

United Appeal needs 23 percent in final phase

by John F. Fink

As the 1992 United Catholic Appeal enters its final phase, it is still trying to find about 4,000 people who donated to the campaign last year but haven't yet been heard from this year. Those people are being looked for to contribute the final 23 percent of the drive's goal.

Larry Kennedy, this year's appeal chairman, said last week that he feels the

goal is within reach. "I am encouraged by the generosity of our donors," he said. "More than 50 parishes have almost doubled their donations of a year ago and have significantly increased participation. However, we still face the challenge of reaching those who gave last year but not yet this year and giving them the opportunity to help again."

Father David Coats, archdiocesan administrator, said that "accomplishing this year's goal would ensure that the needs of

the people will be met." However, he noted, if the goal is not met, services now being provided will have to be cut back.

Father Coats praised the work that Kennedy has done this year as chairman of the drive. He said that he has been "extremely impressed by the tremendous amount of work, time and energy that he has devoted on behalf of the archdiocese."

A four-page supplement for the United Catholic Appeal is in the middle of this issue. It includes a coupon for those who

have not yet been contacted, and a parish-by-parish scorecard of contributions made as of July 2.

The United Catholic Appeal funds archdiocesan services in the areas of spiritual growth, family development, social services and Catholic education. Many of the activities benefiting from the appeal are listed on the back page of the supplement, along with a letter from the chairman of the drive explaining the importance of meeting the goal.

THE CRITERION

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Archdiocese is represented at black Catholics meeting

by Margaret Nelson

Ten delegates from the Indianapolis area are representing the Archdiocese of Indianapolis at the 1992 National Black Catholic Congress being held in New Orleans July 9-12.

The group received a rousing sendoff after they were commissioned for this ministry by Father Kenneth Taylor at the 10:30 a.m. Mass last Sunday at St. Bridget Church in Indianapolis.

Before they left, the 10 women and men attended 10 required meetings, after studying the goals of the congress so that they could discuss them and plan local recommendations.

St. Thomas Aquinas parishioner David Weir was regional coordinator of planning for the event. Weir also attended the 1987 congress in Washington.

Other delegates attending the 1992 event are Nikeita Byrdson, Vanilla Burnett, Candice Cox, Bernice Fox, Claudette Freels, Betty Jo Johnson, Connie Morris, Benedictine Brother Howard Studivant. Alternate Janis Carter is attending in place of Lois Wills. Observers will be Louise Beck and Doris Peck.

Weir said that the Indianapolis delegates had few problems with the agenda items. But they returned a couple of suggested changes before the May 15 deadline. One was to "provide training programs for" black males, rather than "targeting" them. In another spot, the group suggested expanding the basis for minimum benefits standards to include location as well as family size.

Members of the team were responsible for reviewing separate parts of the draft of the congress document. But all of the delegates were familiar with the entire paper by the time they left for New Orleans this week.

Two priests who serve in the archdiocese are attending the congress: Father Taylor and Father Clarence Waldon.

In New Orleans, the Indianapolis

delegates joined 3,000 African-American Catholic leaders who are discussing, discerning and voting on policy statements dealing with the African-American family—its roles, responsibilities, expectations and rights within the church.

The congress is exploring the black family in three areas: the internal structure of family life, the role of the male, and the effects of racism on these families.

The results of the New Orleans Congress VII will be used to develop and distribute a resource manual that offers successful programs that can serve as models for study and implementation at the archdiocesan and parish levels.

"We will have a whole year's agenda to work through when we get back from the congress," said Weir. "We're not finished."



SENT FORTH—Delegates from the Archdiocese of Indianapolis who are attending the July 9-12 National Black Catholic Congress were commissioned at St. Bridget Church July 5. They are (from left): Father Kenneth Taylor, David Weir, Bernice Fox, Brother Howard Studivant, Betty Jo Johnson, Vanilla Burnett, Connie Morris, an unidentified man who will act as an observer, Janis Carter, Candice Cox, Claudette Freels, Doris Peck, and Louise Beck. (Photo by Margaret Nelson)

'Faith Alive!' to take its annual vacation

The two-page religious education feature "Faith Alive!" found on pages 9 and 10 of this issue, will take its annual summer vacation beginning next week. It will return in the first issue in September.

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TV ads by De Moss Foundation encourage adoption, not abortion

by Lou Baldwin

PHILADELPHIA (CNS)—A Philadelphia charitable foundation has produced TV commercials being aired nationally to promote keeping the child or adoption instead of abortion.

The commercials have been aired on TV stations in the archdiocese.

Appearing on both broadcast and cable stations, the TV spots are low key like their sponsor, the Arthur S. De Moss Foundation.

Based in the Philadelphia suburb of St. David's, the foundation "has a history of not seeking publicity for itself or its associates, but rather of letting its projects

speak for themselves," said a prepared statement from the foundation.

"In regard to the spots now running, we will continue to adhere to that policy," it added.

The foundation is headed by Nancy De Moss, the widow of Arthur S. De Moss, founder of National Liberty Life Insurance, a company that has relied heavily upon TV spots to sell life insurance.

According to the Pennsylvania Foundation Directory, the foundation has assets of more than \$323 million and lends grants to Protestant Christian evangelical programs. Recent grants were made to a food program called Harvest, Manna Bible Institute, Teen Haven and Westminster Theological Seminary.

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

When will we get a new archbishop?

by John F. Fink

During the meeting of the U.S. bishops at the University of Notre Dame June 18 to 20, I might have talked with the next archbishop of Indianapolis. The trouble is, I don't know which bishop it might be and, unless the announcement is about to be made, neither did he.

Our next archbishop probably was present at the bishops' meeting because most archbishops come from the ranks of bishops, usually ordinaries (heads of dioceses) but sometimes auxiliaries. Sometimes, though, priests are chosen. Among present archbishops, Oscar H. Lipscomb of Mobile and Robert F. Sanchez of Santa Fe were priests of their archdioceses when they were elevated to archbishop. (Archbishop Rembert Weakland of Milwaukee wasn't a bishop but he was a Benedictine archabbot and head of all Benedictines worldwide, a position at least equal to that of bishop.)

PERHAPS NOT SURPRISINGLY, most conversations with bishops at Notre Dame sooner or later got around to the vacancy here in Indianapolis. It usually took the form of the bishop asking, "When are you going to get a new archbishop?" My usual response was, "I was hoping you might be able to tell me that."

Most of the bishops with whom I spoke also expressed their private opinion that it takes the Vatican much longer to appoint bishops and archbishops than it should. "I don't know why it should take so long" was a common expression. One midwestern bishop also confided to me that it appears that new bishops are appointed to eastern dioceses quicker than they are to midwestern dioceses. That week Bishop Sean O'Malley, who had been Bishop of St. Thomas, Virgin Islands, had been appointed Bishop of



Fall River, Mass. That see had been vacant since last December, but Archbishop O'Meara resigned last September and we know that the process to select his successor began last October.

That's when the Vatican's pro-nuncio to the United States, Archbishop Agostino Cacciavillan, asked certain priests in our archdiocese for their recommendations. It is believed that the pro-nuncio sent his recommendations on to the Congregation of Bishops some time ago, so the decision is now in the hands of the cardinals and archbishops in that congregation. The pro-nuncio sends the names and detailed files for three candidates, listed in his order of preference, to the congregation.

Archbishop Cacciavillan was at the meeting at Notre Dame, but I didn't try to ask him about this matter because there was no possibility that he could or would say anything about it.

One of Archbishop Cacciavillan's predecessors, Archbishop Jean Jadot, used to use the occasion of bishops' meetings to notify bishops that the pope intended to appoint them to another diocese or archdiocese.

THE ONE AMERICAN bishop who would know more than any other about who our next archbishop will be is Cardinal John O'Connor of New York. He is the only American currently on the Congregation of Bishops and will, therefore, have a strong voice in the decision. He wasn't at the bishops' meeting at Notre Dame and there was speculation that he was boycotting the meeting because it had awarded the Laetare Medal to Senator Daniel Moynihan. For that reason Cardinal O'Connor held a meeting of the Committee for Pro-Life Activities, of which he is chairman, at a nearby Holiday Inn the Tuesday before the bishops' meeting began.

However, it suddenly dawned on me that the bishops' meeting began on the third Thursday of the month and that's the day that the Congregation of Bishops meets to make decisions. I know from sources

in New York that Cardinal O'Connor almost never misses those meetings, so he apparently flew to Rome after his committee meeting.

After the Congregation of Bishops makes its decisions, the head of the congregation, Cardinal Bernard Gantin, meets with the pope (usually on the following Saturday) and presents the recommendations to him. Ninety-five percent of the time the pope accepts the recommendations of the congregation and makes the appointments.

SOME TUESDAY MORNING, any time now, the announcement about our next archbishop will be made by Archbishop Cacciavillan in Washington. It is always on a Tuesday. *The Criterion's* news deadline is Monday and I make "final" editorial decisions on Monday nights. However, the paper is made up on Tuesdays, so, whenever the announcement is made, there will be a scramble to get the story in that week's issue.

Father David Coats, archdiocesan administrator, and the bishops of Indiana will learn about the appointment a day or so before the announcement. Father Coats will probably talk with the appointing phone to decide what the new archbishop will do the day of the announcement.

According to Canon Law, the new archbishop cannot exercise his new office until after he has taken canonical possession of the diocese, something that he must do within two months of the date of his appointment if he is already a bishop, or within four months if he is not.

He takes canonical possession by presenting the apostolic letter to the board of consultors in the presence of the chancellor who officially records the presence. Canon Law also recommends that this be done "within a liturgical act in the cathedral church and in the presence of the clergy and the people." In practice, this means the Installation Mass, and the new archbishop will undoubtedly tell us when that will take place at the time of the announcement of his appointment.

EDITORIAL COMMENTARY

Abortion battle moves from court to Congress

by John F. Fink

It is quickly becoming apparent, if there was ever any doubt, that abortion is going to be a major issue in this year's elections.

After last week's Supreme Court decision that upheld most of the provisions of the Pennsylvania abortion law, the battle has now shifted to the other two branches of our government—the legislative and executive.

Thus on June 30 the House Judiciary Committee, by a vote of 20-13, approved the Freedom of Choice Act, which would outlaw most state restrictions on abortion. A Senate committee followed suit on July 1, approving its version of the bill by a vote of

12-5. The bills will now go to the floor of each house late this month.

Pro-abortion forces are confident that both houses of Congress will pass this bill. Then the executive branch will become involved because President Bush has pledged to veto the bill if it gets to his desk.

The Democrats are hoping to get that bill to the president to veto just before the Republican National Convention, which is why it will be a major issue at election time. These Democrats are firmly convinced that most Americans are in favor of the bill and that the president's veto will hurt the Republican candidates. Both Democratic presidential candidate-to-be Gov. Bill Clinton and probable independent candidate Ross Perot have expressed support for the bill.

But most Americans are not in favor of the bill, and this is something that pro-life people have to get across to their representatives in Congress. Gov. Robert P. Casey of Pennsylvania has been making a valiant effort to convince his fellow Democrats that they have been losing elections precisely because most people disagree with the Democratic Party's platform on this issue, but he has been unsuccessful.

This bill would forbid states from restricting the right of women to have an abortion (except in the case of a minor, according to an amendment accepted by the House Judiciary Committee), and most Americans are not in favor of abortion-on-demand.

As proposed in the House, the bill says that "a state may not restrict the right of a woman to choose to terminate a pregnancy—1) before fetal viability; or 2) at any time, if such termination is necessary to protect the life or health of the woman." This means that a state would have to allow abortions even in the final weeks of pregnancy if an abortionist agrees that the

birth of a child would cause a woman some degree of emotional dissatisfaction.

That's not what most people believe. Most people are neither in favor of outlawing all abortions or of permitting all abortions. They are in favor of the type of restrictions that are in the Pennsylvania law, restrictions that would be forbidden if the Freedom of Choice Act becomes law.

It also seems to me that this bill is unconstitutional because it violates the 10th amendment to the Constitution: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." Section 10 or Article 1 of the Constitution lists those things that a state may not do, according to an amendment accepted by the House Judiciary Committee, and most Americans are not in favor of abortion-on-demand.

Fire causes damage to St. Maur building

by Mary Ann Wyand

St. Maur Priory's guest house, leased to Fairbanks Priory for use as a group home for boys undergoing substance abuse treatment, sustained \$225,000 to \$250,000 in damages from a fire on June 24.

Tammy Dryer, assistant director of St. Maur Hospitality Center, said the house is used by Fairbanks for its Brensholm residential treatment center in Indianapolis. Eight boys and several Brensholm staff members were staying at the group home.

"The fire started in the basement and spread to the first floor," she said. "It was discovered about 4 p.m. There was smoke and water damage throughout the house. No cause has been determined yet."

Dryer said the house will be rebuilt for continued use by Fairbanks Priory. "They're talking 90 to 120 days to rebuild it," she said. "We're trying to help (Fairbanks) as best we can to keep the program intact."

Firefighters from the Indianapolis Fire Department and both Pike and Washington Township Fire Departments battled the late afternoon blaze.

"We'd like to thank the firemen for saving what they could of the house," she said. "We can't thank them enough."

Archdiocesan seminarians are given summer assignments

by Margaret Nelson

Summer assignments have been given to the seminarians preparing for the priesthood for the archdiocese.

Those expected to be ordained on June 5, 1993, are Christopher Craig, Stephen

Giannini, James Goodwin, Patrick Mercier, Joseph Moriarty, and James Rolewicz. Craig is participating in a supervised parochial experience at St. Mary, Greensburg. Giannini will spend three days a week at Holy Trinity, Indianapolis, and three days at the Metropolitan Tribunal.

Goodwin's supervised parochial experience is at St. Jude, Indianapolis. Mercier will experience similar training at Sacred Heart and St. Ann parishes in Terre Haute. Moriarty is getting his clinical pastoral experience (CPE) at Humana Hospital in Louisville, while helping in St. Augustine Parish in Jeffersonville. And Rolewicz will spend the summer at Our Lady of Perpetual Help, New Albany.

Michael Day, who is in third theology at St. Meinrad, is working at the Catholic Community of Columbus. His classmate, Edward Aken, is getting CPE at St. Vincent Hospital in Indianapolis, while serving at St. Luke.

Ken Ciano and Klaus Haisch are both in second theology at Sacred Heart School of Theology at Hales Corners, Wis. Ciano is helping at St. Pius X, Indianapolis, and Haisch is at St. Michael, Indianapolis.

Four other students are at St. Meinrad College studying for the priesthood: Joseph Villa, fourth; Michael Cramer, third; and Timothy Ryan and Davin Winters, second.

Eleven candidates for the priesthood will begin studying next fall.

OFFICIAL APPOINTMENTS

Effective July 1, 1992

REV. HENRY BROWN, from associate pastor at St. Mary of the Knobs, Floyds Knobs to hospital ministry for Community Hospital North, Humana Women's Hospital, and Midwest Medical Center, Indianapolis and priest minister for weekend assistance, with residence at St. Therese of the Infant Jesus.

Effective July 15, 1992

REV. DANIEL ATKINS, appointed to weekend assistance at St. Michael Parish, Indianapolis, while continuing current assignment as chaplain at Roncalli High School, Indianapolis, with residence at SS. Peter and Paul Cathedral, Indianapolis.

REV. JAMES WILMOTH, appointed to chaplain at the Newman Center at Butler University, Indianapolis, while continuing current assignment as pastor at St. Michael Parish, Indianapolis.

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



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PRO-LIFE SUPPORT MISSION

Young, desperate women call on the Birthline

by Margaret Nelson
(Third in a series)

When a young woman becomes pregnant, she may be desperate. But she has several positive choices. Hundreds of Catholic volunteers and a number of agencies are working throughout the archdiocese to offer these girls alternatives to abortion.

Among them are June Kochert, who staffs the Pregnancy PLUS Line in New Albany and Mary Etta Abernathy, one of the Birthline volunteers in Indianapolis. One day every three or four weeks, the crisis line brings calls from pregnant women to Abernathy's home. Many are referred to this Catholic Social Services (CSS) agency by Wishard Hospital in Indianapolis, by physicians and by local human service groups.

Some of the women think they are calling an abortion clinic. But Abernathy

listens and quietly asks the questions that help her find them other alternatives.

She asks whether they have discussed the pregnancy with their parents or the father of the child. "I listen to the answers. Sometimes they go into a tirade. Sometimes they hang up. But I try to talk with them in a soothing manner."

The trained volunteer determines what kind of help the woman needs by learning if she has had a pregnancy test and whether she has any medical problems. If she has not seen a doctor, Abernathy advises the woman to do that first.

Next, she learns about the caller's financial resources—whether she has a job. If her income is very low, the listener finds out what the pregnant woman needs in terms of maternity clothes and infant items, as well as food and shelter. She files a report that alerts these resources to fill these needs.

The Birthline volunteers also send the callers brochures on adoption, or refer-



Mary Etta Abernathy

ences to St. Elizabeth's or the family shelters, if appropriate.

"You can hear what they are saying, but you can feel it when something is really bothering them," Abernathy said. "Then you understand what is really going on—the bad circumstances some people are really in."

One woman who was close to delivery called in desperation, ready to abort her child because of a difficult family situation. She was able to stay in a family shelter for several weeks and return to her family after conditions improved. "No one told me about that," the woman told her.

"I called her back a few days after the baby was born to see how they were doing. She couldn't believe that people would help like that," Abernathy said.

She said that quite a few callers are married, but the couple may be out of work and have no way to get the necessities.

"It's such a little thing, to sit at home with the telephone," Abernathy said.

Abernathy received in-depth training. She has a thick notebook of reference material. And she receives periodic updates from the CSS office.

The 80-year-old woman, who has been married to Derwood Abernathy for 55 years, has grown children. She also ferreted out ICC legislative lobbying network for her parish of St. Andrew. And Birthline is one of many Catholic Social Services agency she helps.

