

# THE CRITERION

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## What will new archbishop be like?

*A look at his record as the Bishop of Memphis might give us some clues*

by John F. Fink

What can the Archdiocese of Indianapolis expect from its new archbishop? What kind of an archbishop will he be?

Bishop Daniel M. Buechlein (pronounced "BEAK line") will be installed as the fifth Archbishop of Indianapolis on Sept. 9. His appointment by Pope John Paul II was announced on July 14.

Archbishop-designate Buechlein, 54, has been Bishop of Memphis, Tenn. since March 2, 1987. One possible way to forecast what we might expect is to examine his record in Memphis.

Memphis is a small and young diocese. It was established in 1971, and Bishop Buechlein is only its third bishop. The first was Bishop Carroll T. Dozier, who died, and the second was Bishop J. Francis Stafford, who is now the Archbishop of Denver.

The diocese covers 21 counties in Tennessee with 10,682 square miles (compared with 38 counties and 13,489 square miles for the Archdiocese of Indianapolis). There are 42 parishes and seven missions (compared with 142 parishes and 16 missions). They are served by 95 priests—81 diocesan and 14 religious order (compared with 302—187 diocesan and 115 religious). Memphis also has 29 permanent deacons.

The Diocese of Memphis has four diocesan high schools, three private Catholic high schools, 11 parochial elementary schools, two private elementary schools, two Catholic hospitals, 10 homes for the aged, and one Catholic university (Christian Brothers University).

Although Bishop Buechlein was head of the Memphis Diocese for only five years, there was considerable growth during those years. In commenting on that growth, Msgr. Paul W. Clunan, who had been vicar general until his retirement, said, "It is unbelievable what has happened in this diocese in the last five years."

The occasion for that remark was a dinner celebrating Bishop Buechlein's fifth anniversary in Memphis last March. At the dinner, Bishop Buechlein acknowledged, "I would say the growth of our community of faith is exceptional." He noted that the Catholic population in the past year had grown by 3,000 to a total of 59,000, which is 4.3 percent of the total population. (The Archdiocese of Indianapolis last year had 196,800 Catholics, nine percent of the total population.)

At that dinner last March, Bishop Buechlein announced plans for new parishes, and those were only the latest of the expansion in the diocese. "During the last five years, I've had the joy of dedicating eight new churches and several school expansions and family life centers," he said.

He also said that the diocese was in the final stages of purchasing 140 acres "for a diocesan retreat and conference center and a youth camp."

As in the Archdiocese of Indianapolis, the Diocese of Memphis has an annual appeal that helps fund diocesan ministries.



ENTHUSIASTIC WELCOME—Archbishop-designate Daniel M. Buechlein, far left, acknowledges applause from archdiocesan employees after being introduced to them by

Father David, archbishop-designate of Indianapolis on

right foreground, on July 14. The will be installed as Archbishop of Indianapolis on Sept. 9. (Photo by Margaret Nelson)

Among those ministries are family life programs including Marriage Encounter and programs for widowed, separated and divorced Catholics.

Archbishop-designate Buechlein believes in long-range planning. He indicated as much during his meeting with employees of the Archdiocese of Indianapolis last week, and the Diocese of Memphis has a Diocesan Strategic Plan. A new retreat program has been designed specifically for young adults, along with a religious education program called "Theology on Tap."

The Diocese of Memphis is also building an endowment fund for Catholic education, is starting phase two of the restoration of its cathedral, is planning a retirement home for priests, and acquiring land for new parishes.

In keeping with his background as president of St. Meinrad Seminary, the Diocese of Memphis last year began the St. John Vianney House of Discernment for priesthood vocations. The house, for young men who are considering a vocation to the priesthood, offers "an opportunity for like-minded fellows to live together while pursuing college or work," Bishop Buechlein has said, so they have a chance "to discern whether they are called (to the priesthood) in a supportive atmosphere."

Another innovation made by Bishop Buechlein was to divide the Office of Vocations into two distinct staff positions: a director of vocations and a director of seminarians. The director of vocations promotes and

encourages responses to the call to the priesthood and religious life while the director of seminarians is responsible for assessing applicants for the priesthood, coordinating their formation as seminarians, and recommending their suitability for ordination. Currently, 11 seminarians are studying for the diocese.

During his five years at Memphis, Bishop Buechlein said, the diocese also made progress in ministry to African-American, Hispanic, Asian and Native American Catholics. Black Catholics from the Memphis Diocese participated in this summer's National Black Catholic Congress on Family Life in New Orleans.

Bishop Buechlein has kept Catholics in the Diocese aware of what is happening in the diocese through the diocesan newspaper, *Common Sense*. Bishop Buechlein writes a weekly column in the newspaper and has said that he intends to do the same as Archbishop of Indianapolis.

While Bishop of Memphis, Bishop Buechlein has also played an active role in the National Conference of Catholic Bishops. Because of his background as president of a seminary, his brother bishops elected him chairman of the conference's Committee on Priestly Formation. They also elected him a consultant to the Synod of Bishops on Priestly Formation in 1990.

He also serves as a member of the bishops' Administrative, Doctrine, Budget, Welfare Emergency Relief, and Economic Affairs of the Holy See committees, and is a former member of the Committee on Marriage and Family Life.

## Vatican says homosexual rights are not absolute

by Catholic News Service

VATICAN CITY—The Vatican Congregation for the Doctrine of the Faith said in a

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new document that "it is not unjust discrimination to take sexual orientation into account" in the areas of "adoption or foster care, in employment of teachers or coaches, and in military recruitment."

The document, circulated to bishops, said, "Homosexual persons, as human persons, have the same rights as all persons including that of not being treated in a manner which offends their personal dignity."

"Among other rights, all persons have the right to work, to housing, etc. Nevertheless, these rights are not absolute. . . . Thus it is accepted that the state may restrict the exercise of rights, for example, in the case of contagious or mentally ill persons, in order to protect the common good."

The congregation cited situations in Italy and the United States in which laws regarding homosexual rights "seem more directed to support of basic civil rights than condemnation of homosexual activity or homosexual lifestyle," but "may in fact have a negative impact on the family and society."

The document said of such legislation, "It is inappropriate for church authorities to endorse or remain neutral."

New Ways Ministry, a U.S. group working with Catholic homosexuals, gave

news organizations copies of the document, which had not been released by the Vatican as of July 17. An official of the U.S. bishops' conference confirmed that such a text had been distributed to U.S. bishops.

New Ways, which has no official standing in the church, included a document of its own opposing the Vatican statement. The organization called the statement "ultimately unconvincing" and an "embarrassment" to U.S. Catholics.

The Vatican congregation said, "There is no right to homosexuality" and such a sexual orientation "should not form the juridical basis" for anti-discrimination laws.

Sexual orientation is not comparable to "race, ethnic background, etc., in respect to non-discrimination," said the document. "Unlike these, homosexual orientation is an objective disorder."

### No paper next week

The *Criterion* does not publish an issue the last week in July. Therefore, there will be no paper next week. The newspaper's office will be closed the week of July 27. The next issue will be dated Aug. 7.

Passing equal rights laws based on sexual orientation could lead "to the legislative protection of 'homosexuality,'" it said.

(See VATICAN SAYS, page 10)

THE CRITERION  
Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## We should not be called 'Roman' Catholics

by John F. Fink

The words "Roman Catholicism" are a contradiction in terms. "Catholic" means universal while "Roman" denotes particularity; it is limiting. Yet it has become common for many Catholics today to refer to themselves as Roman Catholics.

Other Catholics, though, feel resentment when they are called "Roman" Catholics. An example is on our letters page in this issue where a reader takes an earlier letter writer to task for referring to herself as a "Roman Catholic." He says, "Anyone who calls me a 'Roman' Catholic causes me to reach for my shillelagh."

I suspect that today's letter writer is older than the first one because I hear many younger Catholics referring to themselves as Roman Catholics. They don't consider it pejorative like earlier generations of Catholics did. They don't realize that the limiting adjective was given to the church by its enemies. Rather they believe that it is what they are. Historically and theologically, though, it is preferable to refer to the Catholic Church simply as Catholic.

**THE TERM "CATHOLIC"** goes back as far as St. Ignatius of Antioch in the early second century. It is included in our creed and was used in writings of the fathers of the church. It continued that way until the Protestant Reformation in the 16th century, when Protestants added "Roman" to refer to Christians who remained in union with the pope, who happened to live in Rome.

Before the age of ecumenism, Protestants who claimed that they too were Catholics made a point of adding "Roman" to those Catholics who were in union with the bishop of Rome. Sometimes, in fact, when referring to our



church, they dropped the word "Catholic" completely and called it simply the Roman Church. The idea was to deny that the "Roman" Church was the universal church founded by Christ.

During periods of persecution of Catholics in England and Ireland, the term "Roman Catholicism" was widely used. From that came the derogatory term "papists" to refer to Catholics. In the U.S. colonies that term was widely used. Eventually, the term "Roman Catholic" came to be the accepted designation of the Catholic Church and in some places is recognized officially for legal documents.

However, the Catholic Church's own documents do not refer to "Roman" Catholics. Vatican II documents dropped the term. *The Official Catholic Directory* is called that, not *The Official Roman Catholic Directory*.

Some people delight in the term "Roman" because they think that it means only that they are in union with the pope, who is in Rome. However, historically the church was founded on Peter in Palestine, not in Rome. It's the Petrine primacy, not Roman primacy, that gives the Catholic Church its claims. During the 70 years in the 14th century that the papacy was located in Avignon, France, no one referred to the Avignon Catholic Church.

**THERE ARE, HOWEVER,** some times when the term "Roman Catholic Church" is accurate. One is to describe the diocese of Rome. Another is to refer to the Roman rite as distinguished from the Eastern rites. The Roman rite, sometimes referred to as the Latin rite because the language used in liturgies was Latin, has been the rite in general use in the Western church since the eighth century. It was derived from Roman practices and the use of Latin from the third century until Vatican II.

But when people refer to "Roman Catholicism," I don't think they usually mean to exclude the other seven rites of the Catholic Church: the Armenian, Byzantine, Coptic, Ethiopian, Maronite, East Syrian (Chaldean) and West Syrian. All of these rites are just as Catholic as the Roman

rite and all of them are in union with the pope in Rome, but none of the members of these rites would call themselves "Roman Catholics."

Since we live in the West, and since most of our ancestors came from the West, most of us have never known anything but the Roman rite. But Vatican II devoted an entire document to the Eastern rites, a paper that said: "It is the <sup>4</sup> of the Catholic Church that each individual church or rite retain its traditions whole and entire, while adjusting its way of life to various needs of time and place. Such individual churches, whether of the East or the West, although they differ somewhat among themselves in what are called rites (that is, in liturgy, ecclesiastical discipline and spiritual heritage), are, nevertheless, equally entrusted to the pastoral guidance of the Roman Pontiff, the divinely appointed successor of St. Peter in supreme government over the universal church. They are, consequently, of equal dignity, so that none of them is superior to the others by reason of rite" ("Decree on Eastern Catholic Churches," article 5).

**WHAT ABOUT THOSE** Christians who consider themselves Catholics too? They say the same creed we do, saying that they believe in "one, holy, catholic and apostolic church," except that we capitalize "Catholic" and they don't. They claim that the main difference between them and us is that our church is in union with the bishop of Rome and theirs isn't.

In the spirit of ecumenism, we ought to welcome those who want to embrace the title "Catholic." After all, the word does mean universal and suggests that there is room for everybody. But when those people insist that those of us who belong to the church whose head is the pope must use the adjective "Roman," we have to object.

As for Catholics who have somehow picked up the habit of referring to themselves as Roman Catholics, no real harm has been done. It's just not an accurate description of who we are.

## EDITORIAL COMMENTARY

## Catholic teens are less likely to get abortions

by John F. Fink

Catholic women are less likely to get an abortion as a result of a teen-age pregnancy because on the average they are both more devout and more likely to be virgins.

That's the good news that sociologist-author Father Andrew M. Greeley is able to report as a result of analyzing data from a study of 12,686 young people. The report was in the July 11 issue of *American magazine*.

The bad news is that both the abortion and premarital-sex rates among young Catholic women are still much too high.

The study was directed by the Center for Human Resource Research at Ohio State University. It reveals that 23 percent (almost one out of four) of all American women born between 1958 and 1965 had had an abortion by 1988. One out of six women in those age cohorts who described themselves as Catholics, or 17 percent, had had an abortion.

Father Greeley notes that the difference in the abortion rate is attributable to the fact that Catholic young women are less likely to be sexually active than other young women in our society. The evidence for that statement is in the study, which shows that 35 percent of the Catholic women reported that they were still virgins as compared to 27 percent of Protestant Americans. He says, "The abortion issue does not arise for many young Catholic

women because they are not engaging in behavior that could make abortion an option to consider."

There was a time when that statement would have been taken for granted. Today, though, it's common to hear the claim that just as many Catholic girls are having sex, and just as many are getting abortions, as other young women in our society. Father

Greeley says that's not true and he has statistics to back him up.

The "virginity rate" for Catholic women who were 25 years old at the time of the question was 25 percent, compared to 20 percent for other Americans. For those who were 18 years old, the rate was 47 percent for Catholic women, compared to 30 percent for others.

## Lentz attends adolescent meet

"The Early Adolescent in the Catholic School" was the topic of a three-day conference in Washington that was attended by Annette "Mickey" Lentz, coordinator of support services for the Office of Catholic Education.

"It was exciting, challenging and stimulating. I can't wait to implement it," said Lentz. "There is certainly a need for our schools to redesign the way of educating the middle school learner."

The meeting was sponsored by the National Catholic Educational Association and Macmillan/McGraw-Hill school division.

Lentz was one of 41 superintendents, curriculum directors and local school

administrators who explored various issues relating to the early adolescent.

Sessions ranged from the psychology, sexuality, and faith development of the early adolescent to practical methods of instruction in the curriculum areas of math and science.

Those who attended made plans to implement the new ideas from the conference in their respective school systems. They will share the results of these actions at future conferences.

"It's amazing how one can go to a conference totally stressed and become so vitalized after many hours of intense work," said Lentz.

The study also shows that religious devotion influences abortion and virginity rates. Of those who attend church regularly, only about 10 percent have had an abortion, regardless of religion. Since Catholic young women are more likely to attend church (almost half do as compared to two-fifths for Protestants), Father Greeley concludes that the devotional-level accounts for lower Catholic abortion rates.

As for virginity rates, the study shows that 44 percent of the Catholic women who attend services regularly are still virgins, compared to 27 percent of Catholics who don't attend regularly. 35 percent of the Protestants attend regularly, and 16 percent of the Protestants who do not attend regularly. As Father Greeley says, "All these differences are statistically significant."

Father Greeley also admits that these statistics are not what he expected: "My suspicion when I began this analysis that the Catholic subcultural influence on abortion might have disappeared completely was clearly wrong. It is plainly is not true that Catholic women get as many abortions as non-Catholic women."

Nevertheless, the figures aren't anything to cheer about when one out of six Catholic women have an abortion and one out of two are no longer virgins by the time they reach age 18.

## Rooney explains Choice Charitable Trust plan

by Sarah Graft

J. Patrick Rooney, chairman of Golden Rule Insurance Company, was the guest speaker at the monthly membership meeting of the Indianapolis Press Club on July 14. Rooney discussed the Educational Choice Charitable Trust and answered questions from members and guests attending the meeting.

Rooney began his talk by explaining why he became a member of Holy Angels Parish in Indianapolis. He said that it is easy for people to accept desegregation when they are the majority. At Holy Angels Parish, he is part of the minority, which consists of three white families.

The Educational Choice Charitable Trust was founded last August by Golden Rule Insurance. The \$1.2 million plan provides tuition vouchers of up to \$800 to each low- and moderate-income families to help them send their children to private elementary schools of their choice.

When the project began, 500 children

were expected to have 50 percent of their tuition paid by the Choice program, but 744 have been helped so far in the program's first year.

Rooney explained to members of the Press Club that \$800 was the maximum amount that the Choice program would provide to parents to help them with tuition costs. The figure was decided on because \$1,600 was the top tuition of most private schools. The project pays half of the tuition. If the tuition is less than \$1,600, Golden Rule will pay half. If it is more, the amount paid to the school will be the maximum, \$800.

Two criteria must be met for children to qualify for the program: 1. The child must live within the Indianapolis Public Schools' district boundaries; 2. The child must qualify for the free or reduced-price lunch program.

Rooney said that it is "no longer a Golden Rule project" because individuals and corporations, such as Eli Lilly and Macallister Machinery, have contributed funds to the project. Golden Rule has also

received donations from New York and London.

About beginning the project, Rooney said, "We did it because we are so concerned about the children and the education they are getting."

During his talk, Rooney showed headlines from newspapers that described violence and arrests of minors that accompanied the project. He said that it is parents become concerned about. Rooney said that private schools teach values that it is hoped the students can use at home.

Because of the success of the Indianapolis project, national interest has grown. Rooney said that the project has been developed in San Antonio and Milwaukee and another is being developed in Atlanta. There is an effort in Michigan and Chicago to begin the project as well, according to Rooney.

When asked whether high school students would ever be considered for the project, Rooney said that if the program receives more money, it would be extended to include high school students.

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## PRO-LIFE SUPPORT MISSION

# Couple sees in adoption way to encourage life

by Margaret Nelson  
(Fifth in a series)

Lauren Elizabeth Hughes will celebrate her first birthday next Wednesday—a fact that makes her adoptive parents feel truly blessed.

"It would have been real easy for Lauren's mother to have aborted her," said Lisa Hughes of the baby's young, single birth mother.

