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Pope meets with President Clinton

Discuss wide range of international issues, with emphasis on conference on population

by John Thavis
Catholic News Service

VATICAN CITY—Meeting with President Bill Clinton for the first time at the Vatican, Pope John Paul II urged the United States to defend human life and promote family values, especially in view of a controversial U.N. conference on population scheduled for later this year.

The two leaders spoke privately for 40 minutes in the papal library June 2, touching upon a wide range of international problems in the Middle East, Europe, Russia and Africa. Both emerged smiling and chatting, the pope taking steps without apparent difficulty after recent surgery for a broken leg.

Afterward, Vatican spokesman Joaquín Navarro-Valls said the most important part of the encounter was dedicated to the U.N. International Conference on Population and Development in Cairo, Egypt, this Septem-

ber and to the "serious ethical problems that are connected with its defense and promotion of life, and defense and promotion of the family in particular."

"In this regard, the pope made an appeal to the responsibility of a great nation such as America, whose origin and historical development have always promoted ethical values that are basic to every culture," Navarro-Valls said.

The pope and church leaders around the world, including U.S. cardinals and bishops, have been sharply critical of a draft document prepared for the Cairo conference, saying it encourages abortion, sterilization and nontraditional models of the family. The document was supported by the Clinton administration.

Clinton, addressing representatives of the U.S. church community after the papal audience, also referred to the Cairo conference. He said he had discussed with the pope "where we agreed and where we didn't," and (See POPE MEETS, page 24)



POPE AND CLINTON—President Bill Clinton talks to Pope John Paul II after a 40-minute private meeting at the Vatican. Clinton said there was "some progress" in ironing out differences between the pope and the president over the upcoming U.N. conference on population. (CNS photo from Reuters)

Three priests who serve the archdiocese to retire

by Margaret Nelson

Three priests who serve the Archdiocese of Indianapolis will retire July 6 this year: Fathers Albert Ajamie, Edward V.

Gayso, and Benedictine Father Hilary Ottensmeyer. All were ordained at St. Meinrad on May 30, 1950.

Father Ajamie, now pastor of St. Thomas Parish in Fortville, began his priestly career as assistant pastor at St. Andrew, Indianapolis. In 1953, he moved to St. Mary, North Vernon.

In 1957, he became assistant at Holy Trinity, Indianapolis, while he was a philosophy and theology instructor at Marian College. Later he became head of the theology department there. From 1959 to 1973, Father Ajamie served as director of the liturgical apostolate for the archdiocese. In 1964, he was named pastor of Holy Angels, and in 1970, he took a pastorate at St. Rose, Franklin. Father Ajamie became pastor of St. Monica in 1974. He moved to lead St. Mary Parish in Lanesville in 1983 and took his present post as pastor of St. Thomas in 1989.

Members of St. Thomas will honor Father Ajamie with receptions after all the Masses on June 25, 26, including a pitch-in dinner on Saturday evening.

Father Ajamie plans to continue using his teaching gifts by giving workshops and spiritual direction. He will live at Fatima Retreat House.

Father Gayso now serves as pastor of St.

Leonard, West Terre Haute. His first assignment was as assistant pastor at St. Paul, Tell City. He moved to St. Mary, Greensburg, in 1951; and to Christ the King, Indianapolis, in 1955.

In 1957, Father Gayso became assistant at Sacred Heart, Clinton; and in 1958, at St. Gabriel, Connersville.

Father Gayso became pastor of St. Mary in Navilleton in 1962, a position he held until he became pastor of St. Leonard in 1974, where he now serves.

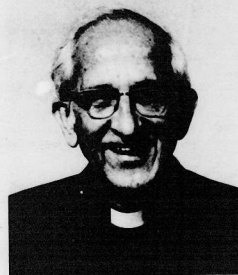
His priorities have always been to administer the sacraments and take care of the sick. Father Gayso expects his retirement to bring more time for praying and reading. And he may become a

"snow bird," traveling south as some of his parishioners do.

Father Ottensmeyer retires as director of the archdiocesan Ministry to Ministers department, which is responsible for educational growth and spiritual development of priests, parish life coordinators and pastoral associates.

He received his master's degree in Canada and a doctorate in French literature in Paris. He always wanted to be a teacher as his parents were, but he only served in that capacity for five years (1956-61).

(See THREE PRIESTS, page 10)



Father Albert Ajamie

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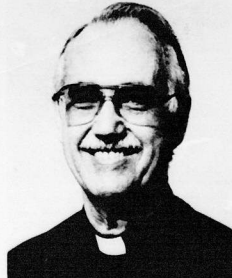
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Father Edward V. Gayso



Father Hilary Ottensmeyer, OSB

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SEEKING THE FACE OF THE LORD

Pope John Paul's life is a gift for all of us

by Archbishop Daniel M. Buechlein, O.S.B.

A visit to Rome always leaves me with a deep impression about the pastoral strength of Pope John Paul II. Earlier this month the Holy Father celebrated his 74th birthday. At the time he was in rehabilitation for a hip replacement. Because he is in overall good physical condition for a man his age his recovery has enabled him to resume public responsibilities.

He is not only physically strong. There is a sense of wholeness or integrity about the man that is remarkable. In an era of broken promises and shattered dreams, people look to spiritual leaders who seem centered and focused, leaders who know what they believe and who seem to have prayed their words before they say them. More than any other living person he is taken seriously as a spiritual leader even by those who do not believe and by those who do not like him.

Pope John Paul is a man of sensitivity and courage which is a good combination for pastoral strength. His first words to the People of God as he faced the crowd in St. Peter's square on the day of his installation as successor to Peter were "I'm not afraid!" He spoke as a witness of God's love and compassion, but he planted the reason for not being afraid where it belonged—because Christ is with us. The pope has an appreciation for the symbolic. Do you



remember his poignant one-liner as he was completing his troubled visit to the Benelux countries where he was not received courteously in the mid-80s? As he boarded the plane in a downpour of rain he said: "The pope may not shed tears, but the heavens can weep for him." Sensitivity and courage make a fine pastoral combination.

The pope bears the mark of suffering with nobility. One struck by the aloneness of Pope John Paul. As he himself said, "At 20 I had already lost all the people I loved and even the ones that I might have loved." The loss of mother, sister, father and brother to death left a mark on him, but the tragedies did not strike him down. Rather the loss of dear ones seemed to open immense spiritual depths in Karol Wojtyla. He says his grief found its outlet in prayer. Pastoral sensitivity and confidence are born of suffering taken to prayer.

There is a flint-like determination about the way John Paul lives what he preaches. He not only lost his family, he has also been the victim of Nazism and communism. Yet he remains unshaken in his faith, not only in the crucified but also in the resurrected Christ. The fiber of his pastoral determination is optimistic at the core. The Holy Father knows who it is in whom he puts his trust. He is unrelenting in his pursuit of the truth of the mind and the heart. He is deeply committed to the authentic teaching of Vatican II and speaks of the council as a major grace in his own continuing conversion.

There is another area of consistency: Our Holy Father is a pious and devout, physically strong man. He always was,

even at work in the rock quarries in Poland and on the ski slopes too. He is unashamed of his piety which edifies some, mystifies many and angers some. We know very well he is not afraid to challenge the permissiveness and moral confusion of the West. He seems unafraid to infuriate the conscience of those who preach acquiescence to the decline in morality. He knows his traditional virtues are not always popular. His single-minded courage cannot be dismissed even by his opponents.

The pope is consistently the champion of the worker and the poor. His great feeling for the dignity of work comes with the calloused hands of hard work smashing rocks in a quarry to earn his living as a youth. He has deep feeling for those people for whom work is their only possible source of personal dignity. He says bluntly: "The church is on the side of the poor and that is where she must stay." The pope's experience has led him to be pre-occupied with human dignity and the fundamental right of human freedom.

For me there is an unusual symbol of interaction in the life of John Paul II. In Krakow he had a writing table in his private Blessed Sacrament Chapel where he worked and prayed hours each day. He integrates his work and prayer and study. He is quick to point out that prayer is central to everything we do. That writing table in his chapel speaks to me. Pope John Paul doesn't need anyone's praise or adulation. He is not self-effacing. He does that. Nonetheless his life is a gift for all of us and his life has much to say to all of us.

EDITORIAL COMMENTARY

The pope's decision forbidding female priests

by John F. Fink
Editor, The Criterion

Could anyone have been surprised by Pope John Paul's affirmation of the ban against ordaining women to the priesthood? Some people, women particularly, were disappointed, but they could hardly have been surprised.

For the past 20 years, the church has taught explicitly that women may not be priests. Prior to that time the issue seldom arose, either in Catholic or non-Catholic churches or synagogues, since few other religions had female clergy.

The pope has obviously tried to be as strong as possible, and as plain as possible, in his declaration. He wrote: "In order that all doubt may be removed, I declare that the church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the church's faithful." He couldn't be any clearer.

The first time a pope wrote about women's ordination was in a letter from Pope Paul VI to Anglican Archbishop Donald Coggan of Canterbury on Nov. 30, 1975. That letter gave these reasons for the Catholic Church's position, reasons that have not changed since that time: "These reasons include: the example recorded in the sacred Scriptures of Christ choosing his apostles only from among men; the constant practice of the church, which has imitated Christ in choosing only men; and her living teaching authority which has consistently held that the exclusion of women from the priesthood is in accordance with God's plan for the church."

The following year, on Oct. 22, 1976, the Vatican's Congregation for the Doctrine of

the Faith issued its declaration on women's ordination. Called "Inter Inquirens," it too gave the same three reasons: the action of Christ, the practice of the apostles, and the church's constant tradition.

Although the pope clearly would like to put an end to the controversy over this issue, the one certain thing is that that won't happen. The very day the declaration was made public, May 30, Anglican Archbishop George Carey of Canterbury replied by saying, "It is the full humanity of Christ, rather than his maleness, which the priesthood is called to represent." He said that the arguments made by the

pope "have been fully considered during discussion within the Church of England and within other Christian churches, and were not found to be convincing."

And Anglican Archbishop Michael Adie of Guildford said that he interprets the fact that Pope John Paul said that the church has no authority to ordain women to mean that it has no authority at present.

As reported in the article on page 28, reaction among Catholic feminist groups was about what might be expected. The pope surely knew before he wrote his letter that it wouldn't be popular among most Catholics.

But Catholics who disagree with the

pope's declaration will be much happier individuals if they will learn to keep their disagreements to themselves, if only because no other course of action will serve any useful or laudable purpose. It would be completely impractical to believe that the pope might change his mind four or five years down the road.

Rather than bewail this decision, women should take advantage of the other ways they can serve the church—and those ways are numerous. With the shortage of priests, parishes need all the lay help they can get, and lay women are now able to fill every position that lay men can.

The pope has done nothing more than to reconfirm a doctrine which has served the church well since Christ chose his apostles. Let's accept that decision and get on with the job of serving God and his church in the way God wants each of us to do.

How to read the catechism in an adult way

16 principles that may be a helpful preparation

by Fr. Jeffrey Godecker
Archdiocese Director of Religious Education
Fourth in a series of articles

How can adults approach the catechism in a way that is not just reactive to particular stances of theology but in a way that is adult and faith-filled? A reflection on the following "principles" may be a helpful preparation before picking up the catechism.

1. No one paragraph in the catechism contains the whole truth of any particular topic. No paragraph can stand by itself without reference to the other paragraphs in the same section as well as related topics.

2. The catechism is best read when it is "studied" as one might do with a serious undergraduate or graduate textbook. Probably the best way to study the catechism is to use it as a resource for particular topics of interest or need.

3. "Radical and clear reflection upon the real content of the Christian message is one of the essentials for anyone who intends to proclaim the message of Christianity, to arouse faith, to lay foundations for a Christian life" (Karl Rahner). Reading the catechism requires patience, labor and, at times, tedious reflection.

4. The presentation of "sure teaching" must be in dialogue with the actual practice of the Christian.

5. In reading the catechism we stand before and in dialogue with the great thinkers and the saints of our history and the wisdom of the universal church.

6. We are just beginners in reflecting on faith. Our knowledge of God is a small island in a vast sea. Our education and thinking and experience are not privileged to the point where "we know" and

"they don't" because they were more primitive than we are.

7. There are different levels of understanding and reflection. I need not understand every word or paragraph. Understanding deepens only with time and reflection.

8. All language about God is metaphor (reveals and conceals at the same time). Any clear understanding of God—whether mine or the church's—is grounded in the mysterious darkness of God. The reality of God is seen in a very imperfect and incomplete mirror.

9. Christianity does not exist apart from the history from which it comes. We honor the tradition as the past evolving into our present which in turn will evolve into the future.

10. This catechism is not a book of ammunition to be used against people whose viewpoints are different. Do not use the catechism as a weapon.

11. Tradition and personal experience must be active partners in faith. Neither tradition nor personal experience are passive; both must be active and mutual partners. We cannot speak without having listened. We cannot listen without speaking. If we want to be "critical" of the tradition then we must also allow the tradition to be "critical" of us.

12. "The wisdom of the world" is not the standard by which we modify the tradition. Take the middle ground between a progressive surrender to the spirit of this age and the conservative denial of this age.

13. Accept the fact that we live in a time of struggle about the meaning of truth and the nature of faith and church. The task of theological reflection is not easy and is filled with tensions. The catechism will contribute to the continuing tension of balancing the weight of the tradition with the insights of theology. The theological task is inquiry into faith. Questions are inevitable and essential.

14. Live with and love an imperfect church which has an imperfect language to explain what ultimately is an imperfect understanding of a great mystery.

15. "We do not believe in formulas but in the realities they express. . . . We approach these realities with the help of formulas which permit us to express and hand on the faith, to celebrate in community, to assimilate it and live it out ever more" (# 170 in the catechism).

16. There is a legitimate pluralism of expression in Catholic theology. Disagreement must be borne with sobriety and patience, in a spirit of love for the church and the people, and a sense of responsibility.

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St. Bridget pastor dissolves its parish council

Some parishioners are still actively protesting the archdiocesan decision to close the church July 1

by Margaret Nelson

While some members of St. Bridget Parish are planning the liturgy and program for their final June 26 Mass, a few others are actively protesting the decision to close the church.

On Jan. 30, the archdiocese announced that St. Bridget would be closed on July 1, 1994, and suggested that its members begin attending St. Peter and Paul Cathedral, located one mile east of the parish.

Transition teams, with leaders from St. Bridget and Cathedral parishes, have been meeting to work for the smooth blending of those two communities of faith.

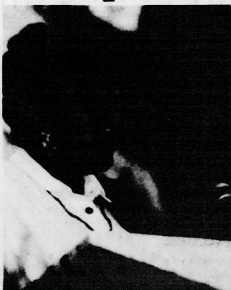
On Tuesday, May 24, St. Bridget's pastoral council held a special meeting without the knowledge or presence of the pastor, Father Kenneth Taylor. A majority

of council members voted to remove the pastor as head of their transitional team.

On May 26, Father Taylor dissolved St. Bridget's parish council, in accordance with canon 536 of the Code of Canon Law. It prohibits a pastoral council from meeting in isolation from the pastor.

The archdiocese supported Father Taylor's decision in a statement that reads: "The Archdiocese of Indianapolis is saddened by the divisive action taken by some members of St. Bridget Parish since the announcement, earlier this year, that the parish would be closed."

The archdiocese said that the decision to close the parish will not be rescinded and it called upon St. Bridget parishioners who are opposed to the decision "to put their fears behind them and to move forward in the work of unity." The archdiocese voiced the hope that the two



Lillian Hughes

parishes would blend into "a new and vital community of faith."

At a June 1 news conference to which *The Criterion* was not invited, a group of St. Bridget parishioners discussed their efforts to keep the parish open.

According to a letter they said their lawyer sent to Archbishop Daniel M. Buechlein, the group would like for the archdiocese to reinstate the parish council and to arrange a meeting between the St. Bridget council and the transition teams composed of St. Bridget and Cathedral leaders. The group also sought to delay the order to close the parish until Oct. 1, to permit time for appeals to be heard.

Ralph Johnson, a member of the pastoral council, was chosen to represent the group on St. Bridget's transition team, with four other parishioners, Father Taylor, and Lillian Hughes, pastoral associate.

The transition team has made progress reports to the council and other groups through the parish newsletter.

The Save Our Church group has expressed fears that the African-American culture will not continue to be part of the liturgy in the "predominantly white" Cathedral Parish. In fact, St. Peter and Paul has a large black membership, including its council president.

"There has been much work done," Hughes said. "The two liturgy committees

will be meeting. The 'Lead Me Guide Me' is already a given." This is a hymnal that reflects both the Catholic faith and the African American heritage.

Eucharistic ministers, lectors, ushers and servers will be incorporated into the schedules at the cathedral. "The choir said it will go to Cathedral," Hughes said. She explained that choir director Geraldine Miller will hear their voices, as she does for all those who wish to join of the choir.

The St. Bridget practice of praying the rosary before Mass will continue each Sunday at 10 a.m. in the cathedral chapel, according to the transition teams' plans.

Father Richard Ginther, Cathedral's pastor, has agreed to bring St. Bridget's altar crucifix and an oil painting of St. Bridget to the cathedral, though the placement will depend on the art and environment consultant.

Benedictine Father Bruce Knox, who grew up in St. Rita Parish and works in Jamaica, presided at the Mass at St. Bridget last Sunday which honored the Knights and Ladies of Peter Claver. Father Taylor was in Washington, D.C.

Hughes said that a member of the council splinter group, who did not attend the liturgy, confronted Father Taylor in the back of church after a May 25 evening Mass. They presented a letter demanding to meet with the transition teams.

The pastoral associate said that a spokesman of Save Our Church asked for an updated mailing list, but would not let her inspect the materials to be mailed.

"It is our plan to have a parish assembly at the St. Bridget next Sunday," to give the results of the teams' work," she said. She said that Father Taylor will also explain some necessary details, such as the fact that St. Bridget's sacramental records will be kept at the cathedral office and that members will need to register at whatever church they choose to attend.

"Bless their hearts, I certainly understand their struggle," Hughes said of the protestors. But she believes they will be pleased when they learn about the plans that have already been made.

"The rest is in the hands of the Holy Spirit," said Lillian Hughes.

St. Lawrence celebrates its Blue Ribbon School recognition

One of only four schools in Indiana to win award

by Margaret Nelson

The staff at St. Lawrence School, located in the Indianapolis suburb of Lawrence, learned May 26 that the school has been selected to receive the Blue Ribbon National School of Excellence Award from the U.S. Department of Education.

St. Lawrence is one of four (the only Catholic school) in Indiana to receive the award. Of the 529 schools in the U.S. that were nominated, 276 were selected to receive the Blue Ribbon Award. Fifty-six of those were private schools.

The schools are selected on qualities of excellence, such as "strong leadership; a clear vision and sense of mission that is shared by all connected with the school; high quality teaching; appropriate, up-to-date curriculum; policies and practices that ensure a safe environment conducive to learning; strong parental interest and involvement; and evidence that the school helps all students achieve, regardless of their abilities."

At a June 1 celebration in St. Lawrence Church, principal Franciscan Sister Mary O'Brien presided. Fathers Mark Swarczypk and Jonathan Stewart participated in the liturgy honoring the school.

Dan Elsener, director of the secretariat for total Catholic education, told the students that the archdiocese has 70 schools—the second largest school system in the state. "Of those 21,500 students, guess who is on top of the heap?"

He said that Archbishop Daniel M. Buechlein, who has voiced a clear commitment to Catholic schools, "was delighted" to hear about the award. Elsener said that all the news about education is not bad. "Think about what you just did!"

Jeffrey Modisett, prosecutor of Marion

County congratulated the students, faculty and parents. But he said, "It doesn't matter that you guys achieve excellence. It matters that you try."

The deputy mayor of Lawrence, Michael Lawson, said that there are 300 school corporations in the state. "For St. Lawrence Catholic School to be chosen right here in the City of Lawrence in Marion County... is a tremendous achievement."

A graduate of Immaculate Heart of Mary and Cathedral High schools in Indianapolis, Lawson said. "The reason it was chosen is because it is a Catholic school. Catholic education is what gives us our moral values, it gives us our integrity."

Lawson added, "Don't let anyone make fun of you for what you are and what you stand for." He enumerated those agencies, from Lawrence to the U.S. Department of Education, that have "found out that Catholic education is the best."

Dr. William Christopher, director of education policy for Governor Evan Bayh, said that the governor asked him to congratulate the students, the faculty, the parents and the community. "It is only through excellence in education that we have the possibility of excellence in our own lives."

State senator Jim Merritt said to the students, "This is a great award. There's no reason you can't smile all summer long. When I think of success, I think of three words: motivation, opportunity and challenge." Other officials also offered praise.

U.S. Senator Dan Coats wrote, "The parents, teachers and administrators of these schools deserve high praise for their outstanding contribution to education in Indiana."