The ICC, with support from the National Council of Catholic Women of the archdiocese, has compiled a booklet, "There's Help for Pregnant Women in

Indiana." It contains a listing of more than 180 groups which offer assistance to expectant mothers all over the state.

The booklet was prepared "in the belief that all life is sacred, including that of the unborn, and that special care must be given to women who face pregnancy without emotional and financial support."

These agencies, organizations and volunteer groups assist the future mother with such necessities as medical care, including pregnancy testing, prenatal and obstetrical care; and social services, including counseling, transportation, housing, educational programs, provision of maternity and baby clothes, furniture and other necessities.

Some groups named in the booklet assist with adoption through licensed agencies, and some help the pregnant women to apply for help before and after birth in the WIC (Women, Infants, Children) program and Medicaid. The listing is in alphabetical order, by county and city.

Additional information about health and human services is available from the Indiana Family Helpline: 1-800-433-0746.

Kochert directs the New Albany pro-life program, with the help of five volunteers. Pregnancy PLUS (Please Let Us Serve) Line is dedicated to helping women in crisis pregnancies. Most of those who are referred to community resources they need are in the 18 to 21 age group.

Some people call thinking they distribute birth control pills. "I talk to them a little about abstinence, since none of the conventional forms of birth control are 100 percent safe," Kochert said. "I tell them I can guarantee abstinence 100 percent." That usually gets a smile from her clients.

When they ask for a place that does distribute pills, "I give them a little talk about whether they are comfortable with this lifestyle. If not, I tell them that should be a clue that maybe they're not ready for it," she said.

The women come into the office for free pregnancy tests, maternity clothes, baby layettes. Many times women call from the hospital. They are referred by the nurses or social workers.

"They know we're a resource. PLUS sits on the Mentor Mothers' board," she said, referring to a new area support group for young mothers.

Kochert is certain that PLUS has made a difference. "Yes, we've given them information they hadn't considered. We have helped people choose life for their babies."

Catholic Charities depends on wide range of funding sources

by Robert H. Riegel

As the archdiocese began its fiscal year on July 1, the budgets for programs and services of Catholic Charities totaled some \$5.4 million, up from \$5 million a year ago. Of these funds, approximately 10 percent, or \$544,000 is provided by your gifts to the United Catholic Appeal. These funds are then used to provide the foundation for seeking other sources of revenue.

The biggest sources of funds are federal, state and local governments, which provide 25 percent of revenues, more than \$1.4 million. Another 21 percent comes from participation in four United Ways within the archdiocese—Central Indiana (Indianapolis), Wabash Valley (Terre Haute), Monroe County (Bloomington) and Perry County (Tell City)—a total of more than \$1 million.

Despite the fact that many services are targeted to the poor or to those who can afford only modest fees, users of services such as counseling, housing, and adult and child day care, pay more than \$700,000 in fees.

Contributions and a growing emphasis on fund-raising by agencies are budgeted to provide a half-million dollars and foundation grants at least \$130,000. Finally,

there are other cash and in-kind income items making up the total revenue.

Where does this all go? Less than three percent is used to support the central offices of Catholic Charities. The rest is in various agency budgets for services to those in need.

More than \$400,000 is spent on marriage, family and individual counseling.

More than \$1.5 million goes to various programs to support children. School counseling at St. Mary's Child Center in Indianapolis, Ryves Youth Center in Terre Haute, and St. Elizabeth's PACT Program are examples.

More than \$800,000 addresses the pro-life issues of crisis pregnancy, chiefly through our maternity residences and counseling services.

Almost \$1 million is directed at immediate food, shelter and clothing, with half of this being the budget for Holy Family Shelter of Catholic Social Services in Indianapolis.

More than \$1 million is earmarked, largely from government sources, for programs and services involving the elderly, including housing and adult day care.

A final \$300,000 serves special populations, such as refugees, and the adult developmentally disabled.

Batesville parish is using T-shirts to evangelize

by Mary Ann Wyand

The lazy days of summer are only half over, but Batesville Catholics already are gearing up for their annual Fall Festival by organizing volunteer responsibilities and distributing parish T-shirts.

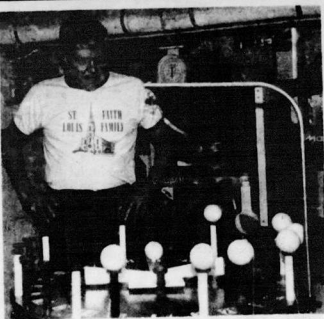
As part of their preparations, parishioners are advertising the Sept. 20 festival and evangelizing at the same time with attractive T-shirts featuring a drawing of the church inscribed with the message "St. Louis Faith Family."

Even Franciscan Father Ric Schneider, St. Louis pastor and dean of the Batesville Deanery, wears one of the red and white T-shirts on hot summer days.

"Four or five years ago, (second-grade teacher) Lillian Kennel got the idea to print T-shirts," Father Ric recalled. "A parishioner's gift subsidizes the cost of printing the T-shirts so we can sell them for \$2 each. The parish festival volunteers wear them, and parishioners wear them during the parish picnic in the summer, the Super Sunday Bingo games, and for the CROP Walk in the fall. We sell at least 10 or 12 dozen every year in all sizes. It's a unifying thing to see everyone wear them."

St. Louis Parish fund raisers support the operational needs of the parish and the school, he said, and Sunday collections also help pay for school expenses because the parish does not charge families for tuition.

"We raise a quarter of a million dollars from the festival



CARPENTER—Franciscan Father Ric Schneider, pastor of St. Louis Parish at Batesville, demonstrates the "Crazy Ball" game of chance that he designed and built for use at the parish Fall Festival. (Photo by Mary Ann Wyand)

and bingo to support our school," Father Ric told *The Criterion*. "We don't have any tuition. I talk up the festival as the biggest social event of the year. I tell people to come and have fun, and that if we have fun we'll make money."

Each year, the pastor said, about a thousand parishioners volunteer to help with the festival during "Sign-Up Sunday." Volunteers' names are posted on a large sign in the church vestibule, and mimeographed copies of the list of volunteers and chores are distributed before the event to eliminate confusion and guarantee participation.

"That's the thing that makes this festival work," he said. "That's what brings everybody together. They realize that

it's important to be a part of this. And we always try to involve the new parishioners. When there's a stranger in church, I know it. When I'm preaching, I look at everybody. We try to make a point of welcoming everyone."

The Franciscan priest said St. Louis parishioners like to joke about the fact that he never misses a new face at Mass or a chance to talk about the importance of financially supporting the church.

"My whole mission when I came here was to broaden our vision of church by serving others," Father Ric said. "By doing that we are serving God. We are loving God. Some of the parishioners say I'm always talking money, but I'm a professional beggar."

He said St. Louis parishioners will exceed the parish United Catholic Appeal goal again this year.

"I don't ask them to give 1 percent," he said. "I ask them to give one hour's wage a month for 12 months. Golly, that's not much. People spend more than that at McDonald's. I tell them that. The Lord has blessed you. Count your blessings. But if you can't afford to pledge, then just pray for the success of the appeal. We'll exceed our goal again, and we don't have any trouble getting 250 volunteers to help contact parishioners. Each volunteer only has to contact four people. That takes all of the burden out of it. We also use the appeal as an evangelization tool."

Batesville is "probably 75 percent Catholic," the priest said, and residents support ecumenical ventures. "Some of our parishioners also sing in the Methodist choir. There's a lot of ecumenical spirit here."

Statistics on levels of giving, church attendance, and committee participation show that the parish is thriving, Father Ric explained, and he is especially pleased that three-fourths of the parishioners receive the Eucharist.

"Seventy-five percent of the people at church go to Communion," he said. "That's really high compared to the national average. I'm real proud of our people because of the way they're willing to serve each other."

Commentary

THE BOTTOM LINE

No one asks to be born, but it is a gift

by Antoinette Bosco

We can't control the events of this life, but we can control our response to them. This became clearer than ever to me recently.

I was having a conversation with my daughter Mary about how hurtful incidents in our youth affect us so much that we tend to carry them with us the rest of our lives.

Surprisingly, we discovered parallel experiences in each of our lives that illustrated how important it is for parents to be on guard in their



responses to the feelings expressed by children.

I told Mary that when I was about 11 my Aunt Grace conveyed the idea to me that life for a girl was going to be tough and she didn't deserve such a fate. She had always resented not being able to have the freedom men had in her day.

My aunt had followed this with the invective that we didn't deserve this because "we didn't ask to be born." I was fascinated. This idea of questioning why we were born was new to me. Up until that point, I never had questioned my existence or anyone else's.

Of course, none of us asked to be born. We were here without having had a choice about whether we wanted this life or not.

About a year later, life soured for me a lot. I was taking care of my little brother

all the time, confined to the house, never able to have friends or play sports. My Italian parents, true to their Old World traditions that a teen-age girl stayed in the house until her father found her a husband, began sheltering me.

I kept thinking about my Aunt Grace, fully believing she was right about the burden girls were stuck with. I can't remember what got me especially angry one day, but I do remember blurting out to my mother, "I didn't ask to be born, did I?"

I was totally unprepared for her reaction. She was angry. She informed me that she didn't ask to have me born either. She said God made that decision, not her. And she told me to ask God's forgiveness for what I had said.

Now, what Mary told me is that when she was a youngster she once blurted out to me that same denunciation, "I didn't ask to be born." And I, probably having had a rough day, said somewhat impatiently, "No one asks to be born."

I haven't reformed yet, I continued. But I did learn that when life gets tough it's easy to fall back on a feel-sorry-for-myself stance—like wishing we'd never been born. What we are really complaining about is that we are not in control of our lives. A higher power brought us here and wants us back. What is involved in getting from first breath to last is solidly wrapped in mystery.

Yet the conversation with my daughter didn't end on that philosophic note. We realized that in both instances—how my



mother answered me and how I answered Mary—the effect on the child was overlooked. The child had been made to feel unwanted.

I wish I had answered, "True, Mary, you didn't ask to be born, but what a wonder it was that God sent a spark of his love into this world and it became you."

"And by the way, isn't it great I had you? And imagine, I didn't have to ask. Now that's what I call a gift."

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THE HUMAN SIDE

What Los Angeles and Chicago riots tell us

by Fr. Eugene Henrick

First there were the riots in Los Angeles after the verdict acquitting police officers in the Rodney King beating case. Then there were riots in Chicago after a basketball victory.

In one sense it is easier to explain the Los Angeles riots. But why the Chicago riots? Is there any common denominator underlying the situations that developed in both instances? Is there a common message?

Many explanations are offered for what occurred. First, anyone who ever lost a job knows how demeaning this is to his or her humanity.

Most of our life is connected with work, which gives us much of our identity. Often we judge our success or growth on the



work we produce and the praise it receives. Fear and anger quickly set in when we feel this is taken from us without justification and we are left without security.

To what extent was this a factor in the recent looting? Were the looters people out of work, people living below the poverty level? Did the riots signal that the nation's ability to raise the standard of living among the poor has weakened substantially?

It was sad to see the number of incidents in which Koreans, Vietnamese and other Asian cultures were targeted for looting and burning. The 1990 census data point out that the United States no longer is a melting-pot, one-culture nation.

Hispanic and Asian populations are doubling and tripling. Each culture has rich gifts to share which could lift the United States to new heights. Did the riots reflect multicultural growing pains?

Other questions need to be asked. Is police brutality on the rise? If so, could it be

because police training is not keeping up when it comes to understanding social unrest among the poor or the new demands of various cultures?

What about drugs and possible future riots? Are drugs so infecting society that we will see rioting due to the profound effects drugs can have on human behavior?

"Often we judge our success or growth on the work we produce and the praise it receives."

Has our technological age neglected to retool those who are unfamiliar with it? Are people being left in the dust of poverty and joblessness as we shift into a computer age?

Have scandals among those in high places so angered the lower classes that riots are becoming a way to send a message of disdain?

One fact stands out in all this: how quickly a balanced nation can lose its balance.

We have become a nation of complex systems; if balance is to be retained, those systems still require and depend on honesty, loyalty, justice, prudence, care for the common good and a commitment to defend human nobility.

This is an age calling for creative ways to apply these virtues. The riots are telling us to stop and reflect.

Could it be that we have taken for granted the classical virtues that made us great?

Will there be more riot signals that we need to take a serious look at leadership and its ability to apply these virtues to changing times?

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LIGHT ONE CANDLE

Bishops should use media to win lapsed Catholics

by Fr. John Catoir
Director, The Christophers

I believe the American Bishops should create a national radio and TV spot campaign to win back lapsed Catholics.

The theme might be something as simple as: "Welcome Home." Here are my reasons:

1. Surveys point to a growing spiritual hunger among the unchurched. There are many signs that the harvest is ready. Catholic pastors all over the USA have reported heavier-than-usual returns to confession during this past Lenten season. Since estranged Catholics won't come to us, we have to find ways to go to them.

2. The spiritual purpose of the church is the salvation of souls. Fulfilling this purpose requires constant vigilance, and the use of every form of technology.

3. Radio stations and TV stations in every city are willing to donate or sell air time to religious broadcasters. A 30- or 60-second spot campaign can reach millions of people.

4. Financially it is possible to do this without raising any additional funds. By



reordering the spending priorities of the Catholic Communication Campaign we could even buy air time. If we took one-third of the national portion of the communication collection each year and dedicated it to this single purpose, we could reap a rich spiritual harvest.



5. By reaching the mass audience with a message to lapsed Catholics, non-Catholics and non-believers will be exposed to a loving, caring Catholic community. With God's grace, this effort can have many side benefits. Even hardened hearts can be touched by a spiritual challenge.

6. As Catholics all over the country become aware of the campaign the annual collection will increase year by year.

7. Since the secular media often presents the church in the worst light, we should put our best foot forward as often as possible. A campaign would be an excellent opportunity to balance things.

8. The exercise of leadership implies a commitment to the spiritual goals for which the church exists. Such a commitment often requires the taking of proportionate risks. The purchase of air time in a controlled experiment is a risk, but with so much to gain, isn't it worth it?

9. A new and imaginative initiative such as this could galvanize excitement within the church. The secular press might even take notice of it, and we would benefit from print media and local TV news coverage which otherwise would not be available.

10. Local bishops would be able to tailor

their own diocesan campaigns to suit themselves using the materials provided by the national office. The whole effort could create new sparks of energy everywhere.

All things considered, I think the Lord would be pleased with such an effort.

(For a free copy of the *Christus* News Note, "Shaping the Future," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y., 10017)

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Point of View

The waiting room—2020 A.D.

by Dale Francis

(Editor's note: Dale Francis, a longtime columnist for the Catholic press, died March 24 at the age of 75. Of the thousands of things he wrote over the years, this is my personal favorite, a story he wrote more than 20 years ago but which is still appropriate. So I asked his widow Margaret (who was once my secretary) to find a copy of it so I could reprint it.)

When they had walked into the waiting room together, holding hands to give one another courage, the other people had looked at them and she felt a necessity to explain.

She sat there with her husband, looking around at the others in the room, then she turned to a man beside her. "My husband and I are exactly 'the same age, born the same day, that's how we happen to be here together.'"

The others looked at them, smiled, then turned inward to their own thoughts, having had the mystery solved.

One of the most terrible things about The Waiting Room was being there alone, without someone who loved you and cared about you. She thought to herself that she and Franklin were among the fortunate ones, the only ones who had the same birthday of all the couples she knew. It was the second time in The Waiting Room for both of them. They were 55.

The first time was the hardest of all. It was the dread of a new experience. Not that she doubted the wisdom of the government decision. There were too many old people, everyone knew that, too many old people. It was only reasonable to insist that people who did not contribute sufficiently to society should be put to sleep.

The truth was, the population hadn't really grown at that much. But, well, just as once a half century ago she and the boy who was to become her husband belonged to the elderly majority, now they belonged to the elderly majority. It was as one of the senators had said, today's young people are too few to support a society that is predominantly aged.

But 50 didn't seem at all old to her. She could understand why it was necessary to put all people more than 75 to sleep but 50 was only middle-aged. That was the age the government had decided on for the first of the Fives, though, and there was very little good that could come from arguing about it, one wouldn't want to be reported as uncooperative.

The first Five, when they were 50, was bad because it was first but it was rare that anyone failed the first Five, only the criminal elements, the drunks, the disruptive, the uncooperative. The second Five was different, there were more who didn't make it and for lesser reasons.

That was why she worried about Franklin. He wasn't really doing very well at his job, he never had quite gotten used to the new computer equipment. His quality ratings hadn't been high, partly because Mr. Holden didn't seem to like him.

Ruth worried more about Franklin than herself. She was a volunteer worker at the 24-hour-a-day child care center and she was good with children. One of the sadnesses of her life was that they had never had any children. There had been diabetes on Franklin's side of the family, that had meant they were unable to get a license to have a child. A child had been conceived but when she reported this to the doctor after six months, government officials placed her in the hospital. One of the nurses had told her the baby was a little girl. In her mind she had named her little girl Rita, her favorite name. Rita would be needed now. The irony was she would be required abortions government no longer were encouraged to have children but 30 years ago it was different. After the death of Rita—she

never could think of it as anything but death although abortions were no more registered than appendectomies in those days—Franklin had been sterilized and she had been sterilized, too, it was one of the penalties for conceiving a child without a license.

A tall, military-looking man was called and he went into one of the examining rooms. He walked straight, his face set. He must have been 60.

She remembered the procedure. Three officials sat there, the record before them. They asked questions, more to perceive alertness than for the answers. One of her questioners had been a woman who was very kind to her, who spoke softly, comforting her in her nervousness. When the interview was finished the chairman of the committee nodded, either to the door behind them or to the door back to The Waiting Room. The woman had smiled and she knew they would find The Waiting Room very different.

A heavy-set woman was called, she looked as if she was only 50 and she laughed nervously and said, "Well, here goes nothing," speaking to no one in particular.

They called Ruth's name first. She held Franklin's hand. He had been sitting very quietly, his eyes were closed, there was the hint of tears in his eyes.

"It will be all right, Honey," she said.

