am especially impressed that the students at Arlington High School's parenting class took the time to respond to this survey. We need the next generation to have input into society's problem solving—and infant mortality is truly one of society's biggest problems.

**Here are The Criterion's \$50 Winners.**

#### CONGRATULATIONS!

Noel Evans Honor  
2500 Churchman Ave.  
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Monica Burkemper  
7328 East 47th St.  
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"Ask the Doctor" is supported by a community education grant to the Indianapolis Campaign for Healthy Babies, Inc. from the Lilly Endowment, Inc.



FOURTEENTH SUNDAY IN ORDINARY TIME

# The Sunday Readings

Sunday, July 5, 1992

Isaiah 66:10-14 — Galatians 6:14-18 — Luke 10:1-12, 17-20

by Fr. Owen F. Campion

The Book of Isaiah supplies the first reading for this weekend's liturgies.

In reality, the Book of Isaiah is a collection of three distinct works. The first of the three was composed by Isaiah the prophet himself. It is the very heart of the other two, written after the first, were prepared by those who admired Isaiah and wished to imitate his faith and boldness in announcing God's word.



The reading this weekend is from the third and last section, dating from a time when Jews who once were held hostage in Babylon lived in Jerusalem again.

To understand this weekend's reading it is necessary to know the unique place Jerusalem has in the minds and hearts. It is more than a city. It is the very heart of the Jewish nation, of its ethnic sense, its religious identity, and indeed it is the city in which God dwells most particularly on earth. Added to all this are the historic facts of events and personalities in Jerusalem, and all the impact that they had upon Jewish formation and development.

This attitude about Jerusalem applied even in the days in which the third part of Isaiah was composed, long before Jesus. To invite anyone to come to Jerusalem in the figurative tones of this reason was to invite that person to join the People of God, the chosen, the protected, for Jerusalem to open its gates to any and all newcomers was to say that God welcomed everyone into his holy presence.

St. Paul's Epistle to the Galatians is the source of this weekend's second reading.

It must have been difficult for the early Christians to convince others of the Lord's extraordinary place in world events, surely of his divinity. After all, Jesus died a criminal's death. It was a degrading, awful death, and the very process of execution emphasized his nothingness in the eyes of the world. He

went to his death as a result of the sentence of a Roman court at a time in which Roman justice was regarded as perfect almost in its balance and depth. Finally, he was executed for high treason. People of that era were no less tolerant of traitors than people today would be.

Paul, the gifted and impassioned apostle, saw in the crucifixion not just a tragic turn of events in the earthly life of Jesus, but a profound part of the very process of redemption. The crucifixion was the mission of Jesus. It completed in a most sublime way his task of reconciling people with God. It was the symbol of the road every Christian would have to tread en route to heaven.

Appropriately, the apostles dominate the New Testament. After all, upon their faith, the church formed and from their faith the church grew. In this weekend's Gospel reading, however, from St. Luke's Gospel, there is mention of the 72 disciples, or followers, whom the Lord called to his side and whom he sent into the world to continue his redemptive work.

In this reading, direct reference is made to the fact that there were 72 disciples. In a day when numbers had highly symbolic overtones, "72" meant an abundance. There were enough disciples to preach the Gospel among all the Gentiles. No one was to be beyond the concern of God in bringing to humankind his word of forgiveness, love, and invitation to holiness. All nations were within the view of redemption. Jesus, the Redeemer, provided for all by appointing 72 disciples.

In this reading also is a sense of the urgency of following the Lord in life, and of the utter depth of the decision to be a follower of Christ. All else falls away in importance. Not even such realistic concerns as shelter can overcome the need to commit everything to the work of Jesus, carried on in discipleship.

## Reflection

In the months since Advent, November 1991, the church has presented us again and again with the image of Jesus of Nazareth, the Lord, the Son of God. Then it began to tell us how we could associate

## Daily Readings

Monday, July 6  
Maria Goretti, virgin and martyr  
Hosea 2:16-18, 21-22  
Psalms 145:2-9  
Matthew 9:18-26

Tuesday, July 7  
Seasonal weekday  
Hosea 8:4-7, 11-13  
Psalms 115:3-10  
Matthew 9:32-38

Wednesday, July 8  
Seasonal weekday  
Hosea 10:1-3, 7-8, 12  
Psalms 105:2-7  
Matthew 10:1-7

Thursday, July 9  
Seasonal weekday  
Hosea 11:1, 3-4, 8-9  
Psalms 80:2-3, 15-16  
Matthew 10:7-15

Friday, July 10  
Seasonal weekday  
Hosea 14:2-10  
Psalms 51:3-4, 8-9, 12-14, 17  
Matthew 10:16-23

Saturday, July 11  
Benedict, abbot  
Isaiah 6:1-8  
Psalms 99:1-2, 5  
Matthew 10:24-33

ourselves with him. We experienced Lent, in which we attempted to conform our worries, sins, and limitations so that our lives would resemble the love and obedience of Jesus. The church, in the lessons of Pentecost, offered itself to us as the reservoir of divine life and wisdom, and as the gathering of all who truly love God.

In this process, the church has made serious demands upon us. Jesus, whom we saw in so many rich images from Christmas to the Ascension, after all, is perfection itself. The austerity of Lent underscored the fact that none of us instantly overcomes every selfishness or embraces the word of God without some thought, if we do so meaningfully.

This weekend, in these readings, the church continues to tell us what our commitment to the Lord involves. We are successors of the 72. Our compassion and respect cannot be limited to any one circle

or time. We must have the same breadth of love that characterized the Lord's love.

We cannot quibble among insignificant things. In the end, only our response to God's invitation to be holy, in the example of Jesus, will matter.

While millions reach that insight, it is not easily obtained, nor is the Christian path through life colorful and fragrant as a walk through a rose garden. It is to walk in the Lord's footprints to Calvary. We will be misunderstood as he was misunderstood. We will experience hardship and pain, in body and soul, as did he. The cross is a reality for us all. If, however, we truly are Christians—true disciples—then the cross, while real, becomes our gate of entry into everlasting life. Our faith brightens dark days, eases the weight of the cross, and transforms the cross into an instrument of supreme human accomplishment.

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## THE POPE TEACHES

### Charisms enhance church growth

by Pope John Paul II  
Remarks at audience June 24

The Second Vatican Council reminds us that the church's growth depends not only upon the hierarchical ministry and the sacraments, but also upon the charisms freely bestowed by God.

St. Paul says, "There are varieties of gifts...inspired by one and the same Spirit who apportions to each one individually as he wills" (1 Corinthians 12:4, 11).

The Lord gives different gifts for the benefit of the whole community, and so no member's mission or life of holiness are identical to anyone else's. No one should think that he or she can receive all the charisms, and no one should envy the charisms of another.

This variety requires the gift of discernment, and it is the competence of church authority to authenticate charisms.