"Before we realized we weren't going to be able to have children of our own, we talked about adoption," said Benjamin Hughes. After they went through the fertility process for three years trying to have a child, they talked with a lawyer and their pro-life contacts.

Lisa is a graduate of St. Andrew elementary and Chatham High School. She and her mother Myra Stennock, and sister Laurie Seebler, are pro-life activists. They pray at abortion clinics, joined last October's Indianapolis-area part of the national Life Chain, and attended the 1990 Pro-Life Rally and the 1991 convention in Washington.

A lawyer acquaintance of Ben's told him that biracial babies are the hardest to place. "Lisa and I talked about it. We have no problem with that," Ben said.

"They say they are 'not wanted.' I believe all babies are wanted. It's just that their mothers know they can't take care of them," said Lisa.

"We didn't have our own name," she said. But pro-life friends remembered the couple when a small adoption agency on the south side of Indianapolis knew it was

helping a mother who was about to give birth to a biracial baby. The group runs a home for unwed mothers and is committed to helping some pregnant teens who stay with their own, supportive families. The agency had a waiting list for Caucasian babies.

"They called one Sunday and said the mother was going to have the baby at any time. They spent the day with us working on the home study. We had Lauren on Wednesday," Lisa said.

"We know of two other couples on waiting lists for adoptions," she said. "I know of six at work," said Ben, a research scientist for Eli Lilly.

"There aren't enough babies," Lisa said. She believes that there are adoptive parents available for all of the estimated 900,000 babies that are aborted in this country each year. The couple believes that local adoption agencies have five-year waiting lists.

After Lauren became a member of the family, Lisa and Ben moved to within blocks of St. Thomas Aquinas School so that she would have biracial classmates. They selected the former home of Lisa's sister in the multicultural Butler-Tarkington neighborhood so that the child would be comfortable. "Everyone lives nicely together here. We want her in an environment of racial diversity," she said.

Lisa and Ben considered serving as temporary foster parents. But, after going through the six-months probation with Lauren, "The thought of someone taking her away was difficult," she said.

"We hope to adopt another child, so she'll have a buddy," he said.

When Lauren was investigating the



**HAPPY FAMILY**—Benjamin and Lisa Hughes enjoy their adopted daughter Lauren, who will be one year old on July 29. (Photo by Margaret Nelson)

reporter's pad, pen and camera, it was suggested that she might be a future reporter. Both parents thought that would be fine. "There are so many things we'd like for her to do," said Lisa.

Lisa works three days a week in an attorney's office. Lauren enjoys spending those days in the home of Ben's sister, who was a substitute teacher in private school until the one-year-old joined the

family. Ben called his relationship with his brother and sister and their families as "very close. We have had positive support from our family and friends," he said. "not a bit of trouble."

All of Lisa and Ben's family members have served as baby sitters. Lisa's sister Laurie and her husband live three houses from the Hughes and have two children, John and Jennifer—who at four is the youngest cousin. "There is a real connection between Lauren and Jennifer," Lisa said.

"There is always a non-violent answer," Lisa said of the current emphasis on choice. "Why would anyone choose death? Adoption is such a loving choice."

"Adoption needs to be stressed as a loving alternative," said Lisa. She pointed to the number of people looking for babies. "There are so many fertility problems all of a sudden." She wondered if the environment was responsible or if it could be blamed on the fact that women are waiting longer to have children.

"We love Lauren as if she were our own," said Ben. "There is absolutely no difference to me or if it could be put her into our arms, it was instant bonding."

## Groups study planned evangelization pastoral

by Margaret Nelson

"If we implement these goals, we will have some of the most alive parishes that you have ever seen," said Father Clarence Waldon. "When faith is alive, the parish is alive and everything within the parish is alive."

Father Waldon was speaking at the meeting scheduled by the Office of Evangelization with parish representatives on Saturday, July 18, at the Catholic Center. Another meeting will be held on Saturday, July 25, at Our Lady of Perpetual Help, New Albany.

About 100 people attended last week's session, coming from parishes in Batesville, Bloomington, Brookville, Greenfield, Greensburg, Greenwood, Indianapolis, Metamora, Mooresville, Pendleton, Rushville and Spencer.

The purpose is to study the proposed bishops' pastoral letter: "A Plan and Strategy for Evangelization in the U.S." which will be presented to the bishops for approval at their meeting in November. They received their third draft at their meeting at Notre Dame last month.

Father Waldon, director of the Office of Evangelization is presiding at the meetings. Participants talked about the three proposed goals. Each goal has objectives and action plans.

The suggested goals are: 1) to bring

about in all Catholics such an enthusiasm for their faith that, in living their faith in Jesus, they freely share it with others; 2) to invite all people in the United States, whatever their social or cultural background, to hear the message of salvation in Jesus Christ so they may come to join in the fullness of the Catholic Faith; 3) to foster Gospel values in our society, promoting the dignity of the human person and the common good of our society, so that our nation may continue to be transformed by the saving power of Jesus Christ.

Participants were given discussion sheets to complete before they attended the meetings. They were asked to consider what their own parish strengths and weaknesses were in relation to the goals of the pastoral. Suggestions were requested on how parishioners could be encouraged to act on the bishops' plan and strategy. And they were asked how archdiocesan-wide activities could improve their congregation's interest and ability to deal with the bishops' plan and strategy.

In response to a request for ideas, those who attended the July 18 meeting at the Catholic Center suggested that the Office of Evangelization "offer something to set the priests on fire," send teams to each parish, "educate against the backward attitude that the priest has to do everything," and encourage pastors to allow parish teams to go forth.

Training of evangelizers, networking between parishes, sample organizational programs and prayer groups were among other things those attending thought the archdiocesan office could facilitate.

The planning committee for the July meetings included William Fuller, John Smith, Sister of St. Joseph of Tipton Julia Wagner, and Father Waldon.

Dolores Yeardon and John Fose are organizing an archdiocesan intercessory prayer network, which holds meetings in conjunction with the planning groups.

Those interested may call the Office of Evangelization.

## Father Malloy to speak at Holy Family Shelter benefit

Holy Cross Father Edward A. Malloy, president of the University of Notre Dame, will be the guest speaker at an Aug. 15 fundraising dinner at Marten House in Indianapolis that will benefit Holy Family Shelter in Indianapolis.

Father Malloy will preside at Mass for the Feast of the Assumption at 5 p.m. A social hour will follow at 6. Dinner will begin at 7 p.m. The theme of the dinner will be "A Child's Dream."

The goal of the committee is to raise \$30,000 to meet the critical needs of the shelter.

Holy Family Shelter is a program of Catholic Social Services which was opened in 1984 to provide comprehensive services to homeless families in Indianapolis. Daughters of Charity Sister Nancy Crowder is director of the program.

In 1991, the shelter served 430 families, providing 30,000 meals to almost 1,500 residents, 800 of whom were children.

Besides housing and food, the shelter provides medical and dental services, transportation to and from health care facilities, and day care. Job and educational assistance, parenting classes, legal services and counseling are also furnished.

During their 45-anniversary days in the shelter, all adults must make a concerted effort to obtain employment and permanent housing. Residents share in the responsibility of maintaining the house.

Virginia Wintger is honorary chairwoman for the event. Co-chairpersons are Suzanne Murphy and Daniel Hoyt.



**Holy Cross Father Edward Malloy**

Committee members are: Michael Laine, Mary Beth Crossin, Michael Holper, Diane Liptack, Mary Lou Madden and Betty Stitzel.

The dinner tickets are \$100 per person, \$800 per table. St. Vincent Hospital is underwriting the cost of the dinners. St. Francis Hospital provided invitations.

Those wishing to attend may call Sister Nancy at Holy Family Shelter, 317-635-7830, for reservations.



**REPRESENTATIVES**—George Theofanis (from left), St. Christopher; Linda Rivers, Holy Name, Beech Grove; Barbara Feeney, St. Michael, Greenfield; Mary Louise Sturm, St. Thomas, Fortville; Mary Ann Price and Jean Duncan, St. Michael, Greenfield; and Martha Shea, Holy Cross, Indianapolis, are among those considering the goals of the bishops' pastoral on evangelization at a meeting July 18. (Photo by Margaret Nelson)



# Commentary

## EVERYDAY FAITH

### Even on 'everydays' the Lord works on us

by Lou Jacquet

On my way home from work last night, I stopped at the drug store to buy some aspirin and shaving cream. Then I drove over to a fast food chicken place for some supper to go, and finally stopped at the corner gas station to fill up the car and buy a newspaper.

In other words, this was not a day on which I found the cure for cancer. I did not do brain surgery. I did not hit the winning home run in the All Star game, did not star in a movie that will be



seen by millions, did not come up with any great insights that will turn my life around. For yours truly, yesterday was about as mundane as a day can be.

But later in the evening, reflecting on that thought over a glass of iced tea while taking a neighborhood walk, it occurred to me that most days lived by the mass of men and women are not much different from mine.

The details and the specifics might be different, but for most people the majority of days are filled with mundane and even banal events.

My highly ordinary day had been fairly productive. I finished an interview, wrote a feature, and lined up two more interviews for the following day—the stuff of a pretty normal day for a reporter.

Most of you who read this probably have the same experience with your work. It is the rare day indeed on which we discover some life-changing insight or make a decision that will affect our lives for years to come.

In one sense, we should welcome this "everydayness" about our lives. Few of us could stand the pressure of undertaking some dangerous and vital task every working day, or survive having to make decisions every day that would affect the lives of thousands of our fellow citizens.

However, the very fact that we so seldom have a day with deep insights or life-changing consequences makes those days when something special does occur seem even more important. In the course of our lives, we are much more likely to have a score of days as mundane as mine was yesterday for every one that stands out in memory for its achievements.

When I was a youngster, I used to dream of driving a race car at the Indianapolis 500 and pulling into Victory Lane to hear the adulation of the crowd. But now I know that few among us will ever enjoy that kind of moment, just as few of us will ever throw the winning football pass or drink in the applause for our role of leading man or leading lady in the school play.

Most of us will have to learn to savor lesser quiet, everyday moments out of the spotlight for the joy and satisfaction inherent there.

A couple of decades ago, that thought



would have saddened me. Perhaps it is a measure of growing a bit in wisdom and grace that these days I more regularly remember to welcome the most ordinary events of the day as small moments to be enjoyed rather than as tasks to be endured.

This much I know: the Lord keeps working on yours truly, joining the rough edges, shaping the clay, helping this unfinished work-in-progress, even on the most mundane of days, to become what he and I together will make of me.

## THE HUMAN SIDE

### All the news that's fit to print—no hidden plans

by Fr. Eugene Henrick

Censorship was an issue discussed at the annual Catholic Press Association convention in Milwaukee recently. A story about this in the *New Catholic Explorer* of Joliet, Ill., captured the complexity of the issue: "Say the word 'censorship' and you're likely to see most editors' jaws clench—or at least set a little more decisively. Say, 'Bad news—and we print it' to bishops who are publishers, and you may see a facial hue rising that's a close match to that of their episcopal magenta."

Is it inevitable that bishops and editors of Catholic publications will clash over what to print? Although we will probably never see an all-out battle between bishops



and editors, I believe we cannot but experience a few skirmishes! Why? Because truthfulness is involved—the truthfulness of what is written about real-life, complex matters.

Truthfulness means saying what is so, as we see it and understand it, and expressing our minds. And truthfulness is not restricted to what is convenient, or makes us feel good, or serves some purpose.

The challenge is to tell the truth, without abbreviating it or altering it—to tell it absolutely, simply—unless the situation urges silence and allows for evading a question in a decent and proper way.

And what might be an example from daily life of an occasion when we are urged to be silent? Telling a person he or she is about to die, while knowing this revelation will be unbearable and hasten his or her death. What this means is that truthfulness must be the companion of respect, love and justice.

It also presumes that the one who possesses truth possesses an interior certainty in regard to the situation, is a master of language and is quick to define and to make important distinctions, all the while endeavoring to incorporate all the vital factual information. It presumes too that the information originally given the writer is correct, and that it was given without any attempt to deceive.

Speaking the truth is difficult and challenging because we are tempted to give the truth an overcoat.

And getting at the "pure truth" is probably impossible even with the aid of the greatest computers, programmed to compute all that is involved in the truth about an event or a circumstance.

How many times when people are caught in an untruth do they testify that pressures clouded their vision and that they honestly thought they were being truthful?

Since the challenge of truth is so great,

and since sometimes the truth is hard to take, are newspapers really worthwhile? Well, if Eastern Europe had had a free press like that in the United States, its lakes and rivers would still be alive, and bread lines might be non-existent.

Without the press much progress in today's world, including that made in the church, would have been waylaid. The press with all its faults is still a blessing, much like the prophets that prod our consciences.

On the other hand the press, like the prophets, can never get its first obligation to truth and to the love, respect and justice that must accompany it.

For the press, the agenda must always be to get at the truth for the sake of the common good, with no hidden agendas.

If all this is kept in mind by all concerned, censorship might not be much of an issue at all in future Catholic press meetings.

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## LIGHT ONE CANDLE

### Being docile is not the same as being a doormat

by Fr. John Catoir  
Director, The Christophers

The Holy Father, Pope John Paul II, is the Vicar of Christ there more than 500 million Catholics world-wide. If we are to survive as a church we will always need someone who is ultimately in charge. This isn't difficult to understand. What is difficult is when a person wants his own way all the time. When a strong father controls things in such a way that his will prevails, it can become frustrating and annoying for his children, especially when they disagree with some policies. But all things considered, isn't it much better to have a father who is in charge, than no father at all? Of course.

Sometimes I think we make too much of the authority issue. Obedience isn't demeaning. Being docile is not the same as becoming a doormat. Your opinions are important and your feelings about certain issues doesn't mean you are not valued as a person. We all can't possibly get our own way. The church is meant to be a sign of the



unity of God's kingdom, not a sign of chaos and division.

The privatization of religion is no answer either. Some people make up their own religion, leaving Catholicism far behind as they explore their own new frontiers. To be properly nourished by Jesus Christ in the

Eucharist, we need orthodoxy, we need the pope, bishops and pastors all over the world to lead the church.

In those matters where you might have difficulty with some teaching, make sure you are not in conflict with the deposit of faith. You can be like Paul who wasn't afraid to disagree with Peter, but remember Paul always valued the fraternal bonds that preserved the church's unity. "You have been created for some definite service. You are a link in a chain, a bond of connection between persons" (Cardinal Newman).

Take courage, build up the church and don't tear it down. The church needs your gifts and talents to help in the struggle against the forces of darkness.

No matter what today's politics might be in the church, never become discouraged. These are all passing things. What is important is faith, hope and charity.

Thank God for the church which has been and still is a port in the storm of life for so many millions. Stay united with your local bishop and with the Holy Father, Pope John Paul II. Give the benefit of doubt to those in authority. You are obliged to follow a certain conscience, but do not let seeds of division grow up in your soul.

Pray for guidance from the Holy Spirit, and pray for the pope. With six



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# To the Editor

## Siberia parish is creativity example

I have had many experiences while visiting parishes over the last six months in my task as manager of the Future Staffing Project. I wish to say that I have had no finer experience than the short visit I had at St. Martin of Tours, Siberia. I would like for the archdiocese to know what a fine example of creativity and openness this parish possesses.

First of all, the setting of the parish in the rolling hills of southern Indiana is spectacular and the spirituality of nature speaks very loudly. In addition, I found faith, hope and a willingness to create a future that involves outreach as well as the traditional needs of a Catholic parish.

When the parish found itself faced with two empty or under-utilized houses (Siberia has not had a resident priest for 10 years), they leased them to Anderson Woods, a not-for-profit organization that provides the handicapped with resident facilities. Three persons currently live there, with three persons yet to come.

The parish and Anderson Woods cooperate in a variety of ways, with the neighbors pitching in and bringing food and other items from time to time. What a great example of creativity and, more importantly, what a great example of openness to something beyond themselves as a parish. I might add, there is also the possibility for future growth between the parish and Anderson Woods.

I also found that the parish council was open to talking about a wide variety of possible solutions to the proposal which recommends St. Martin become a chapel as part of the Future Staffing Project. Rather than resisting an inevitable future, I found them able to talk about planning for the future based on current realities.

I congratulate the people of St. Martin of Tours. May they find ways to be a beacon for such a beautiful part of our archdiocese.

Father Jeffrey Godecker  
Assistant Chancellor

Indianapolis

## Communion from the tabernacle

(The article "Don't Distribute Communion from the Tabernacle at Mass, Priests Told," in the July 3 issue, brought a surprisingly large number of letters from various places in the archdiocese. Rather than print them all, we print this one as typical of those received. A response is at the end of the letter.)

Since when are the consecrated hosts ever to be considered a stale or warmed over piece of bread? Aren't the hosts consecrated at any Mass always the body and blood of Christ?

Why is it that we seldom hear from the pulpit what Mass really is? Isn't it more important to stress to the people that we offer ourselves body and soul, with Jesus Christ, to God (Our Father, then just a piece of tasteless bread?

I've taught the Mass to seventh graders. It was never boring because they seemed never to have gotten much of it before. Can't the priest shut out and tell everyone how important the Mass really is?

As a lay minister, should I be very happy that I can take Christ in the Eucharist to shut-ins, or should I feel bad about taking them leftovers?

Bertha (Birdie) Hoehn

New Salisbury

(Editor's response: The reason the Archdiocesan Liturgical Commission has asked parishes to use the hosts consecrated at that Mass rather than those stored in the tabernacle is to emphasize the difference between the Mass and a Communion service. Definitely, the hosts in the tabernacle are just as much the body and blood of Christ as those consecrated at that Mass. But the Mass concerns more than just the real presence of Christ in Communion. It celebrates the transformation of the bread and wine and, as the letter above says, the offering of ourselves.