They have helped build schools with consistent standards of excellence, and Hoosiers share in their pride over this signal achievement."

The Blue Ribbon National School of Excellence Award winners will be honored at a ceremony in Washington, D.C. this fall.

61,800 Promise Keepers fill Hoosier Dome in Indianapolis

Catholics participate in rally for Christian men

by John F. Fink

Numerous Catholics were among the 61,800 Christian men who packed the Hoosier Dome in Indianapolis last weekend, June 3 and 4, for the Promise Keepers conference.

Promise Keepers is an organization for men only, founded in 1990 by Bill McCartney, the head football coach at the University of Colorado. The conference in Indianapolis was one of six such rallies in the United States this year, the only one east of the Mississippi River.

The Hoosier Dome was filled from the floor to the rafters with men praising Jesus Christ in prayer and song and listening to inspirational talks from preachers and evangelists from throughout the country.

The men were of all ages, but they were predominantly young—most in their 20s and 30s, but also some teens and pre-teens. They were also predominantly evangelical Protestants, but the Catholic Church was also involved.

The conference was promoted by the archdiocesan Office of Evangelization. However, not much promotion was needed since the conference was sold out early and it was impossible for thousands of men to get tickets.

St. John Church, across Capital St. from the Hoosier Dome, had a special Saturday afternoon Mass and scheduled several opportunities for the men to receive the sacrament of reconciliation. Volunteers at the

church also distributed Catholic literature, including a history of St. John Church.

The Catholic Church was not the only organization distributing printed material. Several men picketed the Hoosier Dome carrying signs reading "Ban Christianity" and "Ban the Bible." They distributed a leaflet that claimed that Christians do not make the world a better place in which to live. The leaflet was produced by COUSA (Committee on Decency in USA) from Milford, Ind.

Inside the dome the men made promises to adhere to a set of moral values. Promise Keepers asks men to make and keep seven promises. They are:

1. To honor Jesus Christ through worship, prayer and obedience to his word, through the power of the Holy Spirit;

2. To pursue vital relationships with a few other men, understanding that men need brothers to help them keep their promises;

3. To practice spiritual, moral, ethical and sexual purity;

4. To build a strong marriage and family through love, protection and biblical values;

5. To support the mission of the church by honoring and praying for pastors and by actively giving their time and resources;

6. To reach beyond any racial and denominational barriers to demonstrate the power of biblical unity;

7. To influence the world, being obedient to the great commandment ("Love the Lord your God with all your heart... Love your neighbor as yourself," Mk 12:30-31) and the great commission ("Go therefore and make disciples of all nations, baptizing them in the name of the Father, of the Son and of the Holy Spirit," Mt 28:19-20).

BLUE RIBBON—St. Lawrence Church is filled with school students as state and local officials applaud one of the four schools in the state to earn national recognition for excellence from the U.S. Department of Education. (Photo by Margaret Nelson)

FROM THE EDITOR

How can we reform the welfare system?

by John F. Fink

While I was on vacation the first week in May, the daily paper where I was vacationing carried a five-part series of articles on welfare reform as well as a comprehensive article on that subject in its Sunday edition. I'm sure the series appeared in other newspapers, but that's where I saw it.

A lot of study has been done recently on what should be done about our welfare system, including hearings conducted by the Clinton administration. Nobody is satisfied with the present system, but there's a lot of disagreement about how to fix it.

Welfare now absorbs 50 percent of the gross national product, more than \$300 billion a year. Complaints about the system are that it pays people not to work, to stay unmarried, and to have additional children out of wedlock.



CATHOLIC CHARITIES USA, an umbrella organization of 1,400 local agencies including those in the Archdiocese of Indianapolis, issued its position paper on "Transforming the Welfare System" last January. Above everything, it stressed the need to "invest in families" as the best way to lift families out of poverty.

Robert Rector, the author of that five-part series, agrees with Catholic Charities. "The collapse of the family threatens the foundation of American society," family issues at The Heritage Foundation, said that there are three rules for escaping from poverty: 1. Finish high school. 2. Get a job, any job, and stick with it. 3. Do not have children outside of marriage. "The one who abide by these rules," he wrote, "will not be chronically poor in the United States. Those who violate these rules will

disproportionately become a burden, and eventually a threat, to the very society that supports them."

The rise in illegitimacy has paralleled the rise in welfare costs. Thirty percent of American children are now born to single mothers, including two out of three black children. If we are going to solve the welfare problem, we must try to stop the growth of illegitimacy. This can best be done, and is being done, by churches, but obviously not to the extent it should be.

Rector quoted Richard Freeman of Harvard whose research shows that black inner-city youth who have religious values are 47 percent less likely to drop out of school, 54 percent less likely to use drugs, and 50 percent less likely to engage in criminal activities than those without religious values. His research also shows that religious belief and practice also greatly reduce premarital sex among adolescent girls.

ONE OF THE THINGS stressed by Catholic Charities USA is that "no one should contribute to creating a child and then be able to walk away from the responsibility for supporting that child." It supports strict enforcement of existing child-support laws and advocates stronger laws that would require support by fathers of children born out of wedlock.

Catholic Charities does not, however, favor limits on how long a family may receive welfare payments. It believes that every situation is different and the period of transition from welfare to work must be determined by an assessment of the family's needs. "No one time limit is right for all families," it says.

One of the problems of our current system is that it encourages young teen-agers to become pregnant in order to set up independent households. Catholic Charities favors setting 18 as the minimum age for eligibility for Aid to Families with Dependent Children (AFDC). It would like to see a separate program for

"children who have children" that would offer services involving other members of the family.

Another problem is how to give young mothers the training they need to get jobs, and allow them to work, and still allow them to care for their children. Pope John Paul II has written frequently that caring for one's own children is work that is just as important and valuable to society as paid employment. At the same time, if young single mothers are ever going to be self-supporting, they must work for pay.

UNDER OUR CURRENT system, if a mother enrolled in AFDC has additional children, she receives an increase in benefits. This is, in effect, giving her a pay increase for having more illegitimate children. The emphasis must be on discouraging illegitimacy, not encouraging it. This policy should be reversed.

Another policy that is anti-family cuts benefits to a mother who marries a man who is working. Rector proposes that this marriage penalty be reduced by creating a tax credit for low-income parents who are married and working rather than living on welfare.

Two of Rector's proposals probably have no chance of being accepted in today's climate. One is to provide increased funding for education in sexual abstinence. As he wrote, "Among girls taking abstinence courses, pregnancy rates have been reduced by more than 50 percent, compared with girls who have not taken such classes. By contrast, programs promoting contraception and condom use often increase pregnancy rates."

The second proposal is to grant school vouchers that "would enable parents to enroll their children in schools where they would receive a moral education, along with the three Rs." This, he said, would allow low-income parents "to place their children under the firm moral tutelage of church-related schools."

The welfare system badly needs reform, and the sooner the better.

THE YARDSTICK

Book on bishops' conference is worth reading

by Msgr. George G. Higgins

Jesuit Father Thomas Reese's book about the National Conference of Catholic Bishops' Archdiocese of Indianapolis, issued its position paper on "Transforming the Welfare System" last January. Above everything, it stressed the need to "invest in families" as the best way to lift families out of poverty.



Father Reese, a senior fellow at the Woodstock Theological Center, a political scientist by training and profession, and a working journalist as Washington correspondent for *American* magazine, has made the American hierarchy his special field of study.

His expertise in this area is unmatched by few if any outside observers and excelled by none. As George Weigel put it in a lengthy—and, in my view, excessively negative—review of *"A Flock of Shepherds,"* Father Reese has become "the most dogged and certainly the most prolific Catholic bishop watcher in the United States." Missing from this rather grudging accolade is the adjective "best informed."

An earlier study by Father Reese, based on in-depth interviews with all of the U.S. archbishops ("Archbishop: Inside the Power Structure of the American Church"), prepared the way for his more systematic second volume on the workings of the bishops' conference.

"*A Flock of Shepherds*" examines the conference's purpose, operations, accomplishments and how the bishops use it. It also looks at why some bishops and Vatican

officials would like to limit its role and why both the left and right have attacked it. The book is a gold mine of information on the conference's inner workings.

Father Reese deals forthrightly with areas of conflict between Rome and the conference, but he is also at pains to emphasize "the high level of harmony existing between the American bishops and Rome."

If proof is needed that Father Reese has touched a tender nerve in his extended treatment of the public policy role of the bishops' conference, one need only turn to Weigel's review in the February 1993 issue of the neo-conservative monthly *First Things*. Its very title—"When Shepherds Are Sheep"—suggests a more critical view than Father Reese's of what our shepherds are doing and saying in the public forum. That's fair enough, but I think Father Reese has the better of the argument.

As a longtime member of the bishops' conference's staff and its predecessor organization, I was particularly interested in and favorably impressed by Father Reese's refreshingly frank concluding chapter on the conference's strengths and weaknesses and in his specific recommendations on how it might go about improving its operation and enhancing its effectiveness.

His concluding assessment strikes me as realistic and down to earth:

"The NCCB/USCC is not the Catholic Church. It is a human institution created to serve the church on the national level. The church is the entire people of God. One would be foolish to place all one's hopes for the Catholic Church in the NCCB/USCC or to expect too much from it. The same could be said of course for the Vatican Curia."

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THE BOTTOM LINE

Jack Hansen is an incredible gift to the world

by Antoinette Bosco

Once in a while we meet people who are just this side of a miracle and who are an incredible gift to the world. For me, Jack Hansen is just that, as is his wife, Michelle.

I first met Hansen via the phone. He wanted to contribute a business article for possible publication in the paper I co-edited.

I had a hard time understanding the conversation, because his speech was slurred and hesitating. Soon I was able to make out his problem. He had suffered a traumatic brain injury as a result of an accident a decade earlier when he was 32. It was nearly a fatal accident, but fortunately he recovered.

Remarkably, the injured part of his brain did not cause him to lose his analytical and thinking abilities. It did, however, seriously affect his speech and ability to walk on his own.

As I got to know Hansen, I considered myself lucky to have had the opportunity to

become a friend of a man who is so bright, full of good humor and truly so full of love for God.

What happened to him would have defeated many people. Here he was, a brilliant business graduate, making good money on Wall Street with the *Paine* Webber firm, a Vietnam veteran about to get married to a lovely woman—and he trips on some steps, taking a fall that put him in a coma for six months.

In the first years after the accident, he made the decision that it was debilitating to ask, "Why me?" Instead, he was determined to stay with the flow of life. He had much to be thankful for, he says, adding that the person mainly responsible for his recovery is Michelle.

He had been engaged, and two years after the injury they were married. She gave up a career as a graphics designer for a Wall Street firm in order to devote time to her husband and the two sons they were to be blessed with. Always she kept her Christian faith, constantly helping her husband in his "spiritual quest," as he puts it.

Hansen still works for Paine Webber. He is able to handle about 80 accounts from his

home computerized office. Remaining productive has been a blessing, he believes.

But he also has learned much about how unfairly society treats disabled people, and he tries to educate people about abilities that are "untapped" because of prejudices pointed toward the disabled.

"We need to work to keep people with disabilities from feeling like excess baggage. Society is still oriented toward physical abilities. . . .

"I'll go out for dinner with my wife, and the waitress will look at me, then look at my wife and say, 'What does he want?' My wife says, 'Ask him.'"

What keeps Hansen moving forward, he believes, is his faith in God. He has come to the conclusion that there is a force greater than humankind and beyond the control of mortals.

"I think His activity is more a part of life than we know," he said, adding that he feels "God has given me a second chance. I found out the hard way that all that glitters is not gold. I've found out that life is about doing things that are difficult, not things that are easy," and this is where true satisfaction is found.

I think God gives us people like Jack

Hansen so that we get to experience inspiration close up and firsthand. In spite of his traumatic injury, he opened his heart so that "the love of Christ Himself could grow within me," and Hansen touches others with that love.

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To the Editor

Those who are above the law

It's amazing how much has been said and written on the subject of altar servers. It strikes me as ironic that the right thing to do is not what the rule is. Why then do we have rules? I do believe that it is what has gotten us into the present mess, namely artificial birth control, living together outside of marriage, other sinful behavior which is forbidden by the laws which we are above.

As far as bringing Jesus into this present controversy, that's ridiculous. Jesus was, and always will be THE LAW. The people with whom Jesus had problems were the ones who thought they were above the law and convinced themselves that what they wanted was the right thing to do.

The pope and the bishops are the apostles' successors, therefore the rule makers.

Batesville

George J. Moll

Accept, respect authority of pope

It is apparent from Jerry Finn's letter to the editor (in the May 13 issue), in which he criticized our archbishop's comments on the Vatican's approval of female altar servers, that he does not accept and respect the authority of the pope.

Isn't it impossible for one to be true to the Roman Catholic faith if one does not accept and respect the authority of the pope? If one cannot accept and respect

Point of View

Lack of respect for cultural differences

by Theresa Notare

Call me a TV junkie, but the discussions of the "non-governmental organizations" (NGOs) I attended at the recent United Nations preparatory meeting for the September population conference in Cairo vividly reminded me of episodes of *Star Trek: The Next Generation*. The multi-cultural atmosphere at the UN recalled the world of the Enterprise, with its great cultural, political and religious diversity.

But something was missing from the NGO discussions that is part and parcel of the futuristic world of my favorite TV characters—respect for the cultural differences and religious beliefs among peoples.

Most episodes of *The Next Generation* highlight the crew's mandate to respect the level of development and cultural beliefs of all those they encounter. Never would they force anyone to do something that a person thought was wrong or immoral. Amazingly, such respect was absent from most of the NGO discussions.

Many of these groups were lobbying members of the United Nations to affirm a woman's "right" to abortion. They had little concern, and seemingly little knowledge, about population and development issues. Their umbrella agenda consisted of the desire to ensure the rights of women internationally and with the ultimate goal of establishing a global stamp of approval for abortion.

In addition, they wanted international policy to uphold abortion as an integral part of woman's health care. Although the people of many nations do not allow an affirmation of abortion, because they believe that it is wrong, this did not matter to the NGO groups. Cultural ignorance and even blatant religious bigotry were rampant.

Two falsehoods were constant NGO refrains: First, that "control" is needed because population is rapidly increasing, globally, and natural resources are diminishing; and second, that the Catholic Church promotes "religious terrorism" by its "dangerous" teachings on birth control and its unwillingness to accept the need for "safe abortion."

A brief look at both these claims is enough to expose their deficiencies and show that they are false.

Identifying population size as the central problem on planet earth treats a complex issue very superficially. Many demographers caution against blaming the problems of developing countries on the size of their populations. More critical to the analysis are factors such as economic structures, government policies, lack of sanitation, and the poor distribution of resources.

What especially needs to be con-

sidered is the role of human stewardship over nature and the world's resources, and our responsibility to care for one another. If our world is to prosper, we need to care for each other, person to person, town to town, and country to country.

At the UN meetings, NGOs impressed by population scare tactics, cried for the Catholic Church to "change" its teachings on birth control. They said that this would ultimately alleviate the suffering of people in the world. But would such a rejection of church teaching really reduce suffering?

Many developed countries already have easy access to contraception. The United States, for example, demonstrates what can happen in a society where sexual intercourse has lost most of its meaning. Here "any sex" is seen as good sex as long as one is "protected and consenting." Religious values have gone out the window.

With their push for school-based clinics, public health officials, led by Surgeon General Joycelyn Elders, also expect American adolescents to be a part of this sexually active picture. Along with these attitudes there has been a tremendous rise in sexually transmitted diseases.

NGOs and others who promote abortion and contraception point to the Catholic Church as a contributor to the "population problem." They are wrong. The lack of a wholistic and a holy understanding of human sexuality (i.e., body, mind and soul) is at the source of some of society's major problems. Human suffering in developing nations (in fact, in all nations) arises most often from human ignorance, selfishness, and sinfulness, not from adherence to religious beliefs.

In the space-age fantasy of *The Next Generation* a world exists where intergalactic policy respects and reveres life. The NGOs who pressed for global acceptance of abortion would do well to watch a few episodes.

They would do better, however, if they understood the heart of Catholic teaching on the development of peoples and on the transmission of life. These teachings are found in the Gospel mandate to "love one another as I have loved you." It is a message of hope and generosity that strives for the "long term" solution to our problems.

As representatives of the various member nations prepare to gather in Cairo in September to make decisions about population policy it is important they grasp that life is a gift which enriches the world. Only then will we have the necessary elements in place to enhance and sustain the quality of life for the next generation on planet earth.

(Theresa Notare is the special assistant for the Diocesan Development Program for natural family planning in the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops.)

the authority of the pope, maybe one should direct one's energies to finding a religion that will accept one's ideas within a certain time frame, rather than criticizing our archbishop for accepting and respecting the authority of the pope.

Marcella Smith

Whiteland

St. Francis was with Bro. Georges

Re article in the May 27 issue about the Franciscan friar killed in Rwanda:

I cannot believe that several Franciscans objected to Franciscan Brother Georges putting on the Franciscan habit. How lonely Friar Georges must have been at the moment of his death with all of his religious brothers leaving him to his fate.

I wonder if St. Francis would have left one of his holy friars to let him die alone. I think not. I believe St. Francis was there with Friar Georges when he died, and I believe Friar Georges has a tunic of his own now as white as snow.

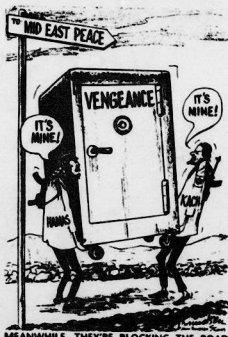
Bernard G. Frye

Terre Haute

Fear homosexual lifestyle will spread

I believe the editor's response (editorial commentary, May 20) to some of the calls to letters about Melissa Hoop's article is flawed. The Vatican's definition of homosexuality as a disorder is reasonable. However, it is not "much as poor eyesight or a lame leg is a disorder." There is no moral dimension to poor eyesight or a lame leg.

One reason many people are reluctant to welcome homosexual persons into a Christian community is the fear that this lifestyle will spread within the community. The gay agenda does not stop with



MEANWHILE, THEY'RE BLOCKING THE ROAD

acceptance. One of their slogans is, "We don't reproduce, we recruit." Vulnerable youth are particularly targeted.

Archbishop Buehlein's column (May 20) puts this issue into perspective by addressing the me-first mentality, the development of the post-Christian world and the devaluation of human life. Especially significant is his third point: "When society institutionalizes 'adolescence,' erratic behavior is predictable. Permissiveness in society travels under the banner of individual rights (at any cost). This phenomenon has had a profound effect on much of our public and private education. And outside of school, what is proposed to our youth and young adults and all of us in much of public entertainment promotes emotional, sexual and other physical violence. Undeclared youth are nourished at this font daily."

Perhaps Melissa is too young and inexperienced to evaluate the full concept of sexual orientation.

Florence Miller

Indianapolis

LIGHT ONE CANDLE

Freud was a false prophet

by Fr. John Caltair

Director, The Christophers

Sigmund Freud may have made great contributions to the field of learning by explaining the connection between the subconscious and the conscious mind, but he was a false prophet.

It's becoming more and more clear that Freud led untold millions astray with his innovative theories. His famous Oedipus Complex, it turns out, was an expression of his own tormented life. He admitted that he was abused by his father, whom he called a "pervert." According to E. Michael Jones in his insightful book "Degrade Moderns" (Ignatius Press), Freud projected onto mankind his own guilt. Jones contends there is also evidence that he was also into the occult.

Freud admitted that he had a serious cocaine addiction. In fact he promoted the drug as if it were "fire stolen from the gods." In Freud's first scientific paper published in 1884 when he was 28, he claimed that cocaine was good for all that ailed you including fatigue, asthma, indigestion, emaciation, alcoholism, depression, autism, and the lack of sexual appetite.

All of this is carefully documented by Eugene Richards in his book "Cocaine True Cocaine Blue." (Aperture). When a rival psychiatrist described cocaine as a "scourge of mankind," Freud leapt to "his baby's defense," vigorously denying that the drug was dangerous or habit forming.

The sad thing about Freud, who along with Karl Marx belonged to the intellectual elite of his times, was that he left a legacy of human misery which will take centuries to heal. With the help of the media both he and Marx discredited

religion at every turn, declaring a new age of freedom. Marx called religion "the opiate of the people." The spirit of religion was precisely what each of these false prophets needed more than they knew.

Jesus said, "By their fruits you will know them," and we are seeing the fruits of Sigmund Freud. The havoc he brought upon the people of the 20th century has been staggering. Society swallowed the lies of this false prophet, and society is suffering the consequences.

All of us have encountered people who argue for a way of life that is morally corrupt using every rationalization they can muster to justify their opinions and their behavior. E. Michael Jones holds the theory, and I believe he is correct, that "moral behavior has a strong and perhaps determining influence on one's intellectual life." Either one conforms desire to the truth, or truth to desire."

