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Pope confers pallium on archbishop

by John F. Fink

ROME—Amid all the pomp and color of a papal celebration, Archbishop Daniel M. Buechlein was invested with the pallium by Pope John Paul II in St. Peter's Basilica on Tuesday, June 29.

In the presence of 30 cardinals, a patriarch of the Orthodox Church, and numerous archbishops and bishops, Archbishop Buechlein was one of 27 metropolitan archbishops, including three from the United States, to receive the pallium from the pope.

The pallium is a circular piece of cloth made from white lamb's wool, decorated with six black crosses, that is worn around the neck by archbishops while they are wearing their vestments during Mass and while they are administering the sacraments within the provinces of which they are metropolitan.

It is a symbol of the fullness of the episcopacy and a sharing in the authority of the papacy. It is presented each year on the feast of St. Peter and Paul to archbishops who have been installed during the past year. Archbishop Buechlein, who is metropolitan of the province of the state of Indiana, was installed as Archbishop of Indianapolis last Sept. 9.

The other two American archbishops who received the pallium were Eusebius Beltran of Oklahoma City and Eldon Curtiss of Omaha. Seven of the archbishops came from seven countries in Africa, and there were three each from Spain and Colombia, two from Poland, and one each from Albania, Togo, Venezuela, the Philippines, Honduras, Italy, Mexico, Argentina and Hungary. The archbishop from Albania, Frano Iliu, spent 20 years in forced labor while he was imprisoned by his country's former communist government.

The cardinals and bishops present for the investiture occupied seats on both sides of the middle aisle of the basilica.

Mixed with the cardinal red and the episcopal purple were the black and white of members of the Vatican's diplomatic



Archbishop Daniel M. Buechlein receives the pallium from Pope John Paul II (Photo by Arturo Mari, L'Osservatore Romano)

corps, ambassadors to the Holy See from countries throughout the world. The men, dressed in white tie and tails and many gold decorations, and the ladies in black,

were seated in a special section to the left of the cardinals.

About 45 people accompanied Archbishop Buechlein to Rome. They were

members of his family and friends from Jasper and friends from Indianapolis and Memphis, Tenn., where the archbishop (see POPE CONFERS, page 3)

House votes against federal abortion funding

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—The lopsided House votes against federal abortion funding June 30 represented "a triumph of pro-life substance over procedural obstacles," according to an official of the U.S. bishops' pro-life secretariat.

Helen Alvarez, director of planning and information for the pro-life office, was

among the many pro-life and Catholic leaders praising the House for its two votes to forbid the use of federal funds for Medicaid abortions, except to save the life of the mother or in cases of rape or incest.

The margins in favor of the ban were 255-178 and 256-171.

"Despite attempts by abortion advocates to prevent consideration of this issue, pro-life House members were able to achieve a full vote and a substantive victory," Alvarez said.

"Today's vote is a resounding rejection of the Clinton administration's efforts to subsidize abortion with taxpayers' funds against taxpayers' will," she added. "We call on the members of the Senate who will next vote on this bill to acknowledge Americans' deeply felt opposition to taxpayer-funded abortions."

The amendment was submitted by Rep. Henry J. Hyde, R-Ill., who first proposed the funding ban that has been in effect since 1977. It was part of a funding bill for the departments of Education, Labor and Health and Human Services.

Paige Cunningham, president of the Chicago-based Americans United for Life, said the votes send "a loud message to President Clinton" that "American taxpayers" do not want to be forced to pay for abortions through all nine months of pregnancy for any reason.

"Under a hostile administration, this offers the greatest hope of protecting poor women and their children from the

destructive consequences of abortion," Cunningham added.

Rep. Chris Smith, R-N.J., co-chairman of the House ProLife Caucus, said the vote on the Hyde Amendment should be seen as a warning against passage of the Freedom of Choice Act, which would remove most state restrictions on abortion, and inclusion of abortion coverage in a national health reform plan.

Smith praised Rep. William Natcher, D-Ky., House Appropriations Committee chairman who managed the bill on the House floor, for his "principled leadership in defense of the Hyde Amendment and unborn children."

He called Hyde "a champion of those who cannot speak for themselves."

Some pro-lifers mourned the fact that the Hyde Amendment, which had formerly permitted federal funding of abortion only "where the life of the mother would be endangered if the fetus were carried to term," had been weakened to allow abortions in cases of rape and incest.

Douglas Johnson, legislative director of the National Right to Life Committee, termed the votes "a 98 percent pro-life victory," and Jude Brown, president of the American Life League, said that "innocent babies of alleged rape or incest may pay with their lives" because of the House decision.

President Clinton's proposed fiscal 1994 budget had included funds for abortion under the federal portion of Medicaid.

The National Committee for a Human Life Amendment, a Catholic pro-life group, said that only 89 Medicaid abortions were

funded in fiscal 1991 under the Hyde Amendment. But it predicted that at least 300,000 abortions would be funded annually at a cost of \$75 million if the Clinton budget proposal is accepted.

Rep. Pat Schroeder, D-Colo., said she and other supporters of legal abortion had misread the pro-life sentiment in the House, which has 114 new members this year.

"Everybody thought this was a much more pro-choice Congress," she said. "We found out we were wrong."

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THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

Overview of the encyclical 'Humanae Vitae'

by Archbishop Daniel M. Buechlein, OSB

Pope Paul VI's encyclical letter, "Humanae Vitae," was issued July 25, 1968. Recall that papal encyclicals are formal teachings written in Latin and they take their title from the very first Latin words of the document. The English edition of the encyclical is titled "On the Regulation of Birth."

There are three parts or chapters to the 20-page document. The first is entitled "New Aspects of the Problem and Competency of the Magisterium." Chapter II is entitled "Doctrinal Principles." The third chapter is entitled "Pastoral Directives."

The first chapter reviews the contemporary reasons which are usually given to argue for a change in the church's teaching on the regulation of birth. One of the major tenets held by those who called for changes in church teaching pointed to matters such as the advance of contemporary technology, the threat of overpopulation in the world and a secular view of responsible parenthood. Pope Paul explains why it is required that the teaching authority of the church reflect on the new questions. He reasserts the competency of the church's magisterium to provide a coherent teaching concerning marriage and the conjugal rights and duties of husband and wife.

In its final report, an international study commission by a slight majority vote made recommendations that called



for a change in the church's teaching on control of birth. Pope Paul explains why the conclusions of the pontifical international study commission could not be considered definitive. The magisterium of the church could not go with the alleged majority position of the commission for specific reasons.

First of all, (and one rarely hears this) there was not a full "concordance" (we would say consensus) concerning the moral norms to be proposed. Above all, he said, "certain criteria of solutions had emerged which departed from the moral teaching on marriage" by the church. If the criteria were off course, if the measuring stick is off the mark, it is not surprising that the outcome of recommendations would have to be rejected by the pope.

The second chapter is the heart of the encyclical and it deals with the doctrinal principles by which the church judges the morality of the transmission of life and the control of birth. The first principle states that the transmission of life and control of birth must be considered with a total vision of the human person and the human family. It is not enough to look only at biological or psychological or demographic or sociological aspects of the issue and the situation of the human family. An integral vision of the human person and the vocation of human persons is considered not only in the light of natural and earthly and material realities but also in the light of the supernatural and eternal vocation of human persons. Life on this planet is not our final destiny. A larger vision is crucial for the authentic Christian.

The pope explains that one can never ignore the origin of married love which reveals its beautiful nature and

nobility. God is the origin; God is love. Marriage is not the product of chance or the evolution of unconscious natural forces. It is "the wise institution of the Creator" crafted to realize his design of love in the human family.

Pope Paul then describes "the characteristic marks and demands" of conjugal love. First of all, it is fully human, that is, married love is "of the senses" and is also "of the spirit." Secondly, it is total, that is to say, it is a very special kind of personal friendship, a friendship of complete and mutual generosity. Thirdly, true married love is faithful and exclusive until death. And finally, "this love is fecund (fruitful) for it is not exhausted by the communion between husband and wife, but it is destined to continue, raising up new lives. Authentic love of husband and wife and the sexual expression of that love is open to bearing the fruit of that love and its expression."

"The responsible exercise of parenthood implies, therefore, that husband and wife recognize fully their own duties towards God, towards themselves, towards the family and towards society in a correct hierarchy of values. In the matter of transmitting life, therefore, they are not free to proceed completely at will, as if they could determine in a wholly autonomous way the honest path to follow. . . . They must conform their activity to the creative intention of God. . . . God is the creator of life and destiny, not human persons."

Chapter three is a sensitive appeal to professionals and secular leaders, to priests and to bishops and to all people of good will not to let the human family short. The very sacredness of marriage and family life are at stake.

More to come.

EDITORIAL COMMENTARY

Mixed signals on the importance of fathers

by John F. Fink
Editor, The Criterion

Our society is sending mixed signals about the importance of fatherhood. On the one hand, more men than ever before in our history are taking a more active role in rearing their children. On the other hand, there are no fathers in more families than ever before.

Fathers in intact families are spending more time with their children than fathers of earlier generations did. Sales of books on fatherhood have exploded. It is not unusual for some men to put their family lives ahead of their business

advancement. Both fathers and mothers share responsibility for caring for the children in many families.

The problem is that the percentage of intact families (father, mother and children) has declined so precipitously. The 1990 census showed that 25 percent of children were living only with their mother (compared with five percent in 1960). Sociologists tell us that a combination of out-of-wedlock births and the rising divorce rate means that a full 40 percent of children will live in one-parent families sometime during their childhood.

Suddenly the elite secular media have become alarmed. Earlier this year *The*

Atlantic ran an article saying that Dan Quayle was right last year during the election campaign when he lamented the increase in single-parent families. And *Time* magazine, in its June 28 issue, said, "Credit Dan Quayle for enduring the ridicule that opened the mainstream debate over whether fathers matter in families. In the year since his famous Murphy Brown speech, social scientists have produced mounting evidence that, at the very least, he had a point."

Among that evidence is that more than 70 percent of all juveniles in state reform institutions come from fatherless homes as that children from fatherless homes are

nearly twice as likely to drop out of school as those in two-parent families, and that children from fatherless homes are more likely to be troubled, drifting and under-achieving.

None of this means that it's impossible to rear happy, healthy, holy, ambitious and law-abiding children without a father. But it does mean that it's much harder and that mothers who happen to be in that situation need all the help they can get. Children, both boys and girls, particularly need male role models. In the case of divorce, the absent father should be encouraged to continue to be a parent to the fullest extent possible.

The most troubling aspect of this matter is the sub-culture in our society that encourages young women to become pregnant with no plans at all for marriage. These girls themselves are usually children of unmarried women and their children are usually destined to have no adult male father-figure in their lives. The cycle will simply continue.

The Catholic Church has always had the answer to these problems. We need to permeate society with our church's principles about marriage and family life. These principles include an intense preparation for marriage to ensure that the couple is ready to assume their responsibilities, the absence of sex outside of marriage so that babies will not be born out-of-wedlock, difficulty in obtaining a divorce, and definite ideas about rearing children.

There shouldn't be mixed signals in our society. Fathers are tremendously important, especially after the children have left infancy. Catholics should be taking the lead in combatting those elements that eliminate a father's influence.

St. Barnabas drug ed program cited nationally

By Carol Zimmermann
Catholic News Service

WASHINGTON—Long gone are the days when elementary school teachers were primarily concerned that their students understood grammar and math equations.

Today many teachers also have to concentrate on helping their students stay away from drugs and alcohol.

It's a tall order, but two Catholic elementary schools—St. Barnabas School in Indianapolis, and St. Timothy School in Chantilly, Va.—have received recognition for their efforts in the national 1992-93 Drug-Free School Recognition Program of the U.S. Department of Education. St. Timothy and St. Barnabas are two of

81 schools named for the award. The 144 nominated schools were judged for enforcing a no-use policy; implementing a drug education and prevention program; educating and training staff; promoting parent involvement and education; and working with community groups and agencies.

"No education today can be considered complete without thoughtful, serious instruction in the health and legal consequences of drug use," said U.S. Secretary of Education Richard Riley in announcing the award recipients June 21.

Drug education curriculum goes far beyond teaching technical aspects about drugs. It emphasizes students' self-esteem so the students "realize they can have problems and deal with them without artificial means," Paulette Conner, principal of St. Barnabas, said in an interview with Catholic News Service.

St. Barnabas has implemented a drug education program since 1984. The program is not a periodic class or assembly but involves students in groups like the "Just Say No Club" and a buddy system. During school assemblies, children hear from famous athletes and respiratory therapists from hospitals talk about the dangers of drugs. Parent volunteers are also available to talk with the children.

"I definitely think we make a difference," Conner told CNS. "Our children are comfortable with adults and strong-willed, not in a bad way, but to have the courage to say to someone, 'Get lost.' That's stupid. Why would anyone want to do that?"

Conner is convinced the program has helped teachers as well as students. "It's made all of us more aware of children, how they can have problems that they see as insurmountable and they do think of murder or suicide."

She said the curriculum complements other subjects taught in the school. "It goes right along with nutrition and health and

those other things we wouldn't have done years ago."

In a Catholic school, we can interweave this with Christian values and can put God in all our classes," the principal added. "The students know they will always have the church to come back to."

To determine award recipients for drug prevention programs, the U.S. Department of Education sent inspection teams to each of the nominated schools. The team talked with teachers, parents, children and the entire school staff for two days.

School representatives will receive an award in mid-September during a two-day Washington ceremony that could include a presidential meeting, a congressional reception and an awards luncheon.

Besides Conner, the St. Barnabas group going to Washington will include the school drug coordinator, fifth-grade teacher Sharon Gedit—who is also liaison with the Perry Township drug prevention group; junior high teacher Connie Schmidt; and Annette Lentz, coordinator of support services for the Office of Catholic Education.

The on-site inspection team came to St. Barnabas in mid-March, after the school picked up a state award February 22. Conner found out about her school's national award on the last day of the school year, but understood she was not to publicize it until she received the OK.

"It was the first time St. Barnabas has gone after a national award. We thought we'd try it this year and then try to improve on it next year. We were all excited when we won the first time," said Conner. "We were so tickled, I'm not sure if it meant that much to the kids, but they were pleased that the staff was so happy," she said. "Naturally, the parents were very happy."

"It took a lot of hard work," Conner said.

(Margaret Nelson of The Criterion contributed to this story.)



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Pope confers pallium on Archbishop Buechlein

(continued from page 3)
served before his appointment to Indianapolis. Family members included his brother Charles and Charles' wife Marge, the archbishop's nieces and nephews and their spouses, and two grandnieces.

The members of the archbishop's family were seated immediately to the right of the cardinals while the other members of the Indianapolis-Jasper-Memphis group were seated to the left of the section of the diplomatic corps, in the front rows on the left side of the altar.

Fathers James Bonke and Paul Etienne from the Archdiocese of Indianapolis, seated behind the bishops, were among the concelebrants of the Mass.

Bishops from Region IV in the United States were in Rome for their *ad limina* visits and many of them attended the ceremony. Region IV is along the Eastern seaboard from Washington and Baltimore south to Florida. Cardinal James Hickey of Washington and Archbishop William Keeler of Baltimore, president of the National Conference of Catholic Bishops, were among those present.

The cardinals present for the investiture included the highest officials in the Vatican. Those identified by this reporter included Cardinal Angelo Sodano, secretary of state; Cardinal Joseph Ratzinger, head of the Pontifical Congregation for the Doctrine of the Faith; and Cardinal Edmund Szoka, former Archbishop of Detroit who is now head of the Prefecture for the Economic Affairs of the Holy See, the Vatican's chief financial officer. Another American present was Archbishop John P. Foley from Philadelphia, president of the Pontifical Council for Social Communication.

One of those who received the pallium

was Cardinal Bernardin Gantin, the African cardinal who heads the Congregation of Bishops.

Ecumenical Patriarch Bartholomew I of Constantinople, considered the spiritual leader of all Orthodox Christians, led a delegation from the Orthodox Church.

Three choirs, including the Sistine Choir, sang hymns before the ceremonies and provided music for the Mass.

The pope was greeted by applause from the people in the packed basilica as the procession started the ceremonies. The 27 archbishops circled the altar above the tomb of St. Peter, ascended the steps to kiss the altar, descended and went to seats in a semi-circle in front of the entrance to St. Peter's tomb. The pope followed the archbishops, ascended the stairs to kiss the altar, turned and blessed the people. He then entered the altar and took his seat on a chair in front of the altar.

The choirs and the congregation sang the sung parts of the Mass—Gloria, Credo, Sanctus, Agnus Dei and the responses—in Latin (and the Kyrie in Greek). The first scriptural reading was in Spanish, the second in English, and the Gospel was in Latin.

The pope delivered his homily in Italian. He noted the presence of the Orthodox delegation at the investiture Mass and said that repairing the break between Christian churches is a "demand of the faith."