There were two women and a man on the board, one of the women was the chairman. She looked at the record before her. "Are you nervous?" she asked. Ruth tried to speak but her mouth was dry and no words came. "Yes, I see. No, I guess." "Your supervisor says you are excellent with children. Did you have children yourself?" Before Ruth could answer, the chairman said, "Oh, yes. I see. No children." Ruth thought of Rita again.

The man spoke, "I see you do not live at the center." Ruth answered quickly, "I live with my husband. But I never have missed a day's work, not one day in nearly 10 years. My husband sees that I'm always at the center on time." They sat before her quietly. She knew they had already decided, they always had decided before you came in for one of the Fives. The chairman, who did not smile, spoke, "That will be all." She pointed to the door leading back to The Waiting Room. Ruth felt a surge of happiness, another five years, another five years.

She stepped back into The Waiting Room. With a start she saw Franklin was not there. But of course, his name was called right after her own. The room was empty except for a man who had gone into the committee room as she left it.

Franklin would be coming back soon. She sat down and waited for him. The time moved slowly. The man came back into The Waiting Room, smiling happily. She waited for Franklin. The clock on the wall moved so slowly. She continued to wait.

Then a brisk young woman came into The Waiting Room, saw her and looked surprised. "Were you waiting to be called before the committee?" she asked. "Oh, no," Ruth said, "I've been in. I'm waiting for Franklin, my husband, we have the same birthday, you know."

The young woman looked at her, sadly, almost as if she was going to cry. "I'm sorry," she said. "Ever since his gone. Perhaps your husband went home." "Oh, yes," Ruth said. "Of course, that's what happened, he went on home ahead of me."

She left The Waiting Room. She would stop at the supermarket. She would buy shrimp. Franklin liked shrimp. What a dinner they would have, they would celebrate, another five years for both of them, they would celebrate.

She kept thinking of the celebration, allowing no other thoughts into her mind, right up to the moment when she turned the lock on the door and stepped into the empty apartment.

How media distort views on abortion

by Paul K. Ogden

Having studied and taught political science for several years, I have developed a deep interest in media coverage of American politics. It is truly fascinating (and frightening) the impact media coverage can have on the fate of candidates and issues. Unfortunately, coverage doesn't always reflect reality but is often shaped and distorted to advance the political views of those who report the news.

This is probably no more true than on the abortion issue. Surveys of journalists reveal that nearly 90 percent call themselves pro-choice. Do the journalists' views on abortion lead to slanted coverage of the issue? Most certainly the answer is yes.

Following the recent primaries in California, several networks asked poll questions regarding whether abortion should remain legal. When only a quarter of the Republican voters in the primary answered "no," the coverage was that the Republican Party's platform on abortion was out of step with Republican voters who actually supported the abortion-on-demand position of the Democratic Party.

But wait, the Republican Party platform in fact does say abortion should remain legal under certain circumstances such as rape, incest and threat to the life of the mother. But the voter who is asked the exit question is not given the opportunity to say "yes" to abortion-on-demand but also say "yes" that abortion should remain legal under circumstances such as those mentioned in the Republican platform, circumstances which account for a very small percentage of the 16 million abortions performed in this country every year. That position is in fact the response that receives a wide majority of support in most polls, polls which also show that most Americans do not support abortion-on-demand.

While the media give front-page coverage to Republican dissent on the abortion issue, Democrats are portrayed as united on the issue. Not true. On abortion votes in the U.S. House of Representatives close to one-third of the Democrats cross over to vote pro-life, a much higher percentage than Republicans who vote in support of abortion rights. Indeed, just a few years ago more than 60 Democratic members of the House signed a letter to Democratic Party National Chairman Ron Brown asking that the party's position on abortion be changed. The media ignored it.

The media use their power to focus on certain events (and ignore others) in order to propagate the journalistic dictum that the abortion issue hurts pro-life candidates. For example, the defeats in 1989 of Republican pro-life gubernatorial candidates in Virginia and New Jersey are repeatedly trumpeted by journalists as proof that the abortion issue hurts pro-life candidates.

But what about pro-life Republican gubernatorial candidates who have since

1989 defeated pro-choice Democrats in Iowa, Michigan, Ohio and Mississippi? What about pro-life Democratic gubernatorial candidates elected in Kansas, Pennsylvania, and five other states?

Or what about Representative Robert Dornan of California who won re-election by a landslide over abortion rights supporter Judge Judith Ryan who spent \$650,000 attacking Dornan's pro-life position on abortion? Or what about the California U.S. Senate race in which abortion opponent Bruce Herschensohn defeated Representative Tom Campbell who had barraged California voters with television ads emphasizing that he was pro-choice?

In Herschensohn's case the media ignored him. The Democratic pro-choice nominees to the two open California Senate seats, Barbara Boxer and Dianne Feinstein, received front-page newspaper coverage across the country and the networks ran in-depth stories on their victories. Herschensohn's surprising victory, however, was mentioned only in passing by the networks (simply to identify Boxer's opponent in the general election) and went unrecognized by the newspapers that gave blanket coverage to the pro-choice Senate nominees.

Journalistic bias also extends to the local media. While reading state legislative results, an anchor for an Indianapolis television station dutifully reported that in one Republican primary contest a pro-choice candidate had defeated a pro-life candidate. When reading the results of the several races in which pro-life candidates defeated pro-choice opponents, the reporter conveniently failed to mention the candidates' positions on abortion.

By selectively presenting information, the media have crafted a consistent message in support of abortion rights: pro-choice candidates win because of their position on abortion; pro-life candidates win despite their position on abortion. Never mind 1988 exit polls which showed that, of voters who identified the abortion issue as an "important" factor in their decision, 57 percent voted for pro-life George Bush and 43 percent voted by pro-choice Michael Dukakis, the media have already declared abortion to be a losing political issue for pro-life candidates.

Journalists have the power to shape public perception by choosing which information to publicize and which to ignore. But with that power goes an ethical and professional responsibility to provide balanced and fair reporting, a responsibility which has not been met in the media's coverage of abortion.

Those who believe in legal protection for the unborn child must demand that journalists cease shaping information to fit a preselected pro-choice message and start fulfilling their professional responsibility to provide fair and unbiased information on both sides of this important issue.

(Ogden is a lawyer and a political science teacher at IU/PUI in Indianapolis and is a member of St. Monica's Church.)

To the Editor

Accept one small victory at a time

To say, as Nancy Myers of National Right to Life did on NPR News, that the Supreme Court decision upholding the majority of Pennsylvania's abortion restrictions was a defeat for unborn children is not to see the tremendous benefit for individual states, which may now pass similar abortion restriction laws without the threat of challenge on the basis of potential unconstitutionality. We're not going to win this "war of the roses" all at once. We must accept one small victory at a time, while continuing to fight the battles as they come which will eventually win the war.

Roe vs. Wade may not go under this year, this is disappointing. But we must now, immediately, channel our energies to defeat the Freedom of Choice Act, passed by committees in both houses of Congress. It would go far beyond Roe, and would make the Supreme Court's

decision in the Pennsylvania case a moot point.

Alice Price

Indianapolis

Thanks to Sister Marie Kevin Tighe

Just a few words to say publicly that we are grateful to Providence Sister Marie Kevin Tighe (who resigned recently as director of the Office of Pastoral Councils) for her service over the years to the archdiocese and its many people. Through this work she made many friends and we felt great in meeting her and working with her. She was always kind and helpful to all.

Sister Marie Kevin will be missed. We wish her many years of joy to come. May the Lord Jesus continue to bless her and the work she will be doing.

Paul and Dorothy Jackson

Terre Haute

CORNUCOPIA

Avoiding the slippery slide

by Cynthia Deves

Grandparents tend to get old. They're funny that way.

They deal with it differently, though, according to personality and (maybe) heredity.

Some retire from going to work, and never leave their easy chairs again. Others get liposuction and hair transplants, take up senior golf and tennis and martial arts, and purchase telephone answering machines.

Sometimes grandparents don't bother to get dressed in the morning, because there's no place they have to go. If it's a really bad day, they watch reruns on TV and eat cold spaghetti.

What saves them from such an awful fate is... surprise! Grandchildren.

This fact was made clear recently when the visit of grandchildren precipitated a couple of aging grandparents into home video stardom. Their 15 seconds of fame, recorded by an energetic producer/cameraman (son) was entitled "The Cookie Caper."

It seems a certain "semi-professional garbageman" (robber named Bil 2-year-old grandson in a backwards baseball cap) was casing the joint where cookies were. As he peered through the window, his accomplices, Mugsy (granddaughter, age 9) and Mudd (granddaughter, almost 5) slunk along behind him trying to look suspicious.

The three lurked a lot, and spied on "a possible informant" (mom) who walked by, innocent of the camera. Meanwhile, Grandma (granny), looking furtively from side to side, hid the cookies in a cupboard.

The miscreants searched noisily through the kitchen after she left the room, finally finding the cookies. But first they waved a \$20 bill under the nose of a bystander(sitter) sleeping nearby in a recliner (grandpa, typecast), to check on a potential witness to their crime.

The final scene revealed the three criminals, sitting on top of the garbage cans, munching their loot.

As if this wasn't stimulation enough, another granddaughter perked things up for the cackling elders with her antics as a member of a wedding.

Having been instructed to walk slowly down the aisle, daintily scattering flower petals, the 5-year-old milked her moment of glory. She dragged along, intent on plucking one petal at a time from her basket and placing it carefully on the carpet, sometimes even rearranging its position.

The bride waited impatiently with a fixed smile, the organist kept repeating the chorus of the anthem, but Miss Flower Girl persevered in her lengthy pilgrimage to the altar. If the assemblage was not in tears before her appearance, they certainly were afterward.

Appeals to illogic are also good for stemming grandparents' slide toward senility. A case in point is another grandson who, in basic denial over wetting his pants, was forced by a literal granddad to wear borrowed overalls. Their confrontation kept grandpa's arteries unclogged for at least two weeks.

It's hard to get old, but having some grandchildren sure makes it easier.



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SUNDAY — Spaghetti Dinner

Anticipation Masses July 18th — 5:00 PM & 6:30 PM

— PLENTY OF FREE PARKING —

Since *The Criterion* is not published the last week of July, items for the Active List, Check It Out, VIPs and other news dated through Sunday, Aug. 9 should be received in our office by Monday, July 20 for the Friday, July 24 issue. No paper will be published on Friday, July 31. Send news to: *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206.

of *The Criterion*, for which we apologize.

The Magnans, former members of Our Lady of Lourdes Parish, were married June 27, 1942 at the Shrine of the Little Flower in Royal Oak, Mich. They are the parents of five children: Peter, Paula Roessler, Marilyn McKibben, Michael, and Annette Steeb. They also have eight grandchildren and three great-grandchildren. Belated congratulations!

check-it-out...

The Roncalli High School Booster Club will host its **First Annual Golf Outing** on Friday, July 31 at the Links Golf Club in New Palestine. The cost is \$50 per person, limited to 36 foursomes (144 players). Call Tom Weisenbach at 317-924-1234 for more details.

Catholic Social Services will sponsor a **Garage Sale** from 8 a.m. to 4 p.m. on Saturday, Aug. 15 in the parking lot of the Catholic Center, 1400 North Meridian Street. Proceeds will benefit the Semi-Independent Living Program (SILP) and the Refugee Resettlement Program. Drop donated items off at the Center before Aug. 8.

IUPUI Newman Center has housing opportunities for undergraduate or graduate, male or female, Catholic students to live and work at the Center. Leadership responsibility will be traded for reasonable rent and free parking on campus. For more information call 317-632-4378.

A 10 k walk for the benefit of Covenant House will be held on Saturday, Aug. 8 at Eagle Creek Park. Walkers will collect pledges for the event, which will be followed by refreshments. Pledge sheets are available at IUPUI Newman Center. Call Lorrie Cramer at 317-687-9115 for more details.

vips...

Peter and Jean Magnan celebrated their 50th Wedding Anniversary at an evening Mass of Thanksgiving on June 27 in St. Jude Church, Indianapolis. The announcement of their celebration was inadvertently omitted from an earlier issue.



GOLFING TREASURE—Golf pro Kelly Fegley, art dealer Pat Steinfert and tournament chairperson Juanita Kaiser admire a 50-year-old signed framed print of champion golfer Ben Hogan, which will be auctioned at a dinner at the first Oldenburg Academy Pro-Am Golf Tournament. The benefit event will be held on Monday, Aug. 10 at Hillcrest Golf and Country Club. The tax-deductible cost of \$175 per golfer includes: the chance to play golf with a pro; \$3,000 in prizes; sports commentator Ed Sorenson broadcasting live at 5 and 6 p.m. from the tournament; continental breakfast, buffet lunch, and dinner. The fee for non-golfing dinner guests is \$25. For more information or reservations, contact: Juanita Kaiser, 18 Ash Hill Court, Batesville, IN 47006, 812-934-4899, or Oldenburg Academy, Oldenburg, IN 47036, 812-934-4440.



WRITE CONNECTION—Karen Kaminski (left), fifth grader from Ruffsdale, Penn. visits her long-time pen pal, Caitlin Enright, at Immaculate Heart of Mary School. Elisa Berger, teacher at the Indianapolis school, believes the letters bring the students a real interest in the practical aspects of writing and reading. The wall contains photos of pen pals of other students in the class. (Photo by Margaret Nelson)

MARKING 75, 60, 50, 25 YEARS

Franciscan sisters mark jubilees at Oldenburg

Thirty-three Sisters of St. Francis of Oldenburg who have connections to the archdiocese are celebrating their jubilees in religious life this year.

An anniversary celebration, including Mass, dinner and entertainment will take place at the motherhouse in Oldenburg on July 26.

There are five sisters celebrating 75 years, 13 marking 60 years, eight have been in the community 50 years, six will be honored for 25 years in the month, and one for 15. Those biographies not included here will be in next week's *Criterion*.

Marking 75 years are Franciscan Sisters Floribert Hein, Eligia Inskeep, Egbert Telintelo, Louise Marie Walters, and Alfrede Wane. All are currently in the retirement ministry at the motherhouse.

In her service to the Indianapolis Archdiocese, Sister Floribert taught primary grades and was sacristan at St. Mary, Aurora; Holy Name, Beech Grove; St. Andrew, Richmond; and St. Vincent de Paul, Bedford.

Sister Eligia taught elementary grades one through eight at St. Mary, Brazil; Sacred Heart Clinton; St. Nicholas, Sunman; and St. Anthony, Morris.

Sister Egbert taught grades one through six and was sacristan at St. Mary, Rushville; St. Mary, Greensburg; St. Mary, North Vernon; and St. Michael, Brookville. She later provided domestic service for the sisters at Socina convent.

Sister Louise Marie taught primary grades at St. Ann, Hamburg; St. Vincent de Paul, Bedford; St. Lawrence, Lawrenceburg; and St. Mary, Rushville.

Little Flower, Indianapolis; Sacred Heart, Clinton; St. Mary, Rushville; Im-

maculate Conception, Millhouse; and Our Lady of Perpetual Help, New Albany, are the schools where Sister Alfredeine taught primary grades.

Those celebrating 60 years in the community are Sisters Marie Pierre Buttell, Mary Mark Deters, Mary Clare Ennis, Therese de Lourdes Galm, Seraphica Kockert, Adriana Lentz, Maureen Mara, Joannes Pardo, Mary Vigil Schneider, Dorothy Steckler, Maria Werle, Conradine Will, and Marie Bernard Witte.

Sister Marie Pierre taught at the Oldenburg Academy and at the novitiate in Oldenburg. She taught English and German and served as foreign student advisor and dean of studies at Marian College. She is currently in retirement ministry there.

For the archdiocese, Sister Mary Mark taught at St. Louis, Batesville. She is currently director of religious education for a parish in Ohio.

Sister Mary Clare taught at Our Lady of Lourdes, Indianapolis; St. Mary of the Rock, Batesville; Sacred Heart, Clinton; St. Gabriel, Connersville; and St. Michael, Brookville. She is in the retirement ministry at the motherhouse.

Sister Therese taught intermediate grades at Holy Family, Oldenburg; she taught and played the organ at Little Flower, Indianapolis; and St. Mary, North Vernon. She taught and was principal at the Oldenburg Academy, also serving as minister at the motherhouse. Currently, she is teacher and guidance counselor at Socina Memorial High School, Indianapolis.

Sister Seraphica taught primary grades at St. Rita, Indianapolis and is currently in retirement ministry at the Oldenburg motherhouse.

Sister Adriana taught at St. Mary, Greensburg; St. Francis de Sales and Little Flower, Indianapolis and St. Michael, Brookville. She is currently serving as secretary at St. Anthony Messenger.

In the archdiocese, Sister Maureen taught at St. Mary, Aurora; St. Mark, Holy Trinity, and Little Flower in Indianapolis; and St. Gabriel, Connersville. She is now in retirement ministry at the motherhouse.

Sister Joannes provided domestic service to the sisters at St. Louise, Batesville; St. Andrew, Richmond; Marian College, Indianapolis; and the motherhouse. She is currently in charge of Padi-Care ministry at the motherhouse in Oldenburg.

Sister Mary Vigil taught at St. Louis, Batesville, and served as founding principal at St. Lawrence, Indianapolis. She is currently in retirement ministry at the motherhouse.

Sister Dorothy (formerly Sister Bernarda), a first-grade teacher for 50 years,

taught at St. Gabriel, Connersville; St. Lawrence, St. Mark, St. Michael, and St. Gabriel, in Indianapolis; and St. Joseph, Shelbyville. Sister is currently serving as parish minister at St. Mary, Lanesville.

Sister Maria has lived her entire convent life at the motherhouse. She was the first driver for the sisters, and provided many other services for them.

Sister Conradine provided domestic services for 20 years as cook in the convent at the motherhouse. She and Sister Maria are currently in retirement ministry there.