Among the criteria used in such discernment are these:

First, authentic charisms must be in harmony with the church's faith in Jesus Christ. Secondly, they should be marked by the presence of the fruits of the Spirit: love, joy and peace (cf. Galatians 5:22). Furthermore, those who have received charisms are to be of one mind and heart with the church's shepherds. And finally, the use of true charisms ought to contribute to building up the ecclesial community.

Prophecy is one of the spiritual gifts highly prized by St. Paul, and church history—especially the lives of the saints—shows that God often inspires prophetic speech in order to encourage reform in the life of his people.

This fact highlights the usefulness in the church of the freedom to offer constructive criticisms, provided that these are never made with bitterness, but always with love and respect. In such speaking there is no opposition between charism and institution. Rather, the spiritual gift enlivens the exercise of the ministry.

G. H. Herrmann

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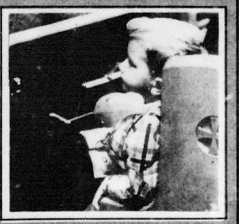
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With smiles on their face

—by David Stewart

(David Stewart is a member of St. Joseph Parish in Terre Haute. He is 13 years old.)





## QUESTION CORNER

# The Creed is obligatory

by Fr. John Dietzen

**Q** What is the church's position on the recitation of the penitential rite and the Creed at Mass? I thought they were to be used at all Sunday Masses at least, but one priest said that isn't true.

I think they are not only comforting and a personal reaffirmation, but they are part of our children's learning process. (North Carolina)

**A** Let's take them separately, since different rules apply to each.

According to the General Instruction of the Roman Missal, the Creed or profession of faith is obligatory on all Sundays and solemn feasts.

The reason is perhaps obvious, but the instruction states it explicitly. The profession of our faith at Mass serves as a way for the people to respond and to give their assent to the word of God heard in the readings and through the homily, and for them to call to mind the truths of faith before they begin to celebrate the Eucharist" (Nos. 43 and 44).

Normally the Nicene Creed is recited, but there are exceptions. At Easter, for example, the profession of faith takes the form of renewal of baptismal promises. The Creed is not used.



In Masses with children, the Apostles' Creed may be used instead of the Nicene Creed.

Apart from the General Intercessions, the Creed concludes the Liturgy of the Word at Mass. The purpose of that entire liturgy is to refocus our attention and our lives on the revealed word of God and to recommit ourselves to all the Gospel of Christ teaches.

As the instruction says, reciting and praying together the truths of our faith in the Creed is a fitting way to conclude that part of the Mass and lead us into the Liturgy of the Eucharist.

Normally, there is also a penitential rite at each Mass. The priest invites everyone to a confession of sins together, followed by the priest's absolution (General Instruction of the Roman Missal, 29).

This rite may take several forms, as indicated in the Sacramentary for that part of Mass.

When the rite of blessing and sprinkling with holy water is used, however, as it may be at all Sunday Mass, the penitential rite is omitted.

Another example of when special introductory ceremonies might take the place of the penitential rite is the funeral liturgy.

If the introductory rites (blessing of the body and so on) are carried out as usual at the beginning of this liturgy, there is no penitential rite (General Instruction of the Roman Missal, appendix for the United States).

**Q** Recently I attended a memorial Mass for a deceased relative. He had been cremated. I understand that his ashes, in a small box, were not allowed in church during the Mass. Can you explain this? If the church permits crema-

tion, why does it forbid the ashes of the dead man in church for the Mass? (Pennsylvania)

**A** As you indicate, Catholic Church law no longer rules out cremation, as long as it is not requested for reasons contrary to our faith.

The ritual which guides our burial liturgies (Order of Christian Funerals) always assumes that the body of the deceased is present at the funeral Mass. Burial or cremation would follow, with appropriate prayers and blessings at the cemetery or at the crematorium.

Texts for both entombment of the ashes and traditional burial are provided in the ritual.

Obviously, these regulations preclude presence at the Mass of the cremated remains of the deceased. The reason was best presented by the Congregation for the Sacraments and Divine Worship when it reaffirmed this policy some years ago.

"It does not seem suitable to celebrate, with the ashes present, the rite which is intended to honor the body of the dead."

"This is not to condemn the practice of cremation but rather to respect the integrity of the signs within the liturgical action. In fact, the ashes, which are an expression of the corruptibility of the human body, are unable to express the inherent character of one 'sleeping,' awaiting the resurrection."

"The body, not the ashes, receives liturgical honors since it was made the temple of the Spirit of God in baptism. It is important to respect the verity of the sign in order that the liturgical catechesis and the celebration itself be authentic and fruitful" (Notitiae, January 1977).

The liturgy you describe for your relative was proper for a memorial Mass after cremation.

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped and self-addressed envelope to Father John Dietzen, 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

## Raising defiant child calls for cooperation

By Dr. James and Mary Kenny

**Dear Mary:** About two months ago we took my sister's 10-year-old boy into our home. My sister is going through a divorce and trying to relocate and find a job.

My problem is trying to discipline this child. He is not used to us, and he does not respond as my own children do. In fact, he is totally negative about any directions whatsoever. If I tell him to do his homework, pick up his room or whatever I tell him, he responds, "I'm not going to and you can't make me." Any suggestions? (Iowa)

**Answer:** You are not alone. Discipline is difficult enough when you raise a child from infancy and you know each other's style. Taking a school age child as you have done may lead to some initial clashes of will.

Your nephew is probably upset about the split in his family and being moved to a new home. He is used to your sister's style of child raising, not yours. He probably will test you at every opportunity.

With a strong-willed child bent on negativism, the least effective approach will be to confront him head-on. He appears to recognize this approach and resist it wholeheartedly. It would be nice to elicit cooperation, but how? This child does not want to cooperate. Try these suggestions:

►When you want him to do something, prepare him in advance. "At the end of this TV show, it's time for a bath" gives him some notice.

As with a negative 2-year-old, try to make statements rather than give him orders. "It's time for a bath," rather than, "Take your bath now." "We'll have room pick-up right after breakfast," rather than, "Pick up your room."

►Establish routines as often as possible to minimize confrontations. When there is a time for room cleaning, a time for chores, a time for homework, a time for television, you have fewer occasions to give orders.

►Follow his required tasks with another more pleasant activity. "When rooms are picked up, we're going shopping."

►Choose carefully the outcomes you want to accomplish. Be flexible about the means.

The behaviors you want from your nephew are probably the same as the behaviors you want from your own children. For example, completing homework each night and keeping rooms picked up may be your two priorities. Your own children may already be in a routine which makes these outcomes occur all (or most) of the time.

Your nephew might need advance notice, a non-confrontative approach and additional incentive to accomplish the behavior each time. You must resign yourself to extra steps to achieve the simplest behavior from your nephew.

Be resigned that improvement comes slowly. It is not surprising that he is still difficult after two months. He has had a lifetime of success in behaving negatively. He will continue to use the behavior he knows until he learns that negative behavior does not get him what he wants but good behavior pays off.