Addressing the Orthodox patriarch, the pope said: "With your participation in today's celebration you give witness to the desire for unity that animates all Christ's faithful. At the end of the second millennium, this unity appears increasingly as a particular demand of the faith." He said he was confident that the present time



AWAITING HIS TURN—Indianapolis Archbishop Daniel M. Buechlein follows other archbishops who are about to be invested with the pallium.

of "ecumenical conversion" will bring the moment of full unity much closer.

The investiture with the pallium followed the homily. Each archbishop pledged his fidelity and obedience to the holy, catholic and apostolic church and to the pope and his legitimate successors. Then each archbishop ascended the steps and knelt on a pillow at the pope's feet while the pope placed the pallium around his neck.

After the Mass, the pope stopped to pray at the tomb of St. Peter on the saint's feastday.

A lunch and reception for the three U.S. archbishops followed at North American College.

In the evening the groups that accompanied the three U.S. archbishops had a audience with the pope. The pope greeted each person and handed him or her a rosary.

On Monday, June 28, the day prior to the investiture, Archbishop Buechlein and those who accompanied him traveled to Assisi to visit the sites made holy by St. Francis and St. Clare. On Wednesday, June 30, the archbishop celebrated Mass for the group at the tomb of St. Paul in the Basilica of St. Paul's Outside-the-Walls, and on Thursday, July 1, he celebrated Mass for the group at the tomb of St. Peter in St. Peter's Basilica.



PREPARING ALTAR—Pope John Paul II incenses the altar at the beginning of the investiture Mass. (Photos by John F. Fink)



FINAL BLESSING—Pope John Paul II blesses the section where the group from Indianapolis-Jasper-Memphis were standing at the end of the Mass.

Sixth year finds archdiocesan schools still I-STEP above state

by G. Joseph Peters

For the sixth straight year of ISTEP (Indiana Statewide Testing for Educational Progress), students in archdiocesan Catholic schools had higher overall total battery scores than state and national public school averages at each grade level tested.

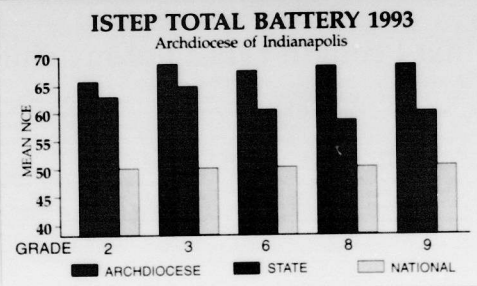
The test is administered each year to students in grades two, three, six, eight and nine in all state-accredited schools, including Catholic schools.

The most dramatic differences between archdiocesan and state scores are seen at the upper grade levels (six, eight and nine). As public school scores decline in these grades, Catholic school scores rise. This would tend to indicate the cumulative effect of Catholic education.

Most scores are reported as mean Normal Curve Equivalencies (NCEs). These scores have the characteristic of being evenly spaced from one to 99. Unlike percentile ranks, they can be compared between schools, between grades and between years.

However, the percentile ranks for the schools of the archdiocese are quite high (what is classified as) a district that is very large in numbers of students and very diverse socio-economically. The national percentiles for the total test battery range from 77.4 in grade two to 80.8 in grade nine.

This year, 4.5 percent of the students



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

tested in the archdiocese were eligible for summer remediation as compared with eight percent of the students in public schools statewide. More second graders

were eligible this year than in the past, although the numbers in the other eligible grades (three, six and eight) were lower this year.

Catholic school students who score below performance standards on ISTEP are eligible for summer remediation programs in public schools and are required to participate or to be retained in their present grade level. Some families take advantage of this service, but many agree to have their children repeat the grade.

Statewide scores declined in almost every area compared to the same grade levels last year. Scores in the archdiocese were lower than last year's groups in grade two and grade nine, but slightly higher in all other grades.

This was the first year that second graders have taken a standardized test without the benefit of first-grade testing. (The first grade test was eliminated in 1991.) There was no opportunity for summer remediation for low-performing first graders last summer. The decline is of concern, however, and will be addressed during the coming academic year.

Achievement tests do not do an adequate job of measuring the performance of schools. Social and demographic factors exert extreme influence on test scores. Individual student scores, especially the "criterion-based" Indiana Essential Skills, are the most helpful measures for the use of teachers and parents in assisting students to meet high standards.

FROM THE EDITOR

Most Catholics are ignorant about religion

by John F. Fink

Most adult American Catholics have an abysmal knowledge of their religion. They don't understand the church's doctrines, know little about church history, would flunk most tests on Scripture, are not familiar with the lives of most of its saints, are uncertain about the church's organization structure and duties of its officials, and can't explain the church's rules and regulations. What's more, the fact that they don't know these things doesn't seem to bother them.

That's what Marcel Dumestre said in an address at this year's National Catholic Educational Association convention in New Orleans April 12. He said that adult Catholics "are simply not literate about their religion," that they "tend to operate with information about their religion that was gained in their childhood and teen-age years. And the quality of that religious education was very mixed." Sometimes you hear things from people who you think would be intelligent Catholics that are not at all what the Catholic Church teaches.

IS THIS SOMETHING we should be greatly concerned about? Has there ever been a time when most adult Catholics were well informed about their religion? Probably not. Certainly the peasants of the Middle Ages didn't know much about Scripture, for example; the Bible wasn't even available to most people. The majority of the people in the most Catholic countries of the world, such as South America for example, never had an opportunity to learn very much about their religion.

Some of the most holy people anywhere were mothers from the "old country"—from Italy, Ireland, Poland or wherever—who might have flunked a theology test but

who never wavered in their faith and who made sure their children were raised as good Catholics. They left theology and church history to the priests and sisters who were expected to know those things. So why does it matter today if lay people are ignorant about their faith?

IT MATTERS BECAUSE today lay people are filling positions in the church that were once reserved for priests and sisters. Our parents or grandparents never dreamed that one day lay people would be teaching religion in both elementary and high schools, would be serving as directors of religious education or in one of the other lay ministries that are now part of the church. The 1987 Notre Dame study of parish life found that in our parishes today, excluding the pastor, 83 percent of ministries are being performed by lay people. Considering the ages of our priests and religious, that percentage is sure to rise in the future.

Our parents and grandparents would also probably be surprised at how much Catholics have changed during recent decades. I recall in the '50s that Msgr. John Tracy Ellis created a stir with his book "American Catholics and the Intellectual Life" when he complained that Catholics were not among our society's intellectual leaders. Well, today they are. Today Catholics are among the most highly educated people in the country.

Unfortunately, their knowledge about their religion has not kept pace with their knowledge in other fields. Perhaps as they have joined the mainstream of our society. In his book "Future of Catholic Leadership: Responses to the Priest Shortage," Dean Hope reported that the percentage of Catholics who rated their religion as very important declined from about 80 percent in the 1950s to about 55 percent in 1985. The comparable percentage for Protestants was 62.

All this means that the church has to do a better job of adult religious education. Leaders in the church recognize that. The U.S. Catholic Conference in 1991 published a

book called "Adult Catechesis in the Christian Community: Some Principles and Guidelines," in which it included this statement: "By reason of its special position and the contribution it makes to the growth of the whole community's faith journey, the catechesis of adults must be regarded as a preferential option."

Yet in most parishes adult religious education takes a back seat to children's religious education. Only a tiny fraction of what is spent to educate children is budgeted for adults, and that often is given grudgingly. Some parishes don't even see the importance of providing a copy of this newspaper—the only adult religious education many of them ever receive—to all the adults in the parish.

The Catholic press—newspapers, magazines and books—is and probably will continue to be the most important single source of adult religious education. Besides diocesan newspapers and five national newspapers, 273 Catholic magazines provide a rich diversity of material to enrich any Catholic's knowledge of his or her religion.

WITH THE NEED FOR better educated lay people looming ever more important, this archdiocese has taken steps to make sure that the lay ministers, at least the knowledgeable about their religion. It was one of the first to establish an Office of Lay Ministry Personnel which has been recruiting and training lay ministers.

Further, under the new archdiocesan structure, a new Office of Lay Ministry Formation is being established in the new Secretariat for Leadership, Pastoral Formation and Services. This is all evidence that our archdiocesan leadership is serious about recruiting and training effective lay leaders for our parishes.

There is no doubt that parishes in the future are going to depend upon lay leaders much more than in the past. It would be a real tragedy if those to take on leadership roles are not any better educated in their religion than the average Catholic adult today.



THE HUMAN SIDE

High school seminarians cope better with adolescence, study shows

by Fr. Eugene Henrick

I had a sense of déjà vu when Father John Klein, president of my alma mater, Quigley Preparatory Seminary in Chicago, sent me the study, "The Developmental Process of Priesthood," by John E. Mayer.

According to one finding in the study, "The choice of pursuing priesthood helps adolescents cope with the turbulence of adolescence. Whereas many teens have conflicts about their identity and great concerns about the future, these teens have an inherent sense of peace because they perceive the future settled for them."

As a high schooler at Quigley I had a turbulent time with studies. However, the vision of serving as a priest seemed and

being surrounded by peers in the priesthood generated a solidarity that greatly helped to overcome these difficulties.

The ideal that we students shared provided a focus. It was the glue that kept us together and kept us looking forward, creating a single-mindedness that seemed necessary.

Mayer finds that high school seminarians tend to feel chosen. We did too. Our families felt a priestly vocation was a special blessing, as did many of our relatives and neighbors. We were noted for being highly into the study of Latin, Greek and foreign languages.

We were being trained to be spiritual leaders, a position society then revered. In fact, priests, doctors and lawyers tended to be looked upon as members of elite professions.

The study also reported that "seminarians communicate more freely among each other, they share more of their thoughts and feelings with peers, they

form close relationships more frequently and they are more open with adults than other teens."

That too strikes a chord. Perhaps it was that we all had the same aspiration, to become a priest, or, I could have been the many spiritual exercises in which we participated, which tended to stir the heart and led us to be outgoing. Possibly it was that "first fervor" spiritual writers talk about.

Whatever the reason, I do recall pouring out my heart often to my classmates and others on religious topics, and how religion—and of course, how I could turn the world around.

My sense of déjà vu soared when I read that "seminarians have a special advantage in that they have more contact with priest models, and these models are more likely to form close relationships with these students in a seminary setting."

Priests were our professors. Some were delightful characters we loved to pull jokes on. Some were tough, but just. A few were

brilliant, but shouldn't have been teachers.

And a few were true saints, created an atmosphere of scholarship, of the poetic and of fraternity. They gave us the basics and stretched our imaginations, but more important they were men who loved their priesthood and who were dedicated in what they did. You could go to most of them and find a sympathetic listener.

Today some feel that sending a son to a high school seminary deprives him of growing up naturally, that he can't be objective at this age in deciding on a vocation, that he needs to be in the "world" before making a decision.

Mayer's findings demonstrate that today's high school seminarian and seminarian have many of yesterday's qualities. No young man attending a high school seminary today is missing out. It's not unwholesome to be in an atmosphere where priestly camaraderie is tasted and spiritual ideals pursued.

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THE BOTTOM LINE

It bothered me that I couldn't fix all of my children's problems

by Antoinette Bosco

I never thought I'd hear myself say what tumbled out of my mouth the other day. I had too many phone calls in the space of a few hours from my grown kids, all expressing a problem of one kind or another.

All of a sudden I just wanted to say "enough!" I felt as if I'd had it, with too much of a lifetime of problems, too many kids, too little time for myself.

After the third or fourth phone call, I collapsed in a chair and mumbled to the walls, "My next lifetime, I'm coming back smart enough not to have children."

That day I began reading Mitch Finley's new book, "Your Family in Focus" (Ave Maria Press). I wanted to see what this practical and spiritual man might have to say that could challenge my vicious mood.

In Chapter 6, Finley recalled when syndicated advice columnist Ann Landers

asked her readers whether they would still have children if they had it to do over.

The responses were remarkable and sad. They shocked even Landers. The majority wrote back saying they would not have children again.

I like what Finley concluded about the survey. "If Ann Landers' survey reveals anything," he wrote, "it's that parenthood is no picnic. Parents put up with a lot of inconvenience and irritation and often get little thanks for their trouble."

"Right on," I said, again talking to the walls around me. I continued to read, stopping when I reached wise words.

"There comes a time," Finley wrote, "when we must stop feeling responsible for the decisions and choices offspring make, the good as well as the not-so-good."

He had hit a raw nerve for me. I was upset, not because I had so many children or because life was bumpy for them as well as for me. What bothered me was that I couldn't fix their problems.

I never was able to let go and not feel responsible for how their lives were turning out.

Finley asked the real question a parent should focus on. Are your children "glad they were born," and are they "eager for life?" I smiled. I knew the answer. It was positive and affirmative. "Would I have kids again if I had my life to live over?" I told the walls, "You bet!"

In his opening chapter, Finley wrote: "What makes a family holy is not to be totally free from conflict or to become a group of people who never hurt one another. Rather, holiness in families comes from learning to forgive and be reconciled, and learning to face up to our problems and do something about them."

One cannot reflect on family without considering marriage, and I got a kick out of Finley's recounting of how a marriage is "a learner's permit."

I think Finley also showed sensitivity by recognizing single parents who are working extraordinarily hard to keep their families intact.

His advice to all families is that they should be wary of the easy it is to dwell on "weak spots, the things we don't like and pass by the strong points." He suggests we write down the good things that happen in

the course of a couple of weeks because we might be surprised at what comes out.

Finley's willingness to make his personal family life public touched me, as did his book.

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To the Editor

Wants more on 'March for Jesus'

Why was there only a picture of the March for Jesus in the June 18th issue of *The Criterion*? The Star had a big picture plus a good article. What happened to our spirit of ecumenism? Hopefully next year there will be better coverage.

Mei Loidolt

Indianapolis

Pro-life covers number of issues

In regard to Bob Rust's (June 18) message to Margaret (Dunn's letter in the June 4 issue), I know this woman personally. Her head is squarely on her shoulders. She is a reasonable, open-minded person, who is not for abortion.

Point of View

Planned Parenthood to train abortionists

by Gail Quinn

The news from Planned Parenthood in early June was that it is starting a three-year, \$1.5 million program to train doctors to do abortions.

The reason Planned Parenthood (which operates the largest number of abortion clinics in the U.S.) gave for undertaking this program is because it is very difficult to get doctors willing to do abortions.

This prompts one to ask why any doctors do abortions? It can't be pleasant being an abortionist. Of those who do perform abortions, the overwhelming sentiment seems to be: If I don't do it, no one else will.

Others reportedly do it for the money. Young doctors have been known to do abortions for a year or two until they can pay off their educational loans. Then they stop doing abortions to enter reputable medical practices.

During recent Congressional hearings on the Freedom of Choice Act, Rep. Patricia Schroeder (D-Colo.) mocked those who dared to suggest that doctors do abortions for the money. Come now, Schroeder said, how can anyone think a doctor does abortions to make a lot of money when (s)he can make much more delivering a baby?

Of course, there is a kernel of truth to this statement. A doctor monitors mother and child for eight or nine months, with office visits every month early on, and with visits frequently later in pregnancy. Then there are medical tests, sonograms, and finally, delivery.

However, abortion is a one-time outpatient procedure which takes less than 30 minutes of a doctor's time. An abortionist can perform many abortions a day. But let's say, for the sake of argument, that (s)he performs 10 a day, five days a week, for 48 weeks.

And say each abortion falls at the low end of the cost scale—\$250. That's a whopping \$600,000 a year—not bad money if you have the stomach for it. The *Prescience Journal-Bulletin* (7/16/90) reported that abortionist David Abernham boasted he had made an extra \$30,000 a year by moonlighting at an abortion clinic once a week.

Abortion has become isolated. Most hospitals do not allow them, most ob-gyns do not perform them, and while the majority of medical schools offer courses that teach students to perform abortions, only 12 percent mandate such training. In 1991, Dr. Peter DiAscoli, director of an ob-gyn residency program in Minnesota,

I would like to ask those who are active pro-lifers the following:

Are they actively involved in seeing that poor mothers are receiving prenatal care? Are they adopting some of these babies and/or seeking families who wish to adopt them? Are they seeing that these newborn babies are receiving proper health and medical care? Will they write their congressman when the time comes to vote on a national health program for all Americans? Do they favor gun control, especially a federal law?

Do they know that every 36 minutes a child is injured or killed by a gun? Will they support government-aided day care so that poor mothers can come to support their children? One out of every five children under 17 lives below the poverty level. Will they see that no spending cuts to the Head Start program? Do they know that every 47 seconds a child is seriously abused or neglected?

I consider the above also pro-life issues.

Virginia Francisco

Indianapolis

Protestant likes Catholic freedom

I am a Protestant, a member of a General Association of Regular Baptist church. For the past six-and-a-half years I have also regularly attended the 7:30 a.m. Mass at Holy Name Catholic Church in Beech Grove.

One of the differences I have noticed in our churches is the clothes worn. Catholics come to church dressed much more casually than do Protestants. I wear a coat and tie, because that is what is expected when I attend my church, but at the Catholic service I stand out because almost none of the men wear suits.