Sister Marie Bernard Witte taught intermediate grades at Our Lady of Lourdes and Holy Name, Indianapolis; and at St. Mary, North Vernon. After graduate studies at Fordham, she taught at Marian College, becoming biology professor and chairperson for the biology department, as well as coordinator of the Mature Living Seminar. She is currently in pastoral ministry at St. Anthony, Indianapolis.

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MARY

Mother of All Christians

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WHERE: St. Charles Borromeo
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TIME: 7:00 PM

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BRING: A Lawn Chair to Sit On

Scripture — Rosary — Benediction — Reception

*"Pondering Over In One's Heart
the Sacred Word of God"* (Luke 2:19, 51)



JUBILARIANS—Marking 75 years are (from top, left) Sisters Floribert Hein, Eligia Inskeep, Egbert Telintelo, Louise Marie Walters, Alfrede Wane; 60 years: Sisters Marie Pierre Buttell, Mary Mark Deters, Mary Clare Ennis, Therese de Lourdes Galm, Seraphica Kockert, Adriana Lentz, Maureen Mara, Joannes Pardo, Mary Vigil Schneider, Dorothy Steckler, Maria Werle, Conradine Will, and Marie Bernard Witte.

Catholic Charities after 25 years

by Robert H. Riegel

(The author has resigned after serving 25 years with Catholic Charities of the Archdiocese of Indianapolis. These are his reflections.)

In 1967 Lyndon Johnson was President of the United States, Martin Luther King Jr. was alive and preaching the gospel of non-violence, Castleton was a sleepy rural crossroads, Paul Schulte was archbishop of Indianapolis, the Indiana National Bank Building had recently become the tallest building in Indiana, Father Don Schmidlin was the youngest director in the history of Catholic Charities, and the Riegel family moved from Washington, D.C. to Indianapolis, one of a group of young professionals—including Leo Quessier, Bob Long, Joann Lauck, Tony Logan, Frank Beeler, and others—sent by Father Schmidlin to graduate school in order that they might then work for Catholic Charities.

Upon retiring from working for Catholic Social Services and Catholic Charities after 25 years, it is hard not to have one's mind filled with memories of people and events of those years. Of course, having spent the first decade of that time as a counselor, working with many persons in the privacy and confidentiality of the counseling office, there are many individuals deeply remembered whose names and stories cannot be shared. I only hope that they know that

those relationships stay strong in my mind, not just as clients, but as friends.

After 1978, when I became director of Catholic Social Services, I was much more clearly able to see the tremendous changes that had been going on within Catholic Charities, and which continue to occur to this day. Sheer numbers are part of the story, numbers of programs, staff members, people served, dollars raised and spent, types of issues dealt with.

Another big change was the growth of support by the archdiocese itself. In 1967 there was literally no financial support for Catholic Charities, which maintained itself through fees, United Way dollars, and government reimbursements. Today the United Catholic Appeal provides more than \$500,000 as the base for our \$5.5 million budget.

When the late Archbishop Edward T. O'Meara came to Indianapolis one of his first commitments was to visit every parish in the archdiocese in his first year and to develop a sense of a diocesan whole, not a city-centered "downtown" office. He asked this sense of diocese to me when he came to be secretary for Catholic Charities in 1983.

When we began the new Catholic Charities board in 1984, its very first commitment was to a presence of Catholic Charities in all areas, i.e., in every deanery of the archdiocese. Despite the difficulties of geography, funding and staffing, this work has seen much success.

Of course, people are the best mem-

ories. I recall agency directors, literally hundreds of staff members and board members of those agencies, Catholic Charities board members, the counselors, cooks, drivers, secretaries, bookkeepers, nurses, youth and child care workers, teachers, and the volunteers without whom our staffs could not do nearly so much so well. And especially there's the one and only staff of Catholic Charities, Donna Laughlin, who has been my secretary and right arm for the past 14 years.

Being associated with Catholic Charities has also been a personal opportunity for growth for which I will always be grateful. There has been the chance to see the work of Catholic Charities in many cities throughout the United States. There has been the wonderful experience of representing the agencies and the archdiocese to community social service agencies and ecumenical and interfaith groups.

In recent years of growing emphasis on fund raising, there has been the pleasure of involvement with beautiful events like CSS's Spirit of Indy, St. Elizabeth's Elizabetha Ball, and St. Mary's Miracle Celebration. Through all of these events I have been honored to meet many wonderful and special persons.

There really are in my mind two

"bottom line" principles that have marked the work of Catholic Charities. The first is that all of our programs, money, staff, buildings, contracts, paperwork, whatever, center on the persons who receive our services. We truly do serve the neediest and most vulnerable, often the throwaways of our society, and we see in them the individual personal dignity they possess as created, redeemed, and made holy by God.

The second principle is that we do not bear this burden alone as administrators, staff and volunteers. We know whatever has been and is being accomplished is a "joint venture" of the skills, talents and commitment of our humanity with the grace of God.

Franciscans plan congregational days

On July 12-13, the Sisters of St. Francis in Oldenburg will feature Congregational Days at the motherhouse.

The topic for the two-day session is "Transformation of Religious Life," with guest presenter Mercy Sister Helen Marie Burns.

Sister Helen will discuss the future of religious life and the obstacles that contribute to the work of transformation.

Sessions will take place in the newly-renovated motherhouse chapel, as the sisters begin and end with rites invoking the Spirit's presence in their lives.

13 Catholic groups to have displays in 1992 Black Expo

by Margaret Nelson

This year's Catholic display at Black Expo is expected to be more prominent and eye-catching than ever.

The cooperative exhibit is scheduled to be near the front of one hall at the Indiana Convention Center in Indianapolis on Saturday and Sunday during the July 9-12 event.

Under "The Catholic Church" heading will be a theme of "1892-1992, 100 years of Catholic Education to the Black Community in Indianapolis." This will commemorate the opening of St. Ann School for black children in St. Bridget Parish in 1892.

The nine booths that make up the 13-table common space will be dedicated to that theme.

Those groups participating and their coordinators are: Archdiocesan Black Catholics Concerned, Benedictine Brother Howard Studvick; Holy Angels Catholic School, St. Joseph of Carmel Sister Geraldine O'Laughlin; Holy Trinity Church and Day Care Center, Sue Ann

Yovanovich; Marian College, Dr. Brent Smith; and Society for the Propagation of the Faith, Maurice Geis.

Also part of the Black Expo display will be: St. Andrew Catholic School, Ivy Menken; St. Bridget Church and Day Care; St. Joan of Arc Parish and its Neighborhood Youth Outreach, Mary Fran Yeason, John Leavell; St. Monica, Candice Cox, Ed Campbell; St. Peter Claver, Blanche Stewart; St. Rita Church and School, Clara Blackburn; St. Thomas Aquinas, Father Cliff Vogelsang; Sisters of St. Joseph of Tipton, and Urban Parish Cooperative, with its Volunteers in Ministry program, Diane Orr.

Father Kenneth Taylor is at the National Black Catholic Congress in New Orleans, so Orr is substituting as coordinator of the event.

St. Vincent Hospital has worked up professional displays and pictures for the exhibitors. Many of the booths will have gifts, such as rosaries, brochures, pencils, and magnets.

Bettie Smith still gives afghans

by Margaret Nelson

For the sixth year, Bettie Will Crayton Smith is donating an afghan to the Catholic display at Indiana Black Expo. She crocheted the item for a raffle to benefit the African missions.

Smith has a special interest because one of her nine children, Mission Sister of Our Lady of Africa Demetria Smith, spent 16 years in the African missions.

When she is complimented for her work, Bettie Smith explains that the praise belongs to Almighty God, who has given her the ability to do the work.

She has also crocheted items to benefit local church bazaars, festivals and other fund-raising efforts for Holy Angels, Holy Cross Center, Holy Trinity, St. Andrew, St. Monica, and St. Rita schools as well as Socinea and Cathedral high schools.

But her charity is even more widespread. Because Sister Demetria is working in Washington, D.C., Bettie Smith's afghans have been used for prizes there. And her son, Holy Cross Brother Roy Smith, is a director of Catholic Charities in South Bend. So her handiwork has helped out there, as well as in Chicago.

Brother Roy has served as an officer of the National Black Catholic Clergy Caucus. When it met here in 1988, Bettie Smith offered an afghan as a prize. It was so popular that she had a lot of orders when the clergy left Indianapolis.



DONATION—Bettie Smith checks the afghan she is donating for the African missions. (Photo by Margaret Nelson)

Many couples have received the afghans to mark their golden anniversaries. And her grandchildren, nieces and nephews get them in their school colors when they go to college. She has taught two of her grandchildren how to do the needlework.

For Black Expo, Smith has designed the 1992 afghan with the words: "Welcome to Indianapolis, home of Black Expo." Again it will be displayed in the Society for the Propagation of the Faith booth, sponsored by the archdiocesan director, Father James Barton.

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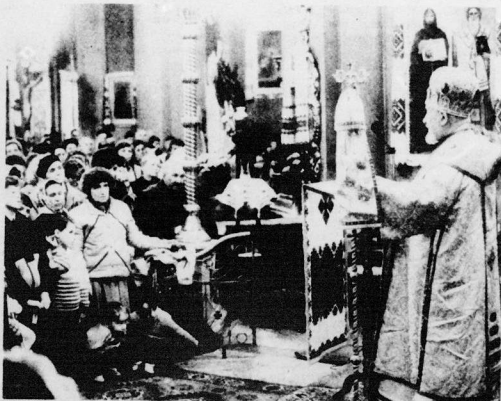
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Faith Alive!

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Eastern churches are equal to the Latin church



EASTERN CATHOLICS—The first lesson to learn about groupings of Eastern Catholics, such as the ones attending this filled-to-capacity Mass in the Cathedral of St. George in Ukraine (above), is that they are churches. The Second Vatican Council's "Decree on the Catholic Eastern Churches" referred to them specifically as churches and said that they were of equal rank with the Latin church. At left, members of the Detroit area Ukrainian community came together at St. Joseph Ukrainian Catholic Church in Warren, Michigan to celebrate after the former Soviet republic voted overwhelmingly for independence. (CNS photos)

by John Borelli

You hear today about "Roman" Catholics in the former Soviet territories. What you may not know is that a great many of them are members of what are called Eastern Catholic churches.

You also would discover that the relationship of these Eastern Catholics with their Christian neighbors—for the most part members of Orthodox churches—is often highly politicized and clouded by resentments. As an ecumenist, I want to explain this. But first allow me to introduce these Christians known as Eastern Catholics.

To some Catholics in America, it is not surprising to hear about Eastern Catholics. Thirteen Eastern-rite dioceses or eparchies are situated in 34 U.S. states and the District of Columbia, most found in the Northeast, the Midwest and California.

Through news stories about newly freed Eastern Catholic churches in Romania, Slovakia, Ukraine and elsewhere, or through a visit to the Holy Land and its environs, you may know about Melkites, Maronites, Catholic Syrians and others—all in union with the pope and therefore members of the Roman Catholic Church.

The first lesson is that these groupings of Eastern Catholic churches. The Second Vatican Council's "Decree on the Catholic Eastern Churches" referred to them specifically as churches and said that they were of equal rank with the Latin church.

Two ways to group Eastern Catholic churches are according to rite (there are five headings here: Alexandrian, Antiochene, Armenian, Chaldean and Constantinopolitan) and by association with their counterparts (churches not in union with Rome—often, but not always, Orthodox churches).

►There are more than 10 Eastern Catholic churches or communities with counterparts among the churches in union with the Greek Orthodox Patriarchate of Constantinople: Melkite, Ukrainian, Ruthenian, Romanian, Greek, Bulgarian, Slovak and others.

►Five Eastern Catholic churches (the Armenian, Coptic, Ethiopian, Syrian and Syro-Malankara) have counterparts among the Oriental Orthodox churches. (These Oriental Orthodox churches rejected the way the doctrine of Christ was formulated in the year 451 by the Council of Chalcedon.)

►Two Eastern Catholic churches (the Chaldean, found in Iraq, for example, and the Syro-Malabar) are viewed as counterparts to the Assyrian Church of the East.

►Finally, two Eastern Catholic Churches—Maronite and Italo-Albanian—have no counterparts among other churches.

It might at first seem odd to group Catholic churches by their relationship to twin churches, but most Eastern Catholic churches were formed from communities of Christians within other communions.

This gave rise to the term "Uniates" for Eastern Catholics, but this term tends to define these churches solely by their relationship to Rome. Not that this relationship is unimportant. But these churches have their own rich heritages and unique histories, some stretching back many centuries.

Sometimes the term "uniatism" is used in a second sense, and this can lead to confusion. This meaning describes a past method whereby groupings of Christians within a church were brought into union with Rome without the whole of their church being involved. Today the approach to union is through ecumenical dialogue engaging the churches in full.

If you hear it said that unionism is something of the past, the term "uniatism" is being used in this second sense. In no sense is uniatism rejected, what it is understood as the existence of convinced Eastern Catholics who have accepted full communion with Rome.

What complicates relations between Eastern churches in union with Rome and certain orthodox churches in union with Constantinople is a terrible record of events and subsequent persecutions that occurred in the aftermath of World War II.

From 1946 through 1950, the churches of Eastern Catholics residing in Ukraine, Romania, Poland and Slovakia were dissolved through government-instigated church persecutions. This resulted in confiscation of church property, the imprisonment and martyrdom of bishops, priests and leaders, and a clandestine existence for Eastern Catholics for four decades.

Church buildings were given to the Orthodox churches, which the communist governments also sought to control and to persecute. With the toppling of the communist governments, the persecuted Catholic churches emerged from the underground. Not only have old wounds been reopened between Catholics and Orthodox Christians, but disputes over church property, jurisdiction, legal status and other questions have tested the virtues of all involved.

These questions are being addressed internationally both through the official dialogue between the two churches and by the diplomacy of the Holy See in Rome and orthodox sees in Eastern Europe.

There are also local efforts at reconciliation, hampered to some extent by political interference. And, in the United States, where so many Eastern Catholics live and nearly all the Byzantine Orthodox churches have communities, the arguments spill over into ecumenical dialogues.

It is a credit to the strength of ecumenism that dialogue has not ceased between the churches. The intricate and emotional discussion has focused the attention of all who are concerned about the unity of the church in the East and West.

(John Borelli is associate director of the U.S. Bishops' Secretariat for Ecumenical and Inter-religious Affairs.)

Eastern Catholics gain recognition

by David Gibson

"Out of sight, out of mind."

For Catholics in the West, that is just about what the situation amounted to for a long time when it came to Catholics of the Eastern rites.

Today, however, Eastern Catholics are no longer "out of sight." They reside in the world's most troubled regions and its most rapidly changing territories. Their leaders tend to show up on our television screens.

There was Patriarch Raphael I Bidawid of Iraq, for example, whose voice frequently was heard during the Persian Gulf War. He warned that "the problems raised by the war are far greater than those it has resolved."

But what was he the patriarch of? Of the Chaldean rite, an Eastern rite in full union with Rome.

Then there are the Catholics of Ukraine. Millions of them are members of the Byzantine rite in union with Rome. They currently troubled relationship with the region's Orthodox Christians means Ukrainian Catholics now are never far from mind in the Western church.

Again, to speak of Eastern Catholics is to speak of Byzantine-rite Catholics in Romania or in the Holy Land, regions constantly in the news.

World events are introducing us to the Catholics of the East.

(David Gibson is editor of Faith Alive!)

DISCUSSION POINT

Tradition unites East and West

This Week's Question

As a member of an Eastern-rite Catholic church in a Western nation, what most strongly ties you to your religious community—what matters most to you about it?

"I've got the best of both worlds. I've been educated in the Western tradition. But I also uphold my own tradition. We in the Eastern churches can be a bridge between East and West to universalize and unify Christianity." (John Moses, Wheeling, West Virginia)

"My church makes me feel closer to my country and my people in Iraq. The Chaldean Church is really the same as the Catholic Church. We are Chaldean Catholics." (Nava Serok, El Cajon, California)

"In the Maronite Church we're all from one ethnic group—the Lebanese. We share this strong tie. We're brothers and sisters. We share one tradition, one common lifestyle. Sharing this means a lot to me." (Peter Joseph, Waterville, Maine)

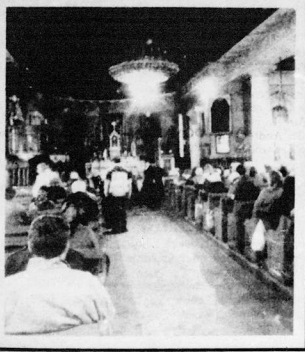
"Our communities are smaller and more personal. They are more family-oriented. You know everyone. Many traditions and customs involve the whole parish. Everyone in the parish often has a part in the liturgy." (Father Stephen Washko, Las Vegas, Nevada)

"The liturgy is more elaborate . . . There is more physical expression—the bowing before the icons, the lifting of the hands in prayer. When we celebrate a feast we celebrate not just for one day but eight. That makes it more rich and rewarding." (Carol LaChance, Methuen, Massachusetts)

Send Us Your Voice

An upcoming edition asks: In your own words, when you bless yourself, your child, your food, what does this action or gesture signify?

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



Diversity in the church may confuse Catholics

by Fr. Lawrence E. Mick

"In the good old days," the man said, "you always knew when you were in a Catholic church. You could go into a Catholic church anywhere in the world and it would all be the same. The Mass was in Latin, the music was Gregorian chant, and it was all familiar. Now you never know what to expect. Even the parish next to ours does things differently than we do."

This is a familiar complaint. Nonetheless, long before the Second Vatican Council in the 1960s, the Catholic Church embraced a rich diversity of styles of worship, along with a wide variation in customs, laws and organizational structure.

Many Catholics in America have been surprised to learn that within the Catholic Church there are married priests, Sunday liturgies that regularly last two hours or more, worship in ancient languages other than Latin, parishes whose canon law is different from the Latin code, and Communion using leavened bread.

These are just some differences that strike most people when they encounter Eastern-rite Catholics. Because most Catholic parishes in the United States are Latin-rite, many Catholics know little about these other branches on our family tree.