In other words, people like Freud justify their immoral theories by writing scientific papers to advance them as true. When Freud disparaged chastity, arguing that it is wrong to repress sexual urges, he opened the door to a sexually permissive culture that exists today. This in turn has led to countless broken marriages and ruined lives.

Perhaps the extreme prudishness of the Victorian Age provoked the overcompensation of Freud, but human nature doesn't need much prodding to be seduced by libertarian theories. Unbridled sexual activity can be as addictive as cocaine, and Freud had a double addiction.

Jesus warned us to beware of false prophets.

(For a free copy of the Christopher News Note "Speaking of Sex," a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.)

CORNUCOPIA

Visits with Nancy Drew

by Cynthia Dewes

When neighborhoods used to be safe and adults could generally be trusted, there was little entertaining of kids. If some foolish child made the mistake of whining to his mom, "There's nothing to do," he usually lived to regret it.

There was work, and then there was work, and then there was "Go outside and play!" Kids soon learned to entertain themselves.

Before the days of TV and its technological cohorts, therefore, kids used to read. They actually read books, including Nancy Drews and other great series.

They learned a lot from Nancy Drew.



They learned that it was O.K. to be a bright, independent girl in a man's world, and that perseverance and good manners will inevitably bring us to the solution of life's mysteries.

Of course, Nancy was not burdened by having a mom, that customary bane of teenagers. She had a lawyer dad, however, who specialized "in criminal and mystery cases" and who gave her unlimited money and freedom.

Lucky for us, because that led Nancy into all kinds of interesting situations. Tooling around in her "bright blue roadster, low-slung and smart," dressed in a "pretty frock," she stopped only to eat "luncheon" and follow clues. It was great.

Tarzan of the Apes was another series' role model. Orphaned in Africa while still an infant, he was raised by a band of apes. But did he turn into a kind of hairless King Kong? No way.

The lesson of Tarzan was that, because of his nurturing by animals as noble as any human, he grew into an intelligent, decent man. He lived with wild animals and also fulfilled their highest promise as God's creatures. He was pretty handsome and romantic, too, swinging around the jungle the way he did.

Elsie Dinsmore, a really old-time heroine, inspired an unnatural piety in many a little girl who read her series. Elsie was another semi-orphan, orphans being very popular (indeed almost mandatory) in such works. She lived in the deep South during the mid-19th century, but with resemblance to Scarlett O'Hara stopped on page one.

Sweet Elsie read her Bible and prayed a lot, especially to soften the heart of her stern father. Once in awhile Father, who was away being important most of the time, would appear to chastise Elsie for her excessive religiosity. By book five or six, however, he not only converted to a devoted appreciation of Elsie, but also to the Lord.

Little girls, whose futures at the time probably held only a few options outside of marriage, were fond of Cherry Ames. This series heroine was a nurse, and boy, was she a nurse!

She was a student nurse, senior nurse, chief nurse, Army, Air Force and veterans nurse (these books appeared during WWII), a private duty nurse, etc. etc. She's probably out there practicing geriatric nursing somewhere as we speak.

Series books satisfied the craving we all have to visit with a good friend for hours and hours. Unlike modern popular amusements, they neither overstimulated their readers or transformed them into couch potatoes.

Maybe we need to get kids hooked on the reading addiction.

check-it-out...

CORRECTION . . . Summer Mass times for St. Mary, Holy Family and St. Andrew parishes in Richmond were published incorrectly in the Vacation Travel Guide in the May 27 issue of *The Criterion*. The correct times are as follows: Saturday evening at 5:15 p.m., St. Mary; and at 5:30 p.m., Holy Family; Sunday morning at 8 a.m., Holy Family; 9:30 a.m., St. Andrew; 11 a.m., St. Mary; and Sunday evening at 5 p.m., St. Andrew.

Catholic Social Services' Family growth program will hold a **Children of Divorce** program beginning July 7 through August 11, from 6:30-8:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. Children of Divorce is an educational program for both parents and children who are living with

separation or divorce. Family dynamics, healing communication skills and the emotions associated with divorce are emphasized. Children and parents meet in separate groups. Discussion, role-play and experiential exercises are used. There is no fee to the participants of this program. This group will be held only if 10 or more registrations are received by July 1. If you are interested please call Sue Sanderfur or Mary Anne Schaefer at 317-236-1500.

Holy Cross Parish, Martin University and St. Andrew Parish are three advocate communities for the "Home Loan Fair," to be held on June 11, from 10 a.m. to 2 p.m. on the campus of Martin University. Sponsored by "The Spirit of Partnership," the fair will offer mini-seminars to give a common sense approach to preparing for homeownership. The Spirit of Partnership is a program that links six area banks with 28 urban churches through the Indianapolis Neighborhood Housing Partnership to enhance the delivery of banking services to the neighborhoods of Indianapolis. For more information, call St. Andrew Parish at 317-546-1571.

The Indianapolis Children's Choir will present its ninth annual **Indianapolis Children's Choral Festival** concert on June 18 at 3 p.m. in Clowes Memorial Hall. The concert represents the culmination of a week-long choral music camp for 400 young singers from across central Indiana. Tickets to this traditionally sold-out concert are \$5 and can be purchased after June 6 at the Clowes Hall Box Office, 4600 Sunset Ave. or by calling 317-283-9666. For more information, call 317-283-9640.

tips...

Holy Cross Brother Douglas Roach will celebrate his 40th anniversary as a brother of the Holy Cross on June 11. Brother Roach taught at Cathedral High School for 17 years. He was also principal from 1968-73. In 1982, Brother Roach served as the parish administrator of the former St. Francis de Sales Parish. Brother Roach presently lives in Coalfield, Tenn., where he ministers as a clinical therapist at a state prison. The celebration will be held in Notre Dame, Ind., at the Brothers' Center.

Robert M. and Barbara M. Hayes will celebrate their 50th wedding anniversary on June 24. A Mass will be held in their honor at 8:30 a.m. on June 25 at Christ the King Church in Indianapolis. Robert and the former Barbara Mellett were married at St. Joan of Arc Church in Indianapolis. The couple is founding members of Christ the King Parish. They have seven children. They are also grandparents of 20 and great-grandparents of four. A private reception will be held at St. Pius Knights of Columbus on June 24 from 6-9 p.m.

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JUBILARIANS—Benedictine Fathers (left to right) Eugene Hensell, Rembert Gehant and Raymond Studzinski celebrated jubilees of their priesthood ordinations on May 29 at St. Meinrad Archabbey. Father Gehant celebrated 50 years as a priest; Fathers Hensell and Studzinski celebrated 25 years as priests.



Men who might want to be monks live for a week at St. Meinrad

Come and See program lets the young men live the way Benedictine monks do in the monastery

by Peter Agostinelli

When Brian Monahan visited St. Meinrad Archabbey May 29-June 5, he had some idea of what he'd find. Monahan had visited St. Meinrad's monks and priests several times before.

But last week brought a new experience for the 17-year-old Indianapolis native. A recent graduate of Cathedral High School, Monahan plans to attend St. Meinrad College this fall.

Monahan and five others participated in the week-long monastic "Come and See" program at St. Meinrad. The program gives young men a chance to immerse themselves

in monastic life and further consider whether they want to pursue a life in the monastery.

A life as a Benedictine monk, that is.

"I expected maybe some cautious looks from some of the monks," said Monahan, who was struck by the community's friendliness in a new way. "But everybody has come up and said hello or given me a wave in the hallway."

Come and See Week is designed for young Roman Catholic men who are interested in, or thinking about, a life of shared prayer and work based on the Rule of St. Benedict, specifically as lived at St. Meinrad.

Benedictine Father Kurt Stasiak is monastery vocation director at St. Meinrad

Archabbey. He helped organize and facilitate the Come and See program, which was held for the third year in a row.

It's all about giving men like Monahan and the others a deeper understanding of their call to a religious vocation, Father Stasiak said. A daily schedule has them attending Mass and prayer services with the monks, and even eating with them in the monastic refectory. They also attend lectures and conferences presented by various monks on St. Meinrad's faculty and take part in casual discussion with them.

Father Stasiak said the general goal for the week is to find out what it means to be a Benedictine monk at St. Meinrad.

"We encourage them to come and do as many things with us, the way we do it, as they can, and to see what they can take home and what remains in their hearts," he said. "That's part of what we mean by discernment."

The schedules were full. Days began with community prayer at 5:45 a.m. and ended with conferences or discussions that lasted until 8 or 9 p.m.

But the visitors didn't spend all their time listening and praying. They also helped out with chores around the archabbey's facilities and took a field trip to St. Benedict Parish in Evansville, staffed and run by Benedictines from St. Meinrad.

The daily schedules were open enough for each of the Come and See visitors to learn at his own pace. Father Stasiak thinks it was important to avoid running the men through too many activities that might not leave enough time for discussion and reflection.

"We don't try to regulate every day and every minute," he said. "But that's part of our life too. A big part of Benedictine life is doing things in com-

mon—whether that's eating, praying, recreating, studying or working.

"The word 'monk' comes from a Greek word that means to be alone—ultimately to be alone with God. We try to reflect that during this week," Father Stasiak said.

It's not an alternative to summer camp," he added. "If you've thought about religious life, if you've thought about working for the church, if some of this begins to attract you and you want to find out more... it's just a really safe way to get a somewhat intensive idea of life here. Not just information about it, but short of putting on one of our habits, finding out how a monk lives here."

Chris Carr, another Come and See participant, will return this fall as a senior at St. Meinrad College. The Columbus, Ohio, native says he's considering a religious vocation and is drawn to what he has found as a student at the college.

Glenn Morgan also will return this fall as a senior at St. Meinrad College. He was curious enough about a life of shared prayer and work at St. Meinrad to travel from his home in West Palm Beach, Fla.

"During the last two years of my college here, I've started to look seriously at the possibility of entering the monastery," Morgan said. "This was the last opportunity before my graduation to go to Come and See. I thought it would be a good idea to come and look."

"During the school year you're in contact with the few monks who work in the college. But really you're very limited to being exposed to their lives and their routines," Morgan said.

Father Stasiak pointed out that Come and See Week is not the only time for men to get a taste of monastic life at St. Meinrad. But it's probably the best time, he said. The regular school year has finished and the monks have more time to talk and interact with interested men.

The fourth Come and See Week at St. Meinrad is planned for mid- or late May next year. For more information write Father Kurt Stasiak or Brother Maurus Zoeller at St. Meinrad Archabbey, St. Meinrad, IN 47577-1010. Or call (812)357-6302.



KEEPING BUSY—Participants in St. Meinrad's recent Come and See Week immersed themselves in monastic life at the Benedictine institution. One part of that life is work, and that's exactly what the visitors did for several hours throughout the week. Chris Carr, a Columbus, Ohio, native who attended Come and See Week, spent part of one afternoon cleaning windows. A classics major at St. Meinrad College, Carr will return this fall as a senior. (Photo by Peter Agostinelli)

Chatard expels two students for violating school policy on firearms

by Mary Ann Wyand

Two Bishop Chatard High School freshmen from Indianapolis were expelled on May 31 after violating a school policy which prohibits firearms on campus.

Holy Cross Brother Joseph Umile, principal of the Indianapolis North Deanery interparochial high school, said the two incidents were unrelated and did not involve problems with other students.

One gun brought to school by a teen-age boy was inoperable, Brother Joseph said, and apparently was displayed by the student as a way to show off in front of classmates. The other incident involved a teen-age girl who may have carried the loaded gun for protection.

"We haven't asked the students about motivation," the principal said. "The school policy is clear. Possession of a firearm is an automatic expulsion. There is no hearing. There is no appeal. It's an automatic and immediate expulsion."

At the beginning of each school year, he said, school officials present each student with a copy of the Bishop Chatard handbook and discuss school policies during orientation sessions.

"We have done everything to state school policy very clearly so the students know what is totally and completely unacceptable to the school community," Brother Joseph said. "In both cases, the presence of the gun was brought to our attention by students. They went directly to an administrator, Harv Sutton, the dean of students, and brought it to his attention in a confidential manner. I felt good about that because the students are looking out for each other and are not afraid to approach an administrator to talk about a problem."

Both handguns were confiscated from the students by Sutton and other faculty members, the principal said, and turned over to the Indianapolis Police Department the same day. The incidents were reported by both the print and broadcast media.

"It's a lot of media attention for the careless action of two individuals," Brother Joseph said, "and it's certainly not indicative of the environment of Bishop Chatard High School. However, these kinds of things can happen in any school. Given a bad situation, the only thing you can do is deal with it in the best way possible. I think we've done that."

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SPOTLIGHT ON EAST DEANERY

St. Mary ministers to a variety of cultures

by Margaret Nelson

"This used to be a German parish," said Father Mauro G. Rodas. "The present church was built by Germans in 1910. The parish started in 1858.

"Since then, it became a regular parish, having ministries to the Germans; at one time we had services for the Latvians. And we have had a ministry to the deaf.

"Now, we have a large Hispanic ministry," said Father Rodas, who came to the parish as temporary assistant pastor in 1966. Though there are 150 regular parishioners, he said that 600 worship in the church every weekend.

When the Ecuadorian native came to Indianapolis, he was taking graduate studies at Butler and Indiana universities. He said that part of his education came from funds from the archdiocesan Mission Office.

In 1975, after taking graduate studies and serving as professor of linguistics at the University of Madrid, Spain, Father Rodas became associate pastor of St. Mary. He was named assistant director and, in 1978, director of the Hispanic-American Apostolate for the archdiocese.



Father Mauro G. Rodas

In 1979, Father Rodas was incardinated into the Archdiocese of Indianapolis, and in 1981, he was named pastor of St. Mary. "We still have quite a few German people coming to our services.

"We have many Filipinos because their roots are here," he said. "A number feel close because they speak Spanish. Some of them think I'm from the Philippines. When we talk about backgrounds and races, I just say we're 'dear cousins.' They invite me to many of their social functions. They are always bringing me something to eat," he said with a smile.

"People are coming from all over the city. We have ladies who used to go to St. Mary Academy who come and bring their families," said Father Ramos. "We have seen a good number of Irish. They are mostly kind, open and easy-going," he said.

"We see a variety of cultures and differences among ourselves and other cultures. Hispanics, who represent 25 different countries, show their concern, care and love by external manifestations like shaking hands and hugging. That's how they say, 'You're my friend.'"

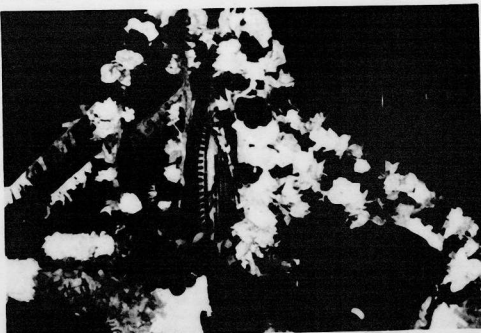
Father Rodas remembers when Christ Church renovated its Episcopal cathedral on the Circle. "They told me they were looking for a church to worship in. They said they felt most at home at St. Mary. We had a beautiful sharing experience."

"The good Episcopalian priests were aware of our differences, but willing to work together on the similarities," he said. He remembers one time when they wanted him to celebrate with them at a special service, but he agreed to do a reading instead.

"They (Christ Church members) have been very good to us," said Father Rodas. "We developed friendships. We became communities that really love one another. In our hearts we didn't feel divided."

"We have never had differences between the (parish and Hispanic Apostolate) communities—like who pays or uses the facilities. They are always happy to share, because they know they belong to the same family—they speak the same language of love," said Father Rodas.

As a pastor of a downtown church, Father Rodas said that he sees many people who



OUR LADY—This image of Our Lady of Guadalupe is carried during processions at Marian feasts at St. Mary Church. (Photos by Margaret Nelson)

work downtown. "The weekday noon Mass is well attended. They know I'm there for them." He said that some of the people who work downtown come to him for guidance and discussions. "They know there is a church presence there. They respect Father."

Father Rodas said that he has been there so long that he knows the business community and the leaders of other churches in the area.

"One time a man who is not Catholic said to me, 'I haven't heard the Angelus. What's wrong with the bell?' They know the church is here and that it is open."

"In the days of closing churches, that's a type of vitality. The church is here for the youth, for young couples. They see me walking around the streets downtown. They know the church is alive. It is vital for the life of the city," said Father Rodas.

Father said, "Those who attend the noon Mass have formed a strong Christian community. They love each other and respect each other. They share. I give a short idea of what the Gospel is about and then ask, 'What do you think it says?'"

Delia Diaz, assistant director of the Hispanic Apostolate said, "Now, they don't like it when another priest is there if they don't have the opportunity to say anything."

Father Rodas said that this is a way of forming them, too. When Father is more than five minutes late for a weekday Mass, those attending take their own initiative. "They take over. They start to sing, they do the readings, they share, and then they distribute Communion."

At the Sunday Spanish Mass, Father explains to the assembly that the Catholic faith has certain guidelines for reception of Communion, and that if they cannot receive the Eucharist, they may still receive the priest's blessing, or spiritual communion. "This is with the understanding that they are willing to correct that small deficiency—if it is correctable," he said.

"The blessing becomes a teaching moment, to let them know it is possible to change," said Father Rodas. "They become closer to the table of God. They tell me, 'Bless me,' or 'Father, please give me your blessing.'"

"We have quite a few people who are afraid to go to confession because it has been so many years since they did. This (spiritual communion) brings them to talk to me. We have seen good results from it."

"I think they realize they are missing the best part," said Diaz. "Sometimes the communion line is longer (than the blessing line) now. It gives them the feeling they are not outcast—that they belong, too," she said.

Father Rodas said, "I've been happy in my ministry—I've received many blessings from my multi-cultural congregation. We have the usual committees, the parish



Delia Diaz

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pastoral council, the finance committee, the liturgy committee. They are all strong."

The parish has two prayer groups: the English group which meets on Tuesday and the Spanish one on Wednesday. "My goodness, once they're there, they don't leave," said Father Rodas. He said the group, which usually includes 22 Hispanics from seven different countries, covers the whole diocese. "They get together at 7 and leave about 10:30 p.m."

"There is never a division or any animosity between the Hispanic ministry of the archdiocese and the parish," Father said. During the rosary before Masses, Father likes to be in the midst of the people.

Diaz likes the fact that "the children feel close to the altar, like they are at home. By the time they are 2 or 3 years old, they know they are in the presence of God. They have a sense that they belong there. The kids want their parents to go to church."

St. Mary Church

Year founded: 1858
Address: 317 N. New Jersey St.
Indianapolis, IN 46204
Telephone: 317-637-3983
Pastor: Father Mauro G. Rodas
Community: Delia Diaz
Parish secretary: Emmanuella Todd
Number of households: 150
Church capacity: 600
Masses: Saturday—5:20 p.m.
Sunday—10 a.m., noon, 1:15 p.m.
(Spanish); Weekdays—noon

Weekly profiles will include all parishes

One of the newest projects at *The Criterion* is an ongoing series of parish profiles. Every week a different parish is profiled. Several parishes from a deanery are profiled each month.

After every deanery has been covered, the series will start over again. Then the process will repeat until each parish has been profiled.

At the Spanish Mass at 1:15 p.m. every Sunday, the children's Liturgy of the Word usually draws 30 youngsters.

"That is the time I can teach adults," said Father Rodas. He said that St. Mary is a vibrant parish, with many programs.

"We try to educate the people in the faith. We prepare them for receiving the sacraments. They do not receive without knowing the meaning," Father said.

Diaz explained that the Hispanic Apostolate has religious education for the children of St. Mary, and also for children from other parishes. They offer formation programs for anyone from pre-school to adult level.

These include adult Bible courses, prayer groups and seminars. They not only have instruction in the faith, but in health and family matters as well. The apostolate offers a monthly program on family life.

"All programs are geared to the family," said Diaz. "We have the parents help with catechesis. There is something for the whole family."

The apostolate collaborates with the Marian Wholistic Hispanic Center for issues of parenting and physical health.

Some members of the parish will participate in a youth retreat at the Beech Grove Benedictine Center on June 15, 16, and 17. It will help with formation of a number of young leaders in the Catholic Church.

"They will talk about culture, their own identity, leadership in the church, and values of the Catholic faith," Diaz said. "It will make them aware of their role in the church—that they have a mission to fulfill."

Diaz said that 10 adults are studying leadership, as well. They are learning the history of Hispanic ministry, analyzing the reality, and reflecting on how the ministry is moving.

A group of St. Mary families has formed small faith communities, Diaz said. If they know someone who is in need, they help the family.