Do not get discouraged because your nephew is difficult. Stick to your goals. Negativism and confrontation are poor ways to relate to others. Do what you can to teach him more positive, loving ways.

(Address questions to the Kennys, 219 W. Harrison St., Bensenville, IN 47078.)

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# The Active List

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

## 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, 15th 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.

☆☆

Catholic Alumni Club (CAC) will attend July 4th Fireworks in Zionsville. Meet at Holiday Inn/Pyramids at 6 p.m. Call Mary 317-255-3841 for details.

## 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 Beck 317-545-9097.

☆☆

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, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

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

☆☆

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

☆☆

Our Lady Queen of Peace Med-

itation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

## July 6

An hour of prayer for peace and justice will be held Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

☆☆

A Prayer Vigil for the protection of the lives of the unborn will be held at 7 p.m. at St. Patrick Church, 1807 Poplar St., Terre Haute. Song, Scripture, rosary.

## July 6-7

A Summer Seminar for Catechists will be held from 9 a.m.-3 p.m. daily at Beech Grove Benedictine Center. Call 317-788-7581 for details.

## July 7

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.

☆☆

A Summer Discussion Series on Divorce begins with "Divorce: Is it Really Happening to Me?" from 7-9:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 for more information.

## July 9

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 Shadeland.

## July 10

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. Lawrence Church, 46th and Shadeland.

☆☆

The annual Chardard Golf Outing will be held at 12:30 p.m. at Eagle Creek Golf Course. Call 317-251-1451 by July 8 for reservations.

## July 10-12

Holy Spirit Parish Festival will be held from 6-11 p.m. Fri.-Sat. and from 12 noon-11 p.m. Sun. at 7243 E. 10th St. \$10.00 drawing.

☆☆

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7661.

☆☆

A Beginning Experience Week-

end for those who've lost a spouse to death or divorce will be held at Bradford Woods. For details call 317-236-1596.

## July 11

Providence High School Alumni Association will hold its First Annual Dinner Dance at 6 p.m. at Tri-Country Shrine Club, 701 Potters Lane, Clarksville. Cost is \$5 alumni dues and/or \$12.50/person for dinner dance. Call 812-945-3300 today for reservations.

☆☆

The Altar Society of St. Malachy Parish, 326 N. Green St., Brownsburg will sponsor a Garage Sale from 8 a.m.-4 p.m.

☆☆

The Young Widowed Group will spend the day at Lake Shaler, leaving St. Matthew Parish at 9 a.m. Call 317-226-1936 for details.

☆☆

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.

☆☆

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

☆☆

Catholic Alumni Club (CAC) will play volleyball at 7:30 p.m. at St. Lawrence Parish gym, 46th and Shadeland. Call Jan 317-786-4509.

## July 12

Daughters of Isabella and K of C Bloomington Deaneary councils will sponsor Marian Prayer 1992 at 7 p.m. at St. Charles Borromeo Church, 2222 E. Third St., Bloomington. Candlelight ceremony, Scripture, rosary, Benediction. Bring lawn chair.

☆☆

Catholic Alumni Club (CAC) will attend 10:30 a.m. Mass at St. Pius X Church, 7500 Sate Dr. followed by brunch at Houlihan's, Glendale. Call Mary 317-255-3841.

☆☆

Providence Sister Barbara Doherty will conduct a retreat on "Ioiy Ground," continuing through July 16 at St. Mary of the Woods College. Call 812-535-5151 for more information.

☆☆

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

☆☆

St. Joseph Parish, Corydon will hold a Parish Picnic from 11 a.m.-4 p.m. at Harrison Co. Fairgrounds. Chicken dinner, booths, bingo, homemade quilts, cakes.

☆☆

A Trinitine Mass will be cele-

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brated at 11 a.m. in St. John Church, 126 W. Georgia St.

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

## Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Meqr. 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, 220 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 High School, 6:30 p.m.

Church, 126 W. Georgia St.

## Defend equality of all, Pope says

VATICAN CITY (CNS)—The differences between men and women are no excuse for discrimination or oppression, Pope John Paul II told a meeting of Christians and Muslims. "Believers ought to feel the urgency of the call to defend the equal human dignity of all persons, created by God male and female," the pope said June 26.

He met at the Vatican with participants in a June 24-25 colloquium on "Women in Society According to Islam and Christianity." The Rome meeting was sponsored by the Pontifical Council for Interreligious Dialogue and the Royal Academy for Islamic Civilization Research.

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# Married priests few but they prompt protests

by Lee Strong  
Catholic News Service

ROCHESTER, N.Y.—The number of former Episcopal priests who have endured the lengthy process to become a married Catholic priest is small, but their existence has prompted protests nevertheless.

With some 70 married priests scattered among more than 34,000 diocesan priests serving across the United States, their scarcity—coupled with the low-profile positions in which they are permitted to serve—has left most Catholics unaware of the presence of married priests in the church, wrote Jesuit Father Joseph Fichter in his 1989 book, "The Pastoral Provisions—Married Catholic Priests."

Msgr. Edward O'Donnell, director of the Archdiocese of New York's Personnel Board, noted that virtual silence about the existence of these priests stems, in part, to a belief "that there be no triumphalism

about them out of respect for other churches. The ordinations have been done without a lot of headlines."

Another reason, Father Fichter speculated in his book, is that church authorities wanted to play down "this dramatic shift in the Catholic clerical tradition of celibacy."

Some church leaders feared this shift would lead Catholics to ask why the thousands of resigned Catholic priests who are now married are not being invited to return to active ministry, the priest wrote. Others feared it at the practice would "scandalize" the laity, he added.

Fears of scandal appear to have been unwarranted. Father Fichter, Msgr. O'Donnell and Father James Parker, director of the Office of Prayer and Worship for the Diocese of Charleston, S.C., all report that the married priests have generally been accepted both by lay people and by their fellow priests.

But questions about resigned Catholic priests have arisen, leading to small protests at the ordinations of some of the

Episcopal priests, both by individuals and an organization known as CORPUS, the Corps of Reserve Priests United for Service.

About 15 protesters targeted Father David Dye's recent ordination in Atlanta.

"We did not protest his ordination," said the protest leader, George Clements of Roswell, Ga., in a telephone interview with the *Catholic Courier*, Rochester diocesan newspaper. "We welcome him into the church. What we're saying is we wish the priesthood could be opened to qualified priests who are no longer active."

"I call it hypocrisy to be ordaining married Episcopalians when we tell our Catholic priests they have to leave if they want to get married," added Clements. "If

we're suffering from a priest shortage—and we are—why don't we ordain women?"

Church norms uphold celibacy for priests of the Latin rite as a sign of the priest's undivided dedication to serve God and the church. The church also opposes the ordination of women because of Christ's example in choosing only men as apostles and the fact that a priest celebrating the Eucharist acts in the person of the male Christ.