Many Catholics assume that all Eastern Christians are members of Orthodox churches not in union with Rome. True, the majority of Eastern Christians are Orthodox. But a significant minority of the Christians in the East belong to churches in union with Rome. Sometimes these are called Uniate churches.

These churches developed centuries ago when the Gospel spread to different lands and cultures. The language, customs and styles of the different societies naturally influenced the development of church structures, religious customs and worship styles.

Actually, there never has been a time when the Catholic Mass was the same everywhere. It seemed so to many Western

Christians because the Latin rite is by far the largest rite in the church.

Each Eastern rite has its own liturgical traditions. When Latin-rite Catholics experience Eastern worship, they tend to note that Eastern-rite Catholics make use of icons of Christ and the saints, and they also make more use of incense than most Western parishes, along with making frequent use of chants and litanies.

The language used is often an ancient Middle-Eastern language, though sometimes the local vernacular is employed as it is now in the Latin rite.

In general, Eastern worship seeks to express the worship of heaven itself, joining the angels and saints in praising God.

Originally, all these different rites were in union with Rome and with one another. But as a result of historical schisms, or splits, within the church, especially a major one in 1054 A.D., the churches now known as Orthodox broke away from Rome's leadership.

The Orthodox churches hold to all the sacraments and share most of the doctrine that Catholics in union with Rome believe. But the Orthodox do not accept the jurisdiction of the pope.

Alongside those Orthodox churches, however, are Eastern Christians who maintained or later restored ties to Rome. These are the Uniate churches, generally smaller but quite similar to their Orthodox cousins.

Over the centuries, various efforts were made to "Latinize" these churches, so their worship and customs are sometimes a blend of East and West today.

The Second Vatican Council made clear, however, the importance and the dignity accorded to these Eastern rites and rejected any attempts to assimilate them to the Latin rite.

Eastern-rite Catholics make us realize more clearly that our church truly is catholic—truly universal—rooted and thriving in different cultures around the world.

(Father Lawrence Mick, a priest of the Archdiocese of Cincinnati, is a well-known writer on the liturgy.)



LITURGICAL TRADITIONS—Each Eastern rite has its own liturgical traditions. The language used is often an ancient Middle-Eastern language, though the local vernacular is employed as it is now in the Latin rite. This girl in Lviv reads a prayerbook for children. The prayerbooks have been officially printed and sold for the first time since the end of Communism in the former Soviet Union. (CNS photo from KNA)

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The scope of Catholic education today reflects the Church's determination to prepare our adults and children for the challenges of a fast-changing world and to be leaders who rely on a foundation of faith.

Catholic education benefits the entire community. The United Catholic Appeal will support this work by helping to fund overall operations, develop leadership and renovate facilities.

Social Justice

Fundamental human needs are as great now as they have ever been and represent another area where the Catholic community of faith and our community-at-large work together for social change.

Catholic Charities and its member agencies throughout the Archdiocese serve those in need. Over 20,000 individual lives are touched annually through a wide range of programs designed to provide basic assistance to the poor, the hungry and the socially disenfranchised. St. Elizabeth's helps pregnant women, especially adolescent and single mothers, by offering counseling, health education, temporary housing, infant care and adoption assistance.



The United Catholic Appeal will extend these efforts to enhance the effectiveness of our community's work for social justice.

Parish and Deanery Score

DEANERY & PARISH NAME	1991 UNITED CATHOLIC APPEAL \$ PLEDGED	1992 UNITED CATHOLIC APPEAL \$ PLEDGED	92 \$ REBATE
1-North			
009 Imm. Heart of Mary	56,474	36,387	9,097
012 Christ the King	57,014	44,097	11,024
014 St Andrew	15,123	9,840	2,460
025 St Joan of Arc	24,570	20,000	5,000
029 St Lawrence	70,008	86,791	21,698
030 St Luke	114,770	145,828	36,457
033 St Matthew	62,546	38,799	9,700
038 St Pius X	112,231	118,955	29,739
043 St Thomas Aquinas	27,746	16,429	4,107
Totals:	\$540,482	517,126	129,282
2-East			
001 St Peter/Paul Cath.	25,777	18,878	4,720
004 Holy Cross	6,714	5,502	1,376
007 Holy Spirit	68,690	42,901	10,725
011 Our Lady Lourdes	20,203	16,182	4,045
018 St Bernadette	1,325	1,560	390
032 St Mary	10,317	11,296	2,826
037 St Philip Neri	4,074	7,034	1,759
039 St Rita	9,285	9,334	2,334
041 St Simon	28,166	34,343	8,586
042 St Therese	37,201	32,698	8,175
072 St Thomas, Fortville	11,973	13,230	3,308
079 St Michael, Grnflid	31,575	24,126	6,032
Totals:	\$251,376	217,084	54,271
3-South			
005 Holy Name, Bch Grv	35,940	28,671	7,168
006 Holy Rosary	9,002	5,395	1,349
010 Nativity	37,889	33,595	8,399
013 Sacred Heart	10,528	8,643	2,161
015 St Ann, Indy	13,146	6,338	1,585
017 St Barnabas, Indy	86,483	94,337	23,584
020 St Catherine	13,850	15,223	3,806
024 St James the Greater	6,181	7,664	1,916
026 St John	12,232	12,050	3,013
028 St Jude	50,808	47,389	11,847
031 St Mark	31,028	35,439	8,860
036 St Patrick	3,041	19,265	761
040 St Roch, Indy	22,602	19,265	4,816
081 Our Lady Grndwd	75,276	62,726	15,681
Totals:	\$408,006	379,780	94,945
4-West			
002 Assumption	3,650	4,165	1,041
003 Holy Angels	16,800	15,023	3,756
008 Holy Trinity	7,613	6,886	1,722
016 St Anthony	11,684	19,218	4,805
019 St Bridget	6,955	4,917	1,229
021 St Christopher	65,715	66,070	16,518
023 St Gabriel	32,175	26,973	6,743
027 St Joseph	11,422	8,946	2,236
034 St Michael Arcangl	40,436	42,599	10,650
035 St Monica	35,869	33,851	8,463
053 St Malachy, Brwnsbgr	52,222	48,539	12,135
066 Mary, Q o P, Dnville	4,964	7,275	1,819
101 St. Thos More, Mrsrvle	12,585	7,971	1,993
118 St Susanna, Plainfld	25,045	20,914	5,228
Totals:	\$327,135	313,346	78,337
5-Batesville			
044 Imm Cnceptn, Aurora	9,308	9,754	2,439
045 St Louis Batesville	64,619	69,403	17,351
069 St John, Dover	3,691	3,365	841
071 St John, Enochsburg	4,125	4,361	1,090
080 St Mary, Greensburg	32,624	32,467	8,117
082 St Anne, Hamburg	1,928	1,764	441
088 St Lawrence, Lawrncbrg	11,825	9,477	2,369
096 St Charles, Milan	1,604	1,592	148
097 Imm Cnceptn, Millhouses	6,807	4,925	1,231
102 St Anthony, Morris	5,714	6,885	1,721
103 St Maurice Napoleon	4,175	3,600	900
109 St Paul, New Alsace	2,419	1,544	386
111 St Magdalen, N Marion	1,090	932	233
114 St Cecilia, Oak Forest	540	313	133
115 Holy Family, Oldbrn	11,798	10,289	2,572
116 St John, Osgood	9,552	9,188	2,297
126 St Dennis Jennings Co	2,565	2,045	511
131 St Joseph, St Leon	6,325	10,024	2,506
134 St Mary-of-the-Rock	1,629	1,242	311
136 St Maurice, St Maurice	4,659	3,281	820
138 St Nicholas, Ripley Co.	4,965	2,334	584
140 St Peter, Franklin Co.	4,879	4,679	1,170
142 St Pius, Ripley Co.	325	330	83
164 St Martin, Yorkville	1,850	2,420	605
Totals:	\$199,016	195,431	48,858
6-Bloomington			
046 St. Vinc d Paul,Bdfrd	7,990	8,612	2,153
047 St. Charles Borromeo,Bton	9,415	11,855	2,965
048 St. John the Apostle	11,965	12,982	3,246
049 St. Paul Cath Center	29,909	30,709	7,677
074 Lady o Springs,Frnch Lck	2,266	2,015	504
095 St. Martin, Martinsvle	12,870	15,940	3,985
099 St. Mary, Mitchell	3,863	2,949	737
104 St. Agnes, Nashville	11,053	10,293	2,573
117 Christ the King, Paoli	2,045	2,435	609
151 St. Jude, Spencer	1,314	1,035	259
Totals:	\$ 92,690	98,829	24,707

Board As of July 2, 1992

DEANERY & PARISH NAME	1991 UNITED CATHOLIC APPEAL \$ PLEDGED	1992 UNITED CATHOLIC APPEAL \$ PLEDGED	92 \$ REBATE
7-Connersville			
052 St. Michael, Brkville	15,976	15,323	3,831
055 St. Elizabeth, Cmbgr Cty	5,080	5,836	1,459
057 Hly Grdn Angls, Cdr Grv	5,305	5,355	1,339
064 St. Gabriel, Connersville	34,209	26,353	6,588
086 St. Rose, Knightstown	5,140	4,155	1,039
090 St. Bridget, Liberty	5,657	3,300	825
110 St. Anne, New Castle	7,178	12,363	3,091
119 Holy Family, Richmond	32,731	31,075	7,770
120 St. Andrew, Richmond	18,332	18,533	4,633
121 St. Mary, Richmond	28,431	21,015	5,254
123 St. Mary, Rushville	14,337	12,720	3,180
Totals	173,176	156,032	39,008

8-New Albany			
050 St. Michael, Bradford	8,893	6,597	1,643
058 St. Michael, Charlestown	10,525	10,188	2,547
060 St. Anthony, Clarksville	18,285	19,873	4,968
065 St. Joseph, Corydon	6,803	9,323	2,331
075 St. Bernard, Frenchtown	2,520	1,930	483
083 St. Francis Xavier, Hmlyvle	3,925	5,042	1,261
084 Sacred Heart, Jffersville	31,319	25,733	6,433
085 St. Augustine, Jffersville	16,720	13,794	3,449
087 St. Mary, Lanesville	26,307	26,151	6,538
105 St. Mary, Navilleton	18,750	17,597	4,399
106 Holy Family, New Albany	19,390	22,791	5,698
107 O Lady o P Hlp, Nw Albny	30,213	21,967	5,492
108 St. Mary, New Albany	24,843	16,756	4,189
112 Most Precious Bld, Crydn	586	660	165
129 St. Joseph Hill, Slrsbrg	9,394	7,228	1,832
133 St. Mary-of-the-Knobs	33,105	27,817	6,954
141 St. Peter, Harrison Co.	1,517	2,145	536
147 St. Paul, Sellersburg	6,682	6,774	1,694
152 St. John Bpstat, Starlight	8,362	6,700	1,675
Totals:	\$278,139	249,166	62,292

9-Seymour			
054 Our Lady Prvdnc, Brwnstwn	1,015	890	233
059 St. Anthony, China	823	682	171
062 St. Bartholomew, Clmba	20,234	17,791	4,448
063 St. Columba, Columbus	28,560	34,250	8,563
070 Holy Trinity, Edinburg	7,864	9,186	2,297
073 St. Rose, Franklin	9,744	12,610	3,153
091 St. Mary, Madison	9,675	8,595	2,149
092 St. Michael, Madison	5,616	4,905	1,226
093 St. Patrick, Madison	8,404	6,506	1,627
113 St. Mary, N Vernon	15,965	16,111	4,028
124 St. Anne, Jennings Co.	815	825	206
130 St. Joseph, Jennings Co.	2,033	1,895	474
139 St. Paul, Decatur Co.	175	120	30
143 St. Vincent, Shelby Co.	8,545	6,670	1,668
144 St. Patrick, Salem	6,074	5,825	1,459
145 Chrch Amrcn Mtrrs, Scatsbrg	7,408	6,334	1,584
148 St. Ambrose, Seymour	19,427	21,370	5,343
149 St. Joseph, Shelbyville	16,464	13,532	3,383
162 Mt Srwfl Mthr, Vevay	2,088	460	115
Totals:	\$170,929	168,567	42,142

10-Tell City			
056 St. Michael, Cannelton	2,006	2,044	511
076 St. Boniface, Fulda	2,161	2,385	596
089 St. Augustine, Leopold	2,872	1,430	358
125 Holy Cross, St. Croix	2,012	1,616	404
127 St. Isidore, Perry Co.	1,987	1,614	404
128 St. Joseph, Crawford Co.	2,805	1,150	288
132 St. Mark, Perry Co.	4,710	3,646	912
137 St. Meinrad, St. Meinrad	3,715	4,833	1,208
150 St. Martin o Trs, Siberia	1,915	2,197	549
153 St. Paul, Tell City	27,373	19,118	4,780
160 St. Pius, Troy	2,772	2,572	643
Totals:	\$ 54,328	42,605	10,651

11-Terre Haute			
051 Annunciation, Brazil	4,175	5,760	1,440
061 Sacred Heart, Clinton	6,650	4,545	1,136
078 St. Paul, Greencastle	21,482	13,652	3,413
107 Imm Conception, Montezuma	1,870	8,795	2,199
122 St. Joseph, Rockville	4,005	4,900	1,225
135 St. Mary-of-the-Woods	4,745	4,290	1,073
146 Holy Rosary, Seelyvill	3,000	0	0
154 Sacred Heart	13,509	10,435	2,609
155 St. Ann	4,790	3,110	778
156 St. Benedict	19,445	5,200	1,330
157 St. Joseph	7,520	8,548	2,212
158 St. Margaret Mary	7,350	6,280	1,570
159 St. Patrick	36,687	21,020	5,255
161 St. Joseph, Universal	2,275	2,340	585
163 St. Leonard o Prt Maurice	2,415	1,575	394
Totals:	\$139,018	93,300	23,325
Parish Totals:	\$2,634,294	2,431,266	
Undesignated			
Parish Totals:	20,111	29,907	
	2,654,405	2,451,273***	(77%)

***\$2,451,273 is 77% of our \$3.2 million goal.

Family Development

Families are the fundamental building blocks of our society—and the element of our society that is perhaps under the most severe pressure to change. Today, there are more and more single head of household families. In families with two heads of household, it is more likely that both parents will be employed.



The Church provides social services with a wide range of programs to preserve and enhance family relationships — often in the face of overwhelmingly difficult circumstances.

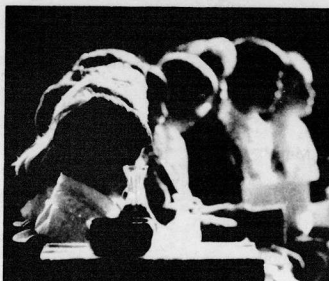
The United Catholic Appeal will sustain and advance this critical work by expanding successful programs now in place and funding new programs to meet emerging needs.

Spiritual Growth

Achieving real progress demands a strong foundation of faith. This foundation is strengthened by religious retreats which offer spiritual growth and renewal to members of the community.

Pastoral Councils at the parish, deanery and Archdiocese are focusing on spirituality, worship, liturgy and evangelization which are being revitalized as the Church reaches out to all.

Hundreds of CYO and Youth Ministry programs, activities at ten Newman Centers and



numerous other spiritual development ministries serve as catalysts for responsible decision making.

The Archdiocese also supports a number of emerging neighborhood parishes, as well as parishes that are no longer able to sustain themselves.

The United Catholic Appeal will foster even greater spiritual growth for us as individuals and as a community of faith as it expands the role of the Church as a partner for progress.



United Catholic Appeal
1400 N. Meridian Street • Room 106 • P.O. Box 1410 • Indianapolis, Indiana 46206
Phone: 317-436-8934 Toll Free: 1-800-382-9836 EXT 1211 (Indiana Only)

July, 1992

Dear Fellow Catholics:

As we complete the final phase of this year's United Catholic Appeal our work is only three quarters done. We have raised about 75% of our \$1.2 million dollar goal through volunteer and parish effort, but many individuals have not been heard from.

Some may say that given the difficult economic times, the death of Archbishop O'Meara and the proposed future parish staffing plans and structural changes, that we haven't done badly. But it is during just such times that the needs for all our services and the programs that promote spirituality, family growth and education are the greatest. Other groups like the Salvation Army have exceeded their goals for this year because times are tough. We can do the same!

Who will the teenager with a crisis pregnancy turn to if our Catholic Service workers aren't there? Will counselors be available to help stressed parents whose marriage is threatened by hard times? Will our youth be encouraged to practice their faith in spite of the pressures of the secular world? Will there be enough food, shelter and clothing for those who need it most in our community?

The answer to all these questions is more likely to be "yes" if you send in your pledge card or the coupon that is contained in this supplement right away. By making a personal, individual contribution you can be a part of a greater good. You can make a difference.

Sincerely,

Larry T. Kennedy
Larry T. Kennedy
1992 United Catholic Appeal Chairman

Information Services
Tribunal
Catholic Communications
Center City Ministry
Refugee Resettlement
Pro-Life
Newman Centers
Financial Development
Social Justice Education
Hispanic Ministry
Pastoral Care
Conciliation Arbitration
Senior Housing Care and Activities
Community Development
Teens With Children
Crisis Pregnancy
Lay Ministry
Deaf Ministry
Family Life Programs
Pastoral Councils
Youth and Adult Education
Missionary Work
Religious Education Programs
AIDS Task Force
Evangelization
Ministry to Ministers
Ecumenism
School Counseling
Hospital Ministry
Emergency Food and Shelter
Catholic Schools
Instructional Materials
Catholic Charities
Spiritual Retreats
Marriage and Family Counseling
CYO & Youth Ministry
Adoptions
Worship and Liturgy
Care of Priests and Sisters

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FIFTEENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, July 12, 1992

Deuteronomy 30:10-14 — Colossians 1:15-20 — Luke 10:25-37

by Fr. Czen F. Campion

The Book of Deuteronomy, one of the first five books of the Bible, is the source of this weekend's first scriptural reading.