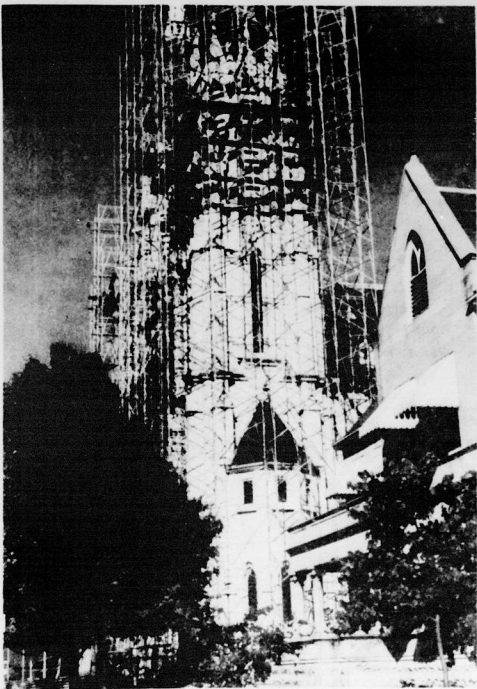
Father Rodas said he believes his work is that of a missionary. "I didn't see the need of going overseas. Just in the heart of Indianapolis, I can bring this type of ministry in the sense of bringing Christ to the people."



YOUTH—Large groups of young people gather after the Spanish Masses and for religious education and social programs for them and their families.



CHOIR—St. Mary's Hispanic choir sings during Masses at St. Mary, the archdiocesan Our Lady of Guadalupe Mass and other local religious and social events.



RENOVATION—St. Mary Church roof and twin steeples are surrounded by scaffolding during last fall's repairs. The parish had to spend about \$160,000 to preserve the roof on the downtown landmark church. Father Rodas celebrates a Spanish Mass every Sunday afternoon and hosts a daily Mass for downtown workers. (Photo by Margaret Nelson)

Monsignor Raymond T. Bosler told it like it was, is and should be.



Mgr. Bosler with Archbishop Paul C. Schulte during Vatican Council II.

New Wine Bursting Old Skins

Memories Of An Old Priest Longing For A New Church

Mgr. Raymond Bosler, founding editor of the *Criterion*, shared thoughtful and informative memories about the Church before Vatican II, the Church as he saw it today, and the church he hoped would evolve in the future.

A captivating memoir by a man who had known both the "old" and the "new" Church and who was an expert witness to the excitement of Vatican II.

Mgr. Raymond Bosler may have been "an old priest longing for a new church," but his memoir vibrates with the vitality of youth on every page. With clarity and wit he described the Church as he knew it before Vatican II, the Church as he saw it today, and the Church he hoped will be filled with "new wine."

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City official finds focus in faith and community

North Vernon's mayor is a longtime volunteer

by Peter Agostinelli

North Vernon native John Hall knows how to get in the middle of things.

A member of St. Mary Parish in North Vernon, Hall says his volunteer work there has shown him the role faith can play in one's life.

It's also what got him thinking about doing something for his hometown. So much so that it started him on the path that landed him his job as mayor.

It happened in the 1980s, when St. Mary parishioners were wrestling with the idea of building a new parish center. The parish badly needed the facility, but like any construction work, a big hurdle was how they would pay for it.

Enter John Hall.

"I figured it was time I gave something back to this community," he said, downplaying much of the credit that comes his way.

"I was born and raised in North Vernon. I love it here."

Hall, who converted to Catholicism and joined the Catholic Church about 15 years ago, helped initiate the efforts to raise money for the parish center. It meant visiting friends, like the firefighters at a local station. He borrowed their deep fryers and convinced people at St. Mary to schedule some fish fries during Lent.

The fish fries are now a Lenten

tradition at St. Mary. And the parish now has its center.

"The Lord was planting a seed," Hall said of those early fundraisers. "It was instrumental in helping people see what we could do as a parish."

St. Mary's parish center now hosts activities within its own parish as well as other local community and church groups.

It wasn't long before Hall—who had served terms on North Vernon's city council and St. Mary's parish council and evangelization team—started thinking beyond the church and more about leading his hometown.

It wouldn't be glamorous. As Hall says, North Vernon was in "dire shape." Three factories had just packed up and moved out of town. And no new ones were knocking on the door.

But since taking office as mayor, Hall has helped fill some of those empty buildings with new businesses. Among the arrivals are two Fortune 500 companies that, when they're up and running this summer, will bring several hundred new jobs and a giant boost for the city's tax base.

North Vernon's economic renewal comes with the new ideas Hall also has brought. One program he doesn't stop talking about is the reconstruction of block after block of North Vernon's depression-era sidewalks.

But the civic work doesn't overshadow his faith experience. While talking about St. Mary Parish and the gap it has filled in his life, he mentions his contact with a North Vernon woman during the fund drives for the center.

The woman attended St. Mary School as a child. She doesn't belong to the church these days, but she had heard about the



CATHOLIC MAYOR—North Vernon Mayor John Hall spends a lot of time talking with local people and planning projects for the city. A convert to Catholicism who joined the church about 15 years ago, Hall says his faith and activity at St. Mary Parish has sharpened his sense of giving back to the community. (Photo by Peter Agostinelli)

project and showed up one night at a fish fry. She told Hall some stories about her good experiences at St. Mary. She also gave him a big check.

"You could feel the love that night," Hall said. "It was probably 30 or 40 degrees outside, but for that one moment it felt like it was about 90 degrees."

Hall was asked later to speak before the congregation about the fund drive and the importance of the center.

It worked. Money started pouring in and the parish soon had what it needed.

Hall first tasted leadership when he served in the Army in Vietnam. He later studied psychology and business at Indiana University-Purdue University at Indianapolis. He also has sold cars and worked in a factory.

When he's not taking care of business from his small office just off the downtown district, he does some public speaking and remains active at St. Mary.

A lot has changed for North Vernon, population 5,300. The mayor thinks prayers have been answered and the city has been blessed.

"It's not me," he said. "This community was on the rocks. We have a lot to really be thankful for. I've spoken to a few groups since Masco Tech (one of the two Fortune 500 companies) came in, and I tell people that I have to pinch myself."

Hall says his experience at St. Mary has sharpened his awareness of his role in the church as well as the community.

"It's a very important part of my life. It fills a gap," he said.

"I enjoy working with people. It excites me to see good things happen here, like bringing in new industry. You know that the young people are going to have an opportunity to progress and get good quality jobs and stay in the community, versus moving to a bigger city, because that might be the only place they could find employment."

"Our prayers were answered. We worked hard. And I knew that by getting the community to think positively and work together, great things would happen. And it happened."

Three priests plan retirement

(Continued from page 1)

Father Ottensmeyer was named rector of St. Meinrad College from 1961 to 1965, at one time supervising newly-ordained priest Father Daniel Mark Buchlein, who is now his archbishop.

From 1977 to 1982, Father Ottensmeyer directed the Office of Priestly Spirituality, which started wellness programs, support groups, retreat programs and sabbaticals for priests that became models for other U.S. dioceses.

Father Ottensmeyer has given retreats around world: in the United Kingdom, India, and Australia, as well as the U.S.

On June 30, Father Ottensmeyer will be honored at a reception at Our Lady of the Greenwood.

Father expects to do more teaching and sacramental ministry at Beech Grove Benedictine Center. He will continue as chaplain at the Our Lady of Grace Monastery.

"I will get a chance to return to music, gardening, and cooking," he said.



PRIESTS 50 YEARS—Archbishop Daniel M. Buchlein walks behind Fathers Richard J. Mueller and Joseph W. Dooley June 2 as they enter the cathedral to celebrate the priests' 50th anniversary of their ordinations. (Photo by Margaret Nelson)

Family Consecration Apostolate to have 2nd conference in Nov.

by Catholic News Service

BLOOMINGDALE, Ohio—The Apostolate for Family Consecration expects to attract 8,000 people for its second international "Totus Tuus" Conference Nov. 18-20 in Philadelphia.

The conference will celebrate the Year of the Family and will feature among its speakers three cardinals who head Vatican offices.

"Totus tuus," Latin for "all yours," is Pope John Paul II's motto expressing his dedication to the Blessed Virgin Mary.

Jerry Coniker, founder and president of the Bloomington-based Apostolate for Family Consecration, said the conference will anticipate "the public reign of Christ"

and will focus on the pope's Marian spirituality.

Heads of Vatican agencies slated to speak at the meeting are Cardinals Francis Arinze of the Pontifical Council for Interreligious Dialogue, Jose T. Sanchez of the Congregation for the Clergy, and Alfonso Lopez Trujillo of the Pontifical Council for the Family. Also scheduled to speak is Archbishop Agostino Casavallan, papa pronuncio to the United States.

The conference is aimed at spiritual renewal of families. It will also feature a penitence priests' forum running all day Nov. 18.

Registration information can be obtained from Apostolate for Family Consecration, Seminary Road, Box 151, Bloomington, OH 43910-0150. Telephone 1-800-FOR-MARY.



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Ethnic conflicts continue to mar peace efforts

by Gerard F. Powers

A recent edition of a Bosnian Croat human-rights publication had dozens of articles on the war in Bosnia, many providing excruciating details of atrocities committed against Croats.

Barely a mention was made of the Croat siege of the Muslim sector of Mostar or other Croat abuses.

At a recent press conference, an official of the Muslim-dominated Bosnian government spoke convincingly of his government's commitment to a multi-ethnic society, dismissing reports of ethnic cleansing of

non-Muslims in central Bosnia as aberrations, the work of a few extremists.

An American Serbian-Orthodox I spoke with about Bosnia-Herzegovina was quick to condemn atrocities by all sides in the conflict there. He went on to praise the Bosnian-Serb government (whose leaders are widely condemned as war criminals) because it now was permitting religious education in state schools.

Despite their differences, the American Serb Orthodox, the Croat human rights activists, and the government official share much in common: All are good people. They despise the extremists who have perpetrated awful crimes in Bosnia, and they long for the day they can live in peace and justice.

How can one explain, then, what appears to an outsider as a singular concern for the justice of their own cause and an apparent blindness to injustices suffered by others at the hands of members of their own group?

"Ancient hatreds" is probably the most typical answer. People in the Balkans—or Rwanda, or Haiti, or Northern Ireland—the explanation goes, always have hated each other. Tribalism or ethnic, religious and national conflict are part of their culture.

"Ancient hatreds" is a "comforting" explanation for most of us. It allows us to distance ourselves from "those people," confident that we do not suffer from their cultural predispositions.

No doubt culture is an important factor. But we must look elsewhere to learn why we can be so quick to see the speck in our neighbor's eye when we have a log in our own.

Perhaps the most obvious answer is that the log blurs our vision, and the blurred vision worsens greatly during times of crisis.

Compassion and justice require that I understand your rights, needs and interests, and see justice through your eyes. It is hard to put myself in your shoes—and especially hard when your rights and interests seem to conflict with my own or when I am consumed by the injustices I am suffering.

►A Croat who sees his family being starved by a Muslim siege in central Bosnia is not likely to be outraged by the Croat siege of West Mostar, especially if he believes that retaliation in kind is the only way to force the Muslims to stop their siege.

►It is hard for a Serb to acknowledge Serb aggression when she is convinced that Serbs are simply exercising their right to self-defense and self-determination, the same rights claimed by Bosnian Muslims and Croats.

►And it is hard for a Bosnian government official to be overly concerned about

atrocities committed by his military in the face of much greater atrocities committed against Muslims.

The people in Bosnia are not unlike people in my own nation, the United States. We believe we are basically a just people. We dismiss transgressions as aberrations or due to a few bad apples.

Sometimes, however, our vision is clear, yet we remain silent or justify injustice in the name of a greater good.

In times of crisis, love of country can easily slip into an idolatry of the fatherland, justifying despicable acts in the name of national salvation.

When Serbs, Croats and Muslims each feel threatened in their national and ethnic existence, when all feel under siege, national and ethnic unity leave little room for a scrupulous concern for justice.

The Protestant theologian Reinhold Niebuhr believed the most significant moral characteristic of a nation is its capacity for self-deception and hypocrisy.

Nations that feel threatened find it difficult to distinguish its loyal opposition from sedition.

But people in my country cannot begin to comprehend the depth of fear that makes justice elusive in places like Bosnia and Rwanda.

For the first time since the Middle Ages, you have in the Balkans and some other parts of Eastern Europe a return to warlordism.

"Ethnic cleansing," Michael Ignatieff notes, "is not just motivated by nationalist hatred. It is the warlord's coldly rational solution... 'Kid yourself of your neighbors,' the warlord says, 'and you no longer have to fear them. Live among your own and you can live in peace.'"

Without social order, nothing short of heroism is needed if individuals are to act justly.

Yet the untold story of places like Bosnia is that so many mostly unknown heroes are risking their lives for justice.

►They are overcoming hatred and vengeance with love.

►They are piercing the blurred vision of self-deception and seeing justice through the eyes of their neighbor.

►They are fighting a politics of fear by standing up and suffering for the truth.

(Gerard Powers is a foreign policy adviser for the U.S. Catholic Conference Office of International Justice and Peace.)



SEEKING JUSTICE—"Compassion and justice require that I understand your rights, needs and interests, and see justice through your eyes," according to foreign policy adviser Gerard F. Powers, "even though it is hard for me to do this when your rights and needs seem to conflict with my own." Such is the situation for people who are affected by the atrocities in Bosnia-Herzegovina, Rwanda, Haiti, and other parts of the world plagued by ethnic conflicts. (CNS photo from KNA)

Justice challenges people to promote harmony, work for common good

by David Gibson

"All people are equal, but some are more than equal!"

Or so people appear to think at times.

Can anyone be "more equal" than others? To believe that is surely to give one's faith over to injustice.

But some basic human tendencies work against justice. There is the tendency to take care of oneself and one's own—within the limits of time available—even if that means excluding others. So we ignore others. Maybe we even say we have no choice. But overlooking others, ignoring their existence, and excluding them from one's concern are not "the stuff of justice."

The just person recognizes each person's rights, according to the new "Catechism of the Catholic Church."

Justice disposes a person to establish harmony in human relationships, the catechism explains, and to promote the common good. Furthermore, the catechism adds, a just person is distinguished by "right thinking" (No. 1807).

To practice justice, we have to think. Rather than overlook and ignore others, we need to be alert and attentive to the peoples of the world. That's part of the process of "right thinking."

Injustice often is the result when we exclude "others" from our universe without even thinking about it.

(David Gibson edits "Faith Alive!")

DISCUSSION POINT

Youth enjoy working for justice

This Week's Question

As a youth minister, why do you think youth are attracted by the church's message on justice?

"Kids have high hopes and dreams. When they act, it makes them feel like they're doing something important. It gives them confidence that they can make a difference. At our parish, we have more youth show up to feed the homeless than for any socializing activity." (Lisa Walker, Winter Park, Fla.)

"Young people... want their lives to have meaning... Once they experience the joy of service, they become hooked... At first being appreciated by those served is important to the young people. But after awhile... it's just fulfilling to be of service." (Lisa Calderone-Stewart, Grand Island, Neb.)

"We spend a lot of time preaching 'Just say no' to kids about sex, drugs, alcohol and peer pressure. We are now realizing how much self-esteem plays a role in positive decision making... Self-esteem can be enhanced by establishing patterns of usefulness, through giving oneself in service." (Mike Hall, Wheeling, W.Va.)

"Because when the church speaks about justice, it speaks the truth. Our young people are yearning for the truth. When they see an institution speak out on behalf of the truth and challenge not only its own people but the whole world, then it makes that truth more apparent." (Jackie Hopper, Boise, Idaho)

"Young people... are looking for a noble venture. Jesus and his message about the reign of God are that venture because the reign of God is characterized by compassion, justice and peace." (Bob McCarthy, Baltimore, Md.)

"They are very interested in helping others. That comes from a real need to be needed and for people to be treated fairly... If parents can go out with their children and do social justice activities as a family, it will help deepen young people's awareness." (Geri Ryerson, Wilmington, Del.)

Lead Us Your Voice

An upcoming edition asks: What kind of boundaries for teens seemed fair and helpful in a family you know of?

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

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PAUL 6

Kids' Views

Kids can have fun while helping people in need

How can kids help other people?
Sixth-grade students at St. Joseph School in Corydon have lots of ideas. "Helping hands are healing hands" was the theme for their 1993-94 school year.

We can make a difference in our world today. I believe we, the children, are the light of the world. Some people in our class are having fund raisers to help our parishes with bills and, also, we plan to find someone who is needy and give money as an anonymous donation.

Rasanna Stewart

Kids can help people by trying to make life easier for them. They can do simple things like pick up trash along the road or do things that are a little harder like starting a food drive.

Jill Babcock

Kids can stand up for their rights. Kids can also cheer up those who are in hospitals and nursing homes.

Mary Ann Deatrick

I tutor younger kids in reading. Other kids in my class tutor kids in math and spelling. I also write to elders. They like my letters and write back to me. It is fun to help other people.

Katie Doyle

Kids can help people across the street,

carry boxes or books, and write to others who are lonely. Kids can also clean up trash from people's yards.

Angela Arnold

Kids can help the elderly cross the street or carry groceries. If someone needs some errands done, kids can help them.

Anthony Norton

Our class tutors other kids in lower grades. We also wrote letters to people who couldn't get out of their houses. Kids in my class work in pairs to help people.

Lori Will

Kids can help adults by behaving and respecting them. We can volunteer to help them with work. This year our class has written to elderly people to cheer them up. We even had a party for them!

Heidi Stemm

Kids can help by teaching younger children and being a good example for younger kids. We can also help older people by mowing the lawn and helping them with things they can no longer do.

Amanda Ferriell

Kids may not do a lot, but we can help some. We are writing to older people and we can help around our town. We help other kids with their work in school.

Aaron Mattingly

NOV 1994

HELPING HAND—Children can offer "a helping hand and a healing hand" in many ways every day. (Artwork by Emily Powell)

Kids can set up fund raisers to help people in need. They can do chores. They can pick up trash. They can visit older people. Kids can also tutor younger children and set good examples for them.

Ryan England

Kids can help by having a food drive for the hungry. Kids can tutor other kids in school. Kids can write letters to the elderly and do errands for them.

Nathaniel McAfee

Kids can help people by visiting and comforting elder people. Kids can help other kids feel like they are somebody. Kids help do chores and clean up the environment to make it safe for everyone.

Sarah Sedlack

Kids can help people by mowing their yards, trimming trees, and walking their dogs. Kids can help people by talking to them, sharing ideas, and visiting them. Kids can help people by praying for them and loving people they don't even know.

Bobbi Jean McClelland

In our class this year we are writing to shut-ins. We are also tutoring smaller children. Kids can help others by giving a smile. Our class has tried very hard to be helpful this year.

Matt Hoehn

They can help retarded kids to learn. They can mow lawns for people that can't.

Jeremy Hubert

Kids can help other people by visiting elderly people and helping people across the street. Kids have more time to clean the world since we don't have jobs.

Justin Rice

Kids can help people by mowing lawns, planting flowers, and mailing letters.

Michael Heikemper

Kids can help other people by writing to old people who can't get around very well. Or they can tutor little kids. They can also help brothers and sisters with homework, or help mom or dad cook supper. The reason I try to do these things is to earn my way into heaven.

Daniel Enlow

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ELEVENTH SUNDAY OF ORDINARY TIME

The Sunday Readings

Sunday, June 12, 1994

Ezekiel 17:22-24 — 2 Corinthians 5:6-10 — Mark 4:26-34

by Fr. Owen F. Campion

This weekend's first scriptural reading is from the Book of Ezekiel.

Actually, not too much is known about Ezekiel, but on the other hand, modern knowledge of Ezekiel is considerable when considered against what is known of some of the other prophets whose backgrounds and circumstances are covered by mystery.

Ezekiel does not furnish us with details that might be expected of contemporary authors, but there are important aspects of his life that are quite apparent to us.

An even more comprehensive understanding of this great prophet is provided by historians and archaeologists who can use their findings to inform us of the challenging living conditions that surrounded Ezekiel.

The prophet lived at a time when God's people had wandered far from the path of truth and righteousness, at least in Ezekiel's opinion. This deviation from the one way of holiness lay at the bottom of all the people's woes.

For Ezekiel, the responsibility of the prophet was to call people again to genuine devotion to God.

As was the case so often in the Old Testament's prophetic writings, the book of Ezekiel was, and is, demanding, appealing, and uncompromising. But it is also reassuring in its consolation that God will bless the faithful, and that the faithful can adorn their own lives with peace and hope if they are true to God.

This weekend's reading employs the image of the cedar. Cedars were common in many parts of the Holy Land, as they are common today, especially in the northern highlands where Israel intersects with Lebanon.

To use the imagery of the cedars was to speak directly to the experiences of the people.

Ezekiel's message is clear: A tiny piece of the tree can create another giant tree, in the power of God. Holiness is a process of growth, just as is the rise to maturity of a great tree.

St. Paul's Second Epistle to the Corinthians furnishes this weekend's liturgy with its second reading.

Paul is an excellent theological source to speak of faith, since his own faith was so intense. Nothing in his entire, quite varied experience of life even approached in impact his faith in Jesus, his experience of having encountered Jesus and of

learning the story of the Gospel, of the Lord's redemption.