Regardless of the protests, the ordination of married Episcopal priests will continue throughout the near future, Father Parker said. "They're still coming," he noted. "It's a stream."

But it is a stream that could easily be damned, Father Fichter observed.

## Bishop Gettelfinger helps build homes for Habitat for Humanity

by Mary Ann Hughes  
Catholic News Service

EVANSVILLE—Bishop Gerald A. Gettelfinger of Evansville was one of 2,000 volunteers who converged on the city's downtown to build 21 Habitat for Humanity homes.

The construction of 21 homes in a week, June 15-20, is a new record for Habitat and includes the project's 15,000th home.

Habitat builds and sells homes at no profit and with no interest charged to new homeowners. Sponsors for the Evansville

construction included a number of Catholic parishes as well as employees of St. Mary's Medical Center, run by the Daughters of Charity of St. Vincent de Paul.

Habitat for Humanity gives families a 20-year interest-free mortgage. Recipients of the houses are expected to contribute "sweat equity" to their new home—single-parent families have to donate 150 hours of labor to building and a two-parent family gives 300 hours.

A family's mortgage payments are used by Habitat to buy materials for more home construction.



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# Youth News/Views

## Local athletes vie for national championship

by Mary Ann Wyand

This summer isn't a typical vacation for St. Pius X parishioner Jeannine Andrews of Indianapolis and Holy Name parishioner Sarah Hurdle of Beech Grove.

On May 17 their AAU team, the Mount Vernon Magic, won the division state championship by beating the Lafayette Hot Shots at Ben Davis High School in Indianapolis.

Next week the girls are headed to Kenner, La., with Coach Jimmy Howell and other Magic teammates to compete in the 13 and under division of the American Athletic Union Girls' National Basketball Championship Tournament set for July 11-18.

Currently they are trying to raise funds to cover travel expenses. Marilee Andrews, Jeannine's mother, said people interested in helping support the Hoosier team can call her at 317-842-1209 for information.

Sarah and Jeannine grew up playing basketball, so competing for a national championship doesn't seem overwhelming. But they admit to being nervous about the double elimination tournament.

"My dad has been working with me since I was 5 years old," Sarah recalled. "I started playing basketball when we lived in Bedford and I was in kindergarten, and then we moved to Plainfield when I was in the first grade and I didn't get to play much there. Then I came to this area and attended St. Jude School, and for my eighth-grade year I switched to Holy Name. So I played CYO basketball at St.

Jude and Holy Name. I started AAU last year for Mount Vernon."

Sarah plays point guard or small forward and averages 15 points per game. During the state championship game she contributed 21 points to the Magic's winning effort.

Jeannine, a 6'-tall center, regularly scored in double figures when she played for St. Pius in the Catholic Youth Organization's Cadet A League. Now the Magic need defensive help, so Jeannine focuses on blocked shots and rebounds. She had six blocked shots in the opening minutes of the AAU state championship game.

"I was really nervous (during the state championship game) because I got to start," Jeannine recalled. "Last year the Magic lost the state title by two points, so we really wanted to win this year."

Coach Howell is an excellent mentor, the girls said, and they are learning a lot about basketball techniques and strategies. He also coaches the boys' and girls' varsity basketball teams at Mount Vernon.

Jeannine said she plans to play volleyball and basketball at Bishop Chatard High School, and Sarah said she is looking forward to trying out for Roncalli High School's Rebels girls' basketball team.

Both girls are honor students. Jeannine said she wants to attend UCLA and play basketball, then go on to medical school for training as a surgeon. Sarah said she plans to teach elementary school and also hopes to coach a girls' basketball team.

Right now, the girls said, their attention is focused on the national championship. Next in line are tryouts for the girls' basketball teams at Chatard and Roncalli.



ON TO NATIONAL—St. Pius X parishioner Jeannine Andrews of Indianapolis (left) and Holy Name parishioner Sarah Hurdle of Beech Grove will compete in the American Athletic Union Girls' 13 and Under National Basketball Championship.

## Terre Haute athlete excels on the tennis court

by David Delaney

Terre Haute North tennis coach Charlie Seitz has been able to play an "ace" in every regular season contest this season.

That ace is sophomore sensation Molly Card of St. Patrick Parish, who went unbeaten in the Patriot's regular season schedule this spring.

The 5'3" bundle of energy and victory packed the Terre Haute North team, which ended the year at 9-3.

Although the team was eliminated in sectional competition, Molly went on to finish in the top eight in state singles play.

The 15-year-old hiked her perfect record to 14-0 when



TOPS AT TENNIS—St. Patrick parishioner Molly Card of Terre Haute is tops at tennis. In her age group, she is the runner-up in the state singles competition and is ranked 11th in the state. (Photo by David Delaney)

she defeated Megan Peden of Floyd Central in the first round of the state singles tourney. Megan had entered that tourney with a 26-0 record.

Next Molly faced two-time state champion Elissa Kim of Evansville North, but she lost that contest 6-0 and 6-0.

Molly took her four-year record of 44-0 into the match against the defending champion. In each of her three years of inter-scholastic tennis competition at Woodrow Wilson Junior High School, she won 10 matches and suffered no losses.

Coach Seitz described Molly as a hard hitter who is consistently good at all aspects of the game. She was ranked 11th in Indiana in the under-16 age bracket.

The coach said Molly never lost a single set during the entire regular season, and she never lost more than two games in any of those contests.

Before her high school career ends in two more years, Seitz predicts that Molly will likely earn a college scholarship.

"She's quick to the ball," he said, "and makes very few mistakes."

The perky, blue-eyed teen-ager said she realizes that lots of challenges remain in her tennis future.

"You have to work hard to be good," she said. "You're all alone out there. You've got to have a lot within you."

Analyzing her game, Molly said she doesn't see any one aspect lagging behind the rest.

"My overall game needs work," Molly admitted, and because tennis is "probably 85 percent psychological" she knows she has to "be mentally tough and a positive-type person" in order to win consistently.

Molly said she gained help with her physical and mental game by attending a tennis camp in Bradenton, Fla., where she was positively influenced by Dr. Jim Lahr, a noted sports psychologist.

She said Lahr has also worked with two of her tennis heroes, internationally-known stars Gabriela Sabatini and Jennifer Capriati.

Molly won't be the last Card to suit up for the Patriot tennis team. Her younger sister, Betsy, is expected to join Molly on the team in two years.

In fact, the seventh-grader was Coach Bobby Fischer's top singles player this season on a combined seventh- and eighth-grade team at Woodrow Wilson Junior High School.

## CYO still has Thunder Island tickets for sale

Due to the unseasonably cool weather in June, Thunder Island Amusement Park officials will honor tickets for CYO Thunder Island Day until Aug. 7.

Catholic Youth Organization staff member Ann Papeash said Thunder Island tickets are still available at \$10 a person. The admission price includes lunch and a variety of water park activities.