Protestant "dress codes" are changing gradually, especially at the Sunday night service, but on the whole we dress much more formally.

I would advocate modesty and not drawing attention to the body in a sensual way (1 Timothy 2:9). But I like the freedom Catholics have in coming to church in casual clothing. Some in my church have told me they stopped attending because of dress expectations which they could not afford to meet or because of criticism they received because of what they wore. I say this out of shame (James 2:1-7).

I commend Catholics for the attitude of acceptance of all folk, regardless of the clothes they wear.

Gary Harris

Beech Grove

Why some people don't dress up

I don't think God cares very much what we wear to church. Just making the effort to be there every Mass day is what counts.

If parents "drag" their children in on Saturday evening looking like they came from the ballfield, they probably did. Most parents work Monday through Friday, and Saturday is the day they have to take care of the chores around the home.

If, after putting in another full day of work, they manage to show up with clean faces and decently covered, then they shouldn't have to take two hours to dress "to the nines" for one hour of church.

Our church is not air conditioned as



many aren't and it's miserably hot sometimes even with fans going.

When God gives us the gift of life we certainly aren't in suits and dresses and most of us don't leave this world that way either.

I'm a convert so I have experienced the Protestant church. Gave me the Catholic church with more loving, friendly people in shorts any day.

Most people dress up five days a week for work and don't enjoy dressing up on the weekend. Some people enjoy dressing up to go to the grocery. Attendance and a good Christian attitude are what counts.

We're there for the word of God and his blessing, not a fashion show.

Sandra Howley

Boggs town

Would they go to dinner like that?

I am sure many of us were delighted to read Elizabeth Siding's letter "Improper Attire in Our Churches" in the June 18 *Criterion*.

This especially applies to eucharistic ministers. Would they go to dinner with the President dressed like that?

E. Krantzfelder

Indianapolis

LIGHT ONE CANDLE

The Catholic Digest

by Father John Catoir
Director, The Christophers

Recently I was asked to serve on the Advisory Board of *The Catholic Digest*, a monthly anthology of the best current reading which is of interest to Catholics. I accepted immediately.

It may come as a surprise to learn that

The Catholic Digest is owned and published by the University of St. Thomas in St. Paul, Minnesota, where the magazine's office is located.

Like any university

worth its salt, St.

Thomas provides a forum for intellectual

growth and academic freedom. But *The*

Catholic Digest is by design moderate and

non-controversial. Some have incorrectly

labeled it conservative, however *The Digest*

does not advocate any theological perspective,

conservative or liberal.

Editor Richard Reece explains their

philosophy this way: "A Catholic maga-

zine without clear Catholic teaching will

lose the confidence of its readers." (With a

circulation of nearly 600,000, who can

argue with him?) "In addition," Reece

continues, "a Catholic magazine cannot

focus solely on the church in the world or

the easy message that 'God loves you.' It

has a mission to reinforce readers in their

faith that the Holy Spirit is with us and that

our church is an ongoing mystery."

I asked if *The Digest* deliberately tried to

avoid controversy. Reece replied, "When

we air 'controversial topics,' as we must

from time to time, the aim is to advocate

nothing which is contrary to church

teaching. We present the stories of real people involved in recognizable situations on which these controversial issues impinge. The editorial policy is not to tell readers how they should feel about an issue, but to show them, through stories, the way others feel." *The Catholic Digest* has been reinforcing people's faith for 57 years. Seventy-five percent of the articles consist of published material carefully selected from both the Catholic and the secular press, the other 25 percent consists of original manuscripts. Each issue is 144 pages long, with stories ranging from the lives of inspiring people, to articles on Scripture, prayer, the sacraments, family harmony and the cultivation of a sense of wonder. Underlying it all is the continual reminder that secular values aren't all there is.

St. Thomas University was founded by Archbishop John Ireland in 1885. It was an era when monarchies all over the world were toppling, and democracy was perceived as a dangerous threat to authority. As a result, the Holy See was highly suspicious of the American democratic experiment. In fact, Rome referred to all progressive thinking on this side of the Atlantic as the "American Heresy."

Against this backdrop John Ireland led the American hierarchy with courage and vision. A statue of him stands tall on the St. Thomas campus where his words are immortalized: "I seek no backward voyage across the sea of time. I will ever press forward. I believe that God intends the present to be better than the past, and the future to be better than the present."

The Catholic Digest is part of a great tradition, and it's getting better and better. (For a free copy of the *Christophers* News Note, "Hail to the Hero," send a stamped, self-addressed envelope to *The Christophers*, 12 East 48 Street, New York, NY, 10017.)

CORNUCOPIA

'Woman-Power' unleashed

by Alice Dailey

Once upon this planet millions of women didn't know they were power-starved until Betty Friedan and her sorority hampered the idea to them.

"Make men obsolete" ran the refrain. Dump the kids on Grandma or day care and release the power in you. Since that time so much woman power has been unleashed that, if harnessed into appropriate channels, the energy crisis would be solved.

But still the chant goes on, aided and abetted by advertising agencies and their ilk who've discovered gold in the power play. Improved slogans have been coined for homey little dishes. "There's no pasta like our power-packed pasta." And, "You've never eaten potatoes like our power-filled mashed potatoes." (Sounds a bit lumpy.)

Beauty tycoons, definitely not dummies either, are promoting something called "power hair." As in Samson? Or is the severe coiff which has helped put the executive board chairperson where she is? Maybe they're pushing the long,



stringy hairdos which have power to make us rich just looking at them.

Nowhere in the volumes of printed power propaganda is mention of other, less vocal women fairly content with their lives. To this end I decided to do a little survey of my own. The first woman who was asked, "Would you like more power?" answered, "Sure. More power to open these pesky child-proof caps. More power to puncture those press here! arrows on packages."

"Aside of those weighty problems, do women need more power?"

"Certainly not. So many of them are whining about wanting to be top banana, who would be left to boss around? Could become a case of too many chiefs and not enough, um, native Americans," she answered.

My next interviewee, a sorehead named Bella (now, now it's just that her head was sore from banging it up against that glass ceiling), shouted into the telephone, "Of course we need more power! Power to break the stranglehold men have on top jobs. And you can bet we'll get it. Anything men can do women can do as well or better."

"Would you feel safer living under a roof that Hillary Clinton had put on you house? Or with a septic tank installed by Janet Reno?"

She snapped, "That's not funny."

In answer to the power question several women replied emphatically. "Who needs it?" One proclaimed, "I have the highest kind of power. Power to bring new life into an aging world." Another said, "I have a part-time job that lets me be home when my kids are and I just love it. I have no designs on my boss's job."

Still another was glad to voice her opinion: "What more do some of these malcontents want? So many of them home and family. I'm not slamming women whose husbands left them widowed or left them, period. Or women who truly need the money. God help them and their children."

Back to unfinished business, the interview with Bella. She had rattled off a list of noble, unsung women in history who had been cheated of their due. "Do you know," she demanded, "that some researchers are suggesting that the Bible may have been written by women?"

"I do. And am I correct in assuming you could sleep better at night if we are forced to change our wording to 'The Gospel according to Margo' instead of Mark?"

"Exactly. Men have been getting all the glory through centuries and now it's our turn. And nothing is going to keep us from getting it!"

"Bella, one more question. If or when women become presidents of this country, if they become Catholic priests or even pope and, heaven forbid, are worshiped as God, what power will be left for women to covet?"

check-it-out...

The Roncalli High School class of 1988 will celebrate its fifth year class reunion on July 16 at Primo Banquet Hall, 3143 Thompson Rd. Cocktails and hors d'oeuvres will be served at 6:30 p.m. Dinner will be served at 8 p.m. Cost is \$20 per person or \$35 a per couple.

St. Elizabeth's Home will present the 7th annual Elizabetha Ball on August 27 beginning at 7 p.m. at the Indiana Roof Ballroom. The black tie affair is \$125 per person. The ball is the biggest fundraiser for St. Elizabeth's Home. St. Elizabeth's provides maternity, child care, child placement and parenting programs and is open to all women in the state. Call Gary Wagner at 317-787-3412 for more information.

St. Jude Church, 5353 McFarland Rd., will hold its 7th annual Summer Festival on the parish grounds July 16-18. Children's rides, games, entertainment, bingo, craft booths, Monte Carlo and family style dinners will be featured. For more information, call the parish office at 317-786-4371.

All Saints Alumni Association will

take a trip to River Downs Horse Track on July 31. The \$20 ticket includes the bus trip, a box lunch and admission into the track. Everyone is invited. Buses will be leaving from St. Anthony Church, Indianapolis, at 9 a.m. To register, call Rob Bullock at 317-638-7287 or John Lynch at 317-745-1664.

The 1963 class of St. Mary Academy is having a 30-year reunion on August 14. Mass and a dinner are planned. Missing classmates are Nancy (Barnhart) Raper, Sandra Billups, Bonnie Folsie, Pat Pendergast and Sue Sheridan. Call Carole (Plays) Ruse at 317-852-4389 for additional information.

A Eucharistic Rosary Congress will be held July 30-August 1 in St. Louis, Missouri. Thousands of congress participants from around the country will unite in prayer with a special prayer focus on World Youth Day in Denver this August. Registration for the congress is available by contacting the United Apostles of Jesus and Mary at P.O. Box 13489, St. Louis, MO 63138 or by calling 314-653-1143.

The "Friends of Cesar Chavez" will gather together for a "Celebration of Life Memorial Service for Cesar Chavez," on July 24 at 11:30 a.m. at the Christian Theological Seminary Chapel, 1000 W. 42nd St. For more information, call Joe Lawrence at 317-632-1432 or 317-923-3792 or Ricardo Parra at 317-236-9015.

vips...

Benedictine Sister Kathryn Huber has been re-elected as prioress of the Sisters of St. Benedict of Ferdinand, Ind. She will serve a five-year term. Sister Kathryn, tenth prioress of the Ferdinand Benedictine community in its 126-year history, was elected to her first term in 1989. A native of Starlight, Ind., Sister Kathryn is the daughter of Mary Huber. Sister Kathryn has been a member of the religious community since 1961. Sister Kathryn holds a bachelor's degree in education from St. Benedict's College (now closed) in Ferdinand, and a master's degree in education from the University of Dayton in Dayton, Ohio. She also has a master's degree in pastoral studies from Loyola.

CO-CORRECTION . . . Sister Mary Tomlinson's mother, Janet B. Murray, was omitted from the item that reported her profession of first vows as a sister of Providence on June 27.

The Indianapolis Foundation has approved grants for a forum for child abuse professionals and to expand operations by Lighthouse Mission and Lutheran Child and Family Services. A total of \$539,014.00 was granted to 15 Indianapolis health, human services and cultural organizations. The Indianapolis Foundation was created in 1916 to provide assistance to charitable organizations in Indianapolis. To date the Foundation had approved \$1,082,859.00 in grants in 1993.



SILVER JUBILEES-Benedictine Sisters Mary Luke Jones, Angela Jarboe, Juliann Babcock, Marian Yohe and Mary Sue Freiburger of Our Lady of Grace Monastery, Beech Grove, will celebrate their silver jubilees of religious vows on July 11. Sister Mary Luke serves as the director of development for the Benedictine community; Sister Angela is the director of religious education at St. Joseph Parish in Springfield, Ohio; Sister Juliann is the community's subprioress; Sister Marian is the director of facilities at the Beech Grove Benedictine Center and Sister Mary Sue teaches at Cathedral High School. The sisters entered the monastery in 1966 and made first vows in 1968.



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Fatima offers serene environment for prayer

by Mary Ann Wyand
Second of three parts

Without an aerial view, it's hard to tell that Our Lady of Fatima Retreat House in Indianapolis was built in the shape of a cross.

That's because a dense wooded area surrounds this cross on a hill adjacent to East 56th Street.

However, from the moment visitors arrive at the archdiocesan retreat center it's apparent that peace and serenity prevail on this scenic 13-acre site which also serves as an unofficial nature preserve that is inhabited by a variety of wildlife.

Purchased from the Sisters of Providence on June 1, 1962, the property selected for the retreat house formerly was part of the campus of Ladywood Academy for girls, which merged with Cathedral High School to become a private coeducational Catholic secondary school. Both the school and retreat properties were part of the Fletcher Estate, and the Fletcher mansion is now the home of the Hudson Institute.

Fatima's groundskeeper, Karen Osling, has found a variety of plants which are not native to this area growing along the trails and in the ravines on the retreat center property. The Fetters, who were interested in creating a unique botanical garden, brought in many species of plants to decorate their sprawling estate and much of their plantings survives today.

Trails run through the ravines, and visitors to Fatima may stop at 14 Stations of the Cross for prayer and reflection or walk along the scenic shrine trail past the statues of Mary and the children of Fatima and then continue around the other side of the wooded grounds.

Fatima is one of the few retreat centers

in the United States which was specifically built as a diocesan retreat house.

Funds for the building were raised through campaigns organized by the retreat league which were supported by the priests and lay people. Records indicate that diocesan priests provided about 60 percent of the money needed to relocate and build the diocesan retreat center.

The last retreat on Raymond Street was held on June 28, 1963. Archbishop Paul Schulte blessed the cornerstone for the new retreat house at 5353 E. 56th St. on Nov. 1 of that year.

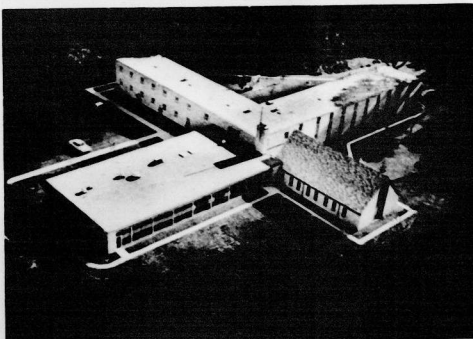
"The total environment of the retreat ministry includes not only the grounds and the house and the presentation (of retreats) but also the food," Fatima director Kevin DePrey explained. "That's a very important part of retreat ministry, and we're very proud of our kitchen staff. They do an excellent job."

People come to a retreat with many expectations, he said. Some are hurting. Others are seeking a closer relationship with God.

"First and foremost," DePrey said, "we want people to experience a sense of hospitality because we see that as the essence of Jesus' whole mission. He was always hospitable to others in terms of sharing food, sitting down and talking, greeting people, and making them feel welcome. So that's an essential part of our retreat ministry. When people come to retreat, they're trying to get away from the hustle and bustle of our cultural world. Our purpose for being here is to help make people more aware of their relationship with God and with others."

As the archdiocesan retreat center, Fatima is open 24 hours a day and all seven days of the week.

"There is a great deal of work to do



CROSS ON THE HILL—Formerly located at the Sisters of the Good Shepherd Convent on Raymond Street, Our Lady of Fatima Retreat House now serves the archdiocese from this hill on East 56th Street. (Aerial photo by Robert Lavelle)

behind the scenes," he said, "yet we must do this work while creating and maintaining an environment of peace, serenity, and prayerfulness. It's a place for quiet."

Retreatants generally arrive at Fatima in a hurry to get settled. DePrey said, but by the end of a 40-hour weekend retreat they

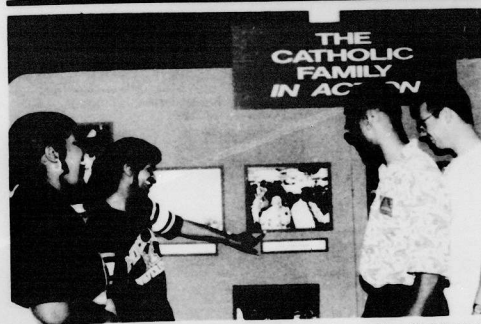
are reluctant to leave this calm spiritual oasis from the rest of the hurried world.

And that is what retreat ministry is all about, he said. At Fatima, people rest and learn and grow on God's time.

(Next week: Retreat ministry addresses a variety of needs.)



SHRINE TO OUR LADY—Karen Osling, the groundskeeper at Our Lady of Fatima Retreat House, plants flowers near the statue of Mary. (Photo by Mary Ann Wyand)



BLACK EXPO—Enjoying the Catholic Family in Action display at Indiana Black Expo are Kimberly Webster (from left) and Flore Scallean, representing St. Andrew School; Chris Cazarez, with St. Joan of Arc Neighborhood Youth Outreach; and Mark Hofer, Office of Catholic Education summer intern. The exhibit contained booths from 13 Catholic organizations and this display with photos representing each ministry as well as photos of the black bishops and archbishops of the U.S. (Photo by Margaret Nelson)

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Holy Cross group offers firm 'hand up' to family



FRIEND INDEED—Mary Tucker (left) talks with Franciscan Sister Paulette Schroeder, pastoral assistant at Holy Cross, advises the parish team that is working alongside the Tucker family. (Photo by Margaret Nelson)

by Margaret Nelson

As Mary Tucker greets guests, guides them into her living room, and offers them tea, it is hard to believe this gracious woman and her family were living in the Holy Family shelter only four months ago.