Therefore, participants should communicate from the bread and wine consecrated at the Mass. The Mass is also the unbefallen of Christ's sacrifice on the cross.

(A Communion service does not celebrate transformation but still includes our belief in the real presence. The hosts in the tabernacle, therefore, are most appropriate for Communion services, for taking Communion to the sick and shut-ins, and for adoration during visits to the church.

(Some letter writers wrote about the practical problems of having just enough hosts to consecrate at a Mass. When too many hosts are consecrated, they can either be consumed by the priest and eucharistic ministers as is done with leftover wine-changed-into-blood, or they can be placed in the tabernacle for Communion services, sick calls and adoration. If too few hosts are consecrated, the hosts in the tabernacle can be used as has been done in the past. Many of us can recall, before the use of eucharistic ministers, when a priest would occasionally run out of hosts just consecrated and would go to the tabernacle to get more. It just didn't happen on a regular basis.)

## Some common liturgical abuses

I was intrigued with the story on page 2 of the July 3rd *Criterion* about the Archdiocesan Liturgical Commission sending a memo to priests about using only hosts at Mass that are consecrated at that Mass. The article stressed the concern about unity. I too am concerned about unity at Mass and in the Roman Catholic Church. I have several questions for the Archdiocesan Liturgical Commission regarding "unity."

It used to be that one could attend any Roman Catholic Church around the world and the Mass would be the same (other than the language of the land) which would be a definite show of unity. Unfortunately, those days seem gone forever. Why?

If the Archdiocesan Liturgical Commission is really concerned with "unity" at Mass, why haven't they looked into some very common liturgical abuses that seem to go "unnoticed" in the Archdiocese of Indianapolis? These include:

1. The use of altar girls, which is forbidden by both the Vatican II documents and also canon law # 230, as well as a statement about not allowing altar girls in the Archdiocese of Indianapolis from Father David Coats at noon Mass at the cathedral on March 10, 1992. Even the apostolic pro-nuncio in Washington has sent a letter stating that altar girls are not allowed. In a survey of the 49 parishes in the Indianapolis area, 29 stated that they use altar girls. Who are the priests kidding? Why is this "selective" disobedience allowed?

2. Having nuns and lay people frequently giving the homily at Masses, despite the fact that only "ordained" people can give the sermon/homily at Mass. Several parishes do this consistently and not just for a special one-time deal. Why do priests who know this is not allowed let the abuse continue?

3. Standing at the consecration at Mass. According to Rome, kneeling in reverence is the correct posture for the consecration. There certainly is no unity when half are standing and half are kneeling. Why do the priests who know this is not accepted allow this to take place?

4. Priests stating that rosaries, scapulars, etc. are "gimmicks" and superstitious. What a great loss of grace to those who are never told of the many blessings that come from the use of these wonderful gifts from the church. Where are these priests learning this? From the seminaries?

How stupid do the priests and members of these commissions think the laity is? We are able to read and write to find out what is in accord with Vatican II and what is not. The Vatican books and canon law books are readily available to the public, as well as many other commentaries on the Roman Catholic Church today. Why does the Archdiocese of Indianapolis continue to allow such abuses,

which were prevalent long before Archbishop O'Meara passed away?

The sad thing, unfortunately, is that many good Catholics are still living in the "Father knows best" era which is no longer. People just don't want to question the actions of their parish priest when things don't seem right. There are many good "pew" people who haven't a clue as to what is really going on in the church today.

We must stand up for our faith. We must be informed. Don't let "them" take our church away from us. Don't be afraid to speak out.

Mary Anne Borothy  
Defenders of the Faith

Indianapolis

## Don't call us 'Roman Catholics'

In response to the person who is proud to be called "Roman" Catholic ("To the Editor," June 3), I wonder what religion is taught at Brebeuf (where the writer, Grace Lang, teaches religion). Anybody who calls me a "Roman" Catholic causes me to reach for my slippers.

Eleven times she used the words "Roman Catholicism." Did she study the history of religion in England? Doesn't "Roman Catholicism" belong with other insulting terms such as popery, papists and hocus pocus?

John T. Doyle

Indianapolis

(The writer makes a good point. See "From the Editor" on page 2.)

## God loves us all, homosexuals too

The issue of homosexuality is one that we as Christians will be struggling more with as churches are forced to take a stand. Presently, there is an active movement within our Catholic Church to accept homosexuality as a normal, alternative sexual lifestyle.

When we are approached with arguments for tolerating, accepting, or promoting homosexuality, I believe it is important first to distinguish between homosexual acts and the condition of homosexuality, i.e., the difference between sin and the sinner.

Our church teaches that God loves all people, including homosexuals. The Catholic Church does not condemn the person, but rather the sin; the same holds true concerning the condition of homosexuality and homosexual persons. Practicing homosexuals are committing immoral sexual acts just as heterosexuals who commit sexual acts of lust, fornication or adultery. All sin is reprehensible and is outside the will of God. We are called to transform our lives to the will of God, not rewrite God's laws to conform to our own inclinations and temptations.

Last April I attended a seminar presented in our archdiocese by a priest and a sister on homophobia. In the morning accepting the orientation of homosexuality without physical involvement were discussed. The presentation then progressed to strong persuasions of accepting oral and anal intercourse as normal and healthy actions between same sex persons. It is interesting to note that this particular seminar has been presented in 75 percent of the dioceses in the United States.

The arguments promoting homosexuality attack the basic premise that homosexuality is morally wrong. We are hearing today the idea that people are born gay or lesbian. This is illogical for several reasons. God would not create a human being as a homosexual and then declare homosexuality an abomination and a sin punishable by death under the law of Moses. Scripturally, homosexuality is consistently referred to as morally perverse (Gn 19:5, Lv 18:22, Lv 20:13, Ro 1:26-28, 1 Co 6:9). God created men and women with a natural desire for one another and to have children. Homosexuality is not compatible with traditional values of marriage, family and raising children.

Homosexual activists are working for complete acceptance and for legally protected rights. They want to marry, adopt children, and teach homosexuality as an

The *Criterion* welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. The editor may also edit letters for length, grammar and style.

Letters for publication should be sent to *The Criterion*, P.O. Box 1117, Indianapolis, IN 46206.

acceptable, normal, alternative lifestyle to children in sex education classes. Unfortunately, there are ministers in our own Catholic Church who are actively encouraging the acceptance of homosexuality.

It is a tragedy to be seeing national news stories about Roman Catholic priests being removed because of allegations of sexually abusing minors and having homosexual attractions to teenage boys. It is also troubling to read about a meeting held in St. Louis last March to discuss how to deal with priests and religious who may be HIV positive or have AIDS. Our church should not accept homosexuality any more than pedophilia.

To emphasize the seriousness of the issue, I would like to quote from "The Dialogue of St. Catherine," which transcribes a dialogue between herself and God. In chapter 144, she repeats what was said to her about the sin of homosexual activity: "I hold it in such abomination that for it alone I buried five cities by a divine judgment, my divine justice being no longer able to endure it. . . . See therefore, dearest daughter, how abominable this sin is to me in every creature. Think, then, how much more so it is among those whom I have drawn out of the world and who live in a state of continence . . . among whom are my ministers."

I believe, as a church, we should always be willing to forgive each other. We must offer our help in the reconciliation process which leads all of us into deeper conversion to Jesus Christ. By standing against the sin of homosexuality, we are actually standing up for the homosexual person. God loves us too much to leave us in our sin. Therefore, he calls us all to repentance, reconciliation and conversion, which lifts us up into the fullness of life in Christ.

Michael Chambliss

Nashville

## Praise for Catholic school principal

As my workshop on school discipline comes to an end, I feel compelled to thank someone for my good fortune. Throughout the duration of the workshop I realized more and more how fortunate we are at St. Mary School in Rushville and how lucky I am to teach under Don Burkhardt.

It was strange how I found myself repeatedly thinking, "We do that at St. Mary's," as suggestions were made, or "That would never happen at St. Mary's," as I listened to horror stories from classmates.

Don't let me mislead you. I know our school isn't perfect. We may not have the money or other material resources that larger schools have and we have our share of problems. But we have a principal who supports his staff, gets to know the children and serves as a positive role model for them.

God is also a very big part of our school and that can never be replaced.

I didn't have any stories to share about personally witnessing the humiliation of a student punished for what was actually child abuse, a principal who refuses to stand behind the staff, parents who are totally unwilling to help, or the need to bar the doors for fear of some maniac with a gun! In fact, quite the opposite is true.

So as I look forward to the new school year, I am counting my blessings. Thank you, God, for the chance to teach in a school where your presence is always known. And to the wonderful parishoners of St. Mary's, the P.T.A., Mr. Burkhardt, and the children.

Nancy Hoeing

Third Grade Teacher

St. Mary School

Rushville

## CORNUCOPIA

## It's the plank, not the mote

by Cynthia Dewes

Becky, age 9, had a new camera. It was loaded with a film of 24 color exposures, and the world awaited the wonders it would produce under Becky's inexperienced but eager hand.

By 3 p.m. next day, all 24 pictures had been shot and the film was sent to be developed. Becky could hardly wait, but when she finally received the finished photographs, her face fell.

Some of the usual amateur mistakes were present: the thumb over the lens, composition skewed by the camera being tilted at the last moment, or dubious focus. A couple of the photos had apparently been triggered by naughty cousins who were frolicking around when Becky's back was turned.

More than that, at least eight of the 24 shots were nearly identical closeups of a certain area of the back yard, featuring grass, bushes, a fence and bits of the sky. In each there was a tiny figure lurking in the background.

"What's that?" we all asked. Becky studied the pictures, forlorn. "It's a bunny that was sitting on the lawn," she said. You could have fooled all of us, including Becky herself. Sometimes we are so taken with one interesting detail that we don't notice what surrounds it. We are seeing what we want to see and excluding the "big picture."

Life is like that. It's so easy to get hung up on one thing and miss the rest of what's going on. In Becky's case, that led to a few bad photos, but sometimes the result can be more serious.

It's the old "seeing the splinter in your brother's eye when there's a plank in your own" syndrome. Many of the juiciest sins—envy, vanity, prejudice—can be fostered and then nurtured if we employ this attitude.

We become the righteous lady who attends daily Mass, and then goes home to criticize the priest's remarks, the marital status of the young mother in the next pew, and the deplorable inattention of the school kids.

Or we are the guys who take turns telling racial jokes while having a drink with our fellow Knights of Columbus. Or the first zealots to notice what we are convinced are the unorthodox spiritual practices and beliefs of our brothers and sisters in the church.

But not to worry. Sometimes, marking the detail to the exclusion of the whole is

the best thing to do. There's a lot to be said for keeping our eyes on the prize.

When the kid in front of us in church is wiggling so much that the pew shakes and distracts our prayers, we need to remember we're grateful for other prayers answered: prayers that children are brought up in the right way, including being taken to church by actual parents.

If our new neighbor, who is elderly and childless, likes to drop in every other day to "tell us something," we might hope that someone will also listen to us one day. Whatever we are doing or ought to be doing at that moment can surely afford to wait for a few graceful moments.

Becky's first photos may be a permanent failure. We're lucky we don't need to repeat her mistake.



## vips...



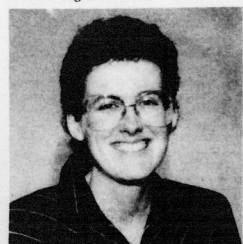
**Benedictine Postulant Kathleen Yeardon**, at left, daughter of St. Joan of Arc parishioners Bill and Dolores Yeardon of Indianapolis, will enter the novitiate at Our Lady of Grace Monastery on Saturday, July 25. She has resigned as director of the St. Joan of Arc Neighborhood Youth Outreach program in order to complete her novitiate year of study in preparation for vows. The outreach program earned a Casper Award last year under her direction. Before entering the Benedictine community in Beech Grove in the fall of 1991, she worked three years for Covenant House in Central America.

Indianapolis native, **Franciscan Father Valerian Schott** will celebrate the 60th anniversary of his ordination to the priesthood on Sunday, Sept. 20 in St. Francis Church, Oakville, Mo., where he lives in retirement. He was ordained by Bishop Joseph Charrand on May 5, 1932, and assigned by his order to the foreign missions in China and the Philippines. Later he served in various Franciscan apostolates in the St. Louis, Mo. area. His friends and family members are invited to attend his celebration. RSVP by Aug. 20 to 317-637-8572.



St. Mary of the Knobs parishioners, **Mr. and Mrs. Joseph Stumler** will

observe their 50th Wedding Anniversary at 10 a.m. Mass on Sunday, Aug. 2 at the Floyds Knobs church. A family dinner will follow. The Stumlers were married Aug. 1, 1942 at Holy Trinity Parish in New Albany. They are the parents of three children: Janet Burke of Syracuse, N.Y.; Marilyn Pinnick of Indianapolis; and Jean Loi of New Albany. They also have seven grandchildren.



**Benedictine Sister Maureen Therese Cooney**, daughter of Joseph and Joanne Cooney of Salem, Ill., will make perpetual vows of religious profession on Sunday, July 26 at Our Lady of Grace Monastery in Beech Grove. Her brother, Father Michael Cooney, associate pastor of parishes in Olney and Stringtown, Ill., will preside at the ceremony. Sister Maureen Therese entered the Beech Grove religious community in 1987 and taught at St. Gabriel and Holy Cross schools. At present she teaches junior high classes at Ritter High School.

## check-it-out...

**OOPS!!** We were so excited about Jesuit Father John Powell's appearance in Richmond next month that we forgot to tell readers the date in last week's *Criterion*. Father Powell will present a program on "Happiness is an Inside Job" from 7 to 9:30 p.m. on **Thursday, Aug. 13** at Holy Family Church, Richmond. Sorry for the suspense we created.

**Christian Fellowship with the Disabled, Inc.** offers wheelchair accessible transportation service for shut-ins. The "Big Red Van with a Heart," and volunteers to help by running errands and providing general advocacy, are available to aid handicapped people in living independently. Call Richard Armstrong at 317-632-9515 or Patti S. Mullins at 317-257-3727 for more information.

## An Invitation...

On September 9, 1992, we of the Archdiocese of Indianapolis will celebrate the installation of our new Archbishop Daniel Mark Buechlein.

In observance of this installation, *The Criterion* will publish a Special Souvenir Edition on Friday, September 11.

This Souvenir Issue will contain extensive material concerning Archbishop Buechlein, the history of the Archdiocese and the history of the previous bishops of the Archdiocese.

The cover of this supplement will be a full-color portrait of Archbishop Buechlein.

You, as a subscriber, will receive copies of this issue. In addition, we will extend our press run to make extra copies available to those who request them.

This is your opportunity to offer public congratulations to our new Archbishop. We are now in the process of soliciting patrons for this special Souvenir Issue.

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**BEARY NICE**—Religious education students at St. Simon give Indiana State Patrol Sgt. John Wheeler 11 bears for the "Bears on Patrol" program for children involved in traumatic highway situations. Shown are (seated, from left): Kevin Bitz, Jay Woodburn, Amanda Straw; (standing) Tracy Meyer, Kerrie Miller, Patrick Lawley, Sgt. Wheeler, Kristine Armour, Deborah Furpura. To earn the money, the students packaged and sold soup mixes.



**CREATIVE CREATURES**—Thirty fourth-grade religious education students at St. Jude, who attend 13 different schools, work together to present the play "The Lost Sheep." There were three of each: bees, monkeys, ostriches, squirrels, etc. to show how all God's creatures need each other to love, forgive and help them. They wore bright yellow signs and creative costumes to identify themselves for the first-graders and the audience. "It brought them much closer together as friends and Christians sharing their Catholic faith and beliefs," said Shirley Dreyer, director of religious education.

# Homes for handicapped are dreams come true

by Peg Hall

Dreams sometimes do come true. Judy's dream was that someday there would be special homes for people like her big brother Joe.

The dream of Benedictine Sister Beata Mehling, who has devoted 47 years to teaching handicapped people, was much the same.

Judy, now Mrs. Dave Colby, and Sister Beata were among those who told their stories at the dedication of two homes for handicapped adults in Siberia on June 20.

"It broke my heart," Sister Beata said, to hear reports about her students 10 or 15 years after they had completed their schooling. "They were in institutions and nursing homes," she said.

Sister Beata is the first houseparent of Martin House, a modern stone dwelling named to honor St. Martin Parish and the Purple Martin bird.

The renovation of the stately, red brick house is almost complete, at a cost of \$27,000 in donations and uncounted hours of volunteer labor.

The way that the homes for the handicapped came to be is a story with a sad beginning and a happy ending, parish council president Pat Clark said during the dedication.

Several years ago, St. Martin parishioners in Siberia were notified that they would lose not only their resident pastor, but their religious sisters as well.

Suddenly, they had two vacant houses to make a decision about. Clark said that the parish was considering the demolition of the towering old brick house.

When Colby heard about Siberia's housing surplus, her search ended for

houses that could be made into homes for people like Joe.

After many discussions, and assurance that mentally and/or physically handicapped adults would be welcomed in the community, the vision became a reality.

Although Indiana allows only three handicapped people in each unlicensed home, Colby said, they will operate at a fraction of the cost per person of government-funded homes, with much more freedom from "dehumanizing" restrictions.

The homes are "interdenominational or even no denomination," Colby said.

When Martin House resident, Mr. Fields was asked whether his minister, the Rev. Michael Pitzer of Folsomville United Methodist Church at Tennyson, had come to participate in the dedication ceremony to be with him, he said without hesitation, "He came to be with everybody."