The depth and strength of this experience of faith undergird and illuminate Paul's writings. This is certainly the case today. The apostle's excitement in faith is quite clear.

In this faith, he reassures the Corinthian Christians that they must walk by faith. In the end, Christ will judge. It was advice that surely was appropriate for Corinth, where there were so many influences that are opposite the teachings of the Gospel.

St. Mark's Gospel provides this liturgy with its Gospel proclamation.

This reading presents the familiar story of the mustard seed. The tiny seed, when planted in the soil, develops into a mighty plant.

As was the case in Ezekiel's time, these images from agriculture would have been very effective teaching devices for Jesus. It was an agricultural world. The kingdom of God grows; it suddenly does not appear, overwhelming all around it.

Reflection

The church now guides us as we emerge from the brilliant days of the Resurrection and of Pentecost. Last week, as we made our exit from that great season of hope and dedication, the church celebrated with us the feast of Corpus Christi, reminding us of the Eucharist in which still we encounter the living Lord.

Now we move forward. Fortified with our good intentions, we look ahead.

In this glance forward, and in our resolution for the future, the church calls to be realistic. The church never deceives us or builds upon fantasy. Life is not easy. Conditions all around us discount and rebuke the Gospel.

Amid all this, the church tells us to be strong in faith. Faith is our support. We must recognize, as explained in the Gospel story of the mustard seed, that we are limited. Temptations distract us and sin diverts us.

We must grow. We must sink our roots deep into the soil that is faith, and we must reach upward to God for guidance and strength.

Ezekiel is a good example. He lived in a time quite threatening. Many people hurt and were without hope.

Only in loving God, in returning God's redeeming love with love, was there hope and peace.

Human as we are, the very realization of our need for God represents growth. And, God, a faithful tiller of the soil that is human experience, always stands ready to assist us.

Daily Readings

Monday, June 13
Anthony of Padua,
priest and doctor
1 Kings 21:1-6
Psalm 52:3-7
Matthew 5:38-42

Tuesday, June 14
Seasonal weekday
1 Kings 21:17-29
Psalm 51:3-6, 11-16
Matthew 5:43-48

Wednesday, June 15
Seasonal weekday
2 Kings 2:1, 6-14
Psalm 31:20-21, 24
Matthew 6:1-6, 16-18

Thursday, June 16
Seasonal weekday
Sirach 48:1-14
Psalm 97:1-7
Matthew 6:7-15

Friday, June 17
Seasonal weekday
2 Kings 11:1-4, 9-18, 20
Psalm 132:11-14, 17-18
Matthew 6:19-23

Saturday, June 18
Blessed Virgin Mary
2 Chronicles 24:17-25
Psalm 89:4-5, 29-34
Matthew 6:24-34

SAINT OF THE WEEK

Barnabas was Paul's companion and was one of first missionaries

by John F. Fink

All that we know about St. Barnabas, whose feast day is June 11, is in the Acts of the Apostles. The man we meet there was extraordinary, to put it mildly.

We first hear of Barnabas in the fourth chapter of Acts. He was a wealthy Jew of the tribe of Levi, but born in Cyprus. His original name wasn't Barnabas at all, but Joseph; the apostles changed his name to Barnabas, a name that meant "son of encouragement," according to Acts. We first hear about him because he sold a piece of property that he owned and "brought the money and put it at the feet of the apostles."

Barnabas not only became St. Paul's companion on some of his journeys, but it was he who introduced Paul to the apostles and vouched for him among the Christians. After all, Paul had been one of the main persecutors of the Christians and was looked at with suspicion.

Soon thereafter, Barnabas was sent on a special mission to Antioch. It was learned that Christianity was meeting with some success there, and the apostles thought it desirable for someone from the church in Jerusalem to go there to guide that church.

Barnabas, "a good man, full of the Holy Spirit and of faith," was selected. When he got to Antioch, his preaching added greatly to the number of converts.

He felt that he needed some help, though, so he went to Tarsus, where Paul lived, and prevailed on him to join him in Antioch. Paul did so and the two made many Christians there. It was while they were there, in fact, that the name "Christians" was first given to the followers of Jesus.

Barnabas and Paul then took up a collection among the Christians in Antioch for the church in Jerusalem. After they took it to them, they returned to Antioch with John Mark, whom some believe to be the author of the first Gospel.

Then one day, while they were worshipping, the Christians of Antioch heard a message from the Holy Spirit asking them to set aside Paul and Barnabas and to send them on a missionary journey. They took John Mark with them.

Thus began Paul's and Barnabas' first missionary journey, fully described in Acts. At Pamphylia, John Mark decided

to return to Jerusalem, so Paul and Barnabas continued without him. At Iconium, they narrowly escaped stoning at the hands of a mob. At Lystra, after Paul healed a crippled man, the people thought they were gods—Barnabas Zeus and Paul Hermes—and the two had a tough time keeping the people from offering sacrifices to them.

After finishing their journey, Paul and Barnabas became involved in the dispute over whether or not Gentiles who entered the church had to be circumcised as well as baptized. At the Council of Jerusalem, they reported on the success they had had among the Gentiles and the council decided that circumcision was unnecessary for Christians.

After all this, though, Paul and Barnabas had a falling out. There continued to be a division between the Jewish and Gentile converts, and both St. Peter and Barnabas refrained from eating with Gentiles. Paul upbraided both of them for this.

Disagreement between Paul and Barnabas became even more serious when they decided to visit the churches they had founded.

Barnabas wanted to take John Mark along and Paul refused to take him because of the man's previous defection. So Paul and Barnabas parted company, Paul going on his tour with Silas and Barnabas going with John Mark to Cyprus.

And that's where we leave Barnabas. We know nothing more about him. It is believed that he was stoned to death in Salamis around the year 60.

Holy Father tells audience, May God's love be with you

by Pope John Paul II
Remarks at audience on June 1

During the month of June, the church turns with confidence to the Sacred Heart of Jesus, symbol of forgiveness and grace. It is a time, therefore, for all of us to pray with greater intensity for the needs of the church and of the whole human family. May God's love be with you all.

MY JOURNEY TO GOD

Prayer of a Physical Therapist

Lord, it is night. I have drawn away from the crowds to be alone with you in prayer.

My body is glad to finally be at rest. Much energy has been spent in ministering to your dear ones. Is this how you felt when you went to your mountain after reaching out to the many who sought to be near you, touch you, be healed by you?

Did your feet burn and ache after treading the sands of Galilee spreading the Word? No sands for me today, just miles of tile traveled in transporting those in need to the department.

As you knelt on your mountain, do your knees feel the wear and tear of the busy day? My knees have knelt before many, Lord, to bring movement and strength back to weakened lower limbs. Did you listen to my prayer as I knelt there? My prayer was that soon the words "Arise and walk" would be a reality to those confined to a wheelchair.

As you clasp your hands and arms in prayer, can you recall the myriads touched by your healing power? As you did, so do I likewise through the physical means you have given me: water, heat, cold and massage.

My hands were used to bring life-giving activity back to those no longer able to dress, groom or feed themselves. Help me to understand the frustrations of your disabled ones so I can no longer zip a zipper or use a pencil.

My greatest joy, today, was to enfold my lonely aged ones, embrace and caress them with the warmth of touch.

May you always live on in me, Lord. Amen.

by Sister Sharon Bierman, OSB

(Benedictine Sister Sharon Bierman is a member of Our Lady of Grace Monastery in Beech Grove. She is a registered physical therapist and is the staff therapist at St. Paul Hermitage in Beech Grove.)

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Senior Scholarships 0

Several scholarships were still pending at the time of pr

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Marquette University Academic Scholarship
Alvarado, John.....DePaul University Music Performance Award
National Hispanic Scholar Finalist
Arbuckle, John Michael.....Scott Altherr Memorial Scholarship
DePaul University Academic Scholarship
Barnett, Matthew.....Purdue University Liberal Arts Scholarship
*Southeast Missouri State Governor's Scholar
Marquette University Ignacian Scholarship
Berg, Benjamin.....Southeast Missouri State National Merit Scholarship
National Merit Finalist
Branigan, Jennifer.....University of Dayton President's Scholarship
University of South Carolina Scholars Award
Brown, LaKiesha.....Wake Forest University Athletic Scholarship
Florida State University Athletic Scholarship
Xavier University Athletic Scholarship
Miami University of Ohio Athletic Scholarship
University of Michigan Athletic Scholarship
Ball State University Athletic Scholarship
Burk, Julie.....University of Dayton President's Scholar
Marquette University Honors Scholarship
Butler, Ricky.....Hispanic Center Groups '94
North Central College Presidential Scholarship
Carter, Jennifer.....Central Newspapers Incorporated Scholarship
Comiskey, Dan.....Marquette University Academic Distinction
Craney, Andrea.....St. Louis University Scholarship
University of Southern California Engineering
United States Naval Academy
Three Rivers Science Symposium
Davis, Michael Jay.....George Washington University Presidential Scholarship
State of Indiana Hoosier Scholar
DelGallo, Krista.....Tandy Technical Scholar
Dezalan, Jeff.....Tri-State University Academic Scholarship
Hanover College Academic Scholarship
Dobrota, Chris.....Butler University Fairview Award
Rose-Hulman Academic Scholarship
Downs, Erin.....Xavier University Fellowship
Butler University Werner Beyer Scholarship
Entrikin, Kathryn.....Evanville University English Dept. Scholarship
Hanover College Academic Scholarship
Xavier University President's Scholar

Goyette, Paul.....Indiana University Wells Scholar
DePaul University Rector Scholarship
University of Chicago National Merit Scholarship
Grebe Memorial Scholarship
Greathouse, Jessica.....Robert C. Byrd Honors Scholarship
Marian College Athletic Scholarship
Gregory, Heather.....Butler University Honors Scholarship
Butler University Alumni Scholarship
Wittenberg Alumni Scholarship
Hanover Academic Scholarship
Purdue University FPS Award
Guy, Jessica.....DePaul University Performing Arts
Haeeli, Carl.....DePaul University Performing Arts
Hair, Chance.....Butler University Alumni Scholarship
Hanover College Presidential Scholarship
Indiana State University Academic Scholarship
University of Indianapolis Dean's Scholarship
Southwest Missouri State University Scholarship
University of Evansville Presidential Scholarship
National Merit Scholarship Semi-finalist
Hamilton, Tony.....Butler University Faculty Scholarship
Butler University Liberal Arts Scholarship
Hanover College Crowe-Long Scholarship
DePaul University Valedictorian Scholarship
University of Indianapolis Presidential Scholarship
Tylenol Scholarship Fund
State of Indiana Hoosier Scholar
Phi Beta Kappa Scholar
Bausch and Lomb Scholar
Tandy Technology Scholar
Tomorrow's Leaders Scholar
Eisenhower Memorial Scholarship Honorable Mention
University of Toledo Academic Scholarship
Hampton, Allison.....Miami University of Ohio Black Scholars Award
Miami University of Ohio Academic Award
Howard University Academic Scholarship
University of Alabama Academic Scholarship
University of Oklahoma Academic Scholarship
National Achievement Scholarship Program Finalist
Jessie Slaton Memorial Scholarship
Harriel, Lenean.....Trinity Episcopal Church Scholarship
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..... University of Dayton Dean's Scholarship
Piscane, David University of Charleston Athletic Scholarship
Radzilowski, Lynn University of Charleston Merit Award
..... Indianapolis Exchange Club
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Schuler, Gina St. Louis University Vision 2000 Scholarship
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Smith, Angela Eckerd College Honors Scholarship
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..... Henry King Stanford Scholarship
..... Florida Undergraduate Scholarship
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..... Optimist Club Award
Smith, Lawrence Optimist Oratorical Contest Champion
Taylor, Artie Indiana University South Bend Athletic Scholarship
..... St. Ambrose University Athletic Scholarship
..... John Carroll University Athletic Scholarship
..... Lake Michigan College Athletic Scholarship
..... University of Indianapolis Athletic Scholarship
..... Jack & Jill 100 Black Men
..... Indiana University Wells Scholar
..... Richard Lugar Scholarship
Vernier, Ryan McDonald's National Black History Makers of Tomorrow
..... Hanover College Academic Scholarship
..... Ohio Wesleyan Presidential Scholarship
..... National Merit Finalist
..... Xavier University Trustee Scholarship
..... Marquette University Academic Scholarship
Weber, Sarah Marquette University Academic Scholarship
Williams, Amanda Troy State University Music Scholarship
..... University of Dayton Dean's Scholar
Witka, Kelly Xavier University Honor Scholarship
Woller, Sarah University of Dayton President's Scholar
..... St. Catherine of Alexandria Scholarship
..... R. Benjamin Harrison OWC Scholarship
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..... Indiana Black Expo
..... Student Fellowship for Blacks
Wright, Hannahal Wahash College President's Scholarship
..... Dayton University President's Scholarship
..... George Washington University
Zmrhal, Scott

"Of the over one thousand high school seniors who are recommended to become a Wells Scholar at Indiana University, only twenty-one are chosen. Each high school in the State of Indiana may nominate two students from their school to be eligible for this award. Of the twenty-one students chosen this year, Cathedral High School is proud of the fact that she was the only high school in the State of Indiana to have both of her recommended students earn this prestigious award. They are Paul Matheu Goyette and R. Ryan Vertner."

Entertainment

VIEWING WITH ARNOLD

'Crooklyn' is a poignant memoir of a family's life

by James W. Arnold

There are no crooks in "Crooklyn." That idea is at the center of Spike Lee's warm and often funny memoir of family life and growing up in his old Brooklyn neighborhood in the 1970s.

While only 20 years ago, that time now seems like a distant Golden Age. The extended series of images that run behind the opening credits tell it all. A sign on the street reads: "A healthy block is a clean block." Kids footrace along the sidewalk, jump rope, spin tops, glide paperboard airplanes, play stoopball.

(For the uninitiated, "stoops" are the cement stairs from sidewalk to front door. As a kid, you mostly sit on them, gab, and watch the passing scene. They are the social center of city life. When you throw a tennis ball at them and find the rebound, it's stoopball. The possible refinements are legion, but that, as they say, is another story.)

Family life is fun but also hard and complicated by definition, and inside those neat brownstone houses, there wasn't constant order and serenity. In their screenplay, Spike and siblings Joie and Cinque describe a family of five lively, rambunctious kids and loving but often battling parents, who are trying to

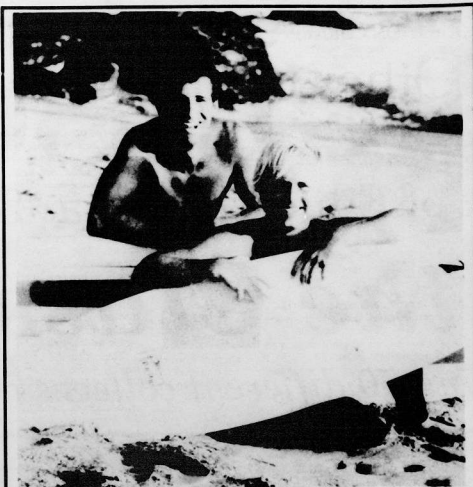
do what the overwhelming number of parents in America try to do. That's make ends meet, raise kids wisely and decently, and keep their own dreams alive.

The movie's Carmichael family is undoubtedly a lot like the Lees' own: four boys, a girl and a dog, a father who is a struggling jazz musician and composer, a mother who works as a school teacher by day and runs the household's precarious finances. (Lee concedes the Carmichaels are based "loosely" on the Lees.) The cultural details may be different, but the Carmichaels/Lees are also very much like "us"—no matter who "us" might be.

Much of the movie is reminiscence on the level of "Remember the crazy things we used to do and Mom used to say? And the nutty characters in our neighborhood?" There are the ritual family meals (a fading tradition in the '90s), with Mom enforcing manners and vegetable-eating; the TV watching (ranging from Knick's games to singing along with The Partridges) and bickering; the corner (here, Puerto Rican-run) grocery, where the kids come into contact with a larger world, a place of adventure and testing.

Add also the neighbors: Tommy La (Jose Zuniga), who hangs out on the stoop and sings a lot but can't carry a tune; white landladies who live on one side and whose words are to ask them for the rent; Tony, on the other side, who practices music badly and loudly and is in an eternal hassle with the Carmichaels over his dogs and his/her garbage. Then there are the guys sniffing glue from brown paper bags, the block's symbols of decadence. With the passing of time, of course, they're now comic figures.

The main character is Mom (Alfre Woodard at her best), and her determined efforts to make her kids come out right, despite all their contrary plans. Dad (Delroy Lindo) is quieter but admirable as well, in both his tenderness toward the kids and his determination to play adult and compose "his" music—that is, jazz, and



THE ENDLESS SUMMER II—California surfers Robert Weaver (left) and Pat O'Connell star in "The Endless Summer II," a film in which "the innocence and purity of surfing comes vibrantly alive," according to the U.S. Catholic Conference. The USCC classification is A-II for adults and adolescents. (CNS photo from New Line)

not the burgeoning rock that is consuming the culture. Their conflicts over money, at varying pitches, don't undermine their mutual devotion.

But primarily "Crooklyn" portrays the coming-of-age of 9-year-old Troy (Zelda Harris), the only girl, who is trying to cope with her boisterous brothers, a girlfriend who shoplifts, a boy who's trying to befriend her, and her distressingly slim figure. The narrative covers that moment when her mother dies, and a girl begins to fully realize the bond with her mother, and the regret that it's lost, that will last forever in memory.

In a key sequence, Troy spends a few weeks with relatives in suburban Virginia. (Spike has a gleeful time satirizing their middle-class lifestyle, including sentimental religiosity, which culminates in elaborate mourning and burial of the nasty-tempered family pooch. Lee hates suburbs like Woody Allen hates Los Angeles, and shoots the whole sequence through a squeezed distorted lens.) It's a lot different from

wacky Brooklyn, and when Troy comes home, the film is suffused with a genuine sense of her love for a place—stoops, crazy neighbors and all.

All family movies cover the same sacred ground of sibling and parent-child relationships. The content here has both clichés (little brother being forced to eat his peas) and stuff you've never seen before. But the real freshness comes from Lee's style: the mobile, turning camera, the dream sequences, the spontaneity of behavior. When Momma writes letters to Troy, we see her speaking to the camera, so that the moment is visual and not words only. Then Lee captures all the poignance of her death in her final words, shot as she stands alone on the beloved brownstone stoop.

At the end of the credits, Lee offers a final sound bite. It's from the broadcast of Jackie Robinson's hit that won the 1956 World Series, and it's simply "Brooklyn wins!"

(Raucous, funny, touching tribute to a recent but quickly fading time remembered; satisfactory for adults and older children.)

USCC classification: A-II, adults.

Recent USCC

Film Classifications

The Boys of St. Vincent	A-III
The Cowboy Way	A-III
The Endless Summer II	A-II
Remembrance Man	A-II
I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; R—morally offensive.	

TNT film profiles aviatrix Amelia Earhart's final flight

by Henry Herx and Gerri Pare
Catholic News Service

The fabled first lady of flight is recalled in "Amelia Earhart: The Final Flight," premiering Sunday, June 12, from 8 p.m. until 10 p.m. on the TNT cable channel. The movie will repeat several times throughout the remainder



AVIATRIX—Diane Keaton stars in "Amelia Earhart: The Final Flight," which premieres on the TNT cable channel on June 12. The U.S. Catholic Conference calls the TV movie "a handsome period piece." (CNS photo from TNT)

of June. (Check local cable listings to verify the program dates and times.)

Director Yves Simoneau assumes viewers are already familiar with the fearless flyer, who was the first woman passenger to fly across the Atlantic in 1928.

Bearing an odd resemblance to Charles Lindbergh, Amelia Earhart (Diane Keaton) caught the public's fancy as "Lady Lindy." Thanks to tireless promotion by her publisher/press agent husband, George Putnam (Bruce Dern).

Earhart is seen as an early feminist, gratified that the government granted pilot licenses regardless of gender, but barely tolerating frivolous commercial endorsements her husband arranged to raise money for new flying ventures.

Their goal is for her to be the first pilot to circumnavigate the globe along the equator, but the initial attempt in March of 1937 fails upon takeoff.

Undaunted, she sets off again in May with navigator Fred Noonan (Rutger Hauer) at her side, and 40 days later, en route to tiny Howland Island in the South Pacific, they lost radio contact, never to be heard from again.

The movie is a handsome period piece whose upbeat jazz tone is sometimes at odds with the narrative.

Dern makes the most of a showy role that likens him to a snake-oil salesman, but the script never gets below his character's surface to what makes Putnam tick.

Earhart remains elusive and mysterious as well, and not only in terms of her unknown destiny.

By narrowly focusing on the last two years of her life, the movie is less an illuminating biography of the aviatrix than a look at an opposites-attract marriage that she complained was more like a business merger.