Through the efforts of a small group of Holy Cross parishioners, Mary, her 21-year-old daughter Merry, and her 22-month-old granddaughter Natasha, now have a home to call their own.

The social action group's idea was to find a promising family and to "walk hand-in-hand," helping them find housing, furnishings, education, transportation, and jobs.

More than just giving "handouts" to the poor, they were looking for ways to empower just one family and get the members out of the "system," said Franciscan Sister Paulette Schroeder.

"Someone was looking out for me," said Mary. "When (Daughters of Charity) Sister Nancy (Crowder) told us about the shelter into a home, Sister Nancy said we will be successful."

Sister Paulette told Mary, "You had to be willing to allow us to walk with you and be open to our ideas and friendship."

The six—Mary Pat Flathe, Patrick Janitz, Elizabeth and Walter Anderson, and Karen and Brian Bisette—met as a prayer and support group every six weeks, as they have for two years.

They also enjoy "pitch-in" meals with the Tuckers. That's when they decide if things are happening as they should.

Sister said, "We spent a couple hundred dollars to fix up the house. Donations came from bulletin notices, and friends at St. Pius X and St. Michael, Greenfield, (parishes). They helped out a great deal. They came and helped paint and put together."

Mary herself helped clean and paint the house so it would be ready sooner. "The first time I saw it, it was a disaster. Whoever lived here before had completely destroyed it inside. The kitchen was a mess. It looked like a completely different house when we moved in," Mary said.

"It's wonderful. All the furnishings—all the labor, every piece of furniture—were donated," said Mary. "I planted flowers in front, we lived in apartments so much."

The group saved \$50 of the Tuckers' monthly rent to build a deposit for a new apartment after the year is over. Patrick is already looking for something suitable.

Mary believes that mistakes in judgment led to her recent problems. "I trusted people I thought were friends to live with us. They took about \$10,000 worth of furniture, baby pictures, and heirlooms. I had a nativity set my father made for me when I was six, and pictures of my son's graduation from the Navy."

"We lived with the last friend in her house. She said, 'You can stay with us and pay half the rent.'" Mary said her family was locked out and their things put out on the street. "We lost everything."

The experience changed my whole attitude," she said. "Until it happened to me. I thought like other people about those who live in shelters. It's really scary when you're out there and you don't know where you can go."

Mary saw different groups of people at the shelter. "Some were in the same kind of situation we were. The husband lost his job or the family suffered some other

financial disaster. And then there are professional shelter-livers."

She found it "a nightmare" to work with the township trustee. "I either didn't have enough money or too much," she said. "It's like getting on welfare. It's a lot easier to get into it than out of it."

Those people at Holy Family Shelter people were wonderful," Mary said. "One of the difficulties was trying to get a job. If people knew I was living in a shelter, they wouldn't hire me. I finally didn't tell anybody it was a shelter."

Now Mary Tucker is a trainee in Council on Aging classes, which helps its students get jobs. As a young woman, she had finished high school one semester early and completed one year of college, hoping to be a teacher. But she said, "They are firing teachers now."

Currently she serves as a "floating" aide in a public school. She is training to work in a pre-school because, "I love being with children. In pre-school work, they are always looking for teachers and there are not as many restrictions."

"The thing that is sad is that there are kids in the school whose families are into 'uncles' around. They need more people to do this," said Mary. "I want to work in an organized program like Head Start."

Sister Paulette said, "I'm so happy Merry is going back to school. She quit high school as a freshman, but now Merry studies every night in a program that requires a minimum of 20 hours each week in work or school. She has received a certificate for good attendance."

Merry wants to go into pediatrics, she loves children," her mother said.

When she was in her thirties, Mary was on welfare after her husband "just left" her and their young son when she was two months pregnant with Merry.

Able to get off welfare by the time Merry entered first grade, she worked as a waitress for 25 years. But Mary said, "Physically, I can't do restaurant work any more. When I was a waitress, I knew I had some money to put food on the table."

She hated to see her daughter get on welfare. "But I couldn't support Merry, Natasha and myself. Being here, we have a chance to do something for ourselves."

"I raised my kids by myself. Merry hasn't learned how to do that yet. I think she is starting to realize she needs some sort of training," Mary said.

"Natasha's father has made no effort to see her or support her. Since he wasn't working, the court only ordered him to pay \$15 a week."

Mary said that they got a warrant for his arrest because he didn't pay, but it had to be renewed twice a year and I didn't help any way."

Merry's baby almost died at birth. "She's very normal now. That little girl makes my day," said the proud grandmother.

Mary loves the atmosphere of the house and the friends she's made. "I was in the house a week and I thought, 'This is where I belong. I know I will have to leave sometime, but I live one day at a time.'"

Sister said, "We call it Companion House because the Tucker family companions us and we companion the family."

"This has been the most peaceful spring and summer I can remember for years," said Mary.

"Sister told me God sent us to them. I said, 'No, it's the other way around. I didn't know what we were going to do before we met Sister Paulette,'" said Mary Tucker.

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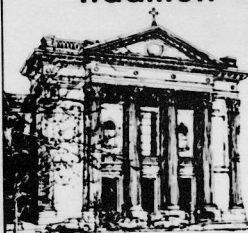
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SIGN UP—Carlos Adams, a student at Holy Trinity Day Care in Indianapolis, looks through the handouts at the 13-booth Catholic exhibit at Black Expo last weekend in Indianapolis. At the 1993 kindergarten graduation ceremonies, one parent told Sue Ann Yovanovitch that he learned about the Holy Trinity pre-school program at a Black Expo booth and that everything the day care director promised was fulfilled to his complete satisfaction. (Photo by Margaret Nelson)



Faith Alive!

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Respect is tied to fundamental meaning of life

by Richard Cain

The story of a Jewish boy who spent long hours playing in the forest and neglected his studies of the Talmud is recalled in Father John Shea's book "An Experience of Spirit."

The boy's family was upset and took him to a wise old rabbi, expecting that the stern teacher would put the fear of God into their free-spirited son.

Instead the rabbi gave the boy a big hug and took him lovingly in his arms and the two gazed into each other's eyes for a long time.

After that, the boy continued to run and play in the woods. Then he would come in and study the Talmud.

Father Shea told the story to illustrate the different ways we find God, but the story also says much about respect.

Respect means more than trusting someone or treating others nicely, said David Hammond, associate professor of theology at Wheeling Jesuit College in Wheeling, W.Va.

"It has to go beyond just etiquette or manners," he said. Rather, respect is tied to the fundamental meaning of the human person.

To respect someone means recognizing that a person is made to become something, Hammond said, and therefore has certain needs and goals.

These needs and goals first of all include life itself, for life is the necessary condition for fulfilling any other human goal.

In addition, a person's needs and goals include health, nourishment, knowledge, the opportunity to contribute, to be in relationship with others, and to know and worship God.

"To the extent that we put obstacles in the way of others achieving their basic human goals," Hammond said, "that would be disrespect."

The Bible tells the story of how humankind grew in its understanding of how important it is to respect the human person as an image of God.

Many laws in the Pentateuch reflect the beginnings of this awareness.

For example, the Law of Moses required farmers to leave the fringes of their fields unharvested so that widows and orphans would have a way to feed themselves. This was a primitive welfare system.

The Mosaic Law also provided for certain cities to be designated as sanctuaries. These were places where someone who had accidentally killed another could legally flee for protection in order to avoid avenging relatives.

In this way it came to be recognized that even those who committed crimes deserved some basic respect.

In Scripture we find a pattern of growing understanding of what respect for the human person means.

For example, there are hints in the earliest traditions underlying the Pentateuch that the Israelites originally practiced child sacrifice.

But in later traditions, this practice was replaced by the custom of redeeming one's firstborn through the sacrifice of an animal.

In Jesus' time, there was a growing realization that the human person's dignity implied a destiny beyond this life.

Thus the Pharisees emphasized belief in the resurrection of the just. This was in opposition to the older belief that the just received their reward in this life.

Jesus extended the idea of respect for the human person. Jesus showed special concern for lowly people. He shared fellowship meals with his disciples and even sinners, demonstrating that God was readily present within the context of daily experiences of the home.

Perhaps the high-water mark in this growing understanding of respect for the dignity of every human person was Paul's famous statement in Galatians: "There can be neither Jew nor Greek, there can be neither slave nor freeman, there can be neither male nor female—for you are all one in Christ Jesus" (3:28).

Human persons then, ultimately derive their respect from their destiny: union with God. Remove God from the equation and respect can at best be defined only negatively, as non-interference with another.

What is found in Christianity is "recognition of a person's sacredness," said Richard Knowles, professor and head of the psychology department at Duquesne University in Pittsburgh.

Seen this way, respect is fundamentally a religious concept, a recognition of the infinite value of another person as a reflection of the divine.

Thus, no person is simply a means for us to use to our own ends.

When asked about respect, Father Brian Shoda, the pastor of St. Leo Church in Inwood, W.Va., reflected St. Paul's words.

"Every single person in this parish is just as valuable as every other," Father Shoda said. "It doesn't matter how much or how little they give. That has no bearing on their standing in the community."

Respect begins with hospitality. Father Shoda maintained. Thus, St. Leo Parish strives to welcome visitors, make its facilities available to the community, and reach out in a special way to the needy and hurting.

Respect is shown outstandingly in the Eucharist where God becomes our very food.

We echo that divine respect when, in turn, we give of ourselves to others.

Through us, the bread of life's nourishment is extended to them.

In this way, we help others discover their own respectability as images of God, destined for union with divine life.

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



LEARNING RESPECT—In "An Experience of Spirit," Father John Shea tells the story of a little Jewish boy and a wise old rabbi who used a big hug and a loving gaze to get him to study his Talmud and not spend so much time playing. It was something that the free-spirited boy's parents had lectured him to do without success. (CNS illustration by Cole Lowry)

Respect recognizes dignity of life

by David Gibson

Showing respect for people we admire is easy. Often these are the people we like. In any case, we set the standard here. Our judgment that someone is admirable governs the respect we show.

What about people we don't admire or like? Are we to respect them?

"Respect" is among the most common words in the contemporary Christian vocabulary. "Respect for life" and "respect for human dignity" are characteristic concepts in discussions of moral responsibility.

We could discuss what "respect" doesn't mean. Respecting human dignity doesn't mean honoring or ignoring awful

human actions. It does mean recognizing somehow the awesomeness, mystery and rights of all human life.

Respect for human life and human dignity reflects a kind of humility about life—because life is a gift, because our understanding may be insufficient to grasp what is admirable or welcome about a life, because we've learned through the experience of judging someone hopeless only to be surprised when that person became a conduit of hope to many.

Whatever my vocation to respect human life and dignity implies, it isn't reserved for those I admire or enjoy or understand right now.

What does "respect" mean? That is "food for thought."

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Respect individual gifts, talents

This Week's Question

When do you feel that you are shown respect?

"By listening . . . to what I have to say, especially when I'm in trouble. It comes down to listening and communication. You can't respect someone if you don't know what's going on inside of them." (Patricia Garro, Yuba City, Calif.)

"I feel respect when others are really concerned about what is good for me as opposed to what is just going to help them in their projects. Respect, in this case, doesn't necessarily mean agreement but rather caring, helping others." (Patrick Lee, Strubenville, Ohio)

"It has to do with how we treat life itself, how . . . we

treat: as it. I feel respected when other's treat my life as on a par with theirs." (Edward Lambert, Sacramento, Calif.)

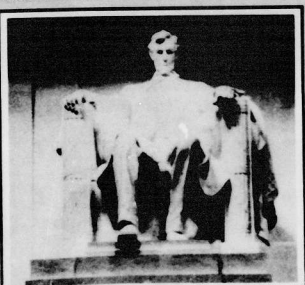
"When I have been honest with myself and others acknowledge that." (Inez Camacho, Sooterwater, Texas)

"In the manner that I'm addressed and treated. They care about my feelings and what's good for me." (Marianna Locke, Folsom, Calif.)

Lend Us Your Voice

An upcoming edition asks: What strategies or attitudes did you find most helpful in raising children?

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



Respect involves faith

by Fr. David K. O'Rourke, OP

How do you respect someone you don't respect?

That's a tough question.

But, as I want to point out, it's not as crazy as it sounds. For there is a respect we give to someone because we think we should, and there is a respect that we feel. The two forms are not necessarily the same.

A woman I know is separated from her husband.

"For five years I kidded myself into believing he was honest," she said. "But he isn't. He's a cheat. He cheats his customers, he cheats the government, and he cheats on me."

Clearly, this woman has lost the kind of respect she once had for her husband.

The problem, she says, is that she doesn't want to let her boys know how she feels about their father.

"They respect their father, and they need that respect," she told me. "In his own crazy way he really does try to be a good father."

She acknowledges, albeit reluctantly, that "there is some good in him, and they bring it out."

This situation highlights a bind in which people often find themselves.

We honor and respect some people because they earn that respect. That is a wonderful situation.

To know people who merit respect is one of life's greatest gifts.

I think of it as a gift because these people redeem our faith in human nature. We all want to believe in human goodness, and now and then we come across someone whose goodness justifies that belief.

Then there are people we believe we should honor and respect, like parents, teachers, clergy and public leaders.

But sometimes their lives and behavior do not merit that respect.

As one man said to me many years ago, "It's hard to 'honor thy father' when the cops have just called you for the umpteenth time to come down and get him out of the drunk tank."

We honor some people because society would not survive if we didn't.

We honor them not because we feel they merit it but because the roles they fulfill are so important to our survival.

Many jobs and public offices are bigger than the people who fill them. Some people actually grow to fill the role.

Some historians will say that Abraham Lincoln was a good man in 1861 when he became president and a great man in 1865 at the end of the Civil War.

Sometimes we honor and respect people who have done nothing to merit that respect, or perhaps even the opposite.

However, we can respect them for their humanity. And that takes an act of real faith in the sacredness of all human life.

That kind of faith can lead us to treat people with respect—not because they earn it, not because society needs us to, and not simply because we want to. We do it for the most basic of Christian reasons: because God took on and redeemed that humanity.

Here I think of someone like Mother Teresa of Calcutta taking care of the dying poor of India's slums. Her sisters give them the same kind of personal care we would give to "important people."

That kind of faith can be a mark of real holiness.

We are not all ready to act with such a faith. But most of us are capable of going beyond a respect we feel to a respect given to others regardless of feelings.

(Dominican Father David O'Rourke is the pastor of St. Dominic's Church in Benica, Calif.)



HONORING PEOPLE—Sometimes we honor people who have done nothing to merit our respect. We can respect them for their humanity. That takes an act of real faith in the sacredness of human life. (CNS photo by Michael Hoyt)

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FIFTEENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, July 11, 1993

Isaiah 55:10-11 — Romans 8:18-23 — Matthew 13:1-23

by Fr. Owen F. Campion

The book of Isaiah supplies this weekend's Liturgy of the Word with its first reading.

Twenty-five centuries have passed into history since the second section of the prophecies of Isaiah first were recorded on paper. Nevertheless, the writing of Second Isaiah are still greatly popular among religious people. It is no wonder. There is a power and grace in Second Isaiah that not only relays to the reader the ancient writer's intense faith but captures the reader in the reader's own deep yearning for God and for goodness.

Just as Second Isaiah found all answers in God, so the reader finds all answers in God. The writings of Second Isaiah are that persuasive.

In this weekend's reading, the prophet expresses his message in a literary technique in which God speaks in the first person. It is a consoling, reassuring word from God, just as it reveals God's great and awesome power.

In the reading, God gently insists that he is the author of all life. He provides the seed that farmers plant in the earth. He gives the rainfall that assists the plants to grow. He gives nourishment to the hungry.

As the reading continues, God reveals that he is just as generous in revealing himself to humankind, and in showing humankind the path through life to joy and peace.

People are God's partners in the work of holiness and justice. God shows them the way. They respond by following along the way to righteousness.

St. Paul's Epistle to the Romans is the source of this weekend's second reading from the Scriptures.

The writings of St. Paul are not dated, and he kept no log of his many journeys, or at least none that still is available to us. So, it is not always possible either to know his itinerary or the exact time of an event.

It is known that he was interested in the Christian community of Rome, and that the political and cultural disapproval of Christianity grew increasingly intense in the last half of the first century.

St. Paul had to cope with this hostility. He personally was in conflict with the law several times.

On occasion, his privileged position as a Roman citizen spared him from trial or punishment. On other occasions, he was arrested. He was jailed, and he was whipped. Upon one arrest, he was to be tried by the emperor himself. No other court could claim jurisdiction over a citizen if the citizen protested. The emperor alone stood above a citizen. This demand ultimately cost Paul

his life, since the emperor apparently found him guilty of serious crimes and sentenced him to death.

In this weekend's reading, Paul speaks of the hardships he himself is enduring. Perhaps it was imprisonment or being kept under house arrest.