Representing the Jewish tradition were Nancy Wabner and Jean Berger of Adath B'Nai Israel Temple in Evansville.

Benedictine Father Jeremy King, administrator of St. Martin Parish and pastor of St. Boniface Parish at Fulda, welcomed the crowd to Siberia, "cold in name but warm in heart," as the signs at each edge of town proclaimed.

He quipped, "They are not the same sign. But they almost could be."

The dedication program was appropriately entitled, "What Many Hands Have Made, Let Many Hearts Celebrate." An estimated 250 people attended the service and shared a meal afterward.

Rev. Earl Rohleder, a priest of the Evansville Diocese, sees the opening of the homes as an historic event. They could serve as a model for other small parishes that are being closed, he said.

Anderson Woods, Inc., the not-for-profit group that established the Siberia homes, has operated a summer camp since 1978 between Siberia and St. Meinrad.

It has grown progressively. Since 1982, the pattern has been set as a six-week "everyday living skills residential training program," followed by three short sessions

of four days each for more severely handicapped adults.

The campers learn about the continuity of life by working in the garden and later harvesting fruits and vegetables and preserving them for next year's use, Colby said, a concept that is often not grasped in institutional living.

On a typical day, they work in the garden in the morning and do other chores or learn new skills in the afternoon.

Before and after supper there is time for

relaxation, such as enjoying a mud slide into the Anderson River, reading and dancing before prayers and lights out.

Often they hike up to the high pasture to enjoy the sunset and darkness together.

Projects of Anderson Woods, Inc., receive no government funds. Contributions are tax-deductible and can be sent to: Anderson Woods, Inc., H.C. 70, Box 65A, Bristow, Ind., 47515. For questions concerning contributions, readers may call 812-357-2778.



A LOVING FAREWELL—Martha Hines (from left) bids farewell to her sister-in-law, Cindy Hines of Martin House, while houseparent Benedictine Sister Beata Mehling looks on. (Photo by Peg Hall)

## Correction

In last week's Retirement Supplement, the telephone number for ordering "LifeSavers" should have been 317-236-1596.

## St. Meinrad Benedictines mark four priests' jubilees of vows

On Sunday, July 26, the Benedictine community at St. Meinrad Archabbey will celebrate the jubilees of profession for four priests who are members of the monastic community.

Father Joachim Walsh, Father Frederick Walsh, and Father Michael Keene will mark 60 years as monks. Father Ralph Lynch will celebrate his golden jubilee.

Father Joachim, from Alpine, Ind., made his profession of vows on Aug. 6, 1932 and was ordained to the priesthood on May 18, 1937. He received his master's degree in Latin from the University of Notre Dame in 1943.

Father Joachim taught Latin and religion at the St. Meinrad high school seminary for many years, taking time out during World War II to serve as an Army chaplain. He was in several parishes and a hospital in the Evansville Diocese and is now chaplain in a Louisiana monastery.

Father Frederick Walsh, one year younger than his brother, Father Joachim, was professed on the same date and ordained to the priesthood on June 7, 1938.

He also taught at the seminary and served as Abbey guest master and assistant house prefect. In 1956, he received permission to live the solitary life, first at an abbey in Florida and later at Ferdinand, Ind. In 1970, he became chaplain of a group of

contemplative sisters, who are now settled in Louisiana near his brother.

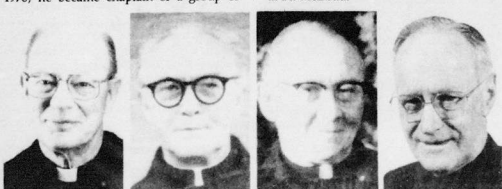
Father Michael Keene was born in Indianapolis and also professed his vows on Aug. 6, 1932. He was ordained to the priesthood on May 18, 1937.

Father Michael studied in Rome and at Catholic University in Washington, D.C., where he received a doctorate in canon law. He taught at St. Meinrad Seminary for more than 20 years, serving as prior of the monastery for seven.

In 1963, Father Michael began almost 30 years of service to the Church in Peru, both at St. Meinrad's former priory in Huaraz and as pastor of a Lima parish. He returned to St. Meinrad earlier this year.

Father Ralph Lynch was born in Cleveland and made his profession on Aug. 6, 1942. He was ordained to the priesthood on June 11, 1946. He holds a masters of arts degree in economics from the University of Notre Dame.

For many years, Father Ralph taught civics, history and economics at St. Meinrad Seminary. He has also served as secretary to the archabbey, coordinator of pastoral assistance, and as a member of the library staff. For two years, he served as chaplain for a convent in Arkansas. Father Ralph is presently assistant oblate director at St. Meinrad.



JUBILARIANS—Benedictine Fathers (from top, left) Michael Keene, Frederick Walsh and Joachim Walsh celebrate 60 years since they made their profession of vows in the order. Father Ralph Lynch joined the community 50 years ago.

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# CYO Camp brings couple together in ministry

by Mary Ann Wyand

Kevin and Angie Sullivan met eight years ago while working as camp counselors for the Catholic Youth Organization's Camp Rancho Framasa in Brown County.

Their longtime friendship evolved into love, and Father Mark Svarczkopf celebrated their marriage at St. Simon Church in Indianapolis on Aug. 13, 1988. Last summer Father Paul Koetter, assistant chancellor of the archdiocese and administrator of St. Agnes Parish in Nashville, baptized the Sullivans' infant son, Caleb, at the restored grotto on the CYO campgrounds.

Now the couple is able to continue their ministry to youth at CYO camp year-round because last December Kevin Sullivan was named the first full-time director in the camp's history.

"This is my ninth summer here," he said. "My first three years I was a staff member, and then for the past six years I've been the director. Angie started as a counselor here in 1985. This is our third year of living down here."

Kevin and Angie grew up in Indianapolis—he in St. Simon Parish and she in St. Christopher Parish—and spent several weeks of each summer as CYO campers.

"Most summers I came to camp twice," Angie recalled. "It was a fun place to be. I feel like I grew up a lot here. The staff who came back were like my family. Usually I came with my best friend, Gesche, from home. We came together every year until we were Counselors in Training, but she didn't come back as a staff member when I did."

CYO camp was the place where he learned how to fish, Kevin recalled, and where he discovered the beauty of nature.

"I came to camp with my best friend, Matt, who lived three doors down from me," he said. "All my (childhood) camp stories revolve around me and my friend Matt. My camp picture is still sitting in the

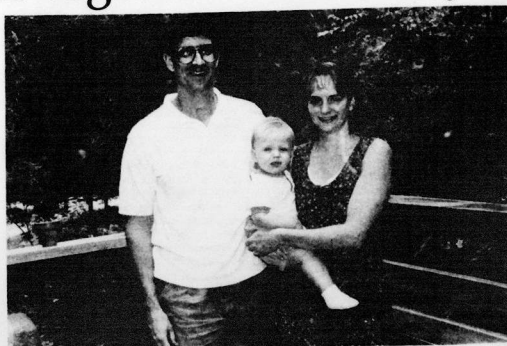
office. He lives in California now, but his two kids are here (at camp) this week. I remember camp as being the place where I learned to shoot a bow and arrow. The first fish I ever caught was on a cane pole here at camp. After I got home I bought a bow and arrow and a rod and reel. And it was here that I learned the difference between a woods and a forest and how not to harm a tree. This is where my appreciation of nature came from."

After graduation from Secina Memorial High School, Kevin earned a bachelor's degree in education with majors in mathematics and science at Indiana University/Purdue University in Indianapolis. He taught part-time at St. Simon and Christ the King schools and tutored Indiana University students while directing CYO Camp in the summertime.

It was a hectic schedule, he said, and now he is happy to be able to concentrate on camp facilities and programming for the 2,000 campers each year.

"The first year we lived here I was the infirmary," Angie recalled. "There was a lot of homesickness (among campers), and I spent a lot of time listening to the kids share their feelings. I was never homesick as a camper, but I could empathize with them because I knew they were far away from home. It's exciting to see campers come back year after year. We have a girl who has been coming since she was 8 years old. That's the kind of camper I was. She'll probably end up being a staff member. It's neat to see some of the staff members who were campers providing that experience for other kids now."

Catholic Youth Organization officials completed a comprehensive camp survey a few years ago, Kevin said, and found that the number-one activity children said they come to camp for is horseback riding but the number-one reason they come back to camp is friendships with staff members.



**SHARED CAMP MINISTRY**—Kevin Sullivan, director of the Catholic Youth Organization's Camp Rancho Framasa in Brown County, and his wife, Angie, met while serving as camp counselors there. Their son, Caleb, was baptized at the restored grotto on the campgrounds last year. (Photo by Mary Ann Wyand)

"The counselors make the whole program," he said. "A man from Bradford Woods did another study here and said the staff members and their loyalty to the program, their loyalty to the administration, and their loyalty to the kids are unique. We're very different from a lot of camps in that respect. Each year I tell the counselors they have a responsibility year-round, like teachers, to be good role models. I tell them they are under a microscope, and they know that's the way

we operate here. They have to make the commitment."

Wherever he goes in the archdiocese, Kevin said, he usually sees campers and former campers who remember him. And a few years ago, during a vacation in a remote area of Wisconsin, he saw two former CYO campers at a store near Lake Geneva. The kids recognized him and wanted to talk about camp, again proving that CYO Camp is an important ministry to youth.



**TOP TWO REASONS**—Counselor Matt Hoar, a Purdue University senior, brushes down a horse at Camp Rancho Framasa in Brown County. A survey of Catholic Youth Organization summer campers found that horseback riding is their favorite recreational activity, but friendship with counselors is their top reason for returning to camp. (Photo by Mary Ann Wyand)

## Ind. Democratic leader expects economy, abortion to be issues

by Mary Ann Wyand

Just back from the Democratic National Convention in New York City, Indiana Democratic Party executive director Ann Delaney of Indianapolis told *The Criterion* on July 20 that the economy and abortion will be big issues in the 1992 presidential election campaign.

"People are afraid of the future," she said. "For the first time in many, many years, people are concerned that their children will not do as well as they did. Those kinds of concerns and that reflection on the American dream are going to be a big issue."

Delaney also said the "abortion question is going to be an issue in this campaign, certainly, but I think that (Arkansas) Gov. (Bill) Clinton expressed it correctly when he said he was not pro-abortion, he was pro-choice. And I think that reflects a lot of people's attitudes toward this issue. This is a moral question and a religious question that ought to be addressed that way."

She said, "The series of ads that have been on television encouraging people to carry the child to term are just the kind of

activity that people who are concerned about this issue ought to be engaged in—to try to persuade people that life is sacred and should be valued at all stages. I don't think anybody would take any issue with that."

Delaney, a St. Thomas Aquinas parishioner, was busy preparing for Gov. Clinton's post-convention campaign swing through southern Indiana on July 21, but she took time to reflect on what the party platform means to American voters.

"As far as the national platform is concerned," she said, "I think the emphasis that the party has put on the quality of life and the need to have the kinds of job opportunities that support a family is a very positive development."

Delaney said the 1992 Democratic platform places "increased emphasis on the need for education and the need for access to the various opportunities that America has traditionally represented for people to bring themselves up out of poverty and into the middle class."

She cited Gov. Clinton's "emphasis on welfare benefits" as encouraging for Americans and said "the 'Put People First' program will sound a very good note to most of the voting population."

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# Gay groups react angrily to Vatican paper on gay rights

by Laurie Hansen  
Catholic News Service

WASHINGTON—U.S. groups working with Catholic homosexuals reacted angrily to a Vatican document sent to U.S. bishops urging them to oppose laws intended to protect homosexuals if the laws also promote acceptance of homosexual conduct.

A statement by New Ways Ministry, the group working with gay Catholics that leaked the document to the media, blasted the document, saying its reasoning was based on "myths and stereotypes" and lacked "a sound foundation in theology." New Ways has no official standing in the church.

But a spokesman for the Archdiocese of San Francisco, which last year unsuccessfully pushed for repeal of a citywide domestic partners-right ordinance, told Catholic News Service July 20 that the document had positive elements.

Father Robert McElroy, San Francisco archdiocesan spokesman, praised the document's stance that "protecting the dignity of the human person does not extend to endorsing affirmative action for gays and lesbians or setting up public benefits for homosexual couples."

San Francisco's domestic partners-rights ordinance permits registration of homosexual or unmarried couples. San Francisco Archbishop John R. Quinn has maintained that the ordinance endangers family stability.

U.S. bishops around the nation have varied responses to homosexual rights legislation proposed in recent years.

Last year, the Connecticut Legislature approved a gay

rights bill after the state's Catholic bishops dropped their longstanding opposition to the measure.

The bill mandated equal treatment of heterosexuals, homosexuals and bisexuals in matters of employment, housing, credit availability and job training, but—after pressure from the state's bishops—exempted religious institutions and permitted sexual orientation to be considered when placing children in adoptive families.

The Vatican Congregation for the Doctrine of the Faith says in the document that "it is not unjust discrimination to take sexual orientation into account" in areas of adoption or foster care, when employing teachers or coaches, or in military recruitment.

Archbishop Rembert G. Weakland of Milwaukee told CNS July 20 that he was unaware of any other group against which the church condones discrimination. In his view the document will not be helpful in the United States, a pluralistic nation where "Catholics are going to have to learn to live" with imperfect legislation not wholly in accord with church teaching.

The Vatican document argues that laws protecting homosexual rights may have a "negative impact on the family and society" and the common good.

Sexual orientation is not comparable to "race, ethnic background, etc. in respect to non-discrimination," said the document. "Unlike these, homosexual orientation is an objective disorder."

It praises people who control their homosexual tendencies, saying that if a person's homosexual tendencies are kept secret "the problem of discrimination in terms of employment, housing, etc. does not arise," it said.

Father McElroy of San Francisco said the Archdiocese

of San Francisco was "wholly in accord" with the Vatican's document stance that "protecting the dignity of the human person does not extend to endorsing affirmative action for homosexuals or setting up public benefits for homosexual couples."

Statutes that set apart gays and lesbians "as a special category" like ethnic minorities, he said, have the effect of "undermining the family," he said.

"Giving the same benefits to persons living together but not married" as the government gives to married couples undermines marriage, said the priest.

On the other hand, Father McElroy said, the Vatican document "departs from previous and more authoritative" church documents with its statements relating to homosexuals' employment and housing discrimination. "It's unclear whether it seeks to override" previous documents, said the priest.

The archdiocese maintains that "unjust discrimination against gays and lesbians is wrong and to be condemned," he said.

The Chicago-based Catholic Advocates for Lesbian and Gay Rights, in a July 17 statement, said the document's words were "completely ignored contemporary medical, psychological and sociological understandings of gay and lesbian persons."

The group said the document "seriously erodes the credibility of the Vatican to speak on justice issues."

"The church's call to speak the truth and speak it boldly is meaningless when it promotes ignorance, bigotry and fear," the statement said.

New Ways Ministry, based in Mount Rainier, Md. in its statement, said the document will have little impact on the views of U.S. Catholics.

"U.S. Catholics are simply unconvinced that any serious harm will result to a society from the recognition of civil rights for homosexual citizens," it said.

It called "groundless" the fear that the heterosexual family will no longer "be the dominant force or socialization" if society backs civil rights for homosexuals.

"Empirical evidence indicates that cities, towns and municipalities which have enacted civil rights for homosexual people remain predominantly heterosexual," it said.

In Italy, gay leaders said the document had effectively closed off dialogue with the Catholic Church.

"From now on we will hold the Catholic Church as those with primary moral responsibility for violence and discrimination against gays and lesbians," said Franco Grillini, president of Arc-gay, a gay rights group.

He said his organization was inviting gay Catholics to "choose another Christian religion that is more tolerant."

The Vatican document deplored violence against homosexuals, saying "such treatment deserves condemnation from the church's pastors wherever it occurs."

But it added that when homosexual activity is condoned, "neither the church nor society at large should be surprised when other distorted notions and practices gain ground, and irrational and violent reactions increase."

## Vatican says that homosexual rights are not absolute

(Continued from page 1)

The document said its aim was "to identify some principles and distinctions" which should be "taken into consideration by the conscientious Catholic legislator, voter or church authority who is confronted with such issues."

Church authorities must oppose such legislation "even if it grants exceptions to church organizations and institutions," it said.

The document deplored violence against homosexuals, saying "such treatment deserves condemnation from the church's pastors wherever it occurs," but it adds "when homosexual activity is condoned... neither the church nor society at large should be surprised when other distorted notions and practices gain ground, and irrational and violent reactions increase."

At the same time, the document praised people who control their homosexual tendencies.

"The majority of homosexually oriented persons who seek to lead chaste lives do not want or see no reason for their sexual orientation to become public knowledge. Hence the problem of discrimination in terms of employment, housing, etc. does not arise," it said.

## Filipino Cardinal Sin urges church values in population plans

MANILA, Philippines (CNS)—Cardinal Jaime Sin of Manila challenged newly-elected President Fidel Ramos to use his campaign promise to apply values found in church teachings for the government's population control program.

In a July 14 statement, Cardinal Sin said the church and state share the common goal of developing the family, and that "one area of concern is population growth."

He urged the government to "preserve the values found in the teachings of the various churches" on the matter of birth and population.