The first five books are gathered together as a set, the "Pentateuch," since they contain the basic understandings and demands of the ancient religion of God's people.

Reading the Pentateuch is not always an exciting experience. It can be very boring, as it is filled with instructions not only about religion and ritual, but about minute details of everyday life. Life has changed since the Pentateuch was inscribed on parchment, and exacting requirements for circumstances long ago may seem irrelevant in this last decade of the 20th century.

However, also in the Pentateuch is God's admonition that obeying him is more than going through the motions of religion. It involves an attitude, a commitment within the heart. The attitude, of course, is of loyalty to God and trust in God. Ultimately, it is love for God.

This weekend's reading admonishes the Pentateuch's readers to fortify themselves with this holy attitude. It is not impossible to attain when we turn ourselves to God.

The second reading this weekend is from the Epistle to the Colossians. Colossae



was another of those Roman centers in Asia Minor of the first century in which there was a congregation of Christians. Surviving as Christians was not an easy task for the followers of the Lord in the Roman Empire of the first century of the Christian era. Christians were regarded as strange, out-of-step, impractical, and altogether a different breed of people. At worst, they were considered threats to the stability and security of the society.

Apostle leaders such as St. Paul constantly challenged and encouraged Christians such as those residing in Colossae.

In this weekend's reading, the message is clear. Challenging and encouraging amid the realities of the times, it insisted to the Christian Colossians that Jesus was the supreme example in living, the Redeemer, indeed the Son of God. Nothing else could matter except his word and his law.

The Gospel reading is from St. Luke's Gospel. It is one of the most treasured and expressive stories about Jesus in the New Testament. In this reading, Jesus speaks of the Good Samaritan. Asked to capsize the requirements for salvation, the Lord replied that to be saved a person must love God above all else, and also that person must love all others.

Then the inquiry went farther. Who is a neighbor? Whom must the genuinely faithful love? In reply, Jesus gave the example of the Good Samaritan.

Samaria was a part of the ancient Holy Land situated between Judea in the south, and Galilee to the North. Roughly speaking, it occupied that area often mentioned in news reports today as the "West Bank."

Peter who personally receives the supreme authority in the pastoral mission, a mission which is exercised as a sharing in the authority of Christ, the chief pastor and teacher.

The specific tasks entrusted to the Twelve by Jesus included the mission and authority: to preach the Gospel to all nations, to baptize, to celebrate the Eucharist, and to forgive sins.

In order to fulfill their mission the apostles received the gift of the Holy Spirit. In the power of that gift they began the task of evangelizing the nations (cf. Acts 1:8).

The mission of the Twelve was unique and fundamental, since they were eyewitnesses to the life, death and resurrection of Christ (cf. Luke 24:48). With Peter as their head, they became the foundation of the church's hierarchical and ministerial structure, which continues in their successors down through the ages.

MY JOURNEY TO GOD

Poetry for Our Lady



A Prayer in Need

Mary, for your sake
He worked a miracle
before its time.

Mother, speak for us,
tell Him again
we have no wine.

Triptych

Mary, mother of the burning
heart of Jesus
pray for us when our inner
fires are dying.

Mary, spouse of the mighty
force of the Spirit
pray for us when we sink
in weakness.

Mary, daughter of the eternal
light of the Father
pray for us when we wander
in the dark.

—by Sandra Marek Behringer

(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)

Daily Readings

Monday, July 13

Henry

Isaiah 7:1-9

Psalms 50:8-9, 16-27, 21, 23

Matthew 10:34-11:1

Tuesday, July 14

Blessed Kateri Tekakwitha, virgin

Isaiah 48:2-8

Matthew 11:20-24

Wednesday, July 15

Bonaventure, bishop and doctor

Isaiah 10:5-7, 13-16

Psalms 94:5-10, 14-15

Matthew 11:25-27

Thursday, July 16

Our Lady of Mount Carmel

Isaiah 26:7-9, 12, 16-19

Psalms 102:13-21

Matthew 11:28-30

Friday, July 17

Seasonal weekday

Isaiah 38:1-6, 21-22, 7-8

(Psalms) Isaiah 38:10-12, 16

Matthew 12:1-8

Saturday, July 18

Blessed Virgin Mother

Micah 2:1-5

Psalms 101:4, 7-8, 14

Matthew 12:14-21

Through the centuries, the Holy Land was repeatedly overwhelmed by hostile forces from the outside. These forces were pagan, and inevitably were very harsh.

The people of Samaria, although Jewish in origin, were looked upon with contempt since it was thought that they accommodated the invaders and interacted with them even to the point of marriage. As such, their offspring were tainted. Their values were regarded as flawed, an insult to the living God. They in effect were worse than pagans. Pagans had not been blessed with the revelation of God. The ancestors of the Samaritans had been so blessed, but they had not been strong in keeping the Commandments, in preserving the heritage of revelation.

Reflection

The precise application of the Good Samaritan story is graceful and appealing at first glance. No one thinks unkindly of extraordinary human generosity and compassion. However, viewed more closely, the story of the Good Samaritan can leave us feeling uncomfortable. That is

because the story reminds us that our regard for others, even our considerable regard, is not truly impressive in the Christian sense unless it is moved by a total commitment to God. In that total commitment, there is no place for self-interest. Our sole and first thought in life must be to resemble Jesus.

Total commitment is a considerable demand upon us, inclined as we are to think of ourselves, myopic as we are to needs beyond us, devoid of hope as we may be, dismissive of the spiritual as often we are. To accept God into our lives in fact and not just in word, we must pledge ourselves without reservation to model our lives upon the example of Jesus. Important in this pledge is our eagerness to care for the needy of body and spirit who surround us, who indeed may be on the other side of the earth. In our imitation of Jesus, we must worship God in everything we do, in all we say, in fact in everything that we are and represent. We may be generous and caring of others, but unless we give ourselves totally and solely to God, we are not truly the followers of the Lord Jesus.



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DATE: Saturday, July 18th

LOCATION: Radisson Hotel, Keystone Crossing

TIME: 10:00-11:00 a.m.

RSVP — 842-9999 — Seating is limited

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Entertainment

VIEWING WITH ARNOLD

'Batman Returns' with a violence-filled sequel

by James W. Arnold

For the movie industry and many of its regular customers, the summer schedule is the climax of the season—the time when all the big money is made and the gift-wrapped fun pictures arrive.

Yet for an outsider, especially a grownup, it increasingly has an aura of the ridiculous. Consider "Batman Returns," the \$80-million sequel to the previous 1989 Michael Keaton-Jack Nicholson worldwide pop phenomenon. After almost two hours of intensely probing the psyches of a guy who dresses up like a bat, a lady who dresses up like a cat, and a bird guy who was raised by penguins, we find ourselves watching a finale in which hundreds of presumably real penguins are waddling into the plaza of Gotham City wired to explosives so as to obliterate 100,000 of its witless citizens.

It's not that the scene is immoral or inept, or likely to lead to all (or any) kinds of wicked social problems. It's just not even uninteresting, in a weird cartoonist sort of way. It just seems incredibly STUPID, and makes one ask why am I sitting here watching this when I could be, say, smelling daffodils?

In this adventure of Bob Kane's 1930s-vintage comic book superhero, eccentric filmmaker Tim Burton (last film: "Edward



Scissorhands") presumably was allowed a free hand. In the first "Batman," the then-28-year-old onetime Disney cartoonist lacked Time-Warner's total trust. The result, even more than before: a magical but spooky Gotham City, a place conceived by a haunted imagination, peopled by extremely distorted characters in various stages of struggling toward normality.

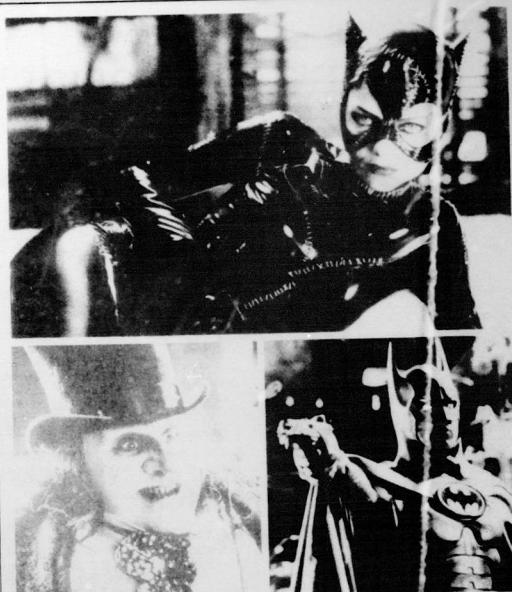
As before, Michael Keaton's Batman is the underplayed, credible center of the tale, called to action by the inept authorities against a threatening, bizarre supervillain. Now it's the Penguin (Danny DeVito), under tons of ingenious makeup, presented as a mad mutant rejected by his wealthy parents and raised in the sewers, seeking to "reclaim his birthright." He campaigns for mayor, aided by cynical manipulating business tycoon Max Shreck (Christopher Walken).

Also crucial is Catwoman (Michelle Pfeiffer), who has her own reasons for hating Shreck and resisting Penguin's lascivious advances. No question that Pfeiffer's persona and samsualtering licks as the Cat Lady, and DeVito, giving full rein to his fondness for melodrama, steal the movie, along with James Ellman's music, the art direction, and special effects.

Many involve a tremendous amount of violence. Some is of the action movie kind: personal combat, karate, women falling from high buildings, Batmobile chases, cars crashing into cars and pedestrians, endless and ever bigger explosions. Some is of the dark fairytale kind: the Penguin, with deadly intentions, sets about kidnapping all of the city's firstborn male children.

Fast-cutting technique makes the often grim results invisible, and little actual blood appears except around the Penguin's untidy mouth. (He has a penchant for biting noses and eating raw fish.) But such "harmless" mayhem may be the worst of all, since it implies violence has no harmful consequences.

The issue is not so much whether children can (or should) cope with all this. Undoubtedly man (normal 13s or over) can. The question is why they should have to. This "Batman" definitely has random elements of complexity, irony and somber beauty that appeal to adults. But judging



BATMAN CHARACTERS—Actress Michelle Pfeiffer (top) is the mysterious Catwoman, actor Danny DeVito (bottom left) is the villainous Penguin, and actor Michael Keaton (bottom right) once again portrays Batman in the sequel "Batman Returns" now showing at the nation's theaters. The U.S. Catholic Conference classification is A-III for adults. (CNS photo from Warner Bros.)

from the toy accessories and promos for fast food joints, the movie isn't being sold to brain surgeons who dig such thematic and visual motifs as psychoanalysis and German expressionism.

Also unfortunate is producer-director Burton's tendency to use the sinister side of normally pleasant things. The penguins, nearly everyone's zoo favorites, are one example.

And Burton wanted the movie to have a winter look, but does it have to be Christmas? (Decorations are omnipresent and repeatedly trashed by violence.)

The Penguin's henchmen, when identifiable, are usually dressed as clowns or circus performers. (The Joker would be right at home.) This cute, low-key perversity applies also to the script by Daniel Waters ("Heathers," "Hudson Hawk"). The characters are freaks with stunted or skewed emotions. Motivations are mostly greed, lust or revenge. Politics are satirized

and trashed—of course, a tendency that is widespread just the year.

Consider just the "good guys." Keaton's Bruce Wayne/Batman is a compulsive crime fighter but otherwise remote and cold. Selena Kyle/Catwoman is a psychotic and transforms herself into a sexy, whip-leathery superwoman (fantasy for feminists).

Happy-ever-after romance improbably blossoms for these two, despite Catwoman's modern aggressiveiveness and fondness for sexual double entendres.

However, she explicitly rejects it, preferring what appears to be a "kiss of death" revenge on Max.

"Batman Returns" is spectacular at times but a whole lot of fun mostly for folks in therapy.

(Cartoon violence, cynical tone, adult dialogue: okay for teens and adults; not generally recommended.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Boomerang	A-III
L'Elegance Criminal	A-III
A League of Their Own	A-II
Memoirs of a River	A-III

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

PBS and NBC will share coverage of the '92 election

by Roderick Townley

"After the '88 campaign, all the television news organizations made a vow: Never again!" So said news veteran Marvin Kalb, now head of Harvard University's Center on Press and Politics. "That was based on the perception that they had all been taken to the cleaners by the politicians, the handlers, the manipulators."

In 1992, Kalb said, TV news organizations vowed to be "more serious, less attracted to the photo-op, more drawn to substance." And they were doing just fine, according to Kalb, right up until the "seccapade" stories about Governor Bill Clinton came out. "The MacNeil/Lehrer NewsHour" treated the story with dignity and taste, but the other news programs suddenly got off the high principle they had established for '92 coverage and plunged into tabloid journalism."

That is the kind of trouble that the MacNeil/Lehrer NewsHour's team receives frequently. Since its first broadcast in 1975, "The MacNeil/Lehrer NewsHour" has become widely admired for its tradition of airing all sides of the issues, probing fairly but persistently for the story behind the news, and shunning the lurid and sensational. For its coverage of the 1988 election, the "NewsHour" won a George Foster Peabody Award for "exceptional in-depth coverage of the electoral process."

This election year the "NewsHour" matches its depth of coverage by its breadth when it extends its coverage of the Democratic and Republican national political conventions through a unique partnership with NBC News—it's the first time two news organizations have collaborated to produce convention coverage.

"PBS/NBC Coverage of the 1992 Democratic National Political Convention" airs on Monday, July 13, through

Thursday, July 16, from 7 p.m. until 11 p.m. (Check local listings to verify coverage dates and times.)

Jim Lehrer is enthusiastic about the partnership: "The experiment is going to be fun because there are no guidelines. We're limited only by our imaginations. It's terrific!"

During the conventions, the "NewsHour" will broadcast at its usual time from the convention cities (New York and Houston). Then at 8 p.m., "MacNeil/Lehrer" and NBC will begin a joint broadcast on PBS, alternating segments between MacNeil/Lehrer and the "NewsHour" team and Tom Brokaw, John Chancellor, and the NBC team. Finally, at approximately 9:30 p.m. or 10 p.m., the two organizations will split off, each providing coverage to its own network for the remainder of the evening.

The plans are for each joint broadcast to have a specific theme or focus, which will be developed by the "NewsHour" in consultation with NBC News. Further programming plans will be made after the completion of the primary elections.

Another innovation in "MacNeil/Lehrer's" overall campaign coverage is an arrangement with the "Times/Mirror" polling organizations. During the next few months, polls will survey a substantial segment of the population identified as "swing voters"—a crucial group that could go Republican or Democratic, and whose choice will determine which party wins. Each time "Times/Mirror" releases major poll findings, the "NewsHour" will broadcast a segment

based on interviews with individuals drawn from the swing group, using the poll data as the basis for the story. "Once

a month," said "MacNeil/Lehrer" producer Les Crystal, "we're going to a different location to talk to these groups and get their attitudes on the campaign. Not on the candidates they favor, but on the issues."

The "NewsHour" will also repeat successful elements from previous election coverage, such as the "stump speeches." The antithesis of the sound-bite, these 8-to-10-minute excerpts of the candidate's campaign pitches give a real sense of where each of them stands on the issues. The stump speeches will air periodically as the campaign progresses and the issues shift, to see how the messages change.

As in previous years, "MacNeil/Lehrer's" correspondents continue to provide in-depth coverage of the campaign. Judy Woodruff reports from the campaign trail; congressional correspondent Kwame Holman races House and Senate races; and Paul Solman, Charles Krause, Elizabeth Brackett, and Tom Bearden report on the campaign when it dips into their beats. And, of course, in addition to the in-depth convention coverage, the "NewsHour" team will provide extended and up-to-date coverage on the nights of the big races, the primaries, and the election itself.

It all adds up to the most comprehensive election reporting "MacNeil/Lehrer" has ever offered its viewers—without sacrificing the quality and depth of reporting to which they've become accustomed. As Marvin Kalb said, "... everyone interested in serious political coverage looks to MacNeil/Lehrer for the kind of nightly fix that any political junkie requires." That's doubly true this election year.

Reprinted from the "WFIW Members' Magazine" with permission. Feature provided by MacNeil/Lehrer Productions. Roderick Townley is a Boston free-lance writer who writes frequently about television and was senior writer at "TV Guide" for 10 years.)

THE QUESTION CORNER

Law limits Mass stipend

by Fr. John Dietzen

Q Is there a church law that forbids two or three intentions at a Mass? I think most people would not object to two or more intentions for a Mass rather than wait two or three years before having the Mass said. (Texas)

A I understand your concern. In fact, every Mass is offered for many intentions. The Eucharistic Prayer, for example, makes that clear at each Mass. However, if you're talking about Mass stipends, the present law of the church is clear. Only one stipend or offering may be accepted by a priest for any one Mass.

Canon 948 says, "Separate Masses are to be applied for different intentions for which an individual offering, even if small, has been made and accepted."

In other words, what you are suggesting is out of the



hands of individual priests. The reason, which is obvious, is to avoid abuse in offering and accepting Mass stipends.

Q What is the status of a marriage between a baptized member of the Church of Christ of Canada and a non-baptized atheist?

The marriage was a lawful civil marriage, but the couple divorced later.

Is the baptized partner now free to marry a baptized and practicing Catholic? In the eyes of the Catholic Church did this marriage exist? (British Columbia)

A Many Catholics, I'm afraid, would answer your final question no. People of our faith as well as others have somehow received the idea that the Catholic Church recognizes as valid only those marriages involving a Catholic and performed in the church.

Most priests have had the experience of Catholics wishing to marry someone who is divorced. They explain, "She was married before, Father, but she's not Catholic so it didn't count."

The church most certainly does recognize other

marriages, assuming of course that the partners are not previously married and are otherwise free to marry.

If two Hindus or two Moslems marry and intend the basic community of life and other intentions that are essential for that vocation, we consider it a perfectly valid, good and permanent marriage.

Furthermore, if both partners are baptized Christians, two Lutherans or Methodists for example, according to our theology theirs is a sacramental marriage. The union and intimacy between Jesus and his church, which St. Paul speaks of in the letter to the Ephesians (Chapter 5) are symbolized fully in them as baptized Christians.