What is certain is that the people to whom Paul wrote this epistle had many worries of their own. Unlike Paul, probably few were Roman citizens. They had no rights. Times were threatening.

St. Paul reminded Christians that whatever the world's perception of them and of their status, they were free. They were free in the spirit, and they were freed from earthly cares.

Others all around them were slaves to this world and its pleasures and greed. It is an unhappy state for the rest of the world, so the world years for something better, something already in the possession of Christians in their faith.

Matthew's Gospel gives this weekend's second reading. The reading is the well-known and very descriptive parable of the man who sows seed: some of which falls upon fertile ground, some of which does not. Some of the seed: therefore grows, some does not.

In the reading, the Lord explains the parable. God sows the seed of genuine growth and life by giving his word. However, it is the choice of persons who hear the Word of God whether to accept it or to reject it.

Reflection

The second reading, from St. Paul's Epistle to the Romans, sets the stage for this Liturgy of the Word.

There indeed is a void in human life. It is not always evident, but inevitably it becomes evident to everyone. For those lulled by good fortune, good health, and kindly surroundings and relationships, life may seem to be quite complete.

In the end, however, all realize that there is something missing. For all, earthly life one day will cease. Then what? Even the wealthiest and the most powerful then will say, "Is this all there is?"

St. Paul proceeds to react to this scene of void and limitation. The Lord answers all questions, fulfills all longings.

Then, in the majesty of Second Isaiah and the clarity of the parable in Matthew's Gospel, the church excitedly tells us that the Lord, who alone satisfies our true and deepest needs, is not far from us and is not elusive. Instead, the Lord reaches out to us.

Through him, God invites us to fullness of life, to peace in life.

It is an invitation not spoken in a whisper or only on occasion. It is an invitation that is bold in its love, recurring again and again, as the Lord calls us to himself.

We may be concerned as events confront us, but we need never, never be alone. The Lord is at our door, asking us to admit him into our hearts.

MY JOURNEY TO GOD

Windy City Weekend



Strolling the boulevards, catching the view
Laughing and singing at Kitty O'Shea's
Riding the bus to the Lincoln Park Zoo
These fun-filled memories lighting our days—
Visiting lions, orangutans too
Children at play under parents' fond gaze
Savoring moments so fleeting and few
These carefree memories lighting our days—
Watching white sales with a background of blue
Raising Grant's bandshell for concerts and plays
Magical waters from Buckingham spew
These picture memories lighting our days—
Hearing the Gospel from St. Mary's pew
Lodging at Blackstone in splendor ablaze
Traveling to Italy to say our adieu
All of these memories light up our days!

by Joseph Gallagher

(Joseph Gallagher is a member of St. Joan of Arc Parish in Indianapolis.)

Daily Readings

Monday, July 12
Seasonal weekday
Exodus 1:8-14, 22
Psalm 124:1-8
Matthew 10:34-11:1

Tuesday, July 13
Henry
Exodus 2:1-15
Psalm 69:3, 14, 30-31, 33-34
Matthew 11:20-24

Wednesday, July 14
Blessed Kateri Tekakwitha, virgin
Exodus 3:1-6, 9-12
Psalm 103:1-4, 6-7
Matthew 11:25-27

Thursday, July 15
Bonaventure, bishop and doctor
Exodus 3:11-20
Psalm 105:1-5, 8-9, 24-27
Matthew 11:28-30

Friday, July 16
Our Lady of Mount Carmel
Exodus 11:10-12:14
Psalm 116:12-13, 15-18
Matthew 12:1-8

Saturday, July 17
Blessed Virgin Mary
Exodus 12:37-42
Psalm 136:1, 10-15, 23-24
Matthew 12:14-21

THE POPE TEACHES

Priests foster devotion to Mary

by Pope John Paul II

Remarks at audience June 30

The example of holy priests bears clear witness to the place of a strong devotion to the Blessed Virgin Mary in their spiritual life. This is so because in God's plan Mary's motherhood is intrinsically related to the priesthood of Christ.

At the incarnation, when God the Son took on our human condition in order to become our high priest in his death, and resurrection, Mary was intimately united with him as he offered himself in obedience to the Father. Having been the teacher of the child Jesus as he prepared for his priestly mission, Our Lady always has a role in priestly formation.

As the faithful bear the Word, she is a model for meditating on God's saving

works and cooperating in them generously. And as she was the first to share spiritually in the sacrifice of her son, the priest and victim, she can obtain for his ministers the graces they need to respond fully to the demands of their vocation—to serve selflessly, to live chastely, and to love compassionately.

When on Calvary Christ gave Mary a new and universal motherhood, it was in fact to the apostle John, the beloved disciple, that he entrusted her. All priests are indeed her sons, and she is truly their mother, with her own special place in their thoughts and actions. I urge my brothers in the priesthood to foster "true devotion to Mary" and to show it in their life and ministry. I urge the faithful to join with priests in entrusting themselves to the mother of God and in calling upon her help for themselves and the church.

SAINT OF THE WEEK

Lily of Mohawks became a saint

by John F. Fink

One of the most remarkable women in this country was born in 1656 near Auriesville, N.Y. the place where St. Isaac Jogues (feast day Oct. 19) was martyred by the Mohawk Indians 10 years earlier. Her name was Tekakwitha, and she was the daughter of a Mohawk chief named Kenhoronkwa. Today she is known as Blessed Kateri Tekakwitha, and her feast is next Wednesday, July 14.

Her mother was an Algonquin woman named Kahenta who was captured during a Mohawk raid on her people. The Mohawks were one of the Five Nations Confederacy of the Iroquois who, at the time, warred against the Algonquin, Huron and Mohican Indians. Kahenta was kept as a slave until Kenhoronkwa married her and gave her full rights in the Mohawk nation. Kahenta was a Christian, having been baptized and trained at the Catholic mission in Quebec.

When Tekakwitha was only 4, a severe smallpox epidemic broke out in her village, killing her parents and brother and leaving her severely pox-marked and half blind. She was then raised by her uncle, who succeeded her father as chief. As the daughter of a chief, she had a special place in the village. But, perhaps partly because of her poor eyesight, she began to crave solitude and spent much of her time alone in the forest.

As she reached puberty, her aunts tried to prepare her for marriage, but she made it clear that she had no intention of marrying anyone—something unheard of in the Indian tribe. As a result of her refusal, she faced harsh treatment from the women. She was laughed at, mocked, and given the most menial tasks to perform.

Tekakwitha's life changed when the Mohawks signed a treaty that permitted the French Blackrobes back into their villages. For a long time, she avoided talking with the Jesuits priests for fear of her uncle, but she was absorbing all that they were teaching the Indians. Soon she

announced that she would like to become a Christian. After going through instructions she was baptized with the name Kateri (after St. Catherine of Siena) on Easter Sunday, 1676. She was 20.

Now her life was made miserable by the other Indians. But, like her namesake, she became a mystic and a contemplative. Her devotion to the Blessed Virgin grew and the rosary was almost always in her hand.

In the spring of 1677, one of the Jesuits and three Christian Indians helped Kateri escape from the village, beginning a 200-mile journey by canoe to a Christian Indian village at Sault St. Louis, near Montreal. Her uncle pursued her but was unable to catch up with her.

At Sault St. Louis, Kateri was able to live the Christian life she craved. She attended two Masses daily and was constantly at prayer. She began to practice some of the penances that St. Catherine had practiced. She limited her food to one meal of porridge each day. She used switches to beat her back and shoulders. She walked barefoot in the snow and stayed awake throughout the night in prayer.

All these excesses soon took their toll. Kateri's health failed and she died April 17, 1680 at the age of 24. As she died, suddenly her skin lightened, becoming radiant and white, and all the scars vanished from her face. The word "saint" passed around the village. "The saint is dead."

Soon numerous miracles were reported by those who visited her grave. There were reports that she appeared to those who knew her in life. She was beatified June 22, 1980. Today a national shrine is dedicated to her in Fond du Lac, N.Y.

Kateri Tekakwitha is known as the Lily of the Mohawks and as the Mystic of the Wilderness. She is the first Native American to be beatified. Her monument at Auriesville, N.Y., reads: "Catherine Tekakwitha, April 17, 1680. The Most Beautiful Flower That Ever Bloomed for the Indians."

Entertainment

VIEWING WITH ARNOLD

'Life With Mikey' floats on charisma of its stars

by James W. Arnold

If Shirley Temple were back on the movie scene in 1993, she'd still be America's sweetheart. But she'd be a lot less sweet.

Her character would still be an orphan, but much more streetwise. She'd rag her father-figure over his smoking, and she'd be a conservationist and a vegetarian. Even at 10, she wouldn't take any lip from a boy and she'd talk back to Santa Claus. But she'd still be vulnerable and insecure. She might even be "a minority."



In fact, she'd be a lot like Christina Vidal in "Life With Mikey," which is ostensibly a Michael J. Fox movie but actually is totally scripted by Christina. This is Touchstone's Disney summer fare, produced by Scott Rudin ("Little Man Tate," "Sister Act"). It's relatively low-key (compared to dinosaurs and cliffhangers), aimed at pre-adolescents-to-adults who are looking for a film with bright but soft-edged comedy.

Fox, likeably boyish as ever, is the Mikey of the title, a one-time star of a "Leave It to Beaver"-style TV series now gone to re-run heaven. At 31, Mikey presumably returns to grow up and continues to bask in his fringe celebrity with neighborhood kids and thirtyish boomers. He also takes gigs at minor ceremonies, like opening fast-food restaurants.

His bachelor apartment resembles Beirut, and he spends time there eating

TV dinners and watching "Mikey" tapes. Meanwhile, he's contributing little to the kid talent agency in which he's nominally partners with his hardworking, hard-worrying brother, Ed (Broadway actor Nathan Lane).

Marc Lawrence's screenplay follows a formula popular in the Temple era, casting Christina, a vivacious, dark-eyed Latina, as Angie Vega, an appealing tricycle who appears to survive by picking pockets on the streets of New York. (She meets Mikey by lifting his wallet and leading him on a wild chase into the subway.)

She's also a remarkable cost artist, with the gift of gab often associated with Manhattan taxi drivers. Her acting talents seem heaven-sent to Mikey, since he's feeling guilty about his lack of effort for the agency, which is down to its last gasp.

Thus, disadvantaged child saves the business by snagging the \$250,000 role of the Sunburst Cookie girl in a TV commercial campaign. (The eccentric millionaire likes Angie's spirit.) Since her folks are gone (she says) and she's living with an obviously neglectful older sister, she becomes attached to Mikey, forces her way into his apartment, and begins to clean up both it and his life.

"Mikey" floats so smoothly on the charisma of its two stars that it really doesn't need much more plot than that. Nor does it get it. The major complication involves the sudden re-appearance of Angie's long-lost father (Ruben Blades). This is less a problem than a feel-good development since he turns out to be a reformed bad guy.

Angie's brash character is pure New York seductive, tough on the outside, marshmallow inside. Newcomer Vidal, showing the clan of a veteran, is almost the



'ONCE UPON A FOREST'—Cornelius the badger sings a song to comfort his gravely ill niece Michelle in "Once Upon a Forest" as they wait for brave forest animals to return with healing herbs. The U.S. Catholic Conference classification of the animated film is A-1 for general patronage. (CNS photo from Twentieth Century Fox)

whole show. The peculiar charm of kids today is that they're precocious in feisty, unsentimental but idealistic ways. Thus, Angie chews out the cookie company mogul for hanging dead game animals on his wall, and can't see why Mikey should get 10 percent of her income. She fumbles her TV lines because they sound phony.

"Stupid is what show business is all about," Mikey tells her. "Most people act like idiots all the time but don't get paid for it."

Fox's Mikey is self-centered but never abrasive. In fact, the movie's major defect is that these characters are not as marginal as they're supposed to be. Angie's street-smart bluntness is just a veneer. Given her smarts, mouth and organizational ability, she could be an early alum of any 1990s campus where women learn to think and speak for themselves.

Shot in New York and Toronto, "Mikey" has a Christmas season theme that allows some pretty winter soundtrack songs by Disney composer Alan Menken. One-time rock celebrity Cyndi Lauper, in her second acting role (after "Vibes"), works on a dumb blonde secretary role, with modest success. David Krumholz is strong and satirical as a 12-year-old hero of a cereal commercial who already fancies

himself a media star (anxious to work with Michelle Pfeiffer).

Director James Lapine creatively explores the child talent agency locale, continually running delicious excerpts of kids singing, dancing, reciting and otherwise auditioning with hilarious seriousness for hoped-for stardom.

In a comic way, the theme is clear: show biz is not a kind environment for children. Too many will grow up to become Mikey, yearning for the childhood they lost.

(Low tension, genial summer comedy about kids vs. show biz; satisfactory for ages 12 and up.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film classifications

The Firm	A-III
House of Cards	A-II
Snow White and the Seven Dwarfs	A-I
Son-in-Law	A-III

Legend: A-I—general patronage; A-II—adults; A-III—adults; A-I—adults, with reservations; O—morally offensive.

'For Better or For Worse' profiles five couples

by Gerri Pare
Catholic News Service

Five couples, together for more than 50 years, tell why in "For Better or For Worse," airing Tuesday, July 13, from 10 p.m. until 11 p.m. on PBS. (Check local listings to verify the program date and time.)

Filmmaker David Collier, whose grandparents have been together 67 years while his parents divorced when he was age 5, captures the five couples in their everyday lives as they reflect on love, fidelity, commitment and growing old after so many decades together.

Perhaps the most touching are Paul and Inez Jones, an African-American couple married 57 years, for whom it was mutual love at first sight.

"She sang to my heart," says Paul of the night she joined their Kansas City jazz band. Despite poor health and having burned both their sons, they still sing joyously and play music together.

Dan and Sophie Trupin are philosophical about aging. "The definitions of monotony and monogamy blur after 59 years," observes Dan wryly.

Though Bruce and Glean, two gay men, have been together 60 years, Bruce no longer recognizes Glean as a result of Alzheimer's disease, though Glean feels they will be reunited in the afterlife.

Collier's "P.O.V." documentary is a lively mix of brightly edited commentary from the five couples, who are seen in their individual homes as well as in sepia-toned photos from their courtship days many moons ago.

For those wondering what makes it last, a common denominator seems to be a genuine and profound sense of humor to carry them through hard times. The men may be more emotionally fragile, as the husbands can't seem to imagine going on without their wives.

Some viewers may find some of the revelations a bit too personal, as when Chet and Viv discuss their sex lives or Cecil and her husband Howard, casually mention infidelities in their open marriage.

But overall, it is an intriguing look at very long-term relationships, fittingly capped by an upbeat rendition of "Our Love Is Here to Stay."

It's not for children, however.

'The Last African Flying Boat'

Evoking memories of a legendary air service is the ABC "World of Discovery" documentary "The Last African Flying Boat," which airs on Sunday, July 11, from 7 p.m. until 8 p.m. (Check local listings to verify the program date and time.)

The 1989 documentary retraces the route of Britain's luxurious 1930s Empire flying boats, an African trip that took five days and 17 passengers from Cairo south to Mozambique.

Journalist Alexander Frater, who took the trip at age 9, recreates the voyage on board a sputtering amphibious World War II Catalina PBV.

The vintage air route was considered to help hold together Britain's empire in Africa from Egypt all the way down to South Africa.

Fifty years later, the documentary gives an overview of the changing face of modern Africa. This time around, for example, the low-flying seaplane is forced to veer from the original Nile route to avoid rebel gunfire over Sudan.

In Nairobi, however, descendants of colonists still play polo while reminiscing about an earlier, privileged era.

Meanwhile, the number of black professionals and business people continues to grow, as typified by two young men who have started the first black-owned airline in Kenya.

Despite threats of missile fire, the last stop is on the former Portuguese island colony of Mozambique, now sadly in the throes of a debilitating civil war. The highly unusual arrival of a half-century-old seaplane provides some amusement for the hard-pressed islanders.

Fans of amphibious aircraft may find the program to be a curious blending of yesteryear, shown in archival footage of the actual Empire flying boats, with current realities depicted in the 1989 documentary.

TV Programs of Note

Sunday, July 11, 8-9 p.m. (PBS) "Seasons of the Sea" This rebroadcast of a "Nature" program is set off the coast of California where a diverse marine wilderness thrives. The show features five-foot sharks that bury themselves in the sand to ambush prey, 50-pound rays that kill with electricity, and squids that cover miles of ocean floor with a layer of eggs two feet thick.

Sunday, July 11, 10-10:30 p.m. (PBS) "Roses and Rose

Gardens" The repeat of the first part of the six-part "Gardens of the World with Audrey Hepburn" shows the late actress as she surveys outstanding gardens found around the globe.

Monday, July 12, 8-9 p.m. (PBS) "Clive James' Fame in the 20th Century" The fifth of an eight-part series focuses on the 1950s, highlighting such famous personalities as Lucille Ball, Liberace, Marilyn Monroe, Hugh Hefner, Pablo Picasso, Joseph McCarthy, Marlon Brando, James Dean and Brigitte Bardot.