To the movie's credit, Earhart is not presented as a plaster saint, but a plucky yet reckless woman who took on a dangerous flight without mastering use of the radio and who ditched their life raft along the way.

There is some lovely air footage for the family to enjoy and the ending is rendered most poetically.

TV Programs of Note

Sunday, June 12, 11-11:30 a.m. (CBS) "Good Parents, Good Children: An American Challenge." An interfaith religious special focuses on American family life and efforts by religious groups to make it stronger in order to prepare children for a productive future. One segment profiles Parenting for Peace and Justice, a national network developed in St. Louis by Kathleen and James McGinnis to promote family life based on mutual love and respect, non-violent conflict resolution, shared responsibility, and the application of these values to the world at large. The special was produced in consultation with the National Council of Churches, the U.S. Catholic Conference, the New York Board of Rabbis, and the Southern Baptist Radio and TV Commission.

Sunday, June 12, 9-11 p.m. (CBS) "The 48th Annual Tony Awards." The Broadway theatre awards special is co-hosted by Sir Anthony Hopkins and Amy Irving.

Tuesday, June 14, 10-11:30 p.m. (PBS) "One Nation Under God." A "P.O.V." documentary explores whether homosexuality can be cured and chronicles such attempts which range from shock therapy to exorcisms.

Wednesday, June 15, 10-11 p.m. (PBS) "Submarine: Steel Boats, Iron Men." This rebroadcast of a documentary offers an historical overview of submarines and takes viewers on board to determine just what it takes to be a successful member of a submarine crew.

Saturday, June 18, 9-10 p.m. (CBS) "Harts of the West." In this drama series episode, Jake (Lloyd Bridges) sets out on horseback with Duke (Nathan Watten) to celebrate the boy's 10th birthday by observing a Native American rite of passage.

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

QUESTION CORNER

Other churches are united with Rome

by Fr. John Dietzen

QIn a recent issue of our paper, you discussed attending Protestant church services. You say these regulations apply differently to those Eastern rite churches, even those which are not in communion with the bishop of Rome.

I'm confused. Aren't all non-Roman Catholic churches outside of communion with the bishop of Rome? Why are Eastern rite churches treated differently? (Illinois)

AYour two questions deal with quite separate issues. Let's take them one at a time.

There are indeed several non-Roman Catholic churches in communion with the bishop of Rome, and they are as "Catholic" as we are, if I may put it that way. For the most part they grew out of four major Christian centers of authority and worship which developed very shortly after our Lord's death and resurrection.

These centers, or churches, were Alexandria in Egypt, Rome, Byzantium (later called Constantinople, now Istanbul, Turkey), and Antioch in Syria.

Later, at the Council of Chalcedon in 431, Jerusalem was added to this list of patriarchal churches, to honor the place where Jesus died and rose.

Other churches outside the Roman Empire also formed very early, in Armenia and India, among other places.

To make a long and complicated story as short as possible, the relation of all these churches to each other, especially to the Roman church, has always been stormy.

Today, some of these churches are totally united to the bishop of Rome. We often call them "rites," but they really are more properly called churches (Byzantine Church, Maronite Church, and so on) united under the primacy of the pope in Rome.

We're talking of something here much more than just semantics; the church is quite serious about this clear distinction between the churches.

The bishops at Vatican Council II proclaimed that our



(Roman or Latin) church holds in high esteem the institutions of the Eastern churches, their liturgies, church traditions, and Christian way of life (Decree on Eastern Catholic Churches n. 1).

Under the pastoral guidance of the Roman pontiff, "these churches (Roman, Antiochian, Byzantine, etc.) are of equal rank, so that none of them is superior to others because of rite."

Eastern churches are, therefore, not branches of the Roman church. They "have the right and the duty to govern themselves according to their own special discipline," in other words, to preserve and honor their own unique traditions (n. 3 and 5).

To your second question, most of these Catholic churches have sizeable counterparts that are not in communion with the bishop of Rome—Greek and Russian Orthodox, Copts in Egypt, and others.

These churches, though separated from us, still possess true sacraments, above all—by apostolic succession—the priesthood and the Eucharist.

On these grounds, the Catholic church allows and even encourages sacramental sharing with these churches and even the sharing lawfully possible with Protestant churches, for example (1993 Directory on Eucharism 122).

In other words, under certain conditions we may receive Holy Communion, for example, in their churches, and they in ours.

One major condition in these matters is the approval of the proper church authorities, theirs as well as ours.

In my experience, the regulations of orthodox churches regarding inter-communion with the Roman church are severely restrictive. Obviously, we must respect those traditions and rules.

As far as the Roman Catholic Church is concerned, if a spiritual need exists and no Catholic minister is available, we may receive the sacraments of penance, anointing of the sick, and the Eucharist from a minister of one of these churches (Canon law 844).

Roman Catholic law has no restrictions whatsoever, of course, for sharing the sacraments with the Eastern churches who are in communion with Rome.

(A free brochure answering questions Catholics ask about receiving the Holy Eucharist is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

(Send questions for this column to Father Dietzen at the same address.)

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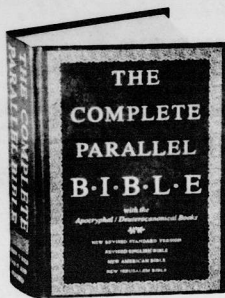


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NAB: "... to safe waters you lead me; you restore my strength."

REB: "... he leads me to water where I may rest; he revives my spirit;"

NJB: "... By tranquil streams he leads me to restore my spirit."

TYPE SAMPLE

Psalm 23

A psalm of David.

1 The LORD is my shepherd;
there is nothing I lack.
2 In green pastures you let me graze;
to safe waters you lead me;
3 you restore my strength.
You guide me along the right path
for the sake of your name.

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FAMILY TALK

Separated and divorced Catholics need support

by Dr. James and Mary Kenny

Dear Mary: How do you answer these questions for young adults? Why is the Catholic Church not forgiving to divorced people? Why are divorced people made to feel outcasts?

The Catholic Church forgives people who kill and steal (Pennsylvania).

Answer: We need to remember that the Catholic Church is us.

All members of the church form the Catholic community. All of us belong to the community of believers, and all of us can imitate the compassion of Jesus toward those who suffer pain and sorrow in their man/woman relationships.

In our day, both men and women can initiate divorce and both men and women suffer from its effects.

When a family is split through divorce, there is great need for healing. Do not blame or judge or give advice. Instead, look for ways to promote healing.

Offer to help separated or divorced parents with child care, particularly in the early weeks after a divorce. Do not say, "Call me when you need me."

Most people in need will not call other people to request help. Instead, let the person what you can do to help. "I'd like to take your children on an outing once a month. Is that OK with you?"

Gifts of food might be appropriate for a divorced person who is trying to re-enter the job market while raising a family.

Include divorced persons in social gatherings. Frequently divorced persons are dropped from social events which include mostly married couples. When you have a party or gathering or when you plan a group outing, include divorced friends among those you invite to participate in social activities.

Do not assume that your divorced friends are too busy for community activities. If you are taking part in a church or club event, invite a divorced friend to join you.

Another way to help is to suggest that your separated or divorced friend contact the diocesan Family Life Office for information about programs and support groups.

We can best reflect the attitude of Jesus by showing personal kindness and compassion toward those who experience the pain of divorce.

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

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.

June 10

St. Vincent, Carmel Hospital, will hold Natural Family Planning classes beginning today. For more information, call 317-946-4704.

☆☆☆

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆☆

An in-service for pastoral teams entitled, "A Justice Workshop—Involving Adolescents and their Families in Education and Action for Justice," will be held at the Ramada Inn in Columbus from 9 a.m. to 12 p.m. For more information, call the Family Life Office at 317-236-1596.

June 10-11

St. Monica Parish, 6131 N. Michigan Rd., Indianapolis, (Marion County) will hold Festival '94 on Friday from 5 p.m. to 12 a.m. and Saturday from 3 p.m. to 12 a.m. Games, rides, food. For more information, call William A. Brown at 317-875-8755.

☆☆☆

Holy Rosary Parish, 520 Stevens St., will hold its annual Italian Street Festival from 5-11 p.m. both nights. For more information, call 317-636-4478.

June 10-12

St. Louis School, Batesville, (Ripley County) will hold a rummage sale from 9 a.m. to 6 p.m. on Friday, 9 a.m. to 4 p.m. on Saturday, and from 8:30 a.m. to 12:30 p.m. on Sunday. For more information, call Diane Huntman at 812-934-3204.

☆☆☆

St. Jude Parish, 5353 McFarland Rd., Indianapolis, (Marion County) will hold its summer festival on Friday from 5 p.m. to 12 a.m.; on Saturday from 2 p.m. to 12 a.m.; and on Sunday from 2-8 p.m. Large rides, dinners, entertainment. For more information, call Bill Kidwell at 317-882-1798 or the parish office at 317-786-4371.

☆☆☆

Little Flower Parish, 1401 N. Bosart Ave. in Indianapolis, (Marion County) will hold a summer festival from 5 p.m. to 12 a.m. on Friday, 3 p.m. to 12 a.m.

on Saturday; and from 12-11 p.m. on Sunday. Rides, games, food. Monte Carlo and entertainment. For more information, call Kevin Watts at 317-353-1121.

June 10-17

Kordes Enrichment Center in Ferdinand, will hold a Native American spirituality retreat. For more information, call Kordes at 1-800-886-2777 or 812-367-2777.

June 11

Strawberry Social, Colonel William Jones State Historic Site, Gentryville (Spencer County). Enjoy strawberry shortcake, ice cream, crafts, demonstrations, music and family fun at a restored house museum. 11 a.m. to 4 p.m. Admission: 812-937-2802.

☆☆☆

Richmond Area Rose Festival, various locations in Richmond (Wayne County). Moonlight parade, Rose City Grand Prix, go-cart races, food, crafts, games, entertainment. 812-933-7673.

☆☆☆

The Young Widowed Group will gather at the Beggotten Inn and Cabaret for dinner and a show. Dinner is at 6 p.m. Car pools will leave from St. Matthew at 5:15 p.m. For more information or to sign up call Vince at 317-898-3580.

☆☆☆

A pro-life rosary will be prayed at 9:30 a.m. at the clinic for Women, Ritter Plaza, 21st and Ritter Ave.

☆☆☆

The class of 1944 of Assumption Catholic School will celebrate its 50th anniversary class reunion at 7 p.m. at Valle Vista Country Club, 755 E. Main St., Greenwood. For more information, call Joe Bridgewater at 317-862-3398.

☆☆☆

The class of 1944 of St. Catherine of Siena will hold its 50th class reunion at 7:30 p.m. at Monsignor Downey K of C on Thompson Rd. For more information, call Bob Casey at 317-898-1051.

June 12

Sacred Heart Parish, 1530 Union St., will hold a holy hour with rosary at 2 p.m. Everyone is welcome. For more information, call Dorothy Moody at 317-356-5110.

☆☆☆

The Father Bernard Strange rosary group of St. Bridget Parish, Indianapolis, will meet at 10 a.m.

☆☆☆

St. Lawrence, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆☆☆

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.

☆☆☆

Mary, Queen of Peace Parish, Danville will sponsor an All-You-Can-Eat-Breakfast Buffet in the lower level of the Church. Adults, \$4.50, kids 6-12, \$2.50; kids under 5 eat free. For more information, call Karen Bell.

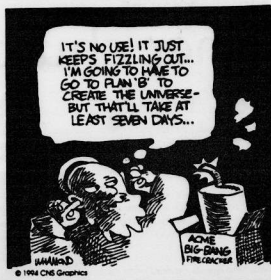
☆☆☆

St. John Parish, 126 W. Georgia St., will hold a revised Latin Mass at 11 a.m.

☆☆☆

A Mass will be held at 11 a.m. for

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all Assumption school graduates. For more information, call the parish office.

☆☆☆

Sacred Heart Parish, 1530 Union St., will hold a Mass and Ice Cream Social to celebrate the Feast of Sacred Heart. Mass will begin at 10 a.m. For more information, call the parish office at 317-638-5551.

June 13

An evening of hospitality for separated and divorced Catholics will be held at St. Jude Parish, 5353 McFarland Rd. in Indianapolis. Topic will be "Financial Survival." The evening will begin at 7 p.m. with Mass. For more information, call the Family Life Office at 317-236-1596.

June 13-July 8

St. Lawrence Church, 6941 E. 46th St., along with Lawrence United Methodist Church will hold two ecumenical sessions of "Kids' Club," open to all children (completing grades 1-5) in the Law-

rence community. For more information, call the parish office at 317-546-4065.

June 13-July 29

The Beech Grove Benedictine Center will hold a summer day camp for children ages 6-11. Call 317-788-7561 for more information.

June 14

Cathedral High School Class of 1934 will hold a 60th-year reunion in the Cathedral High School cafeteria, 5225 E. 56th St. at 12 p.m. For more information, call Al Long at 317-255-7748.

☆☆☆

St. Philip Neri Parish, 550 N. Rural St., will hold its neighborhood walk starting at the church at 6 p.m. All are welcome to attend. For more information, call the parish office at 317-631-8746.

☆☆☆

St. Mary Chapel, 317 N. New Jersey St., will pray a devotion to Jesus and the Blessed Mother (continued on next page)

Here's Something to Cheer About!

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5 PM-Midnight 3 PM-Midnight 1-8 PM

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

—FOOD—

- Hot Dogs • Elephant Ears • Pizza • Brats

SATURDAY, JUNE 11th

5K Walk - 9:00 AM - Prizes
Evening Masses - 5:00 PM and 6:30 PM

SUNDAY, JUNE 12th

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FUN FOR ALL!



(Continued from page 18)
from 7-8 p.m. For more information, call 317-786-7517.

☆☆☆
The prayer group of St. Lawrence Parish, 6944 E. 46th St. at Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4865 or 317-842-8805.

☆☆☆
The Ave Maria Guild Picnic will be held at St. Paul Hermitage in Beech Grove at 12 p.m. Guests may be invited; members are asked to bring a covered dish.

☆☆☆
June 15
The Catholic Youth Organization will hold its 20th anniversary raffle and dinner beginning at 6:30 p.m. at Primo Banquet Hall, 3143 East Thompson Road. Tickets are \$150 per couple. For more information, call 317-632-9311.

☆☆☆
The Catholic Widowed Organization will hold a regular meeting at 7:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. For more information, call Jim Aull at 317-359-7064.

☆☆☆
Our Lady of Lourdes Adult Catechetical Team will hold a Scripture Bible series from 7-9 p.m. on Wednesdays until July 13.

The lectures are free and are held in the school cafeteria. For more information, call Mary Bakemeyer at 317-357-3655 or Mimi Crump at 317-359-6429.

☆☆☆
June 15-July 22
The Hispanic Education Center will present "Discovery Summer 1994," for children 6-12 years old. Children will learn through field trips, artistic activities, multicultural experiences, computers and more. Cost is \$25 per child for six weeks or \$5 per child per week. For more information, call 317-634-5022.

☆☆☆
June 16
A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

☆☆☆
St. Roch, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. Call 317-784-1763 for more information.

☆☆☆
The National Catholic Council of Women will hold a "Tea at the Woods," at 12 p.m. in O'Shaughnessy dining room at St. Mary of the Woods. A fashion show will also be presented. Tickets are \$8 per person. For

more information, call Freda Malooley at 812-299-1077.

☆☆☆
Sacred Heart Church, 1530 Union St., will hold a family rosary night beginning at 7 p.m. For more information, call Rose Springman at the parish office at 317-638-5551.

☆☆☆
June 17
St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆☆
June 17-18
St. Mark Parish, 535 E. Edgewood Ave., Indianapolis, (Marion County) will hold "Funfest" from 4 p.m. to 12 a.m. both evenings. No admission cost. For more information, call John Neely at 317-787-8246.

☆☆☆
St. Mary Parish in New Albany, (Floyd County) will hold its parish festival from 5:30 to 10:30 p.m. on Friday (family night, no admission); on Saturday from 7 p.m. to 1 a.m. (\$7.50 admission). The Marlins and The Monarchs will be the entertainment features. For more information, call Cathy Detenber at 812-945-2865 or Bob Byrne at 812-945-3463.

St. Michael Parish, 3354 West 30th St. in Indianapolis, (Marion County) will hold a festival from 5-11 p.m. both evenings. Raffle, games, food, rides. For more information, call the parish office at 317-926-7359.

☆☆☆
June 17-19
Fatima Retreat House, 5353 E. 56th St., will hold a Tobit Weekend for engaged couples. For more information, call Fatima at 317-545-7681.

☆☆☆
St. Bernadette Parish, 4826 Fletcher Ave., will host "Beginning Experience," a grief resolution peer ministry for separated, divorced and widowed men and women. For more information, call the Family Life Office at 317-236-1596.

☆☆☆
St. Simon Parish, 8400 Roy Road, Indianapolis, (Marion County) will hold its parish festival from 6-11 p.m. on Friday; from 5-11 p.m. on Saturday; and from 4-11 p.m. on Sunday. Food, rides, games, entertainment for all ages. For more information, call the parish office at 317-898-1707.

☆☆☆
June 18
A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave. (Continued on page 20)

SACRED HEART PARISH FESTIVAL

Indianapolis
Sunday, June 19, 1994
12 Noon - 7:00 PM

German Park
8602 S. Meridian St.
Indianapolis

RAFFLE
DRAWING
7:00 PM

- Crafts • Booths
- Games for All Ages
- Food Available



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Teen Games including TURTLE RACES

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Ride all Rides for ONE PRICE Sunday 2:00-6:00 p.m.

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Daily Entertainment
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50 cents off

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50 cents off a Cafeteria meal
during the 1994 St. Simon Festival.

Offer good anytime Friday, Saturday, or Sunday.
Limit 4 persons per coupon. Cafeteria meals only.

Saturday, June 18
5-11 p.m. BBQ Ribs, Beer Garden
ROCK 'N ROLL DJ



Sunday, June 19
4-11 p.m.
Fried Chicken
LIVE
GERMAN
BAND



Friday, June 17
6-11 p.m. Fish
LIVE COUNTRY WESTERN MUSIC



Accepted!

Forum on church's new catechism attracts 500 Catholics to Louisville

Cardinal Jose Sanchez is one of the speakers

Reported by Mary Anne Barothy

LOUISVILLE, Ky.—More than 500 Catholics attended a forum here June 4 to learn more about "The Catechism of the

Catholic Church," which will be released to the public on June 22.

The event was sponsored by Eternal Life, Catholics United for the Faith, and the Cardinal Ministry Center.

Cardinal Jose Sanchez, prefect of the Vatican's Congregation for the Clergy, was the principal speaker. He read a letter from Pope John Paul II in which he advised clergy to "guard, protect, preserve in pristine purity this deposit of faith found in the new universal catechism."

The cardinal said, "It is most important to protect the teaching of the church, especially now when there is not always the will to follow the teachings of God. Anything that does not agree with the catechism is not Catholic. The new catechism is for the ordinary people who do not study profoundly. The catechism is for the people who need the bread of truth. We cannot remain indifferent to this, the source of eternal life."

Quoting the pope, Cardinal Sanchez said, "It appears opportune, if not necessary, that 30 years after Vatican II, the church's magisterium should give to the world, especially to the members of the church, a text that will establish clearly and without ambiguity the Catholic doctrine so that those who want to remain followers of Christ according to the divinely assisted tradition and magisterium of the church could find in this text a trustworthy norm both of faith and Christian life."

He continued, still quoting the pope: "Therefore, I ask the church's pastors and the Christian faithful to receive this catechism in a spirit of communion and to use it assiduously in fulfilling their mission of proclaiming the faith and calling people to the gospel life. This catechism is given to them that it may be a sure and authentic reference text for teaching Catholic doctrine and particularly for preparing local catechisms. It is also offered to all the faithful who wish to deepen their knowledge of the unfathomable riches of salvation."

Jesuit Father John A. Hardon, a consultant for the preparation of the new catechism, spoke on the topic "Daily Communion in the Age of Martyrs." He encouraged the audience to receive Communion daily because it "is not a luxury, but it is a necessity."

Father Hardon said: "Christianity thrives on persecution. There have been more people who have shed their blood for Christ in this century than in the last 1900 years."

He said that America is in the age of persecution. "We in America should have no illusions that we are the most hypnotized, the most mesmerized and the most brainwashed people in the whole of human history."

He said, "Should there be any wonder that Christ in his Mystical Body is now undergoing such crucifixion in the hatred of Christ's stand on abortion, sodomy, adultery, sexual promiscuity and euthanasia? Sin abounds! The media as never before are discrediting the Catholic Church in the minds of millions. These anti-Christ and their demonic agendas are pushing it to the limit."

Father Hardon said that, given the facts he stated, "our faith comes to the rescue." He predicted that the 21st century will be the most glorious in the history of the Catholic Church. And, he said, "in order to obtain graces for the future, we must daily receive Holy Communion."