In other words, they receive what we call the sacrament of marriage just as do two Catholics.

This should answer your questions. Unless other obstacles existed which you do not mention, the marriage exists as far as the Catholic Church is concerned.

No additional marriage in the church would be possible without some procedure that might deal with that first union. The individuals need to describe the situation to a priest and ask him to explain the options open to them.

(A free brochure answering questions Catholics ask about cremation and other funeral regulations and customs is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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

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FAMILY TALK

Post-divorce parenting depends on diplomacy

by Dr. James and Mary Kenny

Dear Dr. Kenny: My husband and I are getting a divorce. We have three small children. We both want custody, and it looks like a bitter battle is ahead. My lawyer has recommended a custody evaluation by a psychologist. What do you think? (Iowa)

Answer: A custody evaluation is a good idea. Ideally, it will form the judge the positive facts and avoid the all-too-common mud-slinging.

A good evaluation covers both potential homes and includes a thorough social history, psychological testing of the parents, physical exams, financial reports, letters of reference, and a home visit.

Courts today are more and more requesting that a custody evaluation be completed before a decision on child custody is made.

However, mediation should precede evaluation. Courts can also order mediation.

Too often, lawyers assume that mediation is not possible because of the strong negative feelings. Yet this is precisely why mediation must be attempted.

If left to fester or if further inflamed by the court battle, such feelings can make a disaster of post-divorce child rearing.

Child rearing is a process, not a once-for-all resolution decided in court. It goes on, long after the court hearing is over.

Unlike property, which can be settled, children grow and change, and new decisions need to be made. Parents need to know how to make joint decisions and resolve conflicts, even when they don't get along.

Labor and management have learned to resolve hard issues even when there is no affection between the contesting parties. So have disputing nations when war is the only alternative.

Successful mediation does not depend upon good will or affection between the parties, but on their self-interest. Successful mediation saves time and money, avoids bitter battles, and it is far better for the children, who hate to see their parents fighting.

Now is a wonderful opportunity for you and your soon-to-be ex-husband to learn how to resolve conflicts. You don't have to be friends, but for many years you must communicate and resolve issues concerning your children.

Post-divorce parenting will be considerably complicated if your first experience at it involves a bitter battle, with a winner and a loser. This initial experience is likely to color all later parenting disputes. No matter how wise the custody recommendation or decision, my experience has been that the loser is back in court within six to 12 months.

Good mediation teaches conflict resolution. The techniques, while simple, are different from those used by persons who start by caring for each other. In mediation, one starts small, beginning with relatively easy issues and building on success.

The purpose of custody mediation is to get the parents themselves to agree on the best plan for ongoing child care. The agreement is open to continuing development and renegotiation as the children grow older and the circumstances of the parents change.

Hopefully, the parents will have initiated a new style for handling disputes between themselves. If not, they may return to renegotiate the agreement at any time.

Better to do this in the atmosphere of cooperation offered by mediation than to fight it out through the children in court.

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

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The Active List

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

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, 5533 E. 56th St. Call 317-545-7681.

☆☆

A Beginning Experience Weekend 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-County Shrine Club, 701 Pottery Lane, Clarksville. Cost is \$5 alumni dues and/or \$12.50/person for dinner dance. Call 812-945-3350 today for reservations.

☆☆

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

☆☆

The Young Widowed Group will spend the day at Lake Shaffer, leaving St. Matthew Parish at 9 a.m. Call 317-236-1596 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.

☆☆

Bloomington area Separated, Divorced and Remarried Catholics (SDRC) will hold a Pitch-In Cookout/Hay Ride at 5 p.m. at Maple Grove Shelter House in McCormick's Creek Park. Bring table service, meat to grill, dish to share, drinks and games.

July 12

Daughters of Isabella and K of C Bloomington Deacons' council 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 Sarto Dr. followed by luncheon at Houlihan's, Glendale. Call Mary 317-255-3841.

☆☆

Providence Sister Barbara Doherty will conduct a retreat on "Holy 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 Tridentine Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rabke 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.

☆☆

Bloomington area Separated, Divorced and Remarried Catholics (SDRC) will dance from 5-9 p.m. at Indiana Roof Ballroom, 140 W. Washington St. \$11 cost.

July 13

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

☆☆

South Central Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. at St. Charles Borromeo Parish cafeteria, Bloomington.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will hold a Get-Acquainted Evening at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

July 14

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.

☆☆

The Discussion Series for Separated and Divorced Catholics continues from 7:30 p.m. with "Where Do I Go from Here? Dealing With Change" at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 for details.

☆☆

The Ave Maria Guild will meet at 12:30 p.m. for dessert and business meeting at St. Paul Hermitage, Beech Grove.

July 15

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

☆☆

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

July 16

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.

☆☆

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

July 16-18

A Garage Sale will be held at Ritter High School.

July 17

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

☆☆

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 46th and Shadeland Ave.

July 17-18

A Super Rummage Sale for the

benefit of the St. Vincent de Paul Society will be held from 7 a.m.-6 p.m. Fri. and from 8 a.m.-4 p.m. Sat. at St. Lawrence Parish, 46th and Shadeland Ave.

July 17-19

The Annual Summer Festival of St. Jude Parish, 5353 McFarland Rd. will be held from 5 p.m.-12 midnight Fri., 3 p.m.-12 midnight Sat., and from 1-8 p.m. Sun. Entertainment for all ages.

July 18

Little Flower Classes 1927-41 will hold a Reunion beginning with Mass at 5 p.m. Call Betty Clemens 317-356-6396 for details.

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Catholic Alumni Club (CAC) will attend Symposium on the Prairie. Meet at Marsh flagpole, 86th St. and Allisonville Rd. at (Continued on page 19)

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62,000 Europeans ask for end to mandatory priestly celibacy

by John Thavis
Catholic News Service

VATICAN CITY—Vatican officials have received a petition signed by 62,000 European Catholics asking for the repeal of the rule requiring mandatory priestly celibacy in the Western church.

In a letter addressed to Pope John Paul II and the world's bishops, the group said the church was in a "pastoral state of emergency" because of a shrinking number of priests in many parts of the world.

"Many young people feel called to become priests, but do not have the charism of celibacy," the letter said. It added that the pastoral crisis might be a divine sign that the times are "ripe for a change."

The letter was delivered to Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, as he exited his Rome apartment on his way to work June 30. He accepted the document and thanked the group of three laymen from Switzerland, Germany and the Netherlands who presented it to him.

Later, the group was permitted to leave the stacks of petitions in the entryway of the congregation's office at the Vatican. Although 62,000 signatures were collected in all, Austria's 12,000 signatures were not forwarded to the Vatican because of "fear of possible reprisal," a spokesman for the group said.

Vatican officials have maintained that priestly celibacy is a necessary and valuable provision of church law in the Western church, so that priests may dedicate themselves completely to their ministry. It is a provision of church discipline rather than dogma, and some exceptions have been made in recent years.

Eastern-rite churches have a different tradition. In most places—though not in the United States—they allow married candidates to become priests. However, marriage after ordination is not allowed.

Pope John Paul II is a strong defender of the rule of priestly celibacy in the Latin-rite church.

The petition said signers were "deeply convinced that God calls both married and unmarried persons to the priestly ministry," and asked the pope and all bishops to "repeal the law of celibacy and recognize both marriage and celibacy as acceptable ways of life for priests to choose."

The petition drive was started by Peter Oberholzer, a Swiss lay minister in the St. Gallen Diocese. It later picked up the support of the International Federation of Married Priests, which is based in Europe. Signatures were drawn from six countries: Germany, Switzerland, Austria, the Netherlands, Belgium and Luxembourg.

Oberholzer told reporters in Rome that he began his effort because about one-third of his diocese's parishes are now without priests. In five years, he said, that proportion could grow to two-thirds.

The petition drive was held among Catholic youth organizations, in Catholic schools and universities, and in parishes, he said.

In the Netherlands, special Masses were celebrated to promote the petition, and it was enthusiastically received in parishes, said Lambert van Gelder, who organized the effort in that country.

In Germany, the petition was signed by many students and members of theological faculties at Tübingen, Paderborn

and Munich, despite criticism of the effort by Bishop Karl Lehmann, president of the German bishops' conference, said a German organizer, Josef Mettler.

A German woman who helped deliver the petitions said her own experience was typical of the "painful" personal situations caused by the celibacy rule. She said she had a relationship with a priest for three years, but finally asked him to choose.

"He couldn't leave the priesthood, so he left me. Now, he has another girlfriend. There are many cases like this," she said.

The same day, a top Vatican official defended the church's rule on celibacy.

"I don't think there is necessarily a tie between the

drop in vocations and the issue of celibacy," Cardinal Jose Sanchez, prefect of the Congregation for Clergy, told Vatican Radio.

The cardinal said it was his impression that, if anything, the celibacy requirement was an added incentive for young men who are "seeking an ideal that is not found in the world" and are willing to completely dedicate their lives to a vocation.

Celibacy can be more of a problem for older priests who sometimes begin to weaken in their ministry after many years, he said.

Cardinal Sanchez said there are pastoral reasons why the church keeps reaffirming the celibacy rule.

"The celibate is a free man, open to all people" and able to give his full time to the local church community, he said. Celibacy reminds the priest that "he is not for this world"; his is a "silent witness" that the human being is called to eternal life, he said.

Cardinal Sanchez was commenting on the 25th anniversary of Pope Paul VI's encyclical letter on priestly celibacy, "Sacerdotalis Caelibatus," which was published in June of 1967.

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The Active List

(Continued from page 18)
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Call Mary 317-255-3841 for more information.

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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.

☆☆

Catholic Widowed Organization (CWO) will hold its annual party at the Watershed. Call Mary Koors 317-867-9388 for details.

☆☆

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

July 19

St. John the Baptist Parish, Osgood will sponsor its annual Chicken Dinner Festival from 11 a.m.-4 p.m.

☆☆

St. Mary Parish, Navilleton will hold a Picnic, rain or shine. Chicken or ham dinners served from 10 a.m. Booths, games, quilt raffle.

☆☆

Dominican Sister Dr. Patricia Benson will start a Wholistic Directed Retreat continuing through July 25 begins at Beech Grove Benedictine Center. Call 317-788-7581 for details.

☆☆

A Festival and Chicken Dinner will be held at St. John the Baptist Parish, Guilford. Festival 11 a.m.-7 p.m. EDT; dinner served 11 a.m.-5:30 p.m. Bingo, country store.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C Council 6138, Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 6:30 p.m.; Holy Family K of C, 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 p.m.

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Youth News Views

Pro-life workers react to latest court ruling on abortion restrictions

by Catholic News Service

WASHINGTON— The Supreme Court at the end of its year told states they can make rules about abortions, but it also told courts that legally they could still have abortions.

From a moral point of view, Catholic church leaders said that they were happy that the justices said something could be done to make people realize what abortion really meant, but they were sorry that unborn babies would still be killed.

One pro-life lawyer in Chicago, Leanne McCoy, said she and her co-workers were "feeling pretty down" about the decision. They hoped that the court would have done more to stop abortions.

The Supreme Court was divided in its opinion about the case, which was called *Planned Parenthood vs. Casey*. Casey is Gov. Robert Casey of Pennsylvania, a pro-life Democrat.

The justices said: "Women who want abortions must find out about the dangers of having one, what other choices they have—including giving the baby for adoption—and facts about their unborn child's life."

►They must wait 24 hours after getting that information before they can have an abortion.

►Doctors' offices must write reports on each abortion but keep the information private.

►Teen-age girls must get approval from a parent or judge before having an abortion.

The justices said that the father of the unborn child did not have to be told that the mother wanted an abortion.

Many people expected the court to say abortions could be illegal again. A different group of Supreme Court justices 20 years ago told states they could not ban abortions.

In Congress, elected officials talked about passing a law called the Freedom of Choice Act which would make sure that women could have abortions, but President Bush likely would not let it go into effect.

For pro-life leaders like Wanda Franz, president of the National Right to Life Committee, more work was ahead to save unborn lives.

Franz told Catholic News Service that she and others will "work 20 more years, if that's what it takes."



COLLEGIANS FOR LIFE—A policeman arrests a young pro-life demonstrator while other members of the group Collegians Activated to Liberate Life continue to block the entrance of a building where abortions are performed in Champaign, Ill. During the Good Friday demonstration, police arrested 73 college students. (CNS photo by Tom Dermody, The Catholic Post)

Study shows teen-agers realize abortion is wrong

by Mary Ann Wyand

"Teen-agers know that abortion is wrong," according to Wanda Franz, president of the National Right to Life Federation, and they use terms like "killing" and "death" to define what pro-abortion supporters refer to as "a legal medical procedure."

Writing for the *National Right to Life News*

in June, Franz addressed her column "From the President" on the consensus of a national study done in 1990 by researchers Rebecca Stone and Cynthia Waszak on behalf of the Center for Population Options, a pro-abortion organization.

To complete their study of young people's attitudes about abortion, Stone and Waszak collected information from 11 adolescent focus groups in different cities around the country.

Franz cited that study at length in her column and said researchers Stone and Waszak discovered that adolescents questioned about their feelings on abortion thought that "abortion were very expensive and were detrimental to their physical and emotional well-being."

The nationally-known pro-life lobbyist suggested that these findings were not what officials of the Center for Population Options wanted to hear.

The National Right to Life president also said she believes that part of the reason for strong pro-life attitudes on the part of most adolescents is the tendency for young people to talk with each other about abortion and other concerns.

"Abortion has taken every third member of their generation," she wrote. "The damage done by abortion is personally experienced by young people and that experience is passed on to their friends."

Franz said the adolescents questioned about abortion in the Center for Population Options study "were very aware of the concrete reality of the unborn baby and believed that women shouldn't feel free to 'just kill it.'"

When asked what adolescents think of when someone says "abortion," Franz said the study reported that their responses focused on "killing," "death," "blood," and "pain."

Further, she wrote, the study found that adolescents would describe abortion as "when a girl doesn't want the baby and decides to kill it."

Overall, Franz said, the respondents "focused on the 'innocence' of the baby, regardless of circumstances," portrayed the procedure as "medically dangerous" and "emotionally damaging," and rejected "abortion as birth control."

The National Right to Life president said the study also found that adolescents believe "teens should tell their parents if they got pregnant."

Franz said researchers Stone and Waszak reported on their study in a recent issue of *Family Planning Perspectives* and concluded that, "What (adolescents) know and the way they think about abortion today will not only affect their own actions if they must deal with an unplanned pregnancy, but may guide their votes later on."

Franz concluded that, "Adolescents can be helped to handle their sexuality appropriately." She also said parents, teachers and pro-life workers "must begin with the truth if we truly are to help adolescents understand the reality of abortion."

Retreats help teens grow in faith

by Mary Ann Wyand

Retreats like the upcoming Catholic Youth Organization's Christian Leadership Institute help teen-agers clarify their values and address problems in their lives, according to Benedictine Sister Joan Marie Massura, teen services coordinator for CYO.

Registrations are still being accepted for the annual leadership institute, which is scheduled July 20-24 at the CYO Youth Center in Indianapolis. Programming teaches youth leadership development techniques as well as communication and organizational skills through special learning experiences and community living.

For registration information, contact the CYO office at 317-632-9311 by July 16. The cost of the five-day institute is \$150 a person and includes workshops, lodging, meals, a group picture, and a T-shirt.

"Kids are always making choices," Sister Joan Marie told *The Criterion*. "Sometimes teens feel that they do make decisions. Youth ministry programs help teens make good moral choices

and allow youth ministers to be with the teens when they are in crisis. We are role models to them."

Retreat experiences help teen-agers address problems in their lives, she said, and also grow in faith.

"In a teen-ager's life, there is a lot of suffering," Sister Joan explained. "There is suffering with 'who I am as a person,' there is suffering with relationships, and there is suffering with morality. What's right? What's wrong? They're suffering with decisions about friends and decisions about their value system."

During a retreat, she said, "teens become aware of what is happening in their lives, the burdens they're carrying, the difficulties they're experiencing. They feel that very intensely and can acknowledge the fact that they have sinned, that they have faults, that they have problems. They can recognize and experience their feelings and accept them. And once they accept problems, they can begin to address them and ultimately to let go of them."

Retreats also help teen-agers affirm their beliefs among peers, Sister Joan said. "They can acknowledge that, 'I'm a

Christian. I want to take up a new lifestyle. I want to follow Christ. I want to become all that I should become.'"

Most people associate at-risk kids with an image of youth who live in the center city, she said, but teen-agers at-risk also live in affluent suburban parishes.

"Nationally, one out of five kids is at-risk," she said. "In the past year, one suburban parish in the archdiocese has been affected by two teen-age pregnancies, one youth convicted of armed robbery, and one suicide. Four sad stories in only one parish."

Sister Joan said getting youth involved in the church and keeping them involved requires affirmation by the adult members of the parish.

"Kids come back from retreat experiences and feel enthusiastic about their faith," she explained. "They have had a religious experience and now they want to do something with it. They need to have a voice in the church, but sometimes they feel frustrated in their own parishes. One of the advantages of having a youth minister in the parish is that when teen-agers come back from retreats they have opportunities to get more involved in their parishes."

St. Mark will host CYO Summer Outdoor Dance

St. Mark youth group members will host the annual CYO Summer Outdoor Dance on July 12 from 7:30 p.m. until 10 p.m. at the Indianapolis South Deane parish. Area teens are invited. Radio personality Scott Morgan will serve as the disc jockey. Admission is \$3 a person.

★ ★ ★

Cathedral High School and Bishop Chatard High School officials announced last week that veteran hockey player and coach Charlie Scott will assume the duties of head coach for the Cathedral/Chatard Blues hockey team.

Scott hails from Toronto, Canada, and was a former captain and assistant coach of the Indianapolis Checkers. During his years as a player from 1979 until 1986, he ranked second in all-time scoring. He was named the team's assistant coach in 1987.