Papeash said people who already have Thunder Island Day tickets can use them throughout July and during the first week of August.

The water park is located north of Indianapolis on U.S. 31. Telephone the CYO Youth Center at 317-632-9311 for ticket information.

☆☆

Registrations are still being accepted for participation in the Catholic Youth Organization's 1992 Christian Leadership Institute scheduled July 20-24 at the CYO Youth Center in Indianapolis.

Workshops teach leadership development techniques as well as communication and organizational skills through a variety of learning experiences and community living.

Participation in the five-day institute costs \$150 per

person for workshops, lodging and meals. To register, contact the CYO office at 317-632-9311.

☆☆

Brebeuf Preparatory School graduate Jeff Kulkarni of Carmel recently won the best-speaker award in the Student Congress event at the annual National Forensic League competition at Fargo, N.D.

Jeff topped 170 other students in the mock Senate competition. He is the first Brebeuf student to win a national speech title, according to speech coach William Hicks.

He will attend Yale University in the fall.

☆☆

St. Mark Parish youth group members will host a youth dance at 7:30 p.m. on July 12 and a youth Mass at 6 p.m. on July 26 at the Indianapolis South Deane parish as part of their summer activities schedule.

☆☆

July 29 is the date set for the Catholic Youth Organization's annual CYO Kings Island Day for archdiocesan teen-agers. For ticket information, call the CYO Youth Center at 317-632-9311.



# Supreme Court decision almost overturns Roe

(Continued from page 1)

period, parental notification and other record-keeping.

►Five members reaffirmed the "essential holding" of Roe vs. Wade: that women have a right to have abortions before the point at which the fetus could survive outside the womb, without undue interference from the state.

►Two of those five rejected all contested provisions of the Pennsylvania law. The remaining three justices objected only to the spousal-notification requirement, calling it an "undue burden."

►Four justices would have used the case to throw out Roe vs. Wade, the 1973 decision making abortion legal.

►The same four joined with three others in upholding the Pennsylvania statute, adding that they also would support the state's right to require married women planning abortions to notify their husbands.

But even though the majority voiced a reaffirmation of Roe, other parts of their decision reversed previous Roe-based rulings. For instance, the latest decision overrules findings from 1983's Akron vs. Akron Center for Reproductive Health Services and 1986's Thornburgh vs. American College of Obstetricians and Gynecologists. Both rulings rejected laws that restricted the circumstances under which abortions could be obtained.

## Catholic pro-life officials react to high court movement on abortion

by Jerry Filleau  
Catholic News Service

WASHINGTON—Two top pro-life officials of the U.S. Catholic bishops praised the Supreme Court's movement toward accepting more state regulation of abortion but criticized the court's decision to continue upholding Roe vs. Wade.

"Tragically, today's decision does not affect the legality of abortion," said Cardinal John J. O'Connor of New York, chairman of the bishops' Committee for Pro-Life Activities.

"Abortion on demand remains legal and available," he added, "and over 4,000 unborn children die in their mother's wombs every day in the United States from the practice."

Helen Alvare, the NCCB's director of pro-life planning and information, called the June 29 decision to uphold some Pennsylvania abortion regulations "only a small step in the right direction."

"At the same time, we are appalled that the Supreme Court has explicitly reaffirmed its 1973 abortion decisions and failed to give even minimal consideration to the lives of unborn children," she said.

She warned that "abortion advocates" fighting the Pennsylvania regulations are trying to push "their radical, anti-woman, anti-family, pro-abortion agenda" with the federal Freedom of Choice Act, which would ban such state regulation.

Cardinal O'Connor called it "encouraging" that the court "affirmed the right of a state to provide meaningful information and protection to a woman and her family regarding her pregnancy."

He described the Pennsylvania regulations upheld by the court as "moderate, reasonable and compassionate."

"Parents should know of their teen-age daughter's desire to obtain an abortion," he said. "A woman considering abortion should, at the very least, receive information regarding the risks of abortion, her options, and the medical facts regarding the development of her unborn child."

But he said it was "deeply disappointing" that the court retained Roe vs. Wade, "which allows abortion on demand through the ninth month of pregnancy," to remain the law of the land.

Alvare summarized the June 29 decision succinctly: "The provisions upheld are regulatory in nature; they do not prohibit one abortion."

In its reaffirmation of Roe vs. Wade, Alvare said, "the court ignored what most Americans believe about abortion; they reject the reasons for which most abortions are currently performed in the United States. They reject permissive abortion and want limits to the unfettered destruction of unborn human life."

"Every abortion, legal or illegal, means the death of a child," Alvare said. "And even legal abortions are known to kill or maim women."

The court upheld these provisions of Pennsylvania's Abortion Control Law:

►That women seeking abortions must receive information about risks, alternatives and fetal development and must wait at least 24 hours after receiving that information.

►That medical offices must file detailed, confidential reports about each abortion.

►That minors must get permission from one parent or a judge before having an abortion.

Justices Sandra Day O'Connor, Anthony Kennedy and David Souter delivered the opinion of the court. The three were joined by Justices Harry Blackmun and John Paul Stevens in saying Roe vs. Wade remains a workable standard, even though it has required judicial assessment of state laws affecting access to abortion.

But while O'Connor, Kennedy and Souter said Pennsylvania's law was not in conflict with Roe, Blackmun and Stevens disagreed.

Blackmun, who wrote the majority opinion in Roe, echoed the sentiments of those who favor permitting abortion in calling the ruling a narrow victory.

"Now, just when so many expected the darkness to fall, the flame has grown bright," said Blackmun in a partial dissent. "And I fear for the darkness as four justices anxiously await the single vote necessary to extinguish the light."

The four to whom Blackmun referred—Chief Justice William H. Rehnquist and Justices Byron R. White, Antonin Scalia and Clarence Thomas—said Roe vs. Wade should be abandoned.

"We believe that Roe was wrongly decided, and that it can and should be overruled . . .," wrote Rehnquist in their partial dissent. He said the majority opinion, "retains the outer shell of Roe vs. Wade . . . but beats a wholesale retreat from the substance of that case."

Scalia, Rehnquist, White and Thomas joined O'Connor, Kennedy and Souter in upholding all but one of the challenged provisions of Pennsylvania's law.

O'Connor, Kennedy and Souter were joined by Blackmun and Stevens in rejecting the spouse-notification requirement. The other four would have upheld that provision as well.

Despite widespread speculation that the case would provide a basis for the court to overturn Roe vs. Wade, the ruling, only weakened rights established in Roe and its companion case, Doe vs. Bolton.

In fact, it brought an unexpected, if narrow affirmation that the majority of the court still believe Roe remains workable.

States may continue to regulate the conditions under which abortion is available, as the court ruled in the 1989 Webster vs. Reproductive Services Supreme Court decision from Missouri.