Another speaker, Carmelite Father Edmund F. McCaffrey, spoke on "Confession, the Catechism Way." He said that the new catechism dispels the notion that penance is not needed any more.

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The Active List

(Continued from page 19)

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June 18-19

Taste of Bloomington/Art Fair on the Square, downtown Bloomington (Monroe County). More than 50 arts and craft booths, dozens of Bloomington's own restaurants, live music. 10 a.m. to 10 p.m. Sunday. Admission charge. 812-336-3681 or 812-334-3100.

June 19

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7:45 p.m. in the church. Everyone is welcome. For more information, call the parish office.

☆☆☆

St. Lawrence, 46th and Shadeland Ave., will hold adoration of

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Sacred Heart Parish, 1530 Union St., will hold a holy hour with rosary at 2 p.m. Everyone is welcome. For more information, call Dorothy Moody at 317-356-5110.

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W. 86th St. will host a Holy Hour for vocations at 4:15 p.m.

☆☆☆

The Women's Club at St. Patrick Church in Indianapolis will hold its regular card party at 2 p.m. in the parish hall. Euchre and Bureo will be played. Admission is \$125. For more information, call 317-638-3305.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m.; TUESDAY: St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6136, 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, American Legion Post 500, 1926 Georgetown 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, 4:37 p.m.; SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

ST. PHILIP NERI SUMMERFEST

550 N. RURAL, INDPLS., IN 631-8746

EARLYBIRD SUMMERFEST

JUNE 25, 1994

AUGUST 5-6, 1994

SATURDAY 6:30-12:00

- Improved Monte Carlo
- Pool Tourney (12:00 Start Time)
- 50/50 Each Hour
- Early Bird Raffle
- Brickyard Raffle
- Reverse Raffle \$100
- Entry Includes Dinner and a Chance to Win \$1,000.00

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- Craft Fair
- Teen's and Children's Games
- Raffle Drawing

Plus Much More
Come and See

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A parish serving the community

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Purchase five enclosed raffle tickets to be eligible for:

First Prize: \$20,000

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Third Prize: \$500.00

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For every \$50.00 donation returned by the Early Bird date you will be entered in a separate drawing to win:

First: \$200.00 . . . Second: \$150.00 . . . Third: \$50.00

The Early Bird drawing will be held June 25, 1994.

The raffle drawing will be held August 6, 1994.

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3354 W. 30th St. (30th & Tibbs) Indianapolis

Fri. — June 17 Sat. — June 18
5:00-11:00 p.m.

- Carnival Rides • Monte Carlo • Bingo
- Fruit Baskets • Sausage
- Children's Games • Teen Games
- Alumni Booth

Friday Night - Alumni Night

Featuring Delicious Food

Friday — Hand-Breaded Walleyed Fish Dinner
Saturday — Hand-Breaded Fried Chicken Dinner
Dinner served from 5:00-8:00 p.m.

Carry-Out Available or Dining in Air-Conditioned Comfort

✓ Nachos ✓ Hamburgers ✓ Lemon Shakesups

Food Court Open All Evening

\$4,000 RAFFLE DRAWING

1st Award — \$2,500 2nd Award — \$1,000 3rd Award — \$500

Need not be present to win.

FUN FOR EVERYONE

Entertainment featuring music and DJ, both evenings

MORE Carnival Rides

Games for all ages - goldfish, basketball,

Sports Jingo, Texas Poker and MANY MORE!

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Parking will be available at Cardinal Ritter High School

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Bob Hope and his wife donate a new chapel at the National Shrine

Chapel is dedicated to Our Lady of Hope at Pontmain, France

by Richard Szczepanowski
Catholic News Service

WASHINGTON—A new chapel unveiled May 29 at the Basilica of the National Shrine of the Immaculate Conception was donated by entertainer Bob Hope and his wife, Dolores.

The chapel, dedicated to Our Lady of Hope at Pontmain, France, was consecrated by Cardinal James A. Hickey of Washington.

"I have a very strong personal devotion to Our Lady, and any of her apparitions is special," said Mrs. Hope, a Catholic. "It is kind of spectacular that it (the Pontmain apparition) matches our name."

Devotion to Our Lady of Hope is based on the apparition of Mary on Jan. 17, 1871, to four children in Pontmain during the Franco-Prussian War. As Prussian troops were closing in on the village, she appeared,

identifying herself as Our Lady of Hope, and said: "Pray, my children. God will soon grant your request."

As a result, the townspeople of Pontmain prayed for an end to the war and a return of their young men from battle. Three days after Mary's apparition, Prussian troops withdrew from the region, and in less than two weeks, the war was ended.

In 1900, a national church was consecrated at the apparition site and put under the care of the Oblates of Mary Immaculate. They later introduced devotion to Our Lady of Hope in the United States by establishing the first U.S. shrine at their mission house in Essex, N.Y., in 1953.

Although not a Catholic, Hope is familiar with Catholicism. He recalled one Christmas in Saigon when he had to search for a Catholic church so he and his wife could attend Christmas Eve Mass.

He also recalled another Christmas trip to Vietnam to entertain troops when he was accompanied by the now-deceased Cardinal Francis Spellman of New York.

Hope said he fell asleep during a Mass celebrated by the cardinal. The cardinal told Hope the same thing had happened to him when the prelate once caught the comedian's act in New York.

Cardinal Hickey was the principal celebrant and homilist at the dedication Mass for the shrine. Concelebrants were retired Cardinal John J. Krol of Philadelphia, Archbishops Adam J. Maida of Detroit and Theodore E. McCarrick of Newark, N.J., and Bishop Robert E. Mulvey of Wilmington, Del.

"Bob and Dolores, you may be sure that your benefaction will be remembered here by those who come to invoke the aid of Our Lady of Hope," Cardinal Hickey said.



CHAPEL OF HOPE—Cardinal James A. Hickey of Washington consecrates the new chapel dedicated to Our Lady of Hope at Pontmain, France, at the Basilica of the National Shrine of the Immaculate Conception. Comedian Bob Hope and his wife, Dolores, donated the funds for the new chapel. (CNS photo by Matthew Barrick)

Hope, noting that the chapel is a gift in memory of his mother, said he wished he could call it the Avis Townes Hope Chapel. "We will, dear," Mrs. Hope said as she patted his arm, "just as soon as we canonize her."

Cardinals write to Clinton about population meeting

by Catholic News Service

WASHINGTON—The nation's cardinals and the head of the U.S. bishops' conference have asked President Clinton to shun attempts to have an international population conference encourage abortion and sterilization and nontraditional family models.

In a May 28 letter, the six active U.S. cardinals and Baltimore Archbishop William H. Keeler, president of the National Conference of Catholic Bishops, asked Clinton to alter our nation's policy and promote an agenda so destructive of our own society and of the nations of the world."

A draft document prepared this spring for the International Conference on Population and Development in Cairo, Egypt, in September "continues to advocate abortion as a way of controlling population growth and promiscuity," said the letter.

It was written by Washington Cardinal James A. Hickey and also signed by Cardinals Joseph L. Bernardin of Chicago, Bernard F. Law of Boston, John J. O'Connor of New York, Anthony J. Bevilacqua of Philadelphia and Roger M. Mahony of Los Angeles and by Archbishop Keeler.

"Mr. President, we urge you to shun the advice of those who would apply pressure on developing nations to mandate abortion as a condition for receiving aid from other countries," the letter said. "Do not allow our country to participate in trampling the rights and religious values of people around the world. Please recognize that abortion is not a legitimate way to control population and that it does not improve women's lives."

The letter also faults the document's advocacy of artificial contraception and the increased emphasis on sterilization. Such policies make population control "not a force for freedom but an agent of coercion."

"Couples in poor countries will find themselves at the mercy of government officials and programs that have no real regard for the dignity of the human person," it said. "They will face the prospect of government agencies providing abortion and contraceptives for their adolescent children with utterly no regard for parental authority and responsibility."

The cardinals said the Sept. 5-13 conference represents a golden opportunity for nations to unite to improve people's lives. "That improvement will come only if the participants have the vision and moral courage to recognize that the future of humanity lies in strong, stable families."

As a nation, the United States is "doing the world no favor" by encouraging an ideology that any type of union is as good as the traditional family, the cardinals' letter said.

"There is mounting evidence that being part of an intact, traditional family or an extended family helps children grow into emotionally well-adjusted and productive citizens," it said.

"While it is true that many single parents do an admirable job of raising their children, nonetheless we owe it to the children of our country and of the world to encourage stable, intact two-parent families."

Quoting a remark from Clinton's 1994 State of the Union address about being unable to renew the country when more than half the children are born into families where there is no marriage, the cardinals added, "We will never develop and renew our world by encouraging substitutes for marriage and family life."

The influence the United States will have at the conference should not promote "an agenda so destructive of our own society and of the nations of the world," they concluded.

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Archbishop of Washington

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Youth News/Views

Terre Haute violinist plays with orchestras

by David Delaney

Unlike most student musicians, St. Patrick School fifth-grader Ann Marie Tittsworth of Terre Haute has accumulated a wealth of concert experience at a very young age.

A violinist, Ann Marie already is a member of the Terre Haute Youth Symphony. She plays first chair of the second violin. Most of the 35 or so student musicians in that group are enrolled in the sixth through the 12th grades.

Ann Marie also has played in the St. Mary of the Woods College Orchestra, and again was the youngest musician.

"She's the most talented young person I've seen in the last 25 or 30 years," said Jerome A. Fougereuse Sr., Ann Marie's violin instructor. "It's a pleasure for me to be working with her. She's a natural. She's a wonderful little girl."

Ann Marie began studying violin when she was 5 with a quarter-size violin. Even at that early age, she could actually read the music.

During the past five years, she has been faithful to her music. Her daily practice regimen lasts from one to two hours. Ann Marie played at the St. Mary of the Woods College Christmas Concert and has soloed during Mass at St. Patrick Church in Terre Haute on special occasions, including a ceremony marking the last crowning of the Blessed Virgin last spring at the church and during the Mass marking the Feast of the Immaculate Conception.

She entered her first music contest, the Catholic Youth Organization's Archdiocesan Music Contest, last February at Bishop Chataud High School in Indianapolis and she received a grade which was just one point off a perfect score.

The talented student violinist comes from a musical family. Her mother, Teresa, has played the flute for 15 years and her father, Kevin, plays a baritone horn.

Ann Marie is an A student in school and enjoys making tiny N-gauge models as a hobby. The third of five children, she also has won three national awards for physical fitness.

"I like playing the violin," Ann Marie said, "because my fingers don't have to think about it any more."

This month she plans to take a break from violin practice for a week at CYO Camp Rancho Framasa in Brown County.



TALENTED VIOLINIST—St. Patrick fifth-grader Ann Marie Tittsworth of Terre Haute is a talented violinist who has performed with the Terre Haute Youth Symphony and the St. Mary of the Woods College Orchestra. She began playing the violin in kindergarten. (Photo by David Delaney)

Lawrence plans Summer Kids' Club

by Mary Ann Wyand

There's something new in Lawrence this summer which promises to be lots of fun.

It's the Lawrence Summer Kids' Club, an ecumenical youth program co-sponsored by St. Lawrence Parish and the Lawrence United Methodist Church.

All children in the Lawrence community who have completed grades one through five are eligible to participate in the new summer youth program.

For registration information, contact St. Lawrence Parish at 317-543-4923. Session I begins June 13 and continues until July 8 and Session II runs from July 11 through Aug. 5. Each session costs \$10.

A counselor in training program for students in the sixth through ninth grades costs \$25 for each four-week session, and includes participation in all field trips, sports activities, and craft projects.

"The program combines lessons in Christian living in today's society with exposure to practical business concepts," Mary Lynn Cavanaugh, director of religious education at St. Lawrence Parish, explained. "The primary goal of the

Lawrence Summer Kids' Club is to provide children with the hope that they can live without any dependency on drugs, premarital sex, welfare, ignorance, apathy, fear, racism, violence, and the other paths of dependency advocated by the pop culture. The secondary goal is to foster understanding and friendship between St. Lawrence Parish and the Lawrence United Methodist Church, and between the greater Lawrence community and the two churches."

Cavanaugh said this new ecumenical youth program was inspired by the belief that people should turn to each other and utilize available resources to solve neighborhood problems rather than relying on government programs.

Carole Guess, a Bishop Chataud High School graduate who has a bachelor's degree in child development, will direct the Lawrence Summer Kids' Club and oversee the counselor in training program. She has worked with Rose Murphy, director of lay ministry for the Lawrence United Methodist Church, and Cavanaugh to plan the new youth program which will utilize facilities at both churches.

"The Lawrence Summer Kids' Club was a directive from the St. Lawrence Parish Council to do some ecumenical activities with neighboring churches," Cavanaugh said. "We have a broad socio-economic range of people in this area, and we wanted to see the needs of the children in the community. It will reach out to children who are unchurched."

Billed as "more than a day camp experience," Guess said, the Lawrence Summer Kids' Club will provide children with a variety of memorable experiences.

"It won't be a traditional summer camp because there are some definite focuses for this club," Guess said. "We will offer instruction in money management and small business concepts. There's also a focus on cultural diversity."

The Lawrence Summer Kids' Club benefits from strong church and civic support, she said. "We're offering great facilities back to the community. We intend to break down the boundaries of church. We want to let people know that the churches are here for everybody."

Youth need personal invitations to church activities

by Laurie Chen

"We are all fishers of men, but how we catch the fish is the question," Sean Reynolds explained during a youth ministry presentation titled "Called to Be Witnesses and Storytellers: The Challenge of Adolescent Evangelization."

About 60 youth ministers, directors of religious education, and priests from parishes in the Lafayette and Indianapolis dioceses attended the May 19 or May 20 presentations at two locations sponsored by the Pastoral Office for Formation in the Diocese of Lafayette and the Office for Youth and Young Adult Ministries in the Archdiocese of Indianapolis.

Reynolds is the director of the Office of Youth Ministry of the Archdiocese of Cincinnati, has almost 20 years of experience in youth ministry, and is a seasoned trainer of youth ministers. He earned a master's degree in organizational development in church systems and a certificate of advanced studies in youth ministry to prepare for his current position.

"We see them in droves at the mall and at the back of church ready to bolt at the end of Mass," Reynolds said. "We need to figure out what kind of bait we can use to get them into our boat."

Reynolds stressed that youth ministers first need to understand the needs of adolescents. These needs are outlined in the National Federation for Catholic Youth Ministry (NFCYM) evangelization paper and correspond with the results of a 1992 Gallup Poll of young Americans.

They include:

- the need to believe that life is meaningful and has a purpose
- the need for a sense of community and deeper relationships,
- the need to be appreciated and loved,
- the need to be listened to and to be heard,
- the need to feel that one is growing in faith,
- the need for practical help in developing a mature faith,
- and the need for justice in the world.

Youth ministers can begin approaching youth by holding large-group activities such as dances, camping trips, and so forth, Reynolds said. These activities build community and form relationships.

Bond-building exercises help get youth out of their chairs

to form community, he said. If the process is continued, they will form a core group and open up to each other. Adults need to affirm them along the way too.

Ultimately, according to Reynolds and the Gallup Poll statistics, successful youth programs have the following characteristics:

➤ Young people are presented with the basics of faith: Scripture, prayer and moral values.

Reynolds suggested offering a special program once a month during CCD class with the entire group of young people listening to a speaker and shares in small groups.

Workshop participants added that a Mass or prayer service before an event or praying the rosary while on trips helps strengthen the faith of young people.

➤ Young people are led into experiences of service.

Youth can get involved in service projects like Habitat for Humanity, an inner-city soup kitchen, tornado cleanup efforts, and other worthwhile causes, Reynolds said. Parish youth groups need to take advantage of what is happening in the community and latch onto services already in place.

➤ Young people are taught and led by people who understand their needs, their problems, and their hopes.

Often high school students who don't want to participate in a parish youth group need to be approached one-on-one by an adult, Reynolds said, because they need to "know you care."

If their parents are forcing them to be there, he said, remind them that this is kind of like "Gilligan's Island" and everyone has to live with it. Share personal faith stories with them.

➤ Young people are mentored at all ages by those who remember what it was like to be young and who realize that it may be different today.

Let them know you care by listening, he advised. One participant said she "raped" with her teen-age daughter every night. She listened in a non-judgmental way, accepting what her daughter said without criticism. This provided a

safe environment for her daughter to share her deepest feelings, discuss boyfriends, and talk about other topics. By developing a relationship, both the parent and the teen developed trust.

➤ Young people are accepted, affirmed, and aided in developing their gifts in the service of God.

During every youth ministry activity, Reynolds said, he tries to include some area where youth can be affirmed.

➤ Young people are given increasing responsibility and are encouraged to pour their energy into the affairs of the church and its service to society.

Encourage youth to get involved, Reynolds said, and ask the teen-agers for help with liturgy and other activities. Try having a youth Mass with music, readings, and other details planned by the teens.

➤ Young people are taught and helped to stand up for their beliefs and take leadership when necessary.

Youth ministers suggested having older adolescents help get retreats for junior high age students or letting teens plan activities for younger children.

➤ Young people can count on the love of God and their fellow believers no matter what.

Youth ministers suggested having peer ministers share their faith stories and encouraging ministers to get together informally to form community themselves. Unstructured time for bowling, previewing videos for the group, and "hanging out" can be time well spent. Teens need to have fun. Participants also suggested organizing a youth retreat.

Reynolds said youth ministers may want to evaluate how they are inviting youth to participate in church activities. Are their names on a mailing list or are peer ministers reaching out to them in a more personal way? Personal notes can be more effective, he said, as invitations to youth events than formal announcements.

Persons interested in receiving assistance with youth evangelization or who want copies of materials distributed at these presentations should contact the archdiocesan Office for Youth and Young Adult Ministries at 317-236-1493 or 800-382-9836, extension 1439.

(Laurie Chen is a reporter for The Sunday Visitor, the weekly newspaper for the Diocese of Lafayette.)

Young Adult Scene

Educators oppose rules on college theologians

By Jerry Filteau
Catholic News Service

WASHINGTON—Leading Catholic higher education officials sharply disagreed with proposed U.S. rules for how bishops will certify theologians in American Catholic colleges and universities.

They told a panel of bishops who are writing the proposed rules that more needs to be done at many levels before a workable common ground can be found.

Bishop James W. Malone of Youngstown, Ohio, a member of the drafting committee, said he thinks the bishops "need to extend the time line for this task and . . . expand the participants in the process" to resolve the problems.

The core issue was the continuing disagreement of U.S. Catholic educators with the idea that academic theologians cannot teach Catholic theology without receiving a mandate from the local bishop. That idea has been part of general church law since 1983 and pushed strongly by Rome for the past decade.

"The mandate is offensive to the Catholic theological community," said Holy Cross Father Edward Malloy, president of the University of Notre Dame in Indiana.

"Our dilemma, a very serious one, is the problem of the mandate," said Marianist Brother Raymond Fitz, president of the University of Dayton in Ohio.

"If we were at the end of the process now, I'd say we've arrived at an impasse," said Jesuit Father Donald Monan, president of Boston College.

Their comments came as part of a lively two-hour discussion of the proposed rules during the annual meeting of the Association of Catholic Colleges and Universities, held in Washington. Six writing committee members—three bishops and three college or university presidents—formed the panel that led the discussion.

The immediate issue was the draft text of eight ordinances, sent to U.S. bishops and presidents of Catholic colleges and universities last year for consultation. The ordinances are meant to implement locally "Ex Corde Ecclesiae," a 1990 apostolic constitution by Pope John Paul II on Catholic higher education today. The bishops' committee writing the ordinances is called the "Ex Corde Ecclesiae" implementation committee.

Part II of the paper document contained general norms for all Catholic institutions of higher learning around the world. It called for bishops' conferences to draw up more

specific local ordinances to implement those norms in light of civil laws and the constitutions of Catholic colleges and universities in their country.

In the responses of bishops and educators to the eight proposed U.S. ordinances, "there is no problem with numbers one to four and eight," said Archbishop Oscar H. Lipscomb of Mobile, Ala., a committee member and panelist. "It's numbers five, six and seven that are the problem."

Ordinance number five in the draft describes the bishop's mandate to a theologian to teach as "recognition by the competent ecclesiastical authority of a Catholic professor's suitability to teach theological disciplines."

Ordinance number six sets out the procedure for a theologian hired by an academic institution to obtain a mandate from the local bishop. Number seven establishes procedures for resolving disputes between the local bishop and the Catholic institution or groups or individuals in it.

The other five ordinances deal with other aspects of the Catholic identity and commitment of such institutions.

The broader issue behind the draft ordinances and the 1990 papal document has been a 30-year debate in church and higher education circles on how Catholic colleges and universities can preserve and strengthen their identity as Catholic institutions while upholding principles of academic freedom and institutional autonomy considered hallmarks of American higher education.