Tuesday, July 13, 8-9 p.m. (PBS) "In the Path of a Killer Volcano" This repeat of a "Nova" program shows the aftermath of the eruption of Mount Pinatubo and examines the science of predicting volcanoes in the Philippines.

Tuesday, July 13, 10-11 p.m. (HBO cable) "Multiple Personalities: The Search for Deadly Memories" HBO's "America Undercover" documentary profiles three people who must cope with the bizarre and trying condition of a multiple personality disorder apparently created during childhood as a self-defense mechanism. The tone is clinical, not sensational, as each person changes personalities.

Wednesday, July 14, 9-11 p.m. (PBS) "Thousand Pieces of Gold" This rebroadcast of an "American Playhouse" production tells the story of a young Chinese woman who was sold into slavery in 1880 by her impoverished father and ends up as a prostitute in a remote Idaho mining town, where she engaged in a battle of wits with her owners to win her independence.

Thursday, July 15, 10-10:30 p.m. (PBS) "More Not-for-Saturday-Morning Animations" An "Alive TV" program features three short films using puppets, cutout animation from '50s and '60s ads, and vibrant watercolors with a tango soundtrack.

Friday, July 16, 9-10 p.m. (PBS) "James Taylor" This "Evening at Pops" program features the popular recording artist and his hits, including "Carolina in My Mind" and "Don't Let Me Be Lonely Tonight."

Friday, July 16, 8-9 p.m. (A&E cable) "Dispelling Witches" From the "Time Machine" with Jack Perkins' series, the documentary explores the mysterious history of witchcraft in America, including modern-day rituals and interviews with descendants of the Salem witch trials.

(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.)

QUESTION CORNER

Ask tribunal staff about annulment

by Fr. John Dietzen

Q My daughter has been divorced 15 years and obtained an annulment from the diocese a few years later.

Some months ago she began dating a man who was divorced five years ago. They realized gradually they were in love and considered marriage. To do so, of course, she would have to get an annulment.

She called to make an appointment with the priest, who asked her several questions over the phone. At the end, he told her that she would not be able to marry the man since he would never qualify for an annulment. I called the same priest and he told me the same thing. Obviously we are all upset. Can you give me any guidance? (Virginia)



A Marriage cases are processed through diocesan tribunals, and every tribunal with which I am familiar cautions priests never to make this kind of final judgment on their own.

Even when a particular case seems weak, it is helpful for the priest or other tribunal representative to sit with the individual, ask as many educated questions as possible to surface what might be helpful for the case, and submit the information to the tribunal for its preliminary judgment.

I realize very well that this is not always easy. I once spent a long session with a woman petitioning an

annulment, probing to discover anything useful in what appeared to be a hopeless case.

Only after more than an hour did a chance remark surface the fact that her husband was homosexual, which of course became a major factor in the case.

If you do not feel the priest you started with can help you, please go to another in your area with whom you feel comfortable and confident. Explain your situation carefully, and ask his advice.

Q Can a baby be baptized Catholic if the mother and father are not married? Our family is dealing with some very hard decisions and needs your help. (Louisiana)

A Before any child is baptized, the Rite of Baptism and the general law of the church require that the priest have some assurance the child will be educated and raised as a member of the Catholic faith.

This is a serious responsibility for parish priests, as it is,

of course, also for the parents. In some circumstances, a priest may judge that all necessary conditions are present for the baptism of a child whose parents are not married or who are not married in the Catholic Church.

Many facts you do not include would be critical in such a decision. Do the parents plan to be married? If not, why not? In order to fulfill the expectations I mention above, it is normally assumed that at least one parent must be presently a practicing Catholic, attending Mass, praying, receiving the sacraments.

Is this true in your case?

To answer your question, such a baptism is not impossible nor is it done simply as a matter of course.

For a final decision, the child's parents need to talk with a priest. Please ask them to do that as quickly as possible. (Questions for this column should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Senior citizen worries about loss of memory

by Dr. James and Mary Kenny

Dear Dr. Kenny: I'm 80 years old and starting to get more forgetful. I find my mind wandering more. I feel irritable much of the time.

Am I getting Alzheimer's? Is there anything I can do to slow it down? What can I do to prepare for it? (Iowa)

Answer: Some mental faculties decline with age. Memory for recent events is often a problem. We also become less adept with abstractions, such as working with numbers.

Not all the changes are bad ones. For example, what some might call the aimless meandering of the mind may well be a healthy phase. The mind is freed to tell stories well about the past, to escape the routine mental structures of time and place and stick to the topic. This is a help to integrating one's life, a phase of older age that Erik Erikson calls part of the person's natural development.

The best way to prepare for possible Alzheimer's disease and/or increasing senility is to take advantage of the good side. Go with your wandering mind. Keep a journal. Write down your daily thoughts, especially any stories from your past. Don't try to be literary. Simply tell the stories with as much detail as you can remember.

Our memory for the distant past is often better than what has occurred more recently. Include your ideas and philosophy in your journal. What has life taught you? Your reflections on the meaning of things are doubly helpful. They help you to pull your life together, and they also help others to learn from your shared experiences. They are your gift.

You say you often feel irritable. I'm sure you feel you will offend people you love. Write letters to those people now, telling them how you feel about them. Say what you like about them, how much you appreciate what they have done for you, and how much they have meant to you.

These thoughtful letters will serve as insurance against possible bad days to come. If you become cranky, your friends and family will have the letters to fall back on, to know how you truly feel about them.

Letters are not the only means to store thoughts and best wishes against a rainy day. If you are not a writer, try a tape recorder. Put your thoughts and feelings on tape.

Better still, use a video recorder. What finer way to record your well-wishing than to make a videotape for a friend. Let your mind wander a bit, tell them a few stories, and tell them how you feel about them. What a treasure that would be for your friend to have such a personal gift.

Finally, you ask how to have such a personal gift. We know it is to stay healthy. Watch your diet. Avoid fats and salts and sugars. Eat fresh fruits and vegetables and grains.

Equally important, get some kind of aerobic exercise daily. Walking, dancing, exercising, swimming and climbing up and down stairs are all good ways to keep the blood flowing through your brain.

Good luck as you meander into old age. You are wise to look ahead.

(Address questions on family living and child care to the Kennys, 219 West Harrison St., Bensenville, IN 47078.)

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The Active List

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

July 9

The Catholic Alumni Club of Indianapolis will gather to view the movie, "Goodbye, Mr. Chips," at Indianapolis Museum of Art Concert Terrace. Meet at the water fountain at 6:30 p.m. or 7:30 p.m. Bring picnic fixings, blanket or lawn chair. The movie begins at dusk. Cost is \$5. For more information, call Dan at 317-842-0855 or Mary at 317-255-3841.

July 9-11

Holy Spirit Parish Festival, 7243 E. 10th St., Indianapolis. Monte Carlo, rides, entertainment, games, 6 p.m. to 11 p.m. on Fri. and Sat., 1 p.m. to 11 p.m. on Sun. No admission. Dick Hess, 317-353-0474.

July 10

A Pro-life rosary will be prayed at 9:30 a.m. in front of the Clinic for Women, 2951 East 38th St. Everyone is welcome.

St. Christopher School, 5335 W. 16th St., will present a 5 mile "Fun(d) Run" and a 2.5 mile "Fun(d) Walk" at 9 a.m. in the parking lot. An ice cream social will follow in the school cafeteria.

All funds raised will be used to purchase the IBM Writing to Wine Program. For more information or to register, call 317-241-6314.

July 11

The Catholic Alumni Club of Indianapolis will meet to play volleyball at St. Lawrence gymnasium, 46th and Shadeland, at 7:30 p.m. Call Jan for more information at 317-786-4509.

July 11

St. Joseph Parish Picnic, at the Harrison County Fairgrounds. Corydon Chicken dinner, hand-made quilts, booths, 11 a.m. to 4 p.m. No admission. Eddie Hoehn, 812-968-3242.

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7:15 p.m. in the church. For more information, call the parish office.

Queen of Peace Parish, Danville, will sponsor an All-You-Can-Eat Breakfast Buffet from 9 a.m. to 12 p.m. in the lower level of the church, 1005 W. Main St. \$4.50 for adults, \$2.50 for kids ages 6-12, kids 5 and under eat

free. For additional information, call 317-539-6367.

St. John, 126 W. Georgia St., St. Thomas and Indenture at 11 a.m.

July 11

The Catholic Alumni Club of Indianapolis will spend the day picnicking and hiking outdoors at Indiana's McCormick Creek State Park. Meet at 11:30 a.m. in the southwest corner of the Holiday Inn parking lot at Emerson and 1465. For more information, call Dan at 317-842-0855.

July 12-16

Kordes Enrichment Center, Ferdinand, will present a workshop, "Religious Community and Celibate Living," sponsored by the Sisters of St. Benedict. Call Kordes at 812-367-2777.

July 12

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a summer day camp for children 6-11 years of age. For more information, call 317-786-7581.

July 13

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

July 13

A devotion to Jesus and the

Blessed Mother will be prayed from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey St. For more information, call 317-356-4531.

July 14

The prayer groups of St. Lawrence, 46th and Shadeland Ave., invites anyone interested to join them at 7:30 p.m. in the chapel.

July 14

St. Thomas, Indianapolis, will hold a workshop on making a will. For more information, call the parish office.

July 16

St. Martin, Martinsville, will hold a workshop on making a will. For more information, call the parish office.

July 16-17

St. Lawrence Church, 46th and Shadeland Ave., will hold "Super Burial" Sale, on Friday from 8 a.m. to 6 p.m. and on Saturday from 8 a.m. to 4 p.m. All proceeds from the sale will go to St. Vincent de Paul Society.

July 16-18

St. Jude Parish Summer Festival, 5353 McFarland Rd., Indianapolis. No admission. 317-786-4371.

National Retreat on Providence at the Sisters of Providence Motherhouse, St. Mary of the Woods. Retreat for all women who were taught by Sisters of Providence. \$80 retreat fee. Office of Congregational Advancement, 812-535-4193 ext. 117.

Fatima Retreat House, 5353 E. 56th St., will hold a Tobit Weekend of marriage preparation for engaged couples. For more information, call 317-545-7681.

July 17

Riverside Civic League Annual Family Parade and Picnic at Riverside Park, Indianapolis. Entertainment for children and adults, 11 a.m. to 5:30 p.m. No admission. Lillian Davis, 317-924-7061.

Oldenburg Freudenfest at Holy Family School, German food and music, 11 a.m. to midnight. No admission. Paul Selkirk, 812-934-4676.

Knights of Columbus Picnic at St. Meinrad Park and Recreation Field. Softball tournament, raffle, fried chicken dinner. No admission. Call 812-357-7201 for more information.

The Catholic Alumni Club of Indianapolis will gather to attend the Symphony on the Prairie. Meet at 5 p.m. by the flag pole at the Marsh Street, 86th and Allisonville Road. Bring picnic fixings. Banquet and lawn chair. "Tchaikovsky Night" is the theme for the Indianapolis Symphony Orchestra concert. For more information, call Dan at 317-842-0855 or Mary at 317-255-3841.



July 17-25

Novena to St. Anne and St. Joachim at St. Mary of the Woods Providence Center. Prayer and song at St. Anne Shell Chapel, 10 a.m. to 6:30 p.m. Bettye Lechner, 812-535-3791.

July 17-25

St. John the Baptist Summer Festival, 25740 State Route 1, Dover. Chicken dinner, raffle, bingo, booths, 10 a.m. to 7 p.m. No admission. Paul Buschoff, 812-487-2901.

July 18

St. John the Baptist Summer Festival, 331 Buckeye St., Osage. Chicken dinner and booths, 11 a.m. to 7 p.m. No admission. Father Minto, 812-689-4234.

St. John the Baptist Summer Festival, 331 Buckeye St., Osage. Chicken dinner and booths, 11 a.m. to 7 p.m. No admission. Father Minto, 812-689-4234.

The Catholic Alumni Club of Indianapolis will meet at 6:30 p.m. at the Archbishop O'Meara

Catholic Center for a general meeting.

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

St. Patrick Church will hold a card party, sponsored by the women's club, at 2 p.m. in the parish hall. Euchre and Bunko will be played. Admission is \$1.25.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 a.m., St. James. Magr. Sheridan K. of C. Council 6138, Johnson Co., 7 p.m., St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m., K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m. Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

Festival Music Society 1993 Season

The Age of Delights

July 8 Steven Rickards and Concert Royal
July 11 Christine Brandis and Concert Royal
July 15 Musical Assembly with Arthur Haas
July 18 Newberry Consort with Mary Springfels
July 22 Aldo Abreu and Anthony Bailes
July 25 A Renaissance Band

France and the Arts lectures on July 12,

For information and tickets 317 251-5190

France and the Arts lectures on July 12,

ST. MARY'S NAVILLETON PICNIC

SUNDAY JULY 18TH

Rain or Shine

Chicken or Ham Dinner

Dinners Served by Numbers 10:00 - 11:00 - Tilt! Carryouts Available

Senior Citizens \$5.00 Child (6-12) \$2.50
Adults \$5.50 5 & Under Free
Booth Under Shade Trees 400 Person Dining Room

GAMES & BOOTHS OPEN AT 10:00 A.M.

Quilts to be raffled beginning at 9:00 a.m. in our quilt tent *

RAFFLE • \$1500 • RAFFLE

CAPITAL PRIZE DRAWN AT 5:00 P.M.

Out of New Albany take I-64 to Paoli-Greenfield Exit then Hwy 150 to Galeana, turn right at Navilleton Road, then 2 miles to church.

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Fri., July 16 Sat., July 17 Sun., July 18

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ENTERTAINMENT FOR ALL AGES -

Youngsters: ✓ Clowns ✓ Puppets ✓ Games
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Teens: ✓ Basketball ✓ Dunk Tank
✓ Beer Garden ✓ Adult Games
Adults: ✓ Dancing ✓ Country Store ✓ Bingo
✓ White Elephants ✓ Crafts
✓ Live Entertainment on Friday & Saturday Night

FOOD -

• Hot Dogs • Elephant Ears • Pizza • Brats

SATURDAY EVENING

MASSSES

July 17th

5:00 pm and 6:30 pm

PLENTY OF FREE PARKING -

Clergy sexual abuse: catching the boss's ear

by John Thavis
Catholic News Service

VATICAN CITY—When you want decisive action at the Vatican, it helps to go right to the top.

U.S. bishops may appreciate that after a timely intervention by Pope John Paul II on the problem of sexual abuse by priests.

In a June letter to the U.S. episcopate, the pope called sexual abuse a great evil and said he shared the bishops' "sorrow and concern" over recent episodes, especially for the young victims involved. He also announced the formation of a joint U.S.-Vatican commission to study church legal procedures dealing with sexually abusive priests.

The pope's bluntly worded letter had two immediate effects:

► It demonstrated that distress over sexual abuse—once considered a quasi-taboo subject at the Vatican—was not limited to the local church but is shared at the highest levels of the hierarchy.

► It broke up a bureaucratic logjam on a U.S. request for more efficient legal procedures against pedophile priests.

By the time the letter became public, the curial wheels were already in motion. The six-man commission named by the pope met in what may be record time. After a four-day (and evening) marathon session in June, the commission placed a preliminary set of recommendations in the pope's hands.

"The thinking was that a pastoral question of this importance shouldn't wait," said one Vatican official.

That thinking clearly came from above.

For months, U.S. bishops had been arriving at the Vatican in small groups during their *ad limina* visits, telling curial officials about their deep concern over cases of sexual abuse and the inadequacy of church law to deal quickly and decisively with proven offenders. They pointed out that in addition to the scandal and the pastoral suffering, these cases were opening up dioceses to massive lawsuits.

Since last year, Cardinal Anthony J. Bevilacqua of Philadelphia had been lead-

ing quiet negotiations with Vatican officials over simplifying the laicization procedure for known offenders among the clergy.

The bishops kept saying they received a good hearing at the Vatican, but there did not appear to be much follow-up. Some Vatican officials reacted without much enthusiasm to what they considered "short-cut" methods of laicizing priests. They said that priests have rights, too, and the church has a responsibility to them.

One group of bishops was told that if they wanted action, they'd better go directly to the pope.

That's what they did. The bishops raised the issue with the pope in their individual sessions and during group luncheons. Officials of the U.S. bishops' conference also spoke to him about it during their spring visit to the Vatican.

"The bishops came here and asked for an expression of papal concern. For many of them it was a very painful matter, and the pope understood this," said Vatican spokesman Joaquin Navarro-Valls.

Until this spring, the pope had not

spoken publicly about sex abuse by priests. Several Vatican officials interviewed in March did not expect the pontiff to deal with the issue directly during the U.S. *ad limina* visits, either.

The curial officials preferred to speak off-the-record about sex abuse. Privately they expressed deep concern, but were apprehensive that any Vatican statement would only end up focusing undue attention on the problem.