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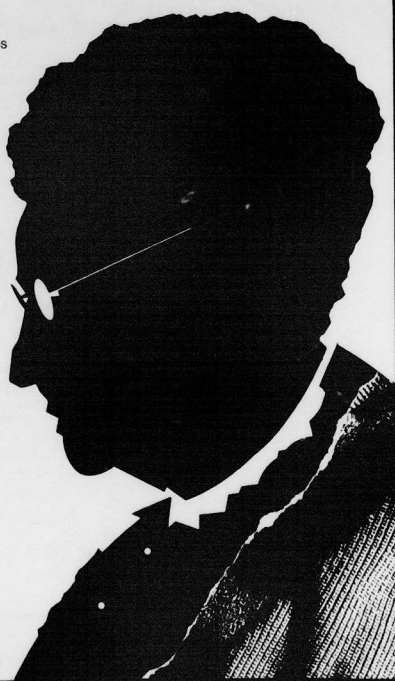
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## SEVENTEENTH SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, July 26, 1992

Genesis 18:20-32 — Colossians 2:12-14 — Luke 11:1-13

by Fr. Owen F. Cavanaugh

Again this week, the Book of Genesis, the book situated first in the list of the Old Testament, provides the first reading.

In Jewish tradition, Abraham stands as a monumental figure. His great, unyielding faith distinguishes him. This weekend's first reading revolves about Abraham, and the reading makes clear his nearness to God. God speaks to Abraham, and Abraham to God. It is almost as if Abraham bargains with God, pleading that the Almighty will withhold his punishment upon the sinful if only 10 good people are found. Not only do God and Abraham communicate with each other, but Abraham relies upon God's mercy.

At issue in the reading, of course, is the plight of two ancient cities, Sodom and Gomorrah. The two names have become synonyms for the most outrageously wicked in human behavior. Archeologists today do believe that the two cities indeed once existed, most likely in the vicinity of the Dead Sea. A serious earthquake struck that area in 1900 BC, and it is presumed to have destroyed the two evil cities.

The story, contained in this reading, was very helpful to the ancients as they pondered why God allowed the good to live alongside the wicked, and even to be victimized by the wicked. It was not his neglect of those who were obedient to him, but his mercy for those who were not.

Also again this week, the liturgy looks to St. Paul's Epistle to the Colossians for its second reading.

St. Paul is never colorless or mediocre in his revelations of God and God's goodness. However, this reading from Colossians is especially moving and persuasive in its proclamation of God's mercy.

Paul analyzes that God's mercy is available without end or qualification on earth because of the reconciliation between God and people achieved by Jesus. In the Lord, Paul insists, the faithful have companionship with God. All sins have been "canceled" by the sacrifice of the cross. Nothing impedes the truly humble and contrite from approaching God if that approach is in the name and reality of the Lord Jesus.

St. Luke's Gospel is the source of this weekend's Gospel reading. It tells of the Lord as he taught his followers to pray in the familiar words of the Lord's Prayer.

Books have been written about this great, treasured prayer of Christians, and still its meaning is not exhausted. In the setting of this weekend's liturgy, it has several important considerations.

The first is the recognition of God as creator and sustainer. The prayer salutes God: "Hallowed be your name." It asks him for daily bread, for life itself. It begs pardon for sins.

Secondly, the prayer expresses a closeness with God. It addresses God as

"Father." The term has become so familiar to Christians over the centuries that its meaning all too often is overlooked now or presumed. For the ancient Christians, it thrillingly revealed how near they were to God. He was not distant nor unloving. He was as near and as caring as a parent.

Finally, having taught the prayer, the Lord continues to assure his disciples that whatever they ask in the name of God will be provided. In conclusion, the Lord underscores the depth and consolation of the relationship expressed in the title "Father."

## Reflection

The image of Sodom and Gomorrah is all too clear. It also is all too familiar. In a world in which violence and injustice exist and humans struggle to find hope and dignity, there are many places that could resemble the evil Sodom and Gomorrah.

It is not uncommon to hear the question asked that if indeed God is the fountain of justice, if indeed he loves his people, why must they endure all that they suffer at the hands of the proud and selfish?

As response, this weekend's reading makes the point that God is the God of mercy. God's great, unlimited mercy restrains his punishments, the presumed outcome of his perfect justice. It is a mercy achieved in and preserved for all times by the Lord's sacrifice.

No one should delight in evil, of course, or in observing the considerable evil publicized every day on the front pages of the world's newspapers and in the lead stories of world newscasts. However, the mere toleration of such evil does not reveal a detached, impassionate God in the face of wrong, but a God of infinite mercy.

Secondly, these readings remind us not to be too hasty in judging the faults of others. We too are sinful. In the Lord's Prayer, we identify ourselves as sinners, and we implore the mercy of God upon ourselves.

Finally, while admitting our own sinfulness, we turn with security to God. In our acceptance of Jesus as our Lord, we link ourselves with Jesus, and in that we bond ourselves with God himself.

In the Lord's example, we forgive those who mistreat us. As the Lord's beloved, we approach God with the very ease and privilege of children. God is "our Father," with all the love and closeness that implies. In his love is the mercy we require to rid ourselves of sin, to commune with God now and in eternity regardless of our sin.

## Hospitalization interrupts 'Pope Teaches' column

Pope John Paul II had to cancel his Vatican audience last week due to his hospitalization for tests and subsequent intestinal surgery.

"The Pope Teaches" column which regularly appears in *The Criterion* will resume when the Holy Father again addresses the faithful during his weekly Vatican audience in St. Peter's Square.

## MY JOURNEY TO GOD

## Faith of an Inner Child

Cautious little baby steps  
I take  
toward  
ecstasy and joy . . .  
Is the world safe?

Cautious little chubby arms  
I reach  
toward  
ecstasy and joy . . .  
Is the world safe?

What if I were a baby  
clutching at love  
with small fingers  
breathing in love

on small breaths  
nursing at love  
with a soft tongue  
and there was all  
the time in the world  
for me . . .  
Would the world be safe?

Cautiously I allow  
my eyes to close.  
Cautiously I allow  
my breath to deepen.  
Cautiously I allow  
my body to believe . . .  
The world is safe.

—by e. r. mattax

(Elizabeth Mattax is a regular poetry contributor.)

## Daily Readings

Monday, July 27  
Seasonal weekday  
Jeremiah 13:1-11  
(Psalms) Deuteronomy 32:18-21  
Matthew 13:31-35

Tuesday, July 28  
Seasonal weekday  
Jeremiah 14:17-22  
Psalms 79:8-9, 11, 13  
Matthew 13:45-47

Wednesday, July 29  
Martha  
Jeremiah 15:10, 16-21  
Psalms 59:2-4, 10-11, 17-18  
John 11:19-27 or  
Luke 10:38-42

Thursday, July 30  
Peter Chrysologus,  
bishop and doctor  
Jeremiah 18:1-6  
Psalms 146:1-6  
Matthew 13:47-53

Friday, July 31  
Ignatius of Loyola, priest  
Psalms 69:5, 8-10, 14  
Matthew 13:54-58

Saturday, August 1  
Alphonsus Liguori,  
bishop and doctor  
Jeremiah 26:11-16, 24  
Psalms 69:15-16, 30-31, 33-34  
Matthew 14:1-12

Monday, August 3  
Seasonal weekday  
Jeremiah 28:1-17  
Psalms 119:29, 43,  
79-80, 95, 102  
Matthew 14:13-21

Tuesday, August 4  
John Vianney, priest  
Jeremiah 30:1-2, 12-15, 18-22  
Psalms 102:16-23, 29  
Matthew 14:22-36

Wednesday, August 5  
Dedication of St. Mary Major  
Jeremiah 31:1-7  
(Psalms) Jeremiah 31:10-13  
Matthew 15:21-28

Thursday, August 6  
Transfiguration  
Deuteronomy 7:9-10, 13-14  
Psalms 97:1-2, 5-6, 9  
2 Peter 1:16-19  
Luke 9:28-36

Friday, August 7  
Sixtus II, pope and martyr,  
and companions, martyrs  
Cajetan, priest  
Nahum 2:1, 3, 3:1-3, 6-7  
(Psalms) Deuteronomy  
32:35-36, 39, 41  
Matthew 16:24-28

Saturday, August 8  
Dominic, priest  
Hebrews 1:12 - 2:4  
Psalms 9:8-13  
Matthew 17:14-20

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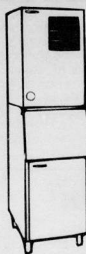
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# Entertainment

VIEWING WITH ARNOLD

## 'Howards End' profiles British class distinctions

by James W. Arnold

Most critics think the best movie so far this year is 'Howards End,' and they may be right. Certainly it's a treat for the eyes and the battered sensibilities, as well as for all who appreciate the concept of poetic justice.

I guess that means that people get what they deserve, although not in any formal courtroom sense.

Based on E.M. Forster's 1910 novel, by the same elegant production team that also filmed his 'Room With a View' and 'Maurice.' It's performed by a dazzling British cast at the peak of its craft.

This is a classically-plotted tale of three quite-different English families whose lives become densely entangled by fate: the millionaire Wilcoxes, Henry and Ruth, and their unpleasant adult offspring; the middle-class Schlegels, adult orphan siblings (Margaret, Helen and brother Tibby); and the struggling clerk Leonard Bast and his floozy wife, Jacky.

The class distinctions are important, because Forster's subtext concerns the cultural and economic changes in England (and elsewhere) at the start of the 20th century: the erosion of tradition, the rise to power of a practical business, money-oriented aristocracy, and the futility of the uprooted poor trying to compete in the booming cities.

This profound conflict is still relevant because it's still going on, a clash between personal and economic values. Symbol of

the struggle is the lovely red-brick country manor, Howards End, where aging and ill Ruth Wilcox (Vanessa Redgrave) was born and raised. The story is about who will inherit the house (much like the one in which Forster spent his happy boyhood). It represents the best values of the English past and spirit.

After a brief romantic episode brings the families into contact, Ruth finds an impressive kindred spirit in Margaret Schlegel (superbly brought to life by Emma Thompson). She's delightful, clever, open, kind. The Schlegels are also about to lose their lease in London. The result: on her deathbed, Ruth scrawls a note willing the house to Margaret, much to the dismay of Henry (Anthony Hopkins) and the greedy Wilcox children. Since nobody knows, the Wilcoxes burn the will.

Leonard Bast is one of those nice young impoverished innocents destined for bad luck. If not tragedy, he marries sexy but uncouth Jacky out of a sense of honor, but accidentally meets and falls for Helen Schlegel (Helen Bonham Carter). Bast becomes a kind of "project" for the family. Unfortunately, they give him bad advice (from Henry), he loses his job, and is too proud to accept charity.

The rest is elaborate working-out of an ironic poetic justice, in which the house finally comes, after some detours and a dash of melodrama, to the Schlegels and Basts and their progeny. A key and (surprisingly) charming event is the improbable attraction and marriage of the romantic Margaret and the rationalist Henry. Despite severe trials, Margaret makes it (like most of her life) a success.

Henry's stubborn refusal, over his wife's pleading, to give Bast a simple job



'HOWARDS END'—Turn-of-the-century England comes alive in 'Howards End,' a movie based on E. M. Forster's novel about British class distinctions. The U.S. Catholic Conference calls it an "exquisitely-done drama" and classifies the film A-II for adults and adolescents. (CNS photo from Sony Pictures Classics)

leads (again with justice) to his own pain. Margaret sees something unique and good in Bast, "a romantic ambition." Wisely perhaps, Henry tells her, "It's your view of him that's romantic."

Henry himself is typified by his own famous words about economic injustice, delivered by Hopkins with clipped elegance: "It's all part of the battle of life. . . . No one is to blame. The poor are poor. One is sorry for them, but there it is."

Though a literary adaptation (by Ruth Praver Jhabvala), filled with wry, succinct Forster dialogue, 'End' is very much a movie, bursting into a colorful, vibrant time with rich period detail. Director James Ivory is especially good at simplifying complex action, and in filling out scenes with small but hugely entertaining bits from minor characters. Producer Ismail Merchant spent about \$8 million on this masterpiece, or about a tenth of the cost of 'Batman Returns.'

The film/movieland has an obvious moral dimension, although Forster was not religious. The Schlegels are more civilized, more humane, compassionate and passionate. The Wilcoxes are materialistic, diminished, unimaginative. (Neither is of much help to the Basts.) But good triumphs: the son of Leonard and Helen inherits the earth.

The moment of greatest moral power comes when Margaret pleads with Henry, who's in a hypocritical Victorian rage because Helen is pregnant with Bast's child. (He was previously embarrassed by an adultery of his own, ironically, with Bast's wife.) "Will you forgive her," she asks, "as you yourself have been forgiven?"

Believer or not, Forster is unlikely to have written that line outside the tradition of 2000 years of Christianity.

(Smashing film of literate novel, made with taste and wit; recommended for mature youth and adults.)

USCC classification: A-II, adults and adolescents.

### Recent USCC Film Classifications

Afraid of the Dark	O
Cool World	A-II
Honey, I Blew Up the Kid	A-II
A Stranger Among Us	A-II

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

## 'Our Children at Risk' documents national tragedy

by Gerri Pare  
Catholic News Service

Anyone of voting age with the slightest sense of social responsibility should take the time to watch "Our Children at Risk," being rebroadcast Sunday, July 26, from 10 p.m. to 11 p.m. on PBS.

As program host, Walter Cronkite brings a career of credibility to the devastating facts and figures presented by this documentary on the terrible human

consequences of the cutbacks in medical and social services wrought by the politics of the 1980s.

The facts are simple. Prenatal care is not available for poor women because most doctors refuse to accept the low payment allowed under Medicaid, the federal program covering those living in poverty.

What's not so simple is seeing the consequences—underweight babies suffering multiple medical complications for which their tortured parents cannot afford proper professional attention.

The infants who survive—and the United States has one of the worst infant mortality rates in the developed world—face malnutrition and children's diseases, such as measles which by the 1970s had been thought to have been eradicated.

The program argues that whatever the cost of providing prenatal care for poor women and food as well as medical and social services for the children of poverty, society will save many times over this amount in future expenditures.

The documentary shows that the old axiom about an ounce of prevention still makes sense in today's economy.

The take-away is that our nation's present policy on medical care for the poor must change not only because it is morally wrong but because it is also economically unfeasible.

The program showcases what is so obviously a critical, though underdiscussed, national issue.

#### TV Programs of Note

Tuesday, July 28, 8-9 p.m. (PBS) "Making a Dishonest Buck." Retrospective from the "Nova" series about how criminals make counterfeit currency and what our government is doing to stop them.

Wednesday, July 29, 8-9 p.m. (PBS) "Cats: Caressing the Tiger." Repeat of the National Geographic special comparing behavior of cats in the wild and their domestic counterparts and the relationship between cats and humans.

Thursday, July 30, 10-10:30 p.m. (PBS) "Not-for-Saturday-Morning Animations." This animated film program includes Academy Award winner "Creature Comforts."

Friday, July 31, 9-10 p.m. (PBS) "Keeping America No. 1: Business and Presidential Leadership." The economy—the No. 1 presidential campaign issue—and the role that government and business play in

safeguarding the country's industrial base from foreign competition are examined.

(Check local listings to verify program dates and times. Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)

### INFANT MORTALITY RATES

Number of infant deaths per 1,000 live births in selected industrialized nations

JAPAN	4
CANADA	7
AUSTRALIA	8
UNITED KINGDOM	8
SINGAPORE	8
IRELAND	9
UNITED STATES	10

Source: United Nations Children's Fund (UNICEF), 1989 figures.

©1991 CNS Graphics



### ONE DAY IN THE LIVES OF AMERICAN CHILDREN

Every day in America:

638 babies are born to mothers receiving late or no prenatal care.

742 babies are born at low birthweight (less than 5.5 pounds).

2,685 babies are born into poverty.

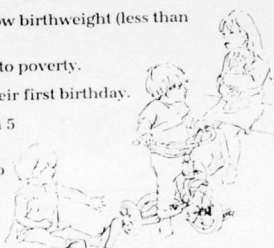
107 babies die before their first birthday.

2 children younger than 5 are murdered.

1,340 babies are born to teen mothers.

2,754 babies are born out of wedlock.

Source: Children's Defense Fund



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## QUESTION CORNER

# Mary had only one son

by Fr. John Dietzen

**Q** Did Jesus have any earthly brothers and sisters? If he did, as the Gospels say, does this mean that Mary and Joseph had other children as husband and wife? (Massachusetts)

**A** It is our Christian and Catholic belief that Jesus was the only son of Mary (part of our faith in the perpetual virginity of Mary), and that, therefore, Joseph and Mary had no natural children of their own.

The Gospels and other parts of the New Testament speak of the "brothers" of Jesus. In Galatians, for example, Paul calls James (it is not certain which of several possible persons by this name he refers to) the brother of the Lord. Paul uses the Greek word "adelphos," which nearly always means blood brother.

Without getting too involved, it seems clear that the word "brother" of the Lord in the Gospels and in the other parts of the New Testament certainly means more than simply a kinsman, a more distant relative.

Assuming the title implies some blood relationship, it is possible that at least those closest to Jesus who are called his



"brothers" or relatives were (as people would have supposed) his half-brothers and half-sisters. They could have been children of Joseph by a previous marriage.

As unfamiliar as this may sound to us, there is nothing at all in the Gospels or other New Testament books to contradict or object to this possibility. It appears to be a most logical explanation.

Interestingly, Christian tradition seems to have a long-held assumption that Joseph was somewhat older than Mary. If that is true, this could be one of the reasons.

It may even help to explain some passages in the Gospels in which the family of Jesus, apparently including his mother, often strenuously to his words and behavior.

At one point, they thought he was quite "out of his mind," and were sufficiently embarrassed by him to attempt to remove him from the public eye (Mark 3:20-35).

Without probing further into the question, the answer to your concern is that Jesus did have close relatives who were referred to as his brothers and sisters.

This provides no basis, however, for questioning the church's traditional belief in the virginity of Mary before and after the birth of our Lord.