Chatard graduate Mark Guess, who previously served as head coach for the

Lawrence hockey team, was named the junior varsity coach for the Cathedral/Chatard Blues. During the 1986-87 season, his Lawrence team won the AAA state championship.

Cathedral publicist Chris Kaufman said the Blues will play all home games at Pium Am Plaza for the 1992 season. The Blues finished their first season in fifth place in Class A with an 8-3 record.

★ ★ ★

Teacher and coach John Leavell, who formerly worked for Lilly Endowment as an administrative advisor, will direct the Neighborhood Youth Outreach program at St. Joan of Arc Parish in Indianapolis.

Leavell replaces Kathleen Yeardon, who is entering the Benedictine order at Our Lady of Grace Monastery in Beech Grove, and Gary Rietdorf, the administrative assistant for both St. Joan of Arc Parish and

the Neighborhood Youth Outreach program, who is taking a sabbatical year.

Neighborhood Youth Outreach offers a wholistic range of programs for teen-agers living in the old uptown neighborhoods of the Indianapolis northside. Programs offer spiritual life development, tutoring, life skills training, leadership and community service development, as well as safe recreational and social opportunities off the streets. It recently earned a Casper Award from the Community Service Council for community service to urban youth.

★ ★ ★

St. Malachy parishioner Tom Nichols of Brownsburg will present his senior organ recital at the Indiana University School of Music at Bloomington on July 10 at 4 p.m. The performance in Room 407 of the Music Annex is free and open to the public. Tom is a 1988 graduate of Cardinal Ritter High School in Indianapolis.

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Some of the Great People of Indianapolis

BOOK REVIEW

Death seen as gate of heaven

JAWS OF DEATH: GATE OF HEAVEN, By Dietrich von Hildebrand. Sophia Institute Press (Manchester, N.H., 1991). 148 pp., \$14.95.

Reviewed by Msgr. Charles Dollen

There are few things in life that are as certain as death, taxes and an increase in your utility bills. About the last two, something might be done, but death comes to every living person. And what comes after death?

The eminent philosopher and spiritual writer, Dietrich von Hildebrand, pondered this question throughout a long and productive Christian life. Shortly before his death in 1977 he wrote "Jaws of Death: Gate of Heaven" as he contemplated his own death. The highly successful book was published in German in 1980 by his wife Alice.

His work is divided into two almost equal parts. In the first he studies very methodically the inevitability of death. He discusses the termination of life from the physical, psychological and philosophical viewpoints. Our natural longing for immortality and man's philosophical grandeur are covered.

In the second part of this valuable book, the author

considers death in the light of Christian faith. What a difference that makes! Life that begins as a pilgrimage ends as the ultimate fulfillment of love. It isn't so much that it makes death easier or more understandable, but death here is seen as the natural stage before eternal life.

"Christian hope," he writes, "places a completely

different character on the face of death. . . . Without Christ's revelation, death could never appear in this unique light as our moment of fulfillment and we could never hope for an eternal union of love with God."

Von Hildebrand's last book deserves the highest of recommendations for the unique importance of the subject matter and for the brilliant treatment accorded that subject by a learned, saintly man. A word should be added in praise of the high production quality of the book itself.

(Msgr. Dollen is book review editor of *The Priest* magazine.)

(At your bookstore or order prepaid from Sophia Institute Press, Box 5284, Manchester, NH 03108. Add \$2 for shipping and handling.)

Post-Vatican II Church

IN THE EYE OF THE CATHOLIC STORM: THE CHURCH SINCE VATICAN II, by Sister Mary Jo Leddy, Bishop Remi De Roo and Douglas Roche. HarperCollins (Toronto, 1992). 195 pp., \$14.95.

Reviewed by Father James Gilhooly

In 1968 Bishop Remi De Roo of Victoria, British Columbia, and Canadian layman Douglas Roche issued a book on a several day dialogue. The subject was Vatican II and its influence on their Catholic lives.

In January 1991, they came together again to update their

thoughts on the same subject. This time, however, they added a woman religious.

Sister Mary Jo Leddy was a feisty choice for "In the Eye of the Catholic Storm: The Church Since Vatican II." For instance: "You can get out of the institutional church or you can capitulate or you can try to find some peace in the midst of it."

This is an overview of the contemporary church as seen by three liberals. Conservatives would do well to pass this one by. The volume is not a pageturner. It is a worthy document. The majority of answers demand answers of several hundred words.

The 10 topics they discuss in 10 chapters are: Women in the church, the cry of the poor, war and peace, the many ways to God, etc., etc.

Nor surprisingly, the results are uneven. Some of the dialogue is worthy of late-night sessions in college dorms. I would place chapters on women in the church and sex the Catholic way in this category.

Yet I found the discussion on the hunger for spirituality good and that on war and peace illuminating. If perhaps the next time around the authors will add a housewife or career woman and divide the foursome into equal liberal and conservative parts. The discussions might give off more sparks, perhaps a few "yes" or "no" answers, and make readers as well as reviewers hunger for the next page.

Father Gilhooly has had articles published in *America*, *The Critic*, *Notre Dame Magazine*, *Our Sunday Visitor* and many other journals.)



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+ LEDLOW, Freddie W., 44, St. Paul, Tel City, June 21. Husband of Johla; father of Robert, Otti Wayne and Joseph; son of Jack and Peggy; brother of Terry, Jim, and Martha Franchville.

+ LEGA, Paula (Popp), 36, St. Augustine, Jeffersonville, June 27. Wife of Dr. Robert; mother of Stephen H., Julia D., Emily and Jessica; sister of Dale F., Susan and Joan Popp and Phyllis Catti.

+ MALARNEY, Robert D., 82, Christ the King, Indianapolis, June 29. Husband of Mary Louise; father of James, and Mary Louise Croger; grandfather of seven.

+ MCMAHON, Rose C. (Bohland), 75, Holy Spirit, Indianapolis, June 27. Wife of John E. Sr.; mother of Mary Ann Lowe, Gerald N. Davis, Patricia

(The Criterion requests death notices from parishes and other officials, who obtain them no other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

+ BRUNO, Phenomena, 91, St. Joan of Arc, Indianapolis, June 26. Wife of Nunzio; mother of N. Charles.

+ BUSBY, Samuel Lee, 66, St. Thomas Aquinas, Indianapolis, June 7. Husband of Mamie J.

+ FINE, Mary Elizabeth, 81, St. Mary, Richmond, June 21. Sister of John L.

+ FRANCIS, Thomas H., 87, Christ the King, Indianapolis, June 29. Father of Nancy Doerr; grandfather of two; great-grandfather of five.

+ GEABHART, Florence L., 82, St. Joan of Arc, Indianapolis, June 26. Mother of Lottie Magness, Florence M. and Charles W.; sister of Maxwell Owens, Helen Griffith, Mildred Andrews and Alice Hamilton; grandmother of seven; great-grandmother of four.

+ HICKMAN, Robert D., 76, Christ the King, Indianapolis, June 25. Husband of Elizabeth M.; brother of Lewella Widmer.

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+ SMITH, Mary Elizabeth, 66, St. Philip, Neri, Indianapolis, June 16. Mother of Marilyn Hastly, Angela Matthews, Rozanne Crump, David and Gregory; sister of Bernard and Ralph. Mention and Virgine Bascher.

+ SPALDING, Edwina (Buckman), 82, St. Mary, New Albany, June 28. Mother of Robert D., William O., Dolores Schmelz, Jean Allen, Dell S. McClellan and Josie; sister of LeRoy and Joseph P. Buckman, Theresa Ashley, Lenora Begley and Corine Luckett; grandmother of 20; great-grandmother of 26.

+ STALL, Helen Shepard, 87, St. Thomas Aquinas, Indianapolis, June 8. Wife of Niven R.; mother of David, Robert and Alan.

+ STRACK, Harriet A. (Gold), 64, Holy Name, Beech Grove, June 29. Wife of Fred C.; mother of Mary Ann Kelley, Carolyn Sulima, Cindy Wolf, Don and Gary; sister of Evelyn Gold Haney, Gladys Gold Oberling and William R. Gold; grandmother of four.

+ TUNGATE, Howard C. Sr., 89, St. Mary, New Albany, June 30. Father of Howard Jr., Gladys Murray and Ann M. Geary; grandfather of nine; great-grandfather of 11; great-great-grandfather of two.

+ WIWI, Charlotte M., 73, St. Andrew the Apostle, Richmond, June 27. Wife of Ralph; mother of Ann Guthrie, Denise Meador, Pamela Kuhn and David; grandmother of eight.

+ ZOILIER, Lena K. Grether, 88, St. Mary, New Albany, June 28. Grandmother of three; great-grandmother of six.

UNICEF sets stage for family planning battle

by Tracy Early
Catholic News Service

NEW YORK—UNICEF is set for a family planning battle next year that could jeopardize its relationship with the Catholic Church.

At a mid-June meeting at U.N. headquarters in New York, UNICEF executives heard agency director James P. Grant to submit a policy paper on family planning. Action on it would come during the 1993 annual meeting "with a view to approving it prior" to a 1994 international meeting on population and development.

John Klink, a New York businessman who serves as principal representative of the Vatican's U.N. mission at UNICEF meetings, said in a July 1 interview that some governments have stated they intend to try to get UNICEF to start distributing contraceptives.

Past efforts have been blocked, Klink said. UNICEF currently limits its family planning activity to education on the advantages of "birth spacing," without specifying methods. Whether that policy will prevail in next year's debate, he said, remains uncertain.

"If the policy changed, we would have to totally reassess our entire relationship," Klink said.

Much is at stake, he emphasized. The Vatican and the church's many institutions serving the world's children have "an enormous common interest with UNICEF in enhancing the welfare of mothers and children," he said.

"I am concerned," he said, "that some countries will try to drive a wedge between those commonalities."

The Vatican gives UNICEF formal endorsement by making a symbolic contribution of \$2,000 a year. It became one of the first signers of the 1989 Convention on the Rights of the Child, a document of special concern to UNICEF.

Cardinal Agostino Casaroli, then Vatican secretary of state, attended the 1990 Children's Summit and signed the document prepared there. This past February, Cardinal Fiorenzo Angelini, president of the Vatican Council for Pastoral Care of Health Care Workers, declared church support for UNICEF's breast-feeding campaign.

Klink said he did not find members of UNICEF's New York Secretariat or field staff—now some 5,000 in 127 countries—calling for distribution of contraceptives, but that pressure came from certain board members—mostly representing Western, developed countries.

"I want the clear warning to go out that everyone should be cautious lest UNICEF be driven into doing something it does not want to do," he said.

The Vatican, he said, calls on U.N. members to deal with poverty by greater sharing of resources rather than "a simplistic attitude on population control."

At any one time, 41 countries are represented on the UNICEF board. Membership rotates. The Vatican does not have a vote, but it has the right to speak.

During the UNICEF meeting, Klink—working under the supervision of Archbishop Renato R. Martino, Vatican nuncio to the U.N.—helped get changes made in an AIDS statement under review.

A draft submitted by Denmark, Finland, Senegal, Sweden, Tanzania, Thailand and the United States called on Grant to strengthen UNICEF's role by, among other steps, addressing "the needs of individuals, particularly youth, for whom partner reduction may not be a feasible option, through increasing access to and use of condoms."

Klink said he called the attention of U.S. delegation members to the provision, and they helped to get revisions in the statement. The final draft asked UNICEF to help countries provide "access to information and appropriate preventive and curative supplies and services, particularly for youth, with respect for ethical and cultural considerations." Klink noted that the initial draft had no reference to ethical behavior in relation to AIDS.

The final draft directed Grant to "promote mutual fidelity and responsible sexual behavior, reduce gender disparity, improve the socioeconomic status of women and reduce the vulnerability of youth to sexual and other exploitation."

Vatican OKs annulment for Princess Caroline

by John Thavis
Catholic News Service

VATICAN CITY—After 10 years of study, the Vatican said it was granting an annulment to Princess Caroline of Monaco because there was "insufficient consent" to the marriage.

A Vatican spokesman emphasized that the decision means the marriage "did not exist from the beginning." The church holds valid marriage to be indissoluble.

The Vatican announced the decision July 1 in an unusual after-hours briefing for reporters. Princess Caroline's request for the annulment of her marriage in 1978 to Philippe Junot has become a well-publicized saga in the world's press.

Vatican spokesman Joaquin Navarro-Valls said a three-person papally-appointed commission established in 1982 decided in favor of the annulment in February. At that time, a new five-person commission was appointed, which on June 20 confirmed the decision.

The annulment will become effective as soon as the parties are formally notified, he said.

Princess Caroline, the daughter of Prince Rainier of Monaco and the late actress Grace Kelly, married Junot when she was 21 years old. The couple divorced about two years later.

Princess Caroline married Italian businessman Stefano Casiraghi in a civil ceremony in 1983. The couple had three children when Casiraghi died in a boating accident in 1990.

When the annulment request was made, the Code of Canon Law gave the pope, rather than a local marriage tribunal, the authority to decide cases involving the son or daughter of a head of state.

Navarro-Valls said Pope John Paul II had allowed the commissions to carry out the work, but had not been personally involved in the decision. The commissions included experts from the Vatican's Roman Rota, which decides most annulments.

In his briefing, Navarro-Valls sought to give a lesson on annulment and explain why it is "radically different from divorce."

"Divorce pretends to dissolve that which was validly contracted; an annulment process tends, rather, to ascertain whether a marriage was validly celebrated from the beginning, at the moment of consent," he said.

The church insists that marriage is "founded on the personal and irrevocable consent of the spouses, and the sacred bond that results does not depend upon human will. It is, therefore, indissoluble."

Annulments can be granted on grounds of insufficient consent by the partners, or for other serious impediments or invalidities. In the case of Princess Caroline, Navarro-Valls said, the grounds were insufficient consent.

Asked whether the decision may give an image of

Vatican unfairness toward those whose annulment requests are denied, Navarro-Valls said: "I think that when all the elements (in this case) are understood, the (Vatican's) credibility will not suffer—it will be strengthened."



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Religious leaders call summit an environmental turning point

by Barb Frazee
Catholic News Service

WASHINGTON—U.S. religious leaders who attended the Earth Summit in Brazil said they considered the event a turning point for environmental awareness.

Several of them came back with specific ideas so that people in the United States can begin to "think globally, act locally."

The summit and its parallel meeting, the Global Forum, were "a watershed moment in history," said Sister of Charity Paula Gonzalez of Cincinnati, Ohio.

"This many people coming together to choose the future: This is the beginning of the ecological era, which will follow the industrial era," said Sister Paula.

The meetings were "a significant benchmark in world consciousness" and will be seen as a major shift in how people and governments act, said Father Donald B. Conroy, president of the North American Conference on Religion and Ecology.

Much of the progress made was in "informal contacts which are now going to blossom into projects," Father Conroy said.

Although delegates to the Earth Summit, or the U.N. Conference on Environment and Development, did not reach agreement on everything they hoped for, the process has begun, said Father Conroy.

He compared the process to the U.S. bishops' work on the peace and economics pastoral letters in the 1980s. As they listened to different points of view and discussed the documents, the bishops gradually became aware of the principles involved, Father Conroy said, and the same thing is happening now to people who are working on environmental issues.

Loreto Sister Pat Kenoyer, non-governmental organization representative for her community at the United Nations, also spoke about the effectiveness of informal contacts, especially "between NGOs and the delegations of various countries."

She said while official government representatives were hammering out treaties at the Earth Summit, NGO representatives at the Global Forum worked out about two dozen "treaties"—statements of principles followed by recommended actions.

"I just signed (treaties) for myself—I couldn't sign for the whole community," Sister Pat said.

To sign, a person had to be able to support the principles and promise to follow at least one of the recommended actions. Sister Pat said she will take the NGO treaties to her community's general assembly in August so they can decide what treaties to support.

She said "spirituality was very definitely a part of the atmosphere at the Global Forum," but she was "disappointed that churches didn't do more."

"I would have expected that they send delegations," she said.

The Vatican had a delegation at the Earth Summit. Passionist Father Luis M. Dolan, director of international programs for the interfaith Temple of Understanding in New York, said he, too, would have liked to have seen more of the church hierarchy at the meeting.

"In my church, we have to wake up to reality," he said. Several of the religious said they were "embarrassed" by the U.S. government's stance on some issues, such as its refusal to sign the Earth Summit's biological diversity treaty and its insistence that the climate change treaty should contain no specific targets or timetables for reductions in emissions of "greenhouse gases."

"There was a level of embarrassment for everyone from

the United States," said Sister Paula. "It was tangible. People were very compassionate to us about our embarrassment. They understood that we think differently from (President George) Bush."

"We were on the spot—many U.S. citizens—we were on the spot because we saw the moral responsibility we have as leaders of the industrialized world, along with Germany and Japan," Father Conroy said.

He added that most people were able to see that "it's not the lack of concern (for the environment) of many leaders within the United States, it's often a lack of concern of certain governmental leaders."

Sister Pat said the NGOs gave environmental grades to the various delegations to the Earth Summit, and "the U.S. delegation always got Fs."

She said that from her work on certain documents, she understood that "even when you're very international in perspective," it is hard to write agreements that capture everyone's ideas.

But, she added, "I don't think that excuses them (U.S. government) from the nationalist approach they took."

Groups like the North American Conference on Religion and Ecology want citizens as well as governments to begin thinking with an international approach, said Father Conroy, but people also need to do things on a local level to help bring about a global impact on the environment.

One program his group is starting is designed for parishes, so environmental leadership can be seen within the congregation. The program suggests practical ways parishes can take actions—in its physical, educational and worship structures. The program then shows how those actions can carry over into individual homes.

"The local pastor likes that because it saves money," he said. But more than that, churches need to see that caring for the environment is "not something that just happens on Earth Day."

(Contributing to this story were Susan Stenehot Sullivan in Cincinnati and Rochelle Seidel in Rio de Janeiro, Brazil.)

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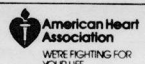
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