The pope's letter warned that the question of sexual abuse must not be treated with "sensationalism" by public opinion or the mass media. But in saying this, the pope was not being defensive, Navarro-Valls said.

"The mentality is not a defensive one. There is a will to face the problem and resolve it, without hiding anything," the spokesman said.

The episode demonstrated that in an organization like the Vatican, catching the boss's ear can make a big difference.

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NOTICE OF PROPOSED ADOPTION (Private Placement)

Family Court of the State of New
York county of Onondaga

In the Matter of the Adoption of A
Child Whose First Name Is Holl

Docket Number A-130-92

To: William D. Cloud

PLEASE TAKE NOTICE that a
petition praying for an order ap-
proving and allowing the adop-
tion of an adoptive child whose
name is Holl who is alleged to be
your daughter, together with an
agreement to adopt and con-
sent to the adoption pursuant to
the Domestic Relations Law, has
been filed with the Family
Court of the State of New York,
Onondaga County, and a hear-
ing thereon will be held at that
Court on the 31st day of
September, 1993 at 1:00
o'clock in the afternoon of that
day, at which time and place all
persons having any interest
therein will be heard. (Part 3
Family Court, Onondaga County
Courthouse, 401 Montgom-
ery Street, Syracuse, NY
13202)

*PLEASE TAKE FURTHER
NOTICE that your failure to ap-
pear may constitute a denial of
your interest in the child which
may result, without further
notice to you, in the adoption or
other disposition of the custody
of the child.

Dated: June 21, 1993

Diane L. Fitzpatrick, P.C.
Attorney for Petitioners
Office and P.O. Address
333 East Onondaga Street
Syracuse, NY 13202
Telephone No. 315-422-5204



SAINT ELIZABETH'S HOME SEVENTH ANNUAL ELIZABELLA BALL

WHAT: 78th Anniversary of St. Elizabeth's/
7th Annual Elizabella Ball

PATRONS: \$175 (per person)
Program Recognition

WHEN: Friday, August 27, 1993

INDIVIDUALS: \$125 (per person)

Tables of eight - Black Tie

TIME: Cocktail Reception at 7:00
Dinner at 8:00
Dancing 9:00 - 12:00

CONTACT: Gary Wagner
2500 Churchman Ave.
Indianapolis, IN 46203
(317) 787-3412

WHERE: Indiana Roof Ballroom

DESCRIPTION OF ST. ELIZABETH'S

St. Elizabeth's is a nonprofit, United Way agency operating under the general auspices of the Roman Catholic Archdiocese of Indianapolis, Indiana. Its maternity, child care, child placement, and parenting programs are offered statewide and are open to all women, without regard to race, religion, ethnic origin, age, marital or economic status. Since 1915, St. Elizabeth's has served birth, single, and adoptive parents, improving practice and knowledge in the fields of maternity, child care, child placement, and other family problems related to adolescent pregnancy and teen parenting.

☐ Yes, I will attend the Elizabella Ball

Indiana Roof Ballroom
August 27, 1993

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2500 Churchman Ave.
Indianapolis, IN 46203

Guest _____

Street Address _____

City _____

Zip _____ Phone _____

☐ We will attend (number of persons _____).
\$125 per person / \$175 per patron

☐ We are unable to attend but are enclosing
our donation to St. Elizabeth's. \$ _____

Kindly respond on or before August 12, 1993.
Your check will serve as your reservation.
Make checks payable to St. Elizabeth's.
Phone 787-3412

(MasterCard/Visa) circle one

Signature _____

Card Number _____

Exp. Date _____

Youth News/Views

St. Pius cycling team wins fourth AYM title

by Mary Sue Best

"They're fuchsia! They're definitely fuchsia!" cycling team members from St. Pius X Parish in Indianapolis remarked as they huddled for a pep talk recently.

Eager to ride, eager to prove their mettle again, if not to display the T-shirts that boldly distinguished them from the other 140 riders, they plotted strategy for the competition.

For those who knew their record, it was no surprise that this team of expert riders from St. Pius rode to a fourth straight victory in the annual Area Youth Ministry Bike-A-Thon on June 12.

Rather, it was a challenge to be met and overcome.

Chris Coleman, a rider for St. Pius since 1990, continued to perform in a stellar manner.

"We push ourselves to the limit," he explained, in order to win.

That means 60 miles, with riders performing relay-style.

It also means the five regulars, plus their back-ups, battle heat and cold, wind and rain, sunburn, blisters, and bugs.

Both novices and veterans, all recruited by word-of-mouth endorsement, described the cycling contest as "great fun."

Initially, the youth were introduced to the Bike-A-Thon by Mike Feeney, then a member of AYM's board of directors.

Chris Coleman's twin brother Steve echoed those sentiments, and added, "Yet we'd like to raise more money from it."

They have averaged about \$700 each year from their efforts.

Each team that rides gets the chance to earn funds for special youth projects. They secure sponsorships from friends, family, and parishioners.

Monies raised may be used for whatever project the cycling team members desire. In the past, they have elected to give all of the funds to AYM. This year they plan to do the same to benefit the organization's inner-city ministry.

Another big plus in their scheduled events this summer is a trip to Denver to attend the World Youth Day Mass with Pope John Paul II in August.

Each team pays an up-front registration fee to Area Youth Ministry, an inner-city mission located on the city's near-eastside. Fees cover basic costs, including promotion and publicity, T-shirts, and incidentals, that make the convergence of 150 kids and some 50 or more spectators a success.

Corporate sponsors know their support is for AYM's year-round Adventure Challenge program that helps at-risk, disadvantaged urban youth build physical stamina and leadership skills.

"Next year, we hope to earn more," the Coleman twins emphasized. They also ride in the Hilly Hundred, a 55-mile cycling competition held at Columbus every spring.



FOUR-TIME WINNERS—St. Pius X Parish cycling team members (from left) Brian Stoup, Steve Coleman, Don Mische, Alan Landers and Steve Rupp of Indianapolis and other St. Pius team members were successful in their bid for a fourth-straight title in the Area Youth Ministry's annual Bike-A-Thon last month.

"The challenge is to keep a lap or two ahead of everyone else," they said. "Ditto for the Bike-A-Thon."

Held at the Precedent Commercial Park, a mile east of Keystone on 96th Street, the Bike-A-Thon attracts teams from all over the city, united with the theme "Kids Helping Kids." Now AYM's record stands at six successful cycling events.

Dave Fernandez has ridden for St. Pius in all four events. A stalwart who has upheld the St. Pius spirit, the 20-year-old Indiana University Purdue University at Indianapolis student holds the same sentiments as other team members about the annual cycling competition.

"It's a good event," Fernandez said, "and it's for a good cause."

Fernandez shares honors for organizing the St. Pius X team in 1990 and keeping it up to speed.

Steve Rupp, the team's co-founder, now coaches this small, well-organized, power-driven group.

A sophomore at Xavier University, Rupp also is the founder and president of his school's bike team. Members raced in 10 events in the Midwest Collegiate Conference from mid-February to May, even in inclement weather, just for the fun of doing it.

These riders divide themselves into three categories: "A" riders travel 60 miles, "B" riders compete on a 40-mile course, and "C" riders (a girl's event) tackle 30-mile routes.

"Training well and riding hard are great incentives," Rupp said. "But the biggest motivator is being on a winning team. It's the same for the Bike-A-Thon."

At college, Rupp received the Club Sportsman of the Year Award, a special honor at Xavier. His drive and leadership continue to fire the St. Pius team, as they won again in AYM's annual Bike-A-Thon.

"It's nice to get a prize," he said, "but riding hard and doing well are the best reasons we have to compete and recruit others."

A newcomer to the St. Pius team this year was Jennifer Brannigan, the team's first female rider.

Jennifer and St. Pius youth minister Mary Gault agreed that the "T-shirts were cool" although other team members remained less enthusiastic about the color.

"At least they weren't pink," they consoled themselves.

Jennifer completed at least three one-mile laps. By breaking the barrier, other girls may ride in the future.

Yet Gault added, "They can't afford to let me ride!"

Another first-time team member, Brian Stoup, also thought the Bike-A-Thon was great fun.

"I just decided to do it," he said, "and it's been worth the effort."

All who ride in the Bike-A-Thon rush to the concession stand between laps to refuel on apples, bananas, granola, cool beverages, and ice water. The stand is supervised by AYM youth who relish the experience.

When the whistle blows at noon, spirits remain so high and the intensity has built to such a pitch that there's a need for the kids to mix and relive their experiences. A volunteer observed in 1991 that just to rack up the bikes and pack gear back into their vans was a terrible let-down and it seemed like "something was missing."

Thus, in 1991, the Area Youth Ministry Auxiliary initiated a post-event picnic with ham sandwiches, chips and pop.

"It's a spontaneous sharing among all the teams," AYM director Bob Blazek said. "Kids from the suburbs find out that kids from the inner city aren't much different in their hopes and dreams, or in their spiritual journey. They're not afraid to talk about the faith in Jesus Christ and his church that sustains them, that allows them to fellowship with other Christians who are also trying to make sense out of this chaotic world. You know this is a Christian event. We pray at appropriate times."

Building this sensitivity to the needs of others pays off in big rewards, now and in the future.

Right now, the St. Pius team is planning their training for next year's AYM Bike-A-Thon, with only one request to the event director.

"No more fuchsia T-shirts!"



BREAKING AWAY—A St. Pius rider (left) prepares to out-lap an opponent during the Area Youth Ministry's sixth annual Bike-A-Thon on June 12 at Precedent Commercial Park in Indianapolis northside. St. Pius team members are already planning their training for next year's event. (Photos courtesy of Area Youth Ministry)

World Youth Day pilgrims get to eat 'happy meals'

by Catholic News Service

"You deserve a break today." World Youth Day officials are telling the 150,000 young adults and youths expected to attend World Youth Day activities Aug. 11-15 in Denver. Each day during the five-day celebration, McDonald's will offer three square meals to participants.

McDonald's was awarded a contract on June 11 as the official food concessionaire for World Youth Day.

Father Dennis Schnurr, World Youth Day executive director, announced the deal and said, "Every meal will be a 'happy meal.'"

Mercy Sister Mary Ann Walsh, chief World Youth Day spokesperson, said McDonald's outbid other fast-food companies for the contract. She did not name other companies.

Under the contract, McDonald's will provide breakfast, lunch and dinner at several sites from McDonald's restaurants located in the Denver area to local churches and also at Cherry Creek State Park, the site of a vigil and the closing day Mass on Aug. 15 with Pope John Paul II.

The pope will join World Youth Day events on Aug. 12. Young people coming to Denver will be able to make

advance purchases of coupons for meals as well as buy food on site. Away from its restaurants, McDonald's will furnish atypical fare such as fruit, bagels, cereal, pasta salads, bratwurst, Polish sausage, and hot dogs.

Scott Manning, McDonald's regional marketing manager, told Catholic News Service on June 17 that, under the contract, a percentage of sales will go to World Youth Day. Neither McDonald's officials nor World Youth Day organizers would reveal the details of that arrangement.

Manning said food sites that are not restaurants will be staffed by volunteers furnished by charity groups, which would then receive a "stipend" from McDonald's for their food service work.

"It's a way for them to raise money," he said.

The McDonald's Corporation supports a variety of charitable causes in communities throughout the United States. In the Archdiocese of Indianapolis, McDonald's has funded a van for the Neighborhood Youth Outreach ministry to inner-city youth at St. Joan of Arc Parish. The restaurant chain also built a Ronald McDonald House for family members whose children are patients at the Riley Hospital for Children in Indianapolis.

World Youth Day pilgrims who use coupons will get

discounts on food. Coupons will be good during August at McDonald's restaurants in the four-state region of Colorado, Wyoming, Utah, and New Mexico.

About 200,000 customers a day in that region go through the golden arches at McDonald's restaurants.

With perhaps 450,000 extra meals to serve each day, "this is going to be a big undertaking," Manning said.

Previous food-service contracts for the corporation, he added, included this year's National Basketball Association All-Star Game in Salt Lake City.

Despite winning the contract, there won't be pop-up popovers or any other souvenirs offered by McDonald's in conjunction with World Youth Day.

Manning said McDonald's would not seek permission for such items from the firm that holds the licensing rights to make and sell World Youth Day souvenirs.

No information was available on whether Ronald McDonald, the fast-food restaurant chain's famous clown, would make the pilgrimage to Denver to join the thousands of youth and young adults from the United States and throughout the world who will dine on Big Macs, Chicken McNuggets, fries, shakes, and other fare during the historic international faith gathering.

Young Adult Scene

Twenty young adults represent U.S. at international forum

By Catholic News Service

Twenty young adults will represent the United States at the International Youth Forum at Regis University in Denver Aug. 7-11.

The U.S. representatives, ages 19-31, will meet with other young people representing about 70 other countries for four days of meetings sponsored by the Pontifical Council for the Laity.

The event is held every two years prior to the international World Youth Day celebrations. Its main purpose is to encourage friendship, dialogue and a time for

meditation and prayer among young Catholics from all parts of the world.

The forum provides young people with an opportunity to discuss social issues and concerns important to them with respect to the Gospel and church teachings. The focus of the 1993 International Youth Forum will be on living out the Gospel in contemporary society and using the church as a vehicle toward reconciliation with God, self and others.

Forum delegates were chosen to represent each of the 13 regions of the National Conference of Catholic Bishops, four national organizations and the Denver

Archdiocese, the host archdiocese. World Youth Day officials also chose two at-large delegates. The group includes college students, professionals, a medical doctor and a woman with cerebral palsy.

The U.S. bishops' World Youth Day ad hoc committee made the final selection from several candidates, include four nominees from each region.

Following are the delegates listed with their diocese: John Bertinelli, Boston; Sean Kerins, New York; Donna Marie Frazier, Philadelphia; James Billings, Richmond, Va.; Jennifer Evans, Jackson, Miss.; Mark Kenneth Papke, the Byzantine-Rite Diocese of Parma, Ohio; Adrienne Luckey, Belleville, Ill.; Eriska Minus, St. Paul-Minneapolis; Cherri Johnson, Sioux City, Iowa; Ernestina Lanfranco, Brownsville, Texas; Dr. Laura Williams, Los Angeles; Juan Veveros, Spokane, Wash.; and Miguel Angel Sanchez, El Paso, Texas.

Young adults representing Catholic organizations include: Colleen Cleary, National Federation of Catholic Youth Ministry; Maria Evelyn Morreo, National Catholic Student Coalition; Christine Reis, National Catholic Adult Ministry Association; and Tom Eggemeier, National Association of Students at Catholic Colleges and Universities.

Trang Tran will represent the Denver Archdiocese. At-large delegates are Deirdre Wilson and Kathleen Frie, who will represent the National Catholic Office for Persons with Disabilities.

Marian College wins development grant from Lilly Endowment, Inc.

Marian College has received a \$75,000.00 institutional-development grant from Lilly Endowment, Inc. In announcing the grant, Marian College President Daniel A. Felicetti said, "Marian College's efforts to map its fund raising future has been significantly enhanced by this grant. We are very pleased by the Lilly Endowment's confidence in us."

Specifically, Marian intends to hire consultants who will help define and develop the roles and responsibilities of the school's advancement office, the president and the board of trustees in achieving the college's developmental goals.

Marian entered one of nine proposals selected for funding in Lilly Endowment's annual curriculum and institutional development competition. The competition is open to Indiana's accredited independent colleges and universities.

☆☆☆

In his newly published book, "Free to Love: Paul's Defense of Christian Liberty in Galatians," Father John Buckel, Ph.D., assistant professor of scripture at St. Meinrad School of Theology, addresses St. Paul's fundamental question in Galatians: What must one do to become and remain a Christian?

By exploring the statements of St. Paul made nearly 2000 years ago, Father Buckel discusses the timeless issue of Christian liberty. He writes how the concept of freedom held by many in society today does not reflect how St. Paul the enslavement of sin and death so that they might love more fully love God, themselves and others.

After reading "Free to Love," Archbishop Buechlein writes, "Father Buckel's study of the Letter to the Galatians is the work of a fine scholar and, at the same time, it is the work of a sensitive pastor. Like St. Paul's writing to the Galatians, Father Buckel's book is very readable. Needless to say, the theme of this work is timely for religious, laity and clergy alike. It can be particularly helpful for pastoral teaching, especially for adult education and those seeking to be initiated into the Catholic faith."

Father Buckel, an Indianapolis native, has been teaching a variety of courses on the New Testament at St. Meinrad School of Theology since 1989. Ordained in 1980, he has served as associate pastor at Christ the King Parish in Indianapolis, taught scripture in Africa and was

involved in pastoral ministry in Belgium, Germany, Holland, England and France.

☆☆☆

Indiana Vocational Technical College (Ivy Tech) will hold open registration on the main campus, One West 26th St., August 16-18 from 10 a.m. to 5:30 p.m. Fall classes begin on August 23. For more information, call 317-921-4800.