**Q** I read your column faithfully and am tired of the repetition of issues concerning marriage validations and annulments.

After many years working as an advocate in a tribunal and processing more than 150 cases, I agree with the position that there is a lack of credibility in church marriage legislation, at least for a great number of Catholics.

The issue here, however, is the ability to inform people about other key dimensions of faith in your column.

**A** I was attracted to your letter because it echoes some of my own concerns about the content of this column. At very least, 40 percent of my weekly mail deals with marriage and remarriage situations that involve annulments or other types of cases.

While each circumstance is different, I'm continually confronted with the question: Do I deal with this again or is the subject getting too old?

It seems clear that for a very large minority of Catholics (my guess is close to 50 percent), questions about divorce, annulment and remarriage are close to the top of their Catholic conscience, either for themselves or their children, brothers or sisters, friends, often even their parents.

I don't know where the church is going with this. Is any kind of tribunal process able to handle the volume of legitimate questions and cases, cases that deal not only with "privileges" (primarily Privilege of the Faith or Pauline Privilege), but often with matters of actual justice and objective fact, as in annulment cases?

The question presents itself: Is this person objectively married or not? Is he/she now free to marry someone else and remain fully, sacramentally, an active member of the Catholic Church?

In some parts of the world, church leaders eventually were forced to acknowledge their inability to establish ways to decide these cases on a one-by-one basis as we do.

American tribunals have been overall, and still are, heroic in their efforts to abide by the absolute letter of the laws established to guide the universal church for remarriage of Catholics.

(A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Send questions for this column to Father Dietzen at the same address.)

## FAMILY TALK

## Child requests right of power of attorney

by Dr. James and Mary Kenny

**Dear Mary:** My mother is in her mid-80s. She has no other relatives around except me.

She has several savings accounts. I have asked her to give me power of attorney so that I can take care of her accounts if she becomes incapacitated. She refuses.

She seems to feel she cannot trust me. She has no reason to mistrust me.

I explained to her that if I ever had to file for guardianship, it would be expensive.

Her mind is not as sharp as it used to be. It frightens me that if I had to pay her bills I would have no access to her money. What should I do? (Pennsylvania)

**Answer:** You are right to distinguish between power of attorney and guardianship.

A power of attorney gives one person legal authority to act for another. It can be broad or can cover one purpose. It can cover all future undertakings or be limited as to time and circumstances. In your mother's case, it could be structured simply to use her money to pay her bills if she simply is incapacitated.

A power of attorney can only be given by a person who is competent, although it can continue should the person become incompetent. The person giving the power of attorney arranges for her own affairs.

A guardian is appointed only if a person is incompetent. Whereas a power of attorney can be canceled at any time, a guardianship cannot easily be canceled.

As you have discovered, a power of attorney is much simpler. Here are some suggestions.

►Consult other relatives even if they live at a distance. Explain your concerns. Openness on your part now should alleviate any family dissension should a crisis arise.

►Continue to inform yourself about alternatives. Your local council on aging or bar association might have publications giving legal information for older citizens. A librarian can also direct you to useful information.

►You have already talked to your mother, but she wouldn't listen. Bring up the subject again. Since she is reluctant to face the problem, she may need to hear about it more than once.

Emphasize that a power of attorney gives her the power to decide who takes charge in a crisis. If she waits for the crisis, others will decide for her.

►Get a power-of-attorney form worded as you think necessary. A bank might be able to furnish a form. Go over it with her word for word. Explain that it takes effect only if she is incapacitated. If you have the document ready, she may be more willing to consider it.

►If she rejects the power of attorney, perhaps your name can be added to at least one bank account. This plan might give you access to enough money to handle an emergency.

►If you need anything more than a simple power of attorney, consult a lawyer. The money you spend now might prevent more costly expense and delays later.

If you do not have a lawyer, ask trusted friends to recommend one. Discuss fees ahead of time. Develop specific questions you want the lawyer to answer, and specify the services you need. Being brief and specifying your needs should keep costs to a minimum.

Despite her reluctance, your mother needs you more than ever now. Keep trying until you get a solution both you and your mother can accept.

(Address questions on family living and child care to be answered in *Dr. James and Mary's*, 219 West Harrison St., Rensselaer, Ind. 47978.)

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## This test is the shortest distance between A and Zzzzzzzzzzz.



Test your loved one.\*

DOES HE/SHE

- A Snore?
- B Stop breathing when asleep, but doesn't remember this when he wakes up?
- C Feel sleepy during the day even though he slept through the night?
- D Have high blood pressure?
- E Toss and turn a lot at night?
- F Sweat excessively during the night?
- G Often awoken with headaches?
- H Gain weight or is he overweight?
- I Seem to be losing his sex drive?

If you answered yes to any three or more of the questions in this section, then your spouse is showing some of the symptoms associated with Sleep Apnea, a sleep disorder that causes the sufferer to stop breathing as much as several hundred times a night.

DOES HE/SHE

- J Experience muscle tension in his legs even when otherwise relaxed?
- K Jerk parts of his body?
- L Kick at night?
- M Experience aching or a "crawling" sensation in his legs?
- N Experience leg pain during the night?
- O Keep moving his legs at night because he just can't seem to keep them still?
- P Feel sleepy during the day even though he slept through the night?

Answering yes to three or more questions in this section could be a sign that your spouse has Nocturnal Myoclonus, or Restless Leg Syndrome. Characterized by an unpleasant crawling sensation, pain or repeated jerks of the legs at night, this sleep disorder can give both you and your spouse many sleepless nights.

DOES HE/SHE

- Q Say he had trouble concentrating when he was in school?
- R Feel like he's going limp when he's angry, surprised or laughing?
- S Fall asleep while driving?
- T Feel like he's going around in a daze?
- U Experience vivid dream-like scenes upon falling asleep or awakening?
- V Fall asleep while laughing or crying?
- W Have trouble at work or school because of sleepiness?
- X Fall asleep, no matter how hard he tries to stay awake?
- Y Feel unable to move sometimes when he is waking up or falling asleep?

Should three or more of the symptoms listed here seem familiar, then your spouse may have Narcolepsy, a life-long sleep disorder that is most commonly characterized by uncontrollable attacks of sleepiness at different times during the day.

— Z If your spouse's sleeping is keeping you awake, then calling the Methodist Sleep Disorders Center is the quickest way to get some Zzzzzzzzzzz.

As worrisome as many sleep disorders can be, they are treatable and, in most cases, curable. The important thing is to recognize the symptoms and get help. So if you or someone you love is suffering from any of the symptoms we've mentioned, it's important for you to contact the Methodist Hospital Sleep Disorders Center. Call 929-2800, 8:00 AM to Midnight, Monday through Friday, because a sleep disorder is something no one should have to lose sleep over.

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



# The Active List

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

## July 24

Catholic Alumni Club (CAC) will attend IMA outdoor movie. Meet at 6 p.m. at fountain. Bring picnic. Call 317-255-3841.

## July 24-25

St. Christopher Parish, Speedway continues its "Tops in Food" Festival from 4:30 p.m. daily. Dinners, booths, rides.

## July 24-26

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for information.

## July 24

St. Philip Neri Parish, 550 N. Rural St. will hold a Festival featuring fish fry Fri., international night Sat., chicken dinner Sun. Magician, ethnic music, bingo, monte carlo.

## July 25

A '50s-'60s Dance featuring music by Rolling Rock will be held from 8 p.m.-12 midnight at St. Augustine Parish hall, Jeffersonville. \$10/person includes beer, set-ups.

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

Chartrand High School Class of 1967 will hold its 25th Reunion at Roncalli High School, Call Susan Rolison 317-882-2179 for details.

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

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.

## July 25-26

St. Martin Parish, Yorkville will hold its Church Picnic from 3-11 p.m. daily, featuring prime rib Sat. and chicken dinner Sun.

## July 26

St. Augustine Parish, Leopold

will hold a Homecoming from 11 a.m.-6 p.m. Chicken dinners, quilts.

The Secular Franciscans will meet at Sacred Heart Parish chapel, 1530 Union St. at 3 p.m. following Marian Devotions at 2 p.m. Business meeting, refreshments.

Catholic Alumni Club (CAC) will listen to Folk Music at Eagle Creek Park. Meet at 1 p.m. at Waffle House, 56th and Georgetown. Call Mary 317-255-3841 for details. A CAC general meeting will be held at 6:30 p.m. at the Catholic Center, 1400 N. Meridian St.

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

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

Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center, 1400 N. Meridian St. New members welcome. Call 317-872-6047.

## July 27

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

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voiced and Remarried Catholics (SDRC) will meet at 7 p.m. at St. John Church, West 3rd St.

Separated, Divorced and Remarried Catholics (SDRC) will hold a Pitch-In Dinner at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Bring favorite dish.

Week 7 of Summer Day Camp begins for kids 6-11 at Beech Grove Benedictine Center. Call 317-788-7581 for details.

## July 27-31

Vacation Bible School for children 4-12 will be held from 9 a.m.-12 noon daily at Holy Cross Parish, 125 N. Oriental St. Call 317-637-2620 for details.

## July 28

Northside In-Betweeners 30+ Catholic singles will attend IMA Summer Concerts on the Terrace. Call Jane 317-924-4090.

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 Summer Discussion Series on Divorce concludes with "The Church - Where Do I Stand?" from 7-9:30 p.m. at the Catholic Center, 1400 N. Meridian St.

## July 29-31

Chatham High School will sponsor a Garage Sale from 8 a.m.-6 p.m. Thurs. and Fri. and from 8 a.m.-12 noon Sat. \$1 bag sale Sat.

## July 30

The Altar Society of Holy Name Parish, Beech Grove will hold its Annual Summer Rummage Sale from 8 a.m.-3 p.m. in Hartman Hall.

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

## July 31

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.

St. Francis Hospital will co-sponsor a "Christmas in July" auction of celebrity hand-decorated wreaths and trees from 5-9 p.m. at the downtown Westin Hotel. Admission \$3; kids 12 and under free.

## July 31-Aug. 1

Festival '92 will be held at Christ the King Parish, 1827 Kessler Blvd. E. Dr.

## August 1

Separated, Divorced and Remarried Catholics (SDRC) will hold a Pitch-In and Swim Party at 2 p.m. at 4510 Kessler Lane, E. Dr. Call 317-251-3966 for details.

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

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

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

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 Alumni Club (CAC) will attend 5 p.m. Mass and Festival at Christ the King

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Church, 1827 Kessler Blvd. Call Mary 317-255-3841.

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

The Young Widowed Group will visit Nashville for Brown Co. playhouse etc. Call 317-251-4297 for details.

## August 2

St. Boniface Parish, Fulda will begin a Summer Picnic at 11 a.m. Handmade quilts.

St. Cecilia Parish, Oak Forest will sponsor a Chicken Dinner/Festival serving dinner from 10 a.m.-3 p.m. slow time. Raffles, booths.

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

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

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

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

A week-long guided retreat on "God and Creation" begins at Beech Grove Benedictine Center. Call 317-788-7581 for more information.

## August 2-8

A Creation Creation Retreat will be held at Beech Grove Benedictine Center. Call 317-788-7581.

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## August 3

Separated, Divorced and Remarried Catholics (SDRC) will hold a Board Meeting with table games at 7 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

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.

## August 4

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.

☆☆

Benediction of the Blessed Sacrament will be held at 7:30 p.m. in Blessed Sacrament Chapel near Ritter High School. Confessions heard 7 p.m.

## August 5

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

## August 6

Northside In-Betweeners 30P Catholic singles will visit the Indianapolis Zoo from 5:30-7:30 p.m. Meet at gift shop at 5 p.m. Call Marlene 317-845-4149 for details.

☆☆

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.

☆☆

A Holy Hour will not be held this week at St. Roch Church. Next scheduled event is Aug. 13.

## August 6-7

Fatima Retreat House will sponsor its annual Gigantic Rummage Sale from 9 a.m.-5 p.m. Thurs. and from 9 a.m.-1 p.m. Fri. at Our Lady of Lourdes gym, 5333 E. Washington St. Donations items Aug. 4-5 from 9 a.m.-4 p.m.

## August 7

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 N. Shadeland Ave.

☆☆

Catholic Alumni Club (CAC) will

attend First Friday at the IMA. Meet at fountain at 6 p.m. Call Mary 317-255-3841 for details.

☆☆

Catholic Charismatic Renewal of Central Indiana will celebrate Charismatic Mass at 7:30 p.m. in St. Michael Church, Greenfield. Call 317-927-6871 for information.

☆☆

Providence High School, 707 W. Hwy. 131, Clarksville will hold its Summerfest (formerly Julyfest) at 7 p.m. Admission \$5. Broken String, Riverside Cloggers entertainment. Food available.

☆☆

St. Mary Academy Class of 1967 will hold its 25th Reunion at Twin Oaks Clubhouse. Call Linda Konecnik Dalton 317-291-0406 or Linda Fon Rusie 317-873-6454.

## August 7-9

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5333 E. 56th St. Call 317-545-7681 for information.

## August 8

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

☆☆

Catholic Alumni Club (CAC) will also attend a Symphony on the Prairie. Meet at Marsh store flagpole, 86th and Allisonville Rd. at 5:30 p.m. Bring picnic. Call 317-255-3841.

☆☆

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.

☆☆

The 25-Year All City, All Catholic High School Reunion will begin with 5:30 p.m. Mass celebrated by Evansville Bishop Gerald Gettelfinger at the Murat Shrine Temple. Dinner follows, \$30 per person. Call Mike Egan 317-842-5777 for details.

☆☆

Chatand High School 10-Year Reunion will be held at Woodland Country Club. Call 317-845-9272.

☆☆

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

## August 9

St. Paul Parish, New Alsace will

hold a Picnic serving chicken dinners from 1-4 p.m. fast time.

☆☆

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

☆☆

St. Mary Parish, Lanesville will hold a Festival. Picnic dinner, homemade quills.

☆☆

Northside In-Betweeners 30P Catholic singles will play duck pin bowling at 4 p.m. at Action Bowl next to Iara's, 325 S. College. Dinner at Milano Inn later. RSVP by Aug. 1 to Genny 317-849-2869.

☆☆

A Pre-Cana Conference for engaged couples will be held from 12-4:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 317-236-1596.

☆☆

The Social Committee of Mary, Queen of Peace Parish, Danville will hold an All-I-Can-Eat Breakfast Buffet from 9 a.m.-12 noon. Adults \$4.50, kids 6-12 \$2.50, under 5 free.

## Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Maichey, Brownburg, 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 of 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, 6:30 p.m. SATURDAY: K of C of Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

# Pope asks for prayers, gets huge response

by Agostino Bono  
Catholic News Service

VATICAN CITY—Pope John Paul II, known for comforting the sick in his world travels, humbly asked prayers for himself as he faced surgery to remove a tumor.

The response was overwhelming. Before the leader of the Catholic Church was wheeled into the operating room, bishops in the pope's native Poland and in his backyard of Italy organized special Masses throughout their countries.

People in the pew faced and telexed prayer pledges. Many just dropped to the floor and prayed outside the Gemelli Polyclinic, scene of the papal surgery.

The prayers did not stop after the successful operation July 15 to remove a non-cancerous tumor from the pope's colon. They just became prayers of thanksgiving and for a speedy recovery.

In the process the illness became a papal teachable moment about the value of suffering and the comforting power of prayer.

Joaquin Navarro-Valls, Vatican spokesman, said the pope's example should bring comfort to those "having physical or moral suffering."

The pope knew beforehand that his hospital stay would be accompanied by pain but told his close associates not to worry, Navarro-Valls said. The spokesman said the pope told associates: "The church has need of suffering. What is my suffering before that of Christ."

The pope aided the educational process by announcing his entrance into the hospital during his Sunday talk after the noon Angelus prayer. It is a traditional time when thousands of pilgrims and tourists gather in St. Peter's Square to see him.

"I ask you to pray for me, so that the Lord will be close to me with his help and support," the pope said.

Several hours later, he entered the Gemelli Polyclinic. It is one of the numerous Rome hospitals he had visited to care for the faces of patients, kiss ill babies and hold the hands of the weak.

This was "a very human religious instruction on suffering," said Angelo Sclzo, assistant director of *L'Osservatore Romano*, the Vatican newspaper.

The pope became another patient, bracing up for the suffering that comes from being ill, Sclzo said.

Because it was the pope, the message was "more personal and universal," he said.

The outpouring of prayers was natural, said Jesuit Father Federico Lombardi, Vatican Radio program director.

It was "a profound desire to return" to the pope "the affection he has for the suffering hidden in the heart of every human being," said Father Lombardi.

During papal trips "there is always a moment to stop along the way to bend over a sick person," he added.

"Meetings with the sick have played havoc with pre-established programs because the pope wants to take all the time necessary to greet everyone, one by one," he said.

"Now, the sick person is the pope himself," said Father Lombardi.

The pope's teachable moment extended beyond his operation, said Navarro-Valls.

The pope and other patients became "accomplices in suffering," he said. Medical personnel formed a "channel of communication" between them, he added.

Hospital workers gave messages to the pope from other patients and returned papal messages to them, he said.

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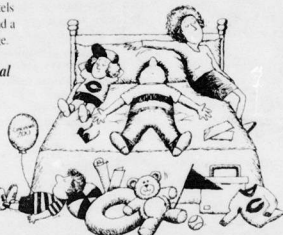
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# Youth News/Views

## Teen-agers learn from Nazareth Farm service

by Jaime Raetz

Twelve volunteers from the Terre Haute parishes of St. Benedict, Sacred Heart and St. Ann recently returned from spending a week at Nazareth Farm in Appalachia working with the poor.