How far states can go with those restrictions remains to be seen, however. Pennsylvania's statute permits all abortions up to the point of fetal viability. By questioning only parts of the state's laws, Planned Parenthood's case merely left the court to answer what types of state regulations are acceptable in light of the Webster ruling.

Other laws still in litigation raise the question of whether states can prohibit abortion altogether.

Utah, Louisiana and Guam have passed laws that would make most abortions illegal, with a few exceptions. All three statutes are unenforced pending court action, however.

Any one of them could be used by the Supreme Court to push the boundary line between Webster and Roe back to give states total control of whether abortion is generally available, or to limit regulatory control.

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### July & August 1992 TV Mass Schedule:

Date	Celebrant	Congregation
July 5	Rev. George Stahl	Members, Americana North Nursing Home, Indpls.
July 12	Rev. W. Michael Kettroun	Members, Sacred Heart of Jesus Parish, Cicero
July 19	Rev. Daniel Mahan	Members, St. Rose of Lima Parish, Franklin
July 26	Rev. Donald Eder	Members, St. Louis de Montfort Parish, Indpls.
Aug. 2	Rev. James Byrne	Members, Immaculate Heart of Mary Parish, Indpls.
Aug. 9	Rev. Mauro Rodas	Members, St. Mary Parish, Indpls.
Aug. 16	Rev. Paul Koetter	Members, St. Agnes Parish, Nashville
Aug. 23	To Be Announced	
Aug. 30	Rev. Paul Landwerlen	Members, St. Gabriel Parish, Indpls.

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## BOOK REVIEW

## Merton study is 'reflective'

**SILENT LAMP: THE THOMAS MERTON STORY**, by Father William H. Shannon. Crossroad (New York, 1992). 304 pp., \$22.95.

Reviewed by Brian T. Olszewski

Every time I see that another book has been written about Thomas Merton, I wonder why. How much can be said about one person? How much can be said that hasn't been said elsewhere?

Each time I read one of these offerings, I realize why—because there is so much to say, and much of it hasn't been said.

The publishers term "Silent Lamp: The Thomas Merton Story" a "reflective biography." The material is biographical but it is illuminated by author Father William H. Shannon's

views of what might have been occurring in the subject's life. It not only tells what happened but why—in view of the author—it happened.

What makes this Merton journey meaningful is that Father Shannon draws heavily from Merton's writings and lets the subject tell us what is transpiring. Add to that the author's views, fortified by interviews and research, and one gets either a fresh look or a first look at the famous monk.

Whether it was due to Merton's struggle of being a contemplative versus being "of the world," or whether it was foresight on the part of Father Shannon to put Merton's life in context of world events, the chronology of Merton and world events that precedes each chapter is a welcome addition to the Merton literature.

As more books are written about Merton, one fears that

what has already been written will merely be rewritten and repackaged and termed "new" when it isn't. That is not the case here. While much of the material comes from Merton's own words, Father Shannon revives them and crafts them into a map for those wishing to participate in another Merton journey.

But the journey doesn't end here. Because of the manner in which Father Shannon uses his subject's words, the reader will want to continue the journey by reading or re-reading some of that material, e.g., "Seven Storey Mountain," "Sign of Jonas."

Ultimately, it is the reader who will be doing much of the reflecting as a result of this reflective biography.

Brian T. Olszewski is the editor of the *Northwest Indiana Catholic*, newspaper of the Diocese of Gary, Ind.

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

## Books Catholics read

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

"Reading the Gospel of John," by Kevin Quast, Paulist Press, \$8.95, 165 pp. Guide to the study of the John's Gospel highlighting the relevance of the text for Christian living today.

"Workday Meditations," by Mary Wheelchel, Revell, no price given, 223 pp. Thoughts designed to give readers a better grasp of God's presence in the office, factory or other place of employment.

"God's Greatest Gifts," Sophia Institute Press, \$16.95, 115 pp. Comments on the Commandments and the sacraments

taken from the writings of St. Thomas Aquinas and chosen to increase understanding of the Scriptures.

"Image and Likeness," edited by John R. May, Paulist Press, no price given, 200 pp. Traces the nation's religious vision in 35 classic American films from "City Lights" to "Hannah and Her Sisters." Fifteen of the films are analyzed in detail.

"Can Women Re-Image the Church?" by Sister of Loretto Rosemary Chinnici, Paulist Press, \$6.95, 110 pp. Exploration of the church for women who feel alienated by traditional theology.

"The Sacrament of Christian Life," by Sister Mary Peter McGinty, Thomas More Press, \$12.95, 154 pp. Highlights the role of the daily living experiences of Christians as the basic sacrament wherein they function as the body of Christ.



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- L Kick at night?
- M Experience aching or a "crawling" sensation in his legs?
- N Experience leg pain during the night?
- O Keep moving his legs at night because he just can't seem to keep them still?
- P Feels sleepy during the day even though he slept through the night?

As worrisome as many sleep disorders can be, they are treatable and, in most cases, curable. The important thing is to recognize the symptoms and get help. So if you or someone you love is suffering from any of the symptoms we've mentioned, it's important for you to contact the Methodist Hospital Sleep Disorders Center. Call 929-2800, 24 hours a day, 7 days a week, because a sleep disorder is something no one should have to lose sleep over.

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\*This test is intended as a general source of educational information and should not be used for diagnosis or treatment.

## † Rest in Peace

(The *Criterion* receives death notices from parishes and individuals; we obtain them no other way. Please submit in writing to our office by 10 a.m. On the week of publication, be sure to state the date of the obituary 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.)

† ASHLEY, Addie L., 80, St. Augustine, Jeffersonville, June 22. Mother of Mary Ann Schmidt; sister of Irvin Potter and Margie Mode; grandmother of four; great-grandmother of two.

† COLE, Marvin, 73, Our Lady of Perpetual Help, New Albany, June 12. Father of Donna Hof and Patsy Bolton; brother of Ruth, and Jane Burden; grandfather of three.

† DAVIS, Charles A., 63, St. Anthony of Padua, Clarksville, June 15. Husband of Margaret L.; father of Stephen J., Charles A. Jr., Robert L., James A., Janet A., Redford, Carol A., McFarland and Teresa L., son of Helen; brother of Joseph, James, Thomas, Stephen, Mary Bering and Pat Seay; grandfather of six.

† EHALL, Mary Ann, 67, St. Monica, Indianapolis, June 10. Wife of James; mother of James F. III, William L., and Ann Collins; grandmother of six.

† FILBURN, Lawrence E., 73, Sacred Heart of Jesus, Jeffersonville, June 19. Husband of June Ann (Ridgeway); father of Robert E., Larry L., Edward J., David A., John P., and Elizabeth Ann Pinnard; brother of Richard, Francis, Jane Roth, Dorothy, and Ann Ottenbach; grandfather of 18; great-grandfather of 19.

† FISHER, Anna M., 91, St. Gabriel, Connersville, June 24. Mother of James E., Ralph E., Frederick H., and Patricia Cruse; grandmother of nine; great-grandmother of 28; great-great-grandmother of 10.