☆☆☆

The Butler Ballet will present its annual Summer Dance concert July 16-18. Dance Kaleidoscope artistic director David Hochoy will be the guest teacher and choreographer for the summer. The program will include a new ballet to Robert Schumann's *Waldszenen* by Stephan Laurent, chairman of the department of dance, and original works by associate professors Michelle Jarvis and Bud Kervin.

Three performances are scheduled in Lilly Hall Studio Theatre located in Lilly Hall, on the Butler campus, on July 16 and 17 at 8 p.m.; and on July 18 at 2 p.m. General admission tickets, priced at \$5 each, are available by 317-283-9346.

Clinton unveils loan reform bill to aid students, taxpayers

By Stephanie Babyak

President Clinton announced that he will ask Congress to approve the Student Loan Reform Act which would simplify the student loan system, make repayment easier, reduce interest rates for students and save taxpayers billions of dollars.

The new bill would offer students the opportunity to repay loans on an income-contingent basis through EXCEL accounts. "With loan repayment based on income, more students will be able to pursue careers in critically needed, but low-paying, public service jobs without fear of being overburdened with debt," Secretary of Education Richard W. Riley said.

The Student Loan Reform Act would also replace the current Federal Family Education Loan Program with a new Federal Direct Student Loan program. In this program, colleges and trade schools would use federal capital to make loans directly to students and their parents. An estimated \$4.3 billion could be saved through fiscal year 1998 as a result of lower government borrowing rates and the elimination of lender subsidies.

"Students and taxpayers will benefit from a less expensive program," Riley said, "and students will enjoy lower interest rates, with simpler, more flexible repayment options. By cutting out middlemen and eliminating excessive profits, billions of dollars can be saved."

Riley said an orderly transition from guaranteed to direct loans would assure an adequate supply of loan capital for all eligible student and parent borrowers in the future.

Schools that meet administrative requirements would originate loans, and the Department would contract with alternative originators to issue loans at eligible schools unable or unwilling to function as a loan processor.

Loan collection and servicing would also be performed by Department contractors selected through a competitive process. The Secretaries of Education and Treasury would develop a way to involve the Internal Revenue Service in student loan collections.

President Clinton also announced companion legislation to create a national service program that would allow students to repay loans through public service jobs.

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BOOK REVIEWS

'Compassion' involves euthanasia

DEADLY COMPASSION, by Rita Marker. William Morrow & Co. (New York, 1993). 302 pp., \$18.00.

Reviewed by Rosemary Anton
Catholic News Service

Being proven right is not always a satisfying experience. For Rita Marker, longtime opponent of physician-assisted suicide, it should have been a triumph when one of her oldest and most effective adversaries did an about-face.

Instead, Ms. Marker found tragedy as she saw her own prophecies come true in a painfully personal way. "Deadly Compassion" is her story of the euthanasia movement and its sinister consequences for society and for someone she loved.

Derek Humphry oversaw the intentional death of his first wife when the struggle with her breast cancer went on too long. He then met and married Ann Humphry. Together they are outspoken advocates for the legal right to choose the time and manner of one's death, writing

books, co-founding the Hemlock Society, teaching suicide techniques to others, and assisting Ann's parents in committing a double suicide.

Ann was diagnosed with breast cancer in 1989, but did not resolutely assure Derek that she would kill herself rather than risk becoming sick and needy, a burden. Within weeks Derek abandoned her. She soon found herself persona non grata at the Hemlock Society, where she was stripped of her job and informed that her medical insurance was at risk.

Ann turned to Rita, her former adversary, seeking and receiving support for the effort to fight the cancer and to live fully the years that were left to her. The months that followed were filled with drama, personal triumph and profound loss, as the two women grew in friendship. Ann Humphry's long-suppressed reservations about the Hemlock agenda grew stronger, and she revealed sordid secrets. But Rita Marker's love and support could not undo the combined effects of a cancer-weary body and a heart broken too many

times by multiple betrayals and abandonments. Ann Humphry killed herself.

This is the story Ms. Marker tells, setting Ann's personal tragedy against a carefully researched background of other cases of "mercy killing" and the steadily growing of the national and international euthanasia movement. This book looks beneath the mesmerizing language of autonomy, "self-deliverance," and benevolent killing. Ms. Marker reveals that behind the clamor for legally assisted suicide is a barbaric invitation to abandon the ill, the disabled, and the frail elderly until, out of loneliness and fear, or out of a misguided sense of duty, these vulnerable people are pressured into suicide.

Some say that the "death with dignity" movement is less about people who are tired of living than it is about people of whom the living are tired. America ignores the health and daily care needs of millions of the unemployed, the working poor, and the disabled. What kind of a people will we become if we decide that the progressive solution is to help them die, rather than to help them live with dignity? Rita Marker offers a chilling, all too possible preview.

(Rosemary Anton, a lawyer and bioethicist, is director of mission services for Catholic Health Corp.)

(At your bookstore or order prepaid from William Morrow & Co., Wilmore Data & Customer Service Center, Box 1219, 39 Plymouth St., Fairfield, NJ 07007. Add \$2 for shipping and handling.)

+ Rest in Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication, be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

+ **BORDERS, Charles N.**

"Chuck," 77, St. Paul Tell City, June 15. Husband of Virginia, father of Gene, Bill, Michael, Elizabeth, Sue, Patrick, McCarthy and Mary Kay; brother of Archbishop William Donald J. Kennedy, Providence Sister Patrick and Janet Bachus, grandfathers of 22, great-grandfather of two.

+ **BOWMAN, Mary Frances**, 72, Holy Guardian Angels, Cedar Grove, June 25. Mother of Sandra Meddel, sister of Dorothy Leffler, grandmother of three, great-grandmother of five.

+ **ERNST, Raymond**, 72, St. Martin of Tours, Siberia, June 23. Husband of Marlene Ernst, father of Karl.

+ **GRIFFIN, Garland E. Jr.**, 18, St. Anthony of Padua, Clarksville, June 25. Son of Terry Chadwell and Garland E. Griffin, stepson of Ronald Chadwell, brother of Shelby Chadwell and Cassandra Chadwell, grandmother of Betty Smith, Fred Smith, Velma Griffin and Russell Griffin.

+ **LAIB, Paul**, 89, Holy Family, New Albany, June 29.

+ **LEMAIRE, Frank**, 94, St. Augustine, Leopold, June 27. Father of Frieda Taylor, Evelyn

Providence Sister Marie Jean Lipps dies on June 25

Providence Sister Marie Jean Lipps died at St. Mary of the Woods on June 25 at the age of 91. The Mass of Christian Burial was celebrated for her on June 29 in the Church of the Immaculate Conception.

The former Catherine Elizabeth Lipps was born in Indianapolis, Ind. She entered the Congregation of the Sisters of Providence in 1918 and professed her final vows in 1926.

Sister Marie Jean taught in Indiana, Illinois and Maryland schools. In the Archdiocese of Indianapolis, her assignments were at St. Patrick, Terre Haute; St. Anne, Terre Haute; St. Agnes Grade School, Indianapolis; St. Andrew, Indianapolis; St. John of Arc, Indianapolis.

Sister Marie Jean is survived by three sisters, Frances M. Lipps, Providence Sister Marie Agnes Lipps and Providence Sister Marilyn Therese Lipps.

Weiss, Rosella LeMaire, Milie Harth, Della LeMaire and Curt LeMaire, brother of Pauline Wagner, grandfathers of 12, great-grandfather of 16, great-great-grandfather of one.

+ **LEWIS, George Chauncey**, 83, Prince of Peace, Madison, June 26. Husband of Magda; father of Bonnie Hays, Marilyn Gunderson, Jeffrey Lewis, Christine St. Paul and Mark St. Paul, grandfathers of six, great-grandfather of two.

+ **MARINER, Grace C. Fitzgerald**, 97, St. Lawrence, Indianapolis, June 22. Mother of John T., William B., Robert G. and Patricia L. O'Sullivan, grandmother of 13, great-grandmother of 20.

+ **STRASSEL, Elizabeth E. Howe**, 90, Our Lady of Perpetual Help, New Albany, June 26. Step-mother of Raymond Strassel Jr., sister of John Howe.

Franciscan Father Owen Gehring dies on June 29

Franciscan Father Owen Gehring, 76, was celebrated on July 3 at St. Louis Church in Batesville, where he had been retired since 1990. He died on June 29.

Father Gehring was most recently ministering as pastor of St. Joseph Parish in New Mexico, from 1977 to 1990.

A native of Oldenburg, Ind., Father Gehring entered the Franciscan Order, Province of St. John the Baptist, in 1935 and was solemnly professed in 1939. He attended Holy Family Grade School in Oldenburg, Ind., and St. Francis Seminary in Cincinnati, Ohio.

Father Gehring is survived by one sister, Freda Thalmier and brother, Myron Gehring and Dennis Gehring.

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Recent movies' classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability. The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

A-I—general patronage;
A-II—adults and adolescents,
A-III—adults,
A-IV—adults, with reservations,
O—morally offensive.

Adventures of Huck

Finn, The A-II
Aladdin A-II
American Heart A-III
Benny and Joon A-III
Born Yesterday A-III
Brother's Keeper A-III
Chain of Desire A-III
Children of Fate A-III
Cliffhanger O
Cop and a Half A-IV
Crying Game, The A-IV
Dark Hall, The A-III
Dave A-III
Dennis the Menace A-II

Dragon: The Bruce

Lee Story A-III
Ferm, The A-III
Groundhog Day A-II
Guilty as Sin A-III
Happy Ever After A-I
Homeward Bound: The Incredible Journey A-I
Hot Shots! Part Deux A-III
House of Cards A-III
Howard Stern A-III
Indecent Proposal A-III
Indian Summer A-III
Jacquie A-III
Jurassic Park A-II
Last Action Hero O
Life with Mikey A-II
Like Water for Chocolate A-III
Long Day Closes, The A-III
Lost in Yonkers A-III
Made in America A-III
Map of the Human Heart A-III
Much Ado About A-III
Nothing A-III
My Neighbor Totoro A-I
Once Upon a Forest A-I
Orlando A-III
Point of No Return O
Poser A-IV
Sandlot, The A-II

Scent of a Woman

Sideways A-III
Sleepless in Seattle A-III
Silver O

Snow White and the

Seven Dwarfs A-I
Sofie A-III
Somersby A-III

Son-in-Law

Story of Qui Ju A-II
Strictly Ballroom A-II
Super Mario Bros. A-II
Teenage Mutant Ninja Turtles III: The Turtles Are Back in Time A-II
Unforgiven A-IV
Visions of Light A-II

What's Love Got

To Do With It A-III
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Classifications of recent video cassettes

Here is a list of recent videocassette releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC classification. The classifications for videos are the same as those for theatrical movies in the list above.

Adjuster, The O
American Dream A-II
Baby's First Year A-II
Beethoven A-II
Bob Roberts A-III
Body of Evidence O
Bram Stoker's Dracula A-III
Buffy the Vampire Slayer A-III
Captain Ron A-III
Cosmo Club, The A-III
City of Joy A-II

Consenting Adults O
Crying Game, The A-IV
Damage O
Deceived A-II
Disenfranchised in Slumberland A-III
Gentleman, The A-III
Efficiency Expert, The A-III
Enchanted April A-III
Few Good Men, A A-III
Final Analysis A-III
Flirting A-III
Forever Young A-II
Gas Food Lodging A-III
Glengarry Glen Ross A-III
Hero A-III
Hevel O
Hoffa A-III
Housesitter A-III
Howards End A-III
Husbands and Wives A-III
Innocent Blood O
Intervista A-III

Johnny Suede O
Leap of Faith A-III
Lethal Weapon 3 O
Little Nemo: Adventures in Slumberland A-I
Love Potion 9 A-III
Lower, The A-III
Mighty Ducks, The A-III
Night and the City A-III
One Last Move A-IV
Out on a Limb A-III
Passenger 57 A-III
Peter's Friends A-III
Play, The A-III
Prelude to a Kiss A-III
Public Eye, The A-III
Pure Country A-II
Rampage A-III
Rapid Fire O
Reservoir Dogs O

River Runs A-III
Through It, A A-III
Sarafina! A-III
School Ties A-II
Shadow of the Wolf A-III
Simple Men A-III
Single White Female O
Singles A-III
Swoon A-III
Ted & Verna O
Toto the Hero A-III
Toys A-III
Traces of Red O
Trespass O
Under Siege O
Unforgiven A-IV
Used People A-III
Wayne's World A-III
Whispers in the Dark O
Zentropa A-III

Tests show pope's condition 'normal' year after operation

VATICAN CITY (CNS)—Pope John Paul II underwent hospital tests July 2 that showed his condition to be "normal" nearly a year after surgery to remove an intestinal tumor, a Vatican spokesman said.

The pope had a computerized axial tomography exam, or CAT scan, of the abdominal area at Rome's Gemelli Hospital, and returned to the Vatican about an hour and a half later. "The results of the test—as for all others performed following his surgery of July 15, 1992—were normal," said Vatican spokesman Joaquin Navarro-Valls.

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Pope says support women's rights, not 'extreme' feminism'

by John Thavis
Catholic News Service

VATICAN CITY—The church must support the rights of women and seriously reflect on their role in the church, but without compromising with an "extreme" and ideological form of feminism, Pope John Paul II told a group of U.S. bishops.

In dealing with the question, church leaders should be careful not to raise false hopes, particularly on the church's refusal to ordain women as priests, the pope said July 2.

The pope was speaking to some 30 bishops from several Eastern and Southern states, in Rome for their consultative *ad limina* visits. His talk examined the many kinds of assistance lay people are able to provide pastors in the United States, a situation which he called a "blessing."

The role of women in the church needs to be addressed with "a keen sense of its importance" and with an eye toward the profound transformations that have affected women's place in society, he said.

"Respect for women's rights is without doubt an essential step toward a more just and mature society, and the church cannot fail to make her own this worthy objective," he said. He cited his own efforts and those of bishops to appreciate women's contributions to the church.

The pope said he was concerned, however, that in some circles there is dissatisfaction with the church's position on women—especially, he said, among those who fail to

distinguish between women's human and civil rights in society and their ministries and functions in the church. This can easily lead to "presenting false demands and raising false hopes," he said.

What is certain is that the question cannot be resolved through a compromise with a feminism which polarizes along bitter, ideological lines," he said.

"It is not simply that some people claim a right for women to be admitted to the ordained priesthood. In its extreme form, it is the Christian faith itself which is in danger of being undermined," he said.

The pope said these types of feminism are sometimes marked by forms of "nature worship" and celebration of myths and symbols that have taken the place of true Christian worship.

"Unfortunately this kind of feminism is being encouraged by some in the church, including some women religious, whose beliefs, attitudes and behavior no longer correspond to what the Gospel and the church teach," he said.

As pastors, he said, bishops should challenge these individuals and groups and call them to "honest and sincere" dialogue on the issue of women's expectations.

The pope said the church's longstanding practice not to ordain women as priests is a distinction of roles that "in no way favors the superiority of some over others." He called on the bishops to help the faithful understand and accept the church's position and said it would "amount to a betrayal of them if we fail to do so."

He said that while the role of the parish has always been one of the strengths of the U.S. church, this community sense has been weakened somewhat by the fragmentation of modern life, especially where issues of doctrine or liturgy have polarized people.

"A great effort is needed by priests and laity to renew parish life" as a communion that values the complementary gifts of its members, he said.

He praised the lay contributions to church life in areas of religious education, pastoral counseling, social services and

administration. At the same time, he said, church members should realize that there is a difference between the lay and priestly roles.

He said some bishops had mentioned that the emphasis on baptismal equality can lead to "minimizing the real distinction between the royal priesthood of all believers and the ministerial priesthood" of the clergy. Bishops should make clear that this difference "has nothing to do with 'power' understood in terms of privilege or dominion," he said.

In priestless parishes temporarily administered by lay people, bishops should make sure the faithful do not consider this a normal situation and do not confuse their responsibilities with the sacramental role of the priest, he said.

Nor should anyone "interpret the decreased number of active priests—a situation which we pray will soon pass—as a providential sign that lay persons are to replace priests," he said.

The pontiff said he was looking forward to his trip to Denver in August to celebrate World Youth Day. He said the youth day meetings "release energies for spiritual renewal" in the host countries and demonstrate that young people are a powerful force for evangelization.

The bishops, the sixth group to arrive for this year's round of *ad limina* visits, were from the provinces of Atlanta, Baltimore, Miami and Washington, D.C.

Archbishop William H. Keeler of Baltimore, president of the U.S. bishops' conference, said he found the pope's talk encouraging and affirming of efforts in U.S. parishes to use the gifts of all its members.

He said the pope's emphasis on the lay evangelization task in society is important.

"There's been a great deal of emphasis on using gifts in ministries, but this other exercise of witness and service between the whole world needs to be emphasized," Archbishop Keeler said.

The archbishop said the pope's comments on extreme forms of feminism were useful.

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