I joined volunteers Gary Adler, Rick Davis, Kevin Grimley, Loretta Ormsby, Kerry Patterson, Zach Pies, Jennette Shaker, Gary Shook, Wendy Stratman, Vonnice Wallace and youth ministry coordinator Janet Roth on the community service trip.

The week began early on June 28, when we met before the 8 a.m. Mass to pack the van. After loading up the van with suitcases, sleeping gear, and 354 freezer pops, we weren't sure if there would be room left for the volunteers.

Our youth minister, Janet Roth, has taken groups to Nazareth Farm for the last nine summers, and she commented that she had never seen a group bring so much stuff!

As we got closer and closer to the farm, we got more and more anxious. No one really knew what to expect, but I think we each had our own mind's-eye view of what the week would hold for us.

We were all prepared for the outhouse (a.k.a. the Presidential Suite), water that smells like rotten eggs, and a one-shower limit, but nothing could have prepared us for the God-filled work that we experienced there.

As soon as we all pulled into the Nazareth Farm parking lot, we were welcomed by the staff. We were also introduced to the groups from New Jersey and New York who would be spending the week with us. And although we all were complete strangers on Sunday night, we fast became friends during our week together.

"Everyone was a family," Gary Adler recalled. "All the hugs and love were amazing."

Volunteers were divided up into small work groups for the week. Each day, the groups would separate and go off to assigned work sites.

At the America work site, farm volunteers were helping a family build a new house to replace the home they lost in a fire the week before. Some of us were lucky enough to be able to help put up the walls of the house.

"It was such a cool feeling," Jennette Shaker said, "knowing that I was helping

give someone a house—something that I've always taken for granted."

We also helped another family, the Knudsenes, by digging a ditch that will bring running water and electricity to their new house. Rob and Mary Knudsen and their children, Dede and R.C., live on top of a mountain.

"Seeing Mary was just amazing," Janet Roth said. "Here she has no running water or electricity, walks down a steep mountain to get water from a well, and does her laundry and bathing in a creek, yet she is perfectly happy."

I think we would all agree that it was the people of West Virginia who helped make our week so special.

"They loved the volunteers, and were willing to share everything they had, even when they really didn't have anything," observed Loretta Ormsby.

One of the week's highlights, Wendy Stratman said, was getting the opportunity to meet Wayne Groves, who is 88 years old, because, "It was just neat to see him so happy and full of life."

Although the work we did was hard and tiring, we still had plenty of time to just relax and enjoy the beautiful scenery.

Vonnice Wallace said she liked how appearances didn't matter at all and how we were free to be just ourselves, while Kerry Patterson said she liked how time didn't seem to matter.

Throughout the week, we all found the time to do those little things that we are always too busy for in the hustle of everyday life, like looking for four-leaf clovers and watching the stars.

In the evenings, the lightning bugs were so thick that the side of the mountain looked like a Christmas tree.

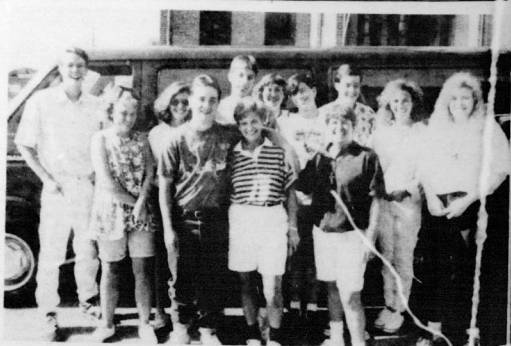
The first night we were there, C. J. Potter, one of our New York friends, looked up at the fireflies and exclaimed, "Oh, wow! The stars are blinking!"

I think each and every one of us came back to Terre Haute a little different. We made lots of beautiful new friends and lots of happy memories.

Kerry Patterson said the week taught her not to waste food, and Jennette Shaker commented that she no longer complains about doing dishes.

I think Gary Adler summed up our week at Nazareth Farm the best when he said, "It was a blast! I can't wait to go back!"

(Jaime Raetz is a member of St. Benedict Parish in Terre Haute.)



**NAZARETH FARM VOLUNTEERS**—Terre Haute community service volunteers (front, from left) Kerry Patterson, Gary Shook, Janet Roth, Loretta Ormsby and Wendy Stratman, and (back, left to right) Rick Davis, Vonnice Wallace, Zach Pies, Jaime Raetz, Gary Adler, Kevin Grimley and Jennette Shaker prepare to board a van for their July trip to Nazareth Farm in West Virginia.

## Terre Haute teens see community service as an important ministry

by Mary Ann Wyand

Each summer Janet Roth, youth ministry coordinator for St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute, takes a group of teen-agers to Nazareth Farm in West Virginia for a week of community service.

And each year she also takes along the spiritual and financial support of members of the three Terre Haute parishes, who help the teen-agers with their Appalachian ministry by participating in fund raisers and offering donations.

"We made \$350 for the ministry of the farm from our bake sales," Roth explained. "We also collected \$50 at the Deaneary Youth Mass in June, which was sent to the farm, and we collected \$3,000 from our appeal in our three parishes during Lent."

Their 1992 community service trip marked the ninth year that teen-agers from Terre Haute have journeyed to Nazareth Farm to help the poor, she said. This trip coincided with the celebration of the farm's 15th anniversary.

"We worked at various sites each day and met wonderful people from West Virginia," Roth said. "We helped build a house for a family whose home had been destroyed by fire the previous week. We also helped a super 88-year-old man who has a beautiful spirit. We worked hard to tear down his old barn and install a

shower in his house. We also helped a family build a new house at the top of a mountain. The couple and their two children had lived in a bus and survived without water and electricity, and we helped at a camp for 200 children, who enjoyed playing games and making crafts with the volunteers from the farm."

During the week, she said, each group stayed at the farm one day to clean, cook, paint the barn, and prepare gifts for the groups working in the community.

"Our trip to Nazareth Farm left us with many beautiful memories," she said. "Our week was filled with special liturgies, shared prayer experiences, evening campfires, volleyball games, long evening walks, fireflies and shining stars, a picnic hikes up the mountain, lots of tears, and a tremendous amount of peace and joy in our hearts."

Roth said the teen-agers also support Terre Haute community service programs like Birthright and they regularly help serve food at a local soup kitchen for the poor.

Youth group members have scheduled a car wash on Aug. 2 from noon until 1:30 p.m. at the Plaza North Marathon station to raise funds for Birthright's battle against abortion and ministry to young mothers.

And Roth said the youth group also helped build a home for a poor family in Terre Haute this summer as part of the Habitat for Humanity project there.

## Indianapolis teen-agers help improve urban housing

Students from Secunia Memorial High School and Brebeuf Preparatory School have been working to improve urban housing conditions in Indianapolis this year as part of a community service project organized by Eastside Community Investments, Inc.

The teen-agers have helped with housing renovation and neighborhood beautification on the near-eastside. Groups from Holy Spirit, St. Pius X, and St. Thomas Aquinas parishes have also worked on the housing project to benefit needy inner-city residents.

Members of the Brebeuf Preparatory Club also help Eastside Community Investments with the annual "Just Say Grow" tree-planting project in the center city.

☆☆

Next month the Terre Haute Deaneary Youth Ministry Office is sponsoring an urban workcamp to help the needy.

Twelve high school students and adult chaperones will be volunteering their services from Aug. 10 until Aug. 13, and are in need of transportation between work sites.

Deaneary youth ministry coordinator Joe Connelly would like to borrow a van for the three-day workcamp. Contact him at 812-232-8400.

☆☆

St. Thomas More parishioner Devin Ostrum of Mooresville was among the Catholic teen-agers who participated in the "Imagine Youth Conference" June 18-21 at Shakamak State Park near Linton.

The conference theme was "Your Only Limitation Is Your Own Imagination."

Some of the conference goals were to build young people's confidence in their leadership abilities and help them realize and increase their potential.

Devin received a full scholarship from the Mooresville Red Cross to attend the state conference.

☆☆

Brebeuf Preparatory School graduate Jennifer Koslow of Noblesville has received a National Merit Scholarship Corporation Merit Scholar Award for collegiate study.

☆☆

The Terre Haute Deaneary Youth Ministry Office will sponsor a Summer Softball Tournament and Picnic on July 26 from 1 p.m. until 7 p.m. at the Sarah Scott Jr. High School softball field.

Deaneary high school youth and 1992 graduates are invited to the free tournament and picnic. Telephone the youth ministry office at 812-232-8400 for information.

☆☆

The Mount Vernon Magic, state winner of the 13 and under Division of the American Athletic Union Girls' Basketball Tournament, finished seventh out of 47 teams at the national AAU double-elimination tournament July 11-18 in Kenner, La.

Bishop Chatard High School freshman Joannine Andrews of St. Pius X Parish in Indianapolis and Roncalli High School freshman Sarah Hurlie of Holy Name Parish

in Beech Grove were members of the state championship team. Among the eight finalists were four Midwestern teams representing Indiana, Ohio, Illinois and Minnesota, the 1992 national champion.

☆☆

St. Agnes youth group members from Nashville will journey to northern Ohio on July 29 and stay until Aug. 2 for a summer camping trip on the Huron River.

Activities will include camping, fishing and water-skiing as well as entertainment at an amusement park. The trip costs \$50 a person. For more information, contact youth minister Jim Bullock at 812-597-5883.

☆☆

Cathedral High School student Dora Anna Fleck of St. Roch Parish in Indianapolis was recently recognized by the United States Achievement Academy for outstanding academic performance in a foreign language.

☆☆

Cardinal Ritter High School freshman Lisa Donstach of St. Michael Parish in Indianapolis is the 1992 recipient of the Gus Zupanic Memorial Music Scholarship.

The memorial scholarship is given to an outstanding eighth-grade music student from the Indianapolis West Deaneary by Mary Zupanic in remembrance of her late husband, who was a well-known musician.



# Doctors say they caught tumor before it became cancerous

by John Thavis  
Catholic News Service

VATICAN CITY—Doctors who removed a colon tumor from Pope John Paul II said they caught the growth before it could become cancerous.

The pope, meanwhile, publicly thanked doctors for their work and well-wishers for their prayers. His recovery continued to go well, a Vatican spokesman said.

A medical bulletin issued Monday, July 20, said a final biopsy had confirmed the benign nature of the tumor, but had also found a small core of proliferating cells that showed characteristics of "malign degeneration."

Vatican spokesman Joaquin Navarro-Valls said that there had been a "situation of risk." But he said no actual cancer cells were found in the tumor, and no cells showed "invasive behavior."

The doctors found no significant alterations in the pope's lymph nodes—another good sign—and said there was healthy tissue on all sides of the affected area of the colon.

The doctors therefore confirmed that the operation could be considered "curative" and said the pope's recovery should be complete.

"We got there in time," said Dr. Luigi Candia, superintendent and acting spokesman at Rome's Gemelli Polyclinic, where the surgery was performed.

The pope made his remarks thanking doctors and well-wishers in an Angelus talk, pre-recorded in his hospital room and broadcast on Vatican Radio July 19. The comments were his first public remarks after the July 15 operation.

In a voice that was slow but distinct, the 72-year-old pontiff said he had been heartened by the thousands of messages that have poured in from all over the world.

"Thank you! Thanks to the doctors and other personnel at the Gemelli Polyclinic and the Vatican, who have been so attentive and careful regarding my well-being," he said.

"Above all, thank you for the prayers, a most welcome gift and the best way to experience life's difficult and painful moments with faith and serenity," he said.

The pope spoke for about five minutes in a calm, pausing frequently between words. He ended with a recital of the Angelus, offered with the intention of alleviating "the physical and spiritual suffering of all the sick in the world."

A few hundred people gathered under the pope's hospital window as the message was broadcast, hoping the pontiff would be able to come to his window. Other patients watched and listened from balconies. The pope did not make an appearance.

In St. Peter's Square, several thousand people also heard the pope's voice. A week earlier, in a surprise announcement to a crowd gathered in the square, the pope said he would enter the hospital for diagnostic tests.

Vatican sources said that at that time, the pope's doctors knew there was a tumor and believed there was a good chance it was malignant. Biopsies before and during the surgery, however, found no signs of cancer, and the final biopsy results July 20 brought another sigh of relief at the Vatican.

During nearly four hours of surgery, doctors at the Gemelli hospital removed a tumor the size of an orange from the pope's colon, the lower part of the large intestine. At the same time, the pope's gallbladder was taken out when gallstones were discovered during the operation.

After the surgery, some Italian experts questioned why the tumor had not been diagnosed earlier, saying it probably took years to develop.

But the pope's surgeon, Dr. Francesco Crucitti, said the tumor had produced no symptoms until a few days before the pope was admitted to the hospital.

"There was no fever, no pain, no bleeding," he said. The pope's medical test results over the last several years were completely normal, he added.

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"There was no fever, no pain, no bleeding," he said. The pope's medical test results over the last several years were completely normal, he added.

## News about the pope shows new openness

by John Thavis  
Catholic News Service

VATICAN CITY—Pope John Paul II's bout with a benign intestinal tumor may have changed forever the way the world is informed about papal illnesses.

From the moment the pope personally made the surprise announcement that he was going into the hospital, the Vatican displayed what some considered an unusual degree of openness.

After the orange-sized growth was removed from the pope's colon July 15, a full medical briefing detailed the procedure. Fortunately, the Vatican had relatively good news to break: the prognosis was for full recovery.

From the beginning, however, there was no attempt to downplay the potential seriousness of the pope's problem. Pope John Paul's own words were a hint: "I ask you to pray for me, so that the Lord will be close to me with his help and support," he said at an Angelus blessing July 12. He said he was entrusting his care to Mary.

For those who have followed the pope closely during his 14 years as pontiff, such a personal statement was not to be taken lightly.

"To prevent this was impossible," he said.

Doctors said that after a monthlong recovery period, the pope should be able to resume his normal work pace and his heavy trip schedule. Vatican spokesman Navarro-Valls said the pope would skip a planned September trip to Sicily, but was expected to travel to four Latin American countries in October.

The spokesman added, however, that top papal aides had for some time been trying to lighten his annual trip schedule. "Now it will be up to the pope to decide," he said.

The day after his surgery, the pope began meeting regularly with top Vatican officials, including the secretary of state, Cardinal Angelo Sodano. The meetings were brief and the pope was not yet dealing with church business, Navarro-Valls said.

On July 20, the pope took his first meal—all liquid—since the operation and was moving around the suite of rooms on Gemelli's 10th floor. He celebrated Mass daily with his personal secretary and read while sitting in a chair, his spokesman said.

"He is weak in the sense that since last Sunday, he hasn't taken any food through the mouth. Now that he's starting with a light diet, which is also physically stimulating, we are entering into a completely normal phase," Navarro-Valls said.

The pope was expected to remain in the hospital until July 25, then spend a month convalescing, probably at his summer residence in Castel Gandolfo. Vatican officials have not ruled out a belated papal vacation in the northern Italian Alps, possibly in late August. The pope was to have spent two weeks there in July.

Vatican spokesman Joaquin Navarro-Valls immediately called a press briefing and suggested that surgery would be necessary. He ruled out viral or bacterial infection, and said it was unlikely that the pope's old assassination-attempt wounds were acting up. The pope had been in moderate pain for a few days, he said.

His words clearly pointed to a structural problem, possibly a tumor. Two days of additional tests would be needed to confirm the diagnosis.

All this might have been cause for great alarm had the pope not taken the unusual step of entering the Gemelli Polyclinic hospital in front of the TV cameras of the world. The evening news showed a smiling pontiff getting out of his limousine on his own power, then waving to scores of well-wishers as he walked to the hospital entrance.

He looked his age—72—and he looked a bit tired, but he did not look gravely ill. The world breathed easier. It appeared the Vatican was certainly not hiding anything.

Navarro-Valls said the pope's decision to announce his own hospitalization was typical of him.

The Vatican's handling of the medical news helped it avoid the wild speculation that has attended papal illnesses in the past. In this case, the world would not be completely blindsided by a dramatic medical announcement.

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INSTRUMENTS OF CHANGE & HERALDS OF PEACE

## BOOK REVIEW

## Views of European revolution

**THE PATRIOTS' REVOLUTION: HOW EASTERN EUROPE TOPPLED COMMUNISM AND WON ITS FREEDOM**, by Mark Frankland. Ivan R. Dee (Chicago, 1990, 1992), 357 pp., \$26.50.

*Reviewed by Charles Desnoyers*

"With joyful heart we announce that communism passed away on 25 March 1990 in its 42nd year. Our hated ceased has been put to eternal rest this same day at midnight."

"The happy family: the Magyar people."

"Address: Hungary, Europe, 1990."

This notice appeared on the door of a house in the Hungarian town of Debrecen, although it might have been from anywhere in Eastern Europe. In an extraordinary year such events had become increasingly commonplace.

Why did the communist empire in Eastern Europe, an entity conceived by its founders to be monolithic and everlasting—and often perceived to be just that in the West—fall so precipitously in 1989 and 1990?

How is it that the most persistent conceits of Marxism-Leninism—extreme positivism and reductionism, the belief in the perfectibility of humanity through social engineering—now survive only in such lonely outposts as Havana, Berkeley, and Palo Alto?

How likely would it have seemed a decade ago, even five years ago, that so many of the old national animosities of Central Europe would re-emerge full blown and with such force that analysts have begun a new round of hand-wringing over the dangers of a multipolar continent?

For Mark Frankland, former Moscow correspondent of the *London Observer* and author of the well-received "The Sixth Continent: Russia and Gorbachev," the reasons for the decline are clear enough: The "dead weight of centrally

planned economies guided by political whim and dogma rather than economic reason... the threat to new democracies from the stress and pain that could not be avoided if communism's economic mistakes were to be corrected... and the need for the heavy hand of the Soviets to continually dampen old "national passions." These are all necessary, if not sufficient, causes.