† GEHRING, Leander A., 72, Holy Family, Oldenburg, June 14. Husband of Rita (Luchte); father of Irene Fullenkamp, Marvin, Michael, Thomas, John and William; brother of Calceola Bowman, Normanda Cook, Mary Byrum, Martha Rapp, Edwina Schlangenberger and Rita Jane Wainwright; grandfather of 12.

† GOODMAN, Mattie C., 80, St. Augustine, Jeffersonville, June 14. Mother of Ruby Jean Baldwin, Mary Rose Stumler, Carl E. and Joseph; grandmother of 18; great-grandmother of 13.

† GROTT, Joseph, 61, St. Columba, Columbus, June 21. Husband of Jane; father of Dan, John, Cathy, Mary Ann Johnson, Susan Grodecki, Amy Moseley and Nancy; son of Jerome and Ursula; brother of Gerald and Reburn; grandfather of Sara Johnson.

† HUBBUCH, John, 85, Our Lady of Perpetual Help, New Albany, May 30. Husband of Catherine E.; father of Judith H. Mattingly; brother of Peter, Mary Agnes Spencer, Dorothy Poppe, Anita Powell and Evelyn Powell; grandfather of two.

† JARBOE, Kevin D., 33, St. Mary, Rushville, June 19. Son of Joseph and Marguerite; brother

of Joe, Mark, Paul, Callie Ludwig, Lori, and Susan Miller.

† KREKEL, George M., Sr., 85, St. Anthony of Padua, Clarksville, June 17. Husband of Agnes; father of George M. Jr., Donald, Diane Wibbels and Joyce Koerber; brother of Charles, Frances Chien, Edna Nagel, Dorothy Elden and Marian Gilchrist; grandfather of 15; great-grandfather of 13.

† LEE, Robert C., 68, Little Flower, Indianapolis, June 19. Husband of Jean (Bueh); father of Jim, Anita, Bill, Ed, Donald and Tom Quett, Pat, Peggy, Daniel, Joseph, William, Barbara Q. Smith, Donna Salter, Cathy Cunningham and Mary Ann Cline; brother of Francis; grandfather of 39; great-grandfather of two.

† MCCARTHY, Michael W., 72, St. Andrew the Apostle, Indianapolis, June 22. Husband of Wilberta A. (Wright); father of Thomas and Galen; step-father of Donna M. Winter, Judith Frommeyer and Terry Harrison; brother of Joseph L. Sr., John H., Mary Jane Wagner and Joann McAndrews; grandfather of one; step-grandfather of four.

† MCCAULEY, Marjorie (Kirk), 69, St. Christopher, Indianapolis, June 22. Mother of Valorie Engel, Nancy Bohman, Suzy A. Kern, Elizabeth J. Cordell, Carol J. Vazbel, Kathleen M. Staybaugh, James Raymond and Timothy; sister of John and Kenneth Kirk, Nellie Hallam, Jackie Bontrager and Sherry Stout; grandmother of 23; great-grandmother of six.

† MITCHAM, Sarah P., St. Bridget, Indianapolis, June 16. Sister of James and Arthur Peterson and Wills Mae Blackwell.

† NIGH, Jason Gerard, infant, St. Mary, Rushville, June 20. Son of Gary L. and Teresa (Saxon); brother of Gary J., Andrew, Nathan, Ernest and Michelle; grandson of Lawrence.

† WICKER, Joseph Andrew, 87, Our Lady of Lourdes, Indianapolis, June 21. Father of Virginia M. Wicker and Robert J.; grandfather of three.

## Fr. Ivan Hughes, St. Maur prior, 51, dies in Tulsa

TULSA, Okla.—Benedictine Father Ivan Wellington Hughes died here on June 26th following a lengthy illness. His funeral was held June 29.

Father Ivan, 51, was a native of Tulsa. He earned degrees in philosophy, B.S. and theology, and completed graduate work in clinical psychology. He was ordained to the priesthood on May 18, 1970.

In 1979, Father Ivan was named Prior of St. Maur Priory in Indianapolis. He resigned his position in 1984 and moved to Tulsa to assist his ailing mother and continue his studies.

A Memorial Mass will be held for Father Ivan at 7 p.m. Friday, July 3 at St. Monica Church, 6311 North Michigan Road in Indianapolis. He is survived by his mother, Mrs. Wellington Hughes, and a sister, Cecilia.

# U.S. work begun to implement new catechism

by Jerry Fitau  
Catholic News Service

WASHINGTON—It's new and approved. The actual product won't be on the shelves for at least six months, but heads of the field offices across America have already begun gearing up to market it.

The new product is the "Catechism of the Catholic Church," a document six years in the making which Pope John Paul II approved June 25, and the heads of marketing are the Catholic bishops.

It won't hit the shelves until this winter, though, because the Vatican is holding off publication until it is ready in six languages—the official Latin, and officially recognized translations into English, French, German, Italian and Spanish. But the U.S. bishops have already started the advance work so that they can hit the ground running when it does come out.

In a short ceremony June 25 to thank the catechism's preparatory commission and editorial staff, Pope John Paul II said the new 450-page work faithfully reflects the Second Vatican Council and offers people today the "Christian message" "in its integrity and completeness."

At a press conference the next day, Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith and head of the catechism's preparatory commission, called the new work "an anchor of salvation" in a world "shipwrecked" by conflicting views of God, humanity and the church.

Written primarily for bishops and catechetical leaders, the catechism is viewed by top Vatican officials as a point of reference for bishops' conferences and dioceses as they review existing catechetical texts and write or approve new ones.

Both the pope and Cardinal Ratzinger emphasized that national and diocesan catechisms are "indispensable" and will not be replaced by the new Catechism of the Catholic Church.

It is the first such general catechism for the whole church in more than 400 years. The last, the Roman Catechism of 1566, was an attempt to synthesize Catholic doctrine, sacramental and moral teachings and the prayer life of Catholics.

A week before ceremonies in Rome marking the catechism's completion, the U.S. bishops—gathered at the University of Notre Dame for their spring business meeting June 18-20—heard a report on plans for the catechism's implementation.

Bishop Edward T. Hughes of Metuchen, N.J., presented the bishops with a 13-point plan of national efforts to promote awareness and understanding of the new text and to help bishops and their religious education leaders carry out diocesan and parish-level implementation.

Among plans being worked on, he said, were a national symposium for the bishops' next spring, television conferences, study guides for educators, a national clearinghouse for local implementation ideas, and workshops and presentations on the catechism at conventions and other conferences of Catholic educational organizations.

Bishop Hughes, head of the catechism implementation subcommittee of the U.S. Catholic Conference's Committee on Education, told the bishops, "Realistically, we know there will be attacks on this document. We must do all we can as bishops to assure its positive reception."