If this explanation seems relatively unexciting and commonsensical, Frankland's "The Patriot's Revolution" is anything but. Rich with anecdote and interview, thoroughly sourced and far-ranging in scope, it is informative, erudite, complex and wonderfully readable.

Frankland's work recalls a long-gone era when contemporary history was written by journalists routinely achieved a marriage of style and insight even but seldom attained by their academic colleagues. It is, quite simply, the best book of its kind currently available.

**REVOLUTIONS IN EASTERN EUROPE**, by Niels Nielsen. Orbis (Maryknoll, N.Y., 1991), 175 pp., \$16.95.

*Reviewed by Jesuit Father John Langan*

For a long time the church in Eastern Europe and the Soviet Union was referred to as "the church of silence." The general pattern of censorship and political control, the special anxiety that communist governments had because of their lack of popular support, and the hatred of religion that animated many old-line communists all combined to deprive the various churches—Catholic, Orthodox, and Protestant—of any public voice. The party, with its firm grasp on the government, the military, the secret police, and the economy, was intent on silencing alternative ways of representing social reality and of thinking about human destiny.

But in the great crisis, when Nazi Germany threatened to overrun the Soviet Union in World War II, Stalin turned to the Orthodox Church for support. In Poland, the hold of Catholicism on the hearts and minds of the people, including the industrial workers, was so strong that the communist regime had to make concessions.

In nearly all countries, the communists attempted to divide churches internally by placing agents and sympathizers within the clergy. The bloody persecutions of the Stalinist period were largely replaced by more manipulative forms of oppression. The situation only began to change for the better in the early 1970s. The Eastern governments had to acknowledge the principle of religious liberty in the Helsinki accords of 1975. The election of Pope John Paul II meant that Christianity in Eastern Europe had a spokesman of unprecedented vigor and visibility.

Niels Nielsen's "Revolutions in Eastern Europe" provides a clear and useful guide for an area where there is no longer silence but a babble of many voices. It is too small a book to be comprehensive, and it will become outdated as more information—particularly from government and police files—becomes available. But Nielsen shows fairness and good sense in evaluating a very tangled series of developments.

Despite a certain chopiness of style and a poor job of editing by Orbis, Nielsen's book is a good guide to a set of revolutions almost no one expected to see.

## +Rest in Peace

(The *Criterion* requests death notices from parishes and/or individuals, we obtain them no other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication to 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.)

+ **ALDRICH, Edward C.**, 76, Little Flower, Indianapolis, June 29. Husband of Bernice A., father of Judy A. Irelan, Jody A. Dean, Dick D. and Michael; brother of Michael, and Patty Rogers; grandfather of 11; great-grandfather of four.

+ **BROWN, Lucille M.**, 82, St. Vincent de Paul, Bedford, July 13. Sister of James Daugherty, Anna Marie Mason and Grace Flynn, grandmother of one, great-grandmother of one.

+ **CATTERSON, Harvey J. Jr.**, 74, St. Patrick, Indianapolis, July 6. Father of Richard; brother of Thomas J., Robert, John, Dorothy Breen and Mary Reckley.

+ **DALY, Joseph**, 96, St. Christopher, Indianapolis, July 9. Uncle of Janet Young.

+ **DARRAH, Bernard A.**, 64, St. Christopher, Indianapolis, July 11. Husband of Nancy (Wagner), father of Susan Perez, Anne Boley, Marcy Lowery and Mark.

+ **DEHNER, Eugene G.**, 91, St. Luke, Indianapolis, July 15. Uncle of Edward L., Gerald G., Henry L., Grace D. Wilson and Genevieve D. Runyan; godfather of Janet Farrell Giesting.

+ **FRANCONIA, Mary L.**, 82, Our Lady of Perpetual Help, New Albany, July 9.

+ **HOOK, August F.**, "Bud," 85, St. Thomas Aquinas, Indianapolis. Husband of Marguerite A. "Reg" (Bowers); father of Ann Voliva; grandfather of six; great-grandfather of eight.

+ **HUMMER, Richard P.**, 42, St. Bartholomew, Columbus, July 8. Husband of Celia; father of Nicholas and Claire; son of Patricia; brother of Elaine Haines.

+ **LANAHAN, Julia G.**, 95, Christ the King, Indianapolis, July 11. Mother of John T., sister Catherine; grandmother of three; great-grandmother of four.

+ **LEPPERT, Mary Gertrude**, 71, St. Augustine, Jeffersonville, July 11. Mother of James C. Pfeiffer and Rose Clark; grandmother of six; great-grandmother of one.

+ **LYDDICK, Sophie M.**, 83, Little Flower, Indianapolis, July 10. Mother of Joseph Schwartz; grandmother of nine; great-grandmother of 19.

+ **McNAMARA, Ethel C.** (O'Connor), 97, St. Luke, Indianapolis, July 12. Mother of

James E., Dr. John P., Joseph and Robert B., Richard F. and Eleanor L. Blackwell; grandmother of 132; great-grandmother of 132; great-great-grandmother of five.

+ **McSHEA, Joseph F.**, 75, St. Patrick, Indianapolis, June 28. Brother of Bernard Leo.

+ **MEALEY, Monica**, 64, St. Bartholomew, Columbus, July 10. Wife of Martin J.; mother of Christopher J., Kenneth J., Jean P. and Claire E.; sister of John and Anthony Sclarso.

+ **SANDERS, Mary R.** (Goss), 67, St. Rose of Lima, Franklin, July 12. Wife of Paul; mother of Brian, Bradford and Barry; sister of Leonard, Charles, Kenneth and Norbert Goss, Ann Schott and Rita Baxter; grandmother of five.

+ **SCHROEDER, Robert D.**, St. Mary, North Vernon, July 14. Father of Dennis, Carolyn, Renee Fawbush and Brenda Foster; son of Pansy L. (Meyers); brother of Donald, John "Jack," Edward "Bud," Mary Panson and John Hill; grandfather of five.

+ **WANNINGER, Rose Amelia**, 89, St. Paul, Tell City, July 10. Mother of Paul L., and Juanita Graves; grandmother of eight; great-grandmother of 14.

+ **WERNER, Leo L.**, 82, Holy Family, Odensburg, July 6. Father of Leonard, August, Arnold, Mary Ann Hartman and Elaine Weber; brother of Matt, Francis, Sister Rita Agnes, Elsie Kramer, Gertrude Radman, Rita Kramer and Henrietta Stein; grandfather of 25; great-grandfather of 18.

+ **ZOELLER, Jerome J. Sr.**, 79, Holy Family, New Albany, July 5. Husband of Irene; father of Jerome J., Torchy, Sue and Jane; brother of Frank U. Sr., Alma Colman, Roberta, and Esther Margaret; grandfather of five.

+ **OSB Sister Hilda Godecker**, 102, served the poor

FERDINAND—Benedictine Sister Hilda Godecker died here July 4 at the age of 102. Her great-nephew, Father Jeff Godecker, an assistant chancellor of the Archdiocese of Indianapolis, gave a homily of thanksgiving for her life at her funeral on July 6.

Sister Hilda entered the Convent of St. Benedict at the age of 14. She spent 87 years in religious life. 84 of them in vows. Her passing, according to her priors, was the passing of an era for her community.

In 1985 Sister Hilda was featured in a story in the *Indianapolis Star* which reported her many years of teaching, German, and later serving the poor in Appalachia with her clothing ministry.

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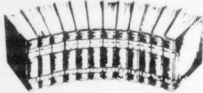
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# Election 1992: Family values, children will be major issues

by Nancy Frazier O'Brien  
Catholic News Service

WASHINGTON—As the Democratic convention ended in New York, one Catholic congressman assessed the 1992 presidential campaign as a competition among those "rushing to throw the diaper into the ring."

The comment by U.S. Rep. Barbara B. Kennelly, D-Conn., reflected the importance that she and many others think family values and children's issues will have in the upcoming election—once again a two-party race with the July 16 withdrawal of billionaire Ross Perot.

The U.S. bishops also have chosen those issues as a major thrust for their work. In their pastoral statement titled "Putting Children and Families First: A Challenge for Our Church, Nation and World," approved last November, they pledged to become "a persistent, informed and committed voice for children and families."

Despite renewed interest in their plight, children have become poorer nationwide and in 33 states between 1979 and 1989, according to a new report on child poverty by the Washington-based Children's Defense Fund.

The report, compiled from data in the 1990 census,

showed that the number of children living below the poverty line in the United States grew by 1.1 million to a total of 11.2 million by the end of the 1980s.

"These findings confirm that child poverty is not just a problem for a few states or an isolated underclass," said Marian Wright Edelman, president of the Children's Defense Fund.

"It is an American problem, leaving cold, hungry, sick, undereducated and hopeless children all across our nation," she said. "These children are white, brown and black; rural, urban and suburban; and from two-parent and single-parent homes. And they represent America's future."

Children's issues have been a special concern of Hillary Clinton, the wife of Democratic presidential nominee Bill Clinton. Mrs. Clinton serves on the board of the Children's Defense Fund and, until resigning from that post earlier this year, she had chaired the board.

The Democratic platform supports many children's proposals backed both by the U.S. bishops and the Children's Defense Fund. It calls for family and medical leave that would allow workers time off to care for infants or ailing relatives, full funding of Head Start, expansion of child health and nutrition programs, and universal access to affordable health care.

"Governments don't raise children, people do," the Democratic platform says in its section on strengthening the family. "People who bring children into this world have a responsibility to care for them and give them values, motivation and discipline. . . . We must also make it easier for parents to build strong families through pay equity. Family and medical leave will ensure that workers don't have to choose between family and work."

The Democratic platform's biggest divergence from the

bishops comes in its support for abortion with no restrictions.

Other groups take a different approach to the problems facing children today.

"Our nation is now engaged in a serious debate over what it means to be pro-family," said Gary L. Bauer, president of the Washington-based Family Research Council, in identical July 7 letters to Clinton, Perot and President Bush, the certain Republican nominee for president.

"Some of the rhetoric and politics being advanced, however, such as dispensing condoms in public schools and allowing abortions for children without parental consent, deeply disturb pro-family Americans," he said. "Other positions such as opposition to full parental control in education are also distinctly anti-family. Being pro-family requires respecting authority and responsibility in the lives of their children."

Bauer sent each candidate a copy of his group's 116-page report called "Free to Be Family: Helping Mothers and Fathers Meet the Needs of the Next Generation of American Children," which outlines proposals on educational choice, welfare and divorce reform and work-family models.

The Catholic Church's action on children's issues, however, is not centered in the legislative arena but is working its way down from the top to the parishes and into people's homes.

In the Archdiocese of St. Paul-Minneapolis, for example, local television stations recently began airing public service spots prepared by the archdiocese which present some grim statistics about child poverty and say, "Think to the future. Do something today."

In addition, parishes throughout the archdiocese have been receiving educational packets as the part of the archdiocese campaign called "Bless Be the Children." The packets include a wide range of resources including a list of questions for political candidates about children's issues, suggestions for parish projects to solve community problems and selected prayers by and for children.

"We give you thanks, Creator, for all our blessings," reads one suggested meal prayer. "As we gather around this table, we ask you to bless especially kids who have no food, families who have no table, and all who have no home."

## Demo convention had religious fervor

NEW YORK (CNS)—The almost religious fervor of the Democratic Party's convention was certainly no accident at what was widely perceived as a well-orchestrated "coronation" of a sure candidate.

But few people may have been aware of just how religious that fervor was.

Five of the most visible figures at the convention have Baptist roots, which by itself is a change for a party that has had its traditional base in immigrant Catholic and Jewish communities. The presidential nominee, Arkansas Gov. Bill Clinton, running mate Tennessee Sen. Al Gore and key speakers Jimmy Carter, Barbara Jordan and Jesse Jackson all have strong Baptist connections.

Jackson is a Baptist minister, Jordan the daughter of one. And Gore, Clinton and Carter make no secret of their regular participation in Baptist churches.

In fact, Clinton has spent part of each of the last few summers attending a Pentecostal revival meeting.

Catholics weren't exactly in short supply at the podium either.

California Rep. Nancy Pelosi and Texas Gov. Ann Richards, two of the most prominent women at this year's convention, are both Catholics. Richards served as convention chairwoman, while Pelosi was co-chair of the convention's platform committee.

Other Catholics appearing on stage for speeches or introducing various themes of the convention were Charleston, S.C., Mayor Joseph Riley Jr., president of the National Conference of Democratic Mayors; House Speaker Thomas S. Foley of Washington state; New York Sen. Daniel Patrick Moynihan; Oklahoma Gov. David Walters; Chicago Mayor Richard Daley; New Jersey Gov. Jim Florio; U.S. Sens. Harris Wofford of Pennsylvania, Edward Kennedy of Massachusetts and Barbara Mikulski of Maryland; and Reps. Kika de la Garza of Texas, Bill Richardson of New Mexico, Barbara Kennelly of Connecticut and Joseph P. Kennedy of Massachusetts.

And finally, New York Gov. Mario Cuomo nominated Clinton with a rousing July 15 speech.

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# Democrats have mixed message for Catholics

by Patricia Zapor  
Catholic News Service

NEW YORK—The Democratic Party ended its national convention in New York July 16 with an unusual degree of unity and a call from its Jesuit-educated, Southern Baptist nominee for family values and a "New Covenant."

In accepting the presidential nomination, Arkansas Gov. Bill Clinton—a graduate of Jesuit-run Georgetown University—quoted Scripture and credited his family with shaping his ideals. U.S. Sen. Albert Gore of Tennessee, the vice-presidential nominee, spoke about how his perspective changed when his son, then 6, was nearly killed when a car hit him.

The party platform approved during the July 13-16 convention had a mixed message for those who look at political issues from a Catholic viewpoint.

The party's "New Covenant" theme emphasizes increased cooperation among individuals, business, communities and government. It advocates tax breaks for families and the middle class, stresses workers' rights—including prohibiting employers from hiring permanent replacements for strikers—and family and medical leave.

The platform also proposes full funding for Head Start, expanding apprenticeship programs, and providing funds for college for all who are willing to pay it back either as a percentage of income or through national service.

But it also calls for government funding of contraceptives

and abortion and supports a national law guaranteeing the right to abortion. In addition, it explicitly opposes the Bush administration's education proposal, which would make funds available to parents who may choose to spend the money on public or private schools.

Many Catholic delegates found the party's support for abortion rights to be the toughest part of their role at the convention. While several Catholics interviewed by Catholic News Service on the convention floor said they support the party platform's support of legal abortion, others see it as a trade-off for the Democrats' social agenda.

The death penalty was never officially an issue at the convention; it was not mentioned in the party platform, and a contingent led by Ohio delegate Robert Fitzakis was unsuccessful in its efforts to force the Democratic National Committee to permit debate on the convention floor on the topic.

Fitzakis, a delegate for former California Gov. Jerry Brown, charged at a press conference July 13 that the Democratic National Committee stifled attempts to hold a death penalty discussion as part of efforts to give Clinton, who supports the use of capital punishment, a convention unruffled by any intra-party dissent.

The abortion issue also remained largely outside the convention's doors, since Clinton, Gore and the party platform all expressed opposition to restrictions on abortion.

Ann Maloney, a philosophy professor at the College of St. Catherine in St. Paul, Minn., came to the convention as a delegate uncommitted to any candidate but determined to protest her party's support for abortion.

"The Democratic Party traditionally has been the party of the powerless," she said at a July 14 press conference sponsored by the National Right to Life Political Action Committee. "But in supporting abortion, it has forgotten the most powerless, the unborn."

Carol Long, director of the National Right to Life Political Action Committee, read a statement charging that Clinton and Gore were among the many Democratic leaders who once opposed abortion but "flip-flopped" under pressure.

One outspoken Democratic opponent of the abortion plank in the platform was conspicuously absent from the official proceedings. Pennsylvania Gov. Robert Casey not only was refused an opportunity to bring his opposition to abortion to the podium, his efforts to attract publicity to his troubles drew little attention.

Protests against abortion were low-key during the convention, with few arrests. Four years ago, Operation

Rescue blockades became a significant secondary story at the Democratic convention in Atlanta.

Fearing a repeat, New York Attorney General Robert Abrams successfully petitioned for an injunction.

On July 14 three abortion opponents were arrested after, under the guise of seeking an autograph, they pushed a container with a 19-week-old fetus at Clinton. Operation Rescue took credit for the action.

The three were charged with health code violations: transporting a fetus into New York, removal of human remains from the place of death, and improper disposal of a fetus. They were given summonses and released.

Also outside the convention, a Catholic agency working on behalf of young people appealed to the Democrats to formulate a "national youth policy" and a man claiming to be a Dominican priest attracted attention by setting up a portable confessional.

"In all the talk about family values, who will put their money where their mouth is?" asked Sister Mary Rose McGeady, president of the Covenant House ministry to runaway and homeless youth, at a conference held the day before the Democratic convention opened.

"I have not heard any discussion of what I believe should be a major concern—namely the devastating problems facing millions of youth," said Sister Mary Rose, a member of the Daughters of Charity, in reference to the presidential campaign.

The bogus priest, identified variously as Father Anthony Joseph of San Bernardino, Calif., or Father Joseph of Carmel, Calif., turned out to be a phony after a Reuters report quoted him as saying he had heard confessions from a dozen people attending the convention.

"If people can confess on Oprah, Phil and Geraldo, then I don't see why they can't confess here on Eighth Avenue," said the man, who disappeared along with his "Portofess" after news of his hoax surfaced.

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