He said the Vatican had agreed with his subcommittee's suggestion that the National Conference of Catholic Bishops should hold exclusive license to manage the publication and distribution of the new catechism in the United States.

The purpose of that arrangement, he said, is "to protect the integrity of the text," not to "maximize financial gain" for the conference. The committee foresees licensing several publishers to publish the catechism in English.

Archbishop John R. Quinn of San Francisco took a lead in making local preparations for the new catechism. Upon his return from the bishops' meeting, he announced June 23 that he was creating a task force, headed by Father James Aylward of St. Sylvester Parish in San Rafael, to help parishes, schools and other groups in his archdiocese handle "this important development for the greater good of the church."

In Boston, in an interview published June 26 in his archdiocesan newspaper, *The Pilot*, Cardinal Bernard F. Law said, "If the renewal of the church called for by the Second Vatican Council is to become a fuller reality, I am convinced that this new catechism will be a helpful tool for accomplishing it."

It was a suggestion Cardinal Law made, in a speech at the 1985 world Synod of Bishops in Rome that marked the beginning of the new catechism. The synod took up his suggestion in the recommendations it made to the pope, and the following summer the pope formed the commission to oversee the work. Cardinal Law was one of its members.

Cardinal Law said the final text presents "the Catholic faith in a rich, comprehensive manner, sensitive to history, amply citing the Scriptures, the Fathers of the Church, the saints, previous councils, and, of course, integrating the renewal called for by the Second Vatican Council."

Not all U.S. episcopal reaction to the document was positive. Bishop Kenneth E. Untener of Saginaw, Mich., visiting the Seattle Archdiocese in June for a meeting with priests, said in an interview that he is opposed to the whole approach of the catechism. His comments reflected criticisms leveled at the catechism by a number of U.S. scholars when the first draft was published and distributed in 1989.

"It's not going to work," he said. "We're going to try to impose a theology on the people and the people will say, 'Oh, that's nice. Of course, we believe it.' And of course they won't."

"It's like saying when we look at a sunset: Are we going to allow different people to describe it and paint it differently? Or are we going to have one normative picture of the sunset?" he added.

"If you have one normative picture, you lose the beauty of the sunset," he said. "If we have one normative theology, we lose the richness of our teaching."

At the press conference June 26 in Rome an explanatory note distributed to journalists said that "the contents of the catechism reflect essentially, even though not exclusively, the Second Vatican Council."

Because the catechism is addressed to the whole church, the note said, it "cannot embody all the peculiar and specific aspects" of local churches and the way the faith is expressed in different cultures.

It said that any catechism is "only one of the means of catechesis," not the exclusive one.

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# Pope makes appeal to Czech married priests and bishops

by Agostino Bono  
Catholic News Service

VATICAN CITY—Pope John Paul II appealed to Czechoslovakian clerics secretly ordained under communist rule to re-enter church life and accept the authority of the local bishops.

The situation is delicate because those clandestinely ordained include married bishops and priests. Twelve of the 13 Czechoslovakian dioceses belong to the Latin rite, which does not allow married bishops and priests.

"I invite you with a great fraternal affection, moved by the testimony you have given," the pope said June 26. Accept the "solutions proposed" and put yourselves "at the disposition of the legitimate pastors," he said.

The pope spoke at a Vatican meeting with the Czechoslovakian hierarchy. The talk came after a case-by-case study of the secret ordinations was begun by the Vatican Congregation for the Doctrine of the Faith to determine their validity.

There are about 160 clandestinely ordained priests and 18 clandestinely ordained bishops, said Archbishop Miloslav Vlk of Prague.

"Many of them have families, including some of the

bishops," he said in a June 26 interview with the Italian Catholic newspaper *Arenamir*. The archbishop did not say how many were married.

Another Czechoslovakian church official told Catholic News Service that at least one of the married bishops has agreed to give up his sacramental functions and accept a church post as a layman.

A possibility under study for the married priests is transference to the Eastern rite Diocese of Presov in Slovakia, said the official who asked not to be named. The Eastern rite allows ordination of married men as priests, but bishops must be celibate.

The secretly ordained bishops say they had verbal permission from the Vatican to perform secret ordinations because of the repression of the church under communism, said the church official requesting anonymity.

Archbishop Vlk said a major obstacle in finding solutions is determining the validity of ordinations.

"The principal problem is that almost all these bishops were ordained in secret by a certain Bishop Davidke, who died 'four years ago,'" the archbishop said.

"In 1972, this bishop received a letter from the Vatican intimating not to proceed with more ordinations. But he did

not obey," added the archbishop. "There are well-founded doubts about his mental health and this could put in doubt the ordinations," he said.

The doctrinal congregation's case-by-case study involves determining the legitimacy of the ordination, then determining the theological preparation of the person and finally placing that person in a church post, said Archbishop Vlk.

Other church officials said that in cases of doubt involving a qualified person, the church proposals call for a public ordination to remove the doubt.

One church official, however, said that this is psychologically unacceptable to some of the people because they say it puts into question their sincerity and the validity of the ministerial functions they performed for many years under trying circumstances.

Archbishop Vlk did not say how many cases had been completely judged yet. He added that the high number of cases may be due to false claims of ordination.

"Many ex-agents of the communist secret police are involved in this affair," said the archbishop.

"I have received several letters in this vein: 'We are 120 clandestine priests and want to remain so. We refuse your authority and that of your church,'" he said.

"The style is definitely of the secret police. I checked out the signatures and discovered that they are false, traceable to the same hand," he added.

The letters "are the end game of people defeated by history," he said.

Archbishop Vlk said he sees little danger of a schism by clandestinely-ordained priests and bishops.

"Some have refused the proposals of the Holy See, but they are few," he said.

## Pope says constructive criticism is useful

by John Thavis  
Catholic News Service

VATICAN CITY—Pope John Paul II said constructive criticism is useful for the church, but it should never be made with disrespect or bitterness.

The pope made the comments June 24 during a general audience at the Vatican. He was discussing the variety of charities, or gifts, that are found at every level of the church.

The pope said church history and the lives of the saints clearly show that the Holy Spirit has inspired "prophetic words," which have resulted in church reform.

"Sometimes these words were especially addressed to those who exercise authority," he said. He cited the example of St. Catherine of Siena, whose criticism of papal policies greatly affected 14th-century church progress.

"This demonstrates the possibility and the usefulness of freedom of speech in the church; freedom that can also be manifested in the form of constructive criticism," he said.

The pope praised internal criticism that aims at correcting imperfections, saying that "in many cases it helps the community take a step forward." But it should be inspired by a desire for truth and charity, he said.

"It cannot be done with bitterness. It cannot be offensive,

or take the form of acts or judgments that damage the honor of persons and groups," he said.

Criticism in the church must be made with respect, avoiding inappropriate forms of publicity, he said.

"A charisma cannot provoke rebellion nor the rupture of unity," he said. If such a gift stirs up trouble and confusion, this means it is not authentic, he said.

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