Ex Corde Ecclesiae itself opened with a carefully modulated affirmation of institutional autonomy and academic freedom in Catholic universities. But that came only after earlier drafts of that document drew vigorous protests from the international Catholic academic community, partly because earlier versions treated those principles negatively.

Bishop John J. Leibold of Springfield-Cape Girardeau, Mo., writing committee

chairman, introduced the panel discussion by acknowledging that the call of the papal document and church law for a mandate to teach "is the most difficult matter to implement."

"Ordinances five and six pertain to the mandate; and, to no one's surprise, have received the most comment and severest criticism," he said. "The bishops' implementation committee struggled to find a way of implementing the mandate while respecting academic freedom and institutional autonomy."

Archbishop Lipscomb said, "The mandate is a problem that I'm not sure all of us have studied enough and understood enough."

But he said that when it comes to sound Catholic teaching in Catholic colleges and universities "all is not well in River City."

"Much of it is, and we praise it," he added, but when problems do arise there is "need for some kind of corrective."

St. Joseph Sister Karen M. Kennelly, president of Mount St. Mary's College in Los Angeles and a committee member, seconded Bishop Malone's plea for more time and "expanded expertise" on the committee.

"We need to define due process before anything else . . . Before that, this whole process is very threatening to theologians," she said.

A nine-page synthesis of responses to the ordinances, compiled by ACCU executive director Benito M. Lopez Jr., said that in the view of Catholic academic leadership, "the proposed ordinances do not address the problems confronting their institutions and might, instead, create new ones."

The synthesis argued that the real solution to the issues behind the ordinances is "dialogue and inspiration, not laws."

It urged the U.S. bishops to take the case against further legislation back to Rome, "stressing the potential for damage" that could arise from such legislation.

Covenant House expands, now Hollywood's largest shelter

By R.W. Dellinger
Catholic News Service

HOLLYWOOD—Covenant House, by doubling the capacity of its previous shelter to 48 beds, has become Hollywood's largest shelter.

The new facility was opened May 25 with a blessing and dedication by Cardinal Roger M. Mahony of Los Angeles.

Since the New York-based agency came to Los Angeles in 1988, Covenant House has provided emergency food and shelter, medical care at a clinic, a van outreach program, case management, psychological help, employment skills, legal assistance and education about HIV, the virus that causes AIDS.

Fred Aldi, executive director of

Covenant House of California, said the new shelter will allow Covenant House to do much more.

"Rather than simply renovating an existing building, we designed our new shelter with the needs of homeless and runaway youths in mind," Ali told *The Times*. Los Angeles' archdiocesan newspaper.

"These kids need security and privacy. But at the same time, they need to feel a sense of freedom and comfort. The building was purposely designed to be noninstitutional and convey a sense of youth and freedom."

In his four years with Covenant House, Ali said runaways' needs "have never been greater," especially for those ages 18-20. Of the estimated 10,000

homeless adolescents in Los Angeles, 4,000 wind up in Hollywood.

The new shelter will serve this population with emergency needs, and a transitional living program Ali calls the "most serious unmet need" in Los Angeles County today.

"People, unfortunately, are beginning to see homelessness in America as almost an unsolvable, intractable problem," he said.

Marian College to offer new major in pastoral leadership

Marian College will offer an undergraduate program in pastoral leadership beginning in the fall to prepare persons to more actively and responsibly assume various types of ministries in today's church and world. The program is ecumenical and open to all in the Catholic and Christian community.

Students will have an opportunity to earn either a certificate, associate or bachelor's degree in pastoral leadership.

In addition to Marian's regular admissions requirements, students will meet with theology department faculty to discuss their interest in ministry and their own goals, what they see to be the challenges to the church today, and how they personally hope to address these goals. Admission to the pastoral leadership program will be based on these procedures.

The program foresees people being engaged in collaborative ministry and leadership positions. Central components of formation for assuming such roles include a solid theological program of study, including specific ministry courses; continuous internship and mentoring in ministry; support courses in psychology, sociology, business, economics and communication; and opportunities for personal and spiritual growth.

Individuals who might benefit from this program include those preparing for parish life; coordinator positions, directors of religious education, pastoral associates, liturgical and music ministers, youth ministers and other people engaged

"And, as a result, I don't think people are as sympathetic as they once were."

"We need to pay more attention to our kids in this society," he urged. "It's a national tragedy when you think of the number of kids who are suffering and dying on our nation's streets. People need to redouble their efforts to do something about that, because we're losing our future."

intensively in collaborative leadership in parishes, churches and the community. For more information on the program, call Franciscan Sister Norma Rocklage at 317-929-0229 or Andy Hohman at 317-929-0462. For admissions information, call 800-772-7264. Fall registration will be held June 10-11 and 24; July 21-22, and Aug. 18, 22-23.

☆☆☆

Dianna Cooper, a University of Indianapolis student, is one of five seniors in the nation named to receive a Benedict Fellowship for graduate study.

Cooper graduated *summa cum laude* with distinction this past May with a degree in psychology from University of Indianapolis. She will use the fellowship stipend to pursue a doctoral degree in child development and family studies at Purdue University.

☆☆☆

St. Mary of the Woods College student Rebecca Schofield has been accepted into the historic St. Mary's City summer field school in historical archaeology. She will participate in the state-sponsored, outdoor museum located at the site of Maryland's first capital. The ten-week program includes site testing and evaluation near the center of the 17th-century town, with opportunities for students to work in domestic, commercial and agricultural complexes. Schofield plans to further her studies in osteology and physical anthropology at the University of Cincinnati after she graduates from St. Mary of the Woods College in May of 1995.



EXPANDING TO SERVE—Covenant House, the country's largest privately funded agency providing counseling, food, clothing, family reunification and job training opportunities for homeless and runaway young people, recently announced yet another new phase of growth. The Covenant House Shelter located in Hollywood, Calif., has doubled its capacity, making it Hollywood's largest shelter.

Clinton in Rome: Hail to the chief, despite disagreements

President meets with U.S. citizens, including seminarians now in Rome

by Cindy Wooden
Catholic News Service

VATICAN CITY—A pontifical visit to the Vatican always creates some enthusiasm and some headaches.

While thousands of tourists grumbled after being shuffled out of St. Peter's Square June 2 as part of the security measures for President Bill Clinton's arrival, a couple hundred U.S. citizens were lining up at the Bronze Doors leading to the apostolic palace.

Among them were students from North American College, the seminary sponsored by the U.S. bishops in Rome. The seminarians took the morning off from preparing for final exams to see the president and Hillary Rodham Clinton.

Jesuit Father Dennis Glasgow, a student of biblical theology from Detroit, brought along a note for the president.

"Would you call my Dad when you get home?" the priest asked as he handed the note with his father's phone number to Clinton after his meeting with the pope.

Father Glasgow's mother has just been transferred to a nursing home after suffering several strokes, and "Dad's been under a lot of pressure."

The Jesuit's past experience gives him hope. When President and Mrs. Bush visited the Vatican in 1991, Father Glasgow asked the first lady to call his mom in Lincoln Park, Mich. She did three days later.

Not all U.S. citizens in Rome were excited by the prospect of the pope receiving Clinton.

As the presidential motorcade entered St. Peter's Square, Terence Hughes, a professor of geology at the University of Maine in Orono, yelled "baby-killer!"

"The only promise he's kept since coming to office is to promote abortion on demand," said Hughes.

He said he was in Rome to try to convince Vatican officials

that U.S. Catholics who hold public office and support legalized abortion should be excommunicated.

Standing next to him was Father David Troch, a priest of the Archdiocese of Mobile, Ala., who was in town to ask Vatican officials to overturn the decision of his archbishop to remove his permission to publicly celebrate Mass and the sacraments.

Father Troch has said that killing a doctor who performs abortions could be considered "justifiable homicide."

The priest, who was not traveling with Hughes, turned his back on the motorcade as Clinton passed by.

His position on abortion notwithstanding, President Clinton received a warm welcome inside the apostolic palace from members of the U.S. Catholic community in Rome.

"Whether or not you agree with him, he's our president and deserves our respect," said Cardinal Edmund C. Szoka, the former archbishop of Detroit who now heads the Vatican's budget office.

Not managing to keep a straight face, U.S. Ambassador Raymond L. Flynn told the president all the seminarians, priests working at the Vatican and other guests in the Clementine Hall were Democrats.

"After that political comment," Clinton told the group, "he has another good reason to go to confession."

Clinton, a Southern Baptist educated by nuns in elementary school and a graduate of Jesuit-run Georgetown University in Washington, focused his attention on the seminarians in his remarks.

Speaking without a text, the president ticked off statistics about U.S. Catholic parishes, schools and universities, "one of which gave me a degree a long time ago."

"The thing I have always revered about the Catholic Church was the sense of constancy and commitment of the church in our national life; the sense of putting one's life, one's money, one's time where one's stated ideas are," he said.

Clinton said he thinks the Catholic Church has been able to bring a variety of people together and to be effective "because people like you, those of you who are here as seminarians, have been willing to make the ultimate commitment of your entire lives in the service of that in which you believe."

"In all secular societies, it is recognized that very few people have the capacity to make a commitment of that depth

and constancy, and yet all of us know that ultimately the meaning of our lives depends on the constant effort to achieve a level of integrity between what we feel and what we think, and what we do."

"As the American president, I am immensely proud of the commitment you have made," he told the seminarians.

The president said he treasures a letter a Jesuit friend wrote to him after being a priest for 20 years.

According to Clinton, the letter explains "without being at all self-righteous, what it had meant to him to have kept his vows for two decades and why he thought, in a way, he had lived a selfish life because he had achieved peace and comfort and energy that he could have found in no other way."

"It is that feeling that I think ultimately we want for all the people of our nation and all the people of the world," he said.

Clinton did not mention the priest's name, but a Jesuit in the crowd knew he was talking about Father Fred Kammer, president of Catholic Charities USA and a longtime friend of the Clintons.

When Clinton mingled with the group, Jesuit Father Thomas Reese, who is on sabbatical in Rome from Woodstock Theological Center at Georgetown, told the president he would tell Father Kammer what Clinton said.

"No, don't, it will go to his head," the president replied.

Pope meets with President Clinton

(Continued from page 1)

how we can come together on a policy to promote responsible growth of world population and still reaffirm our common commitment to the central role of the family in every society."

Answering a reporter's question, Clinton said "we've made some progress" in ironing out the differences with the pope on the themes addressed by the Cairo conference. He stressed that he thought it was important to look at the issue in the full context of "sustainable development first of all and strong families."

He acknowledged that differences remain on the questions of birth control programs and abortion. One main concern of the U.S. administration was that tens of millions of abortions are occurring in unsafe ways that put women at risk, he said.

Navarro-Valls said the president had given great attention to the pope's words on the subject. Asked if their positions had been brought any closer, the spokesman said any movement on the issue "could only come from one side."

Another Vatican official said a parallel meeting between delegations led by the Vatican secretary of state, Cardinal Angelo Sodano, and U.S. Secretary of State Warren Christopher also touched upon the Cairo conference. Asked if a reconciliation was in sight, he said, "At least we're talking."

Cardinal Sodano said the meeting focused on the defense and promotion of life, of the family and of peace.

"Now we'll see the results," he said.

Clinton and an entourage of more than 50 people arrived at the Vatican at noon. Contingents of Swiss Guards saluted as he and his wife, Hillary, made their way up to the papal library. After their private meeting, they exchanged gifts: a map of the United States in 1860 for the pope, and a mosaic depiction of the Roman Colosseum for the president.

The pope later greeted Clinton's aides and his mother-in-law, Dorothy Rodham, one by one. The 74-year-old pontiff stood and walked around during the 15-minute session without the aid of a cane; in late April he had the top of his right thigh bone replaced after a fall.

Unlike previous presidential visits, however, the pope did not accompany Clinton to a nearby hall where the president received a warm welcome from some 200 Americans—seminarians at Rome's North American College, priests studying in Rome or working at the Vatican, and staff at the U.S. Embassy to the Holy See.

Clinton said his talks with the pope were truly wide-ranging, including such topics as:

► The need to protect religious freedom in Asia, a clear reference to the situation of the church in China and Vietnam. "I pledged to the pope my best efforts to work with other nations in Asia for the cause of religious freedom," the president said.

► The U.S. dispute with North Korea over inspection of nuclear facilities.

► The role of Islamic states in the future.

Clinton said the two leaders also discussed the situation in Bosnia, and developments in Poland and Russia. He said he thanked the pope for the Vatican's recent establishment of diplomatic relations with Israel and its support of the Middle East peace process.

The president expressed appreciation for the U.S. church and said he has always admired the "constancy and commitment of the church in our national life—the sense of putting one's life, one's money, one's time where one's stated ideas are."

He said the Catholic Church has been able, perhaps better than any other U.S. institution, to bring people together across racial and economic lines. Much of this is due to the willingness to make a total commitment, he said.

Afterward, the Clintons toured the Sistine Chapel and saw the recently restored frescoes of Michelangelo. They then spent more than an hour resting in two decorated rooms near the chapel before leaving for a meeting with Italian Prime Minister Silvio Berlusconi. Vatican and U.S. officials said the rooms were set aside for the president's use to prevent further traffic problems caused by the presidential motorcade's movements through Rome.

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SCANNING THE CATECHISM

Morality means living in Christ

by Jerry Fitkau

Catholic News Service
Fourth in a series of five articles

WASHINGTON—"Life in Christ" is the title under which the new "Catechism of the Catholic Church" treats morality.

The catechism, which was approved by Pope John Paul II and issued in French in 1992, is due to appear in English for the first time this June 22. The 816-page text is divided into four parts, the third of which is on morality.

Use of "Life in Christ" as the title for Part 3 signals that whenever Christians approach moral questions, their first rule is discipleship, leading a life "worthy of the Gospel of Christ."

"Incorporated into Christ by baptism, Christians are 'dead to sin and alive to God in Christ Jesus' and so participate in the life of the risen Lord," says the introduction to Part 3.

It says the church's catechesis or teaching on moral life is far more than a list of do's and don'ts. Rather it includes a catechesis of: The Holy Spirit; grace; the beatitudes; sin and forgiveness; the human virtues; the Christian virtues of faith, hope and charity; the twofold commandment of charity set forth in the Decalogue; and the church as the community within which Christian life grows, develops and is communicated.

Part 3 is divided into two sections. The first is a 77-page overview of the basis of Christian morality, titled "Man's Vocation: Life in the Spirit." The second is a 115-page survey of moral law and church teaching on specific moral issues, built around the 10 Commandments.

The first section is divided into three thematic chapters:

►The first, "The Dignity of the Human Person," consists of eight articles. They treat the human person created in the image and likeness of God, the Christian vocation to beatitude, human freedom, the morality of human acts, the morality of the passions, moral conscience, the virtues, sin.

►The second, "The Human Community," has three articles: the person in society, participation in social life, social justice.

The explicit integration of the social dimensions of moral responsibility into the text of the catechism, reflecting a century of development in church social teaching, was widely welcomed.

►The third chapter, "God's Salvation: Law and Grace," has articles on the moral law, grace and justification, the church as mother and teacher of moral life.

It is only after thoroughly framing Christian moral life in terms of human dignity, human community and life in Christ that the catechism addresses specific moral responsibilities in terms of the 10 Commandments.

The second section of Part 3 covers each commandment of the Decalogue in sequence, after first placing the discussion in

the framework of the two great commandments to love God and neighbor.

Some theologians have said there are "new sins" in the catechism, such as its condemnation of the production of "human embryos intended for exploitation as disposable biological material."

If there are new acts of evil, there are also new acts of good. For example, when certain conditions are met, "organ transplants conform with the moral law and can be meritorious.... The free gift of organs after death is legitimate and can be meritorious."

Readers who recall traditional catechetical formulas used to describe duties and prohibitions in the Ten Commandments may find some interesting differences in the new catechism's treatment of the same topics.

For example, where the Baltimore Catechism said the third commandment forbids "all unnecessary servile work on Sunday," the new catechism places the law in the context of its purposes: "On Sundays and other holy days of obligation, the faithful are to refrain from engaging in work or activities that hinder the worship owed to God, the joy proper to the Lord's Day, the performance of works of mercy and the appropriate relaxation of mind and body."

It goes on to say, "Family needs or important social service can legitimately excuse from the obligation of Sunday rest. The faithful should see to it that legitimate excuses do not lead to habits prejudicial to religion, family life and health."

◆ BUSINESS MANAGER ◆

A parish in Southern Indiana seeks a person with a strong faith commitment to oversee fiscal resources, personnel management and physical plant. Bookkeeping skills essential. Send resume and salary history/expectations to:

ATTN: Search Committee
25 Fay Avenue, Jeffersonville, IN 47130

— Parish Secretary — St. Pius X Parish

There is an immediate opening for a full-time parish secretary. The position includes:

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- Secretary to Ministerial Staff
- Coordinate Office Volunteers
- Maintain Official Church Records
- Intake for Facility Scheduling

Benefit Program through Archdiocese.

SEND RESUME TO:

St. Pius X Parish Office
Attn: Business Manager • 7200 Sarto Drive
Indianapolis, Indiana 46240

Commandments: Part Three of Catechism

In Part 3, the new "Catechism of the Catholic Church" lists the 10 Commandments. Here is the list:

1. I am the Lord your God: you shall not have strange gods before me.
2. You shall not take the name of the Lord your God in vain.
3. Remember to keep holy the Lord's day.
4. Honor your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbor.
9. You shall not covet your neighbor's wife.
10. You shall not covet your neighbor's goods.

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It precedes its comments on Sunday rest with a discussion of the creation accounts in Scripture and a commentary on why Christians look to God, who rested on the seventh day, as a model for "a rhythm of work and rest."

It also discusses Christ's statement, "The sabbath was made for man, not man for the sabbath," as "the authentic and authoritative interpretation" of the law of the sabbath.

"The sabbath brings everyday work to a halt and provides a respite," it says. "It is a day of protest against the servitude of work and the worship of money."

Next: The new catechism on prayer.

DIRECTOR OF WORSHIP

Holy Trinity Catholic Church (1100 households) seeks a full-time, collaborative team member to serve as the Director of Worship. Advanced academic degree in liturgy, sacraments or ritual preferred but not mandatory. A thorough knowledge of Roman Catholic liturgy is required. Competitive salary. Send resume and three references to: Search Committee/Worship, Holy Trinity Catholic Church, 501 Cherrywood Road, Louisville, Kentucky 40207-2103.

PARISH LIFE COORDINATOR

The Archdiocese of Indianapolis is recruiting qualified candidates for the position of Parish Life Coordinator for the parishes of Immaculate Conception, Millhousen, St. Maurice, Napoleon, and St. Dennis, Jennings County. These rural parishes are family-oriented and faith-filled communities. These financially stable parishes have well-developed and active pastoral councils and volunteer ministries.

Responsibilities include: Management and Pastoral Care of a parish including: Education, Pastoral Services, Administration, Management of sacramental celebrations, Management and leadership in prayer. Candidates will hold a Master's Degree in Theology or Pastoral Studies, and have a minimum of five years of parish pastoral ministry experience.

To request information, a Parish Profile, and application materials, contact: Director of Lay Ministry Personnel, Archdiocese of Indianapolis, 1400 N. Meridian, P.O. Box 1410, Indianapolis, IN 46206. (317) 236-1449.

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SERVICE OPPORTUNITIES

PART-TIME PRODUCTION ASSISTANT

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Coordinator of Special Events

The Roman Catholic Archdiocese of Indianapolis is seeking a Coordinator of Special Events for the Secretariat for Planning, Communications and Development. This position is responsible for coordinating all special events as well as maintaining the official archdiocesan calendar. Requirements include at least 2-3 years' experience in catering and/or event planning or general business experience. Knowledge of computers for maintaining files and databases, strong organizational skills, excellent interpersonal skills, ability to supervise and oversee detailed arrangements, and the ability to work evenings and weekends. A bachelor's degree is preferred.

We offer competitive compensation and excellent benefits, including health insurance and a retirement plan. Please send resume and salary history, in confidence, to:

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The Archdiocese of Indianapolis
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Application packet available from:
Office of Catholic Education
P.O. Box 1410 / Indianapolis, IN 46206

BOOK REVIEWS

Text is full of heart, not hype

HEARTS ON FIRE: THE STORY OF THE MARYKNOLL SISTERS. By Penny Lernoux. Orbis Books (Maryknoll, N.Y., 1993). 294 pp., \$22.95.

Reviewed by Brian T. Olczewski
Catholic News Service

If you shun histories of religious communities for fear that they will read as tomes written only for members and benefactors, speaking only of joy, not sorrow, life, not death, then open your eyes to what has been written about the Maryknoll Sisters. "Hearts on Fire" is a volume full of heart, not hype.

Generations of children in Catholic schools heard and read the stories about Maryknoll work, and continued

dimmes, nickels and pennies to it. But one would be hard-pressed to find one book that compiles all of those stories, all of the mission as does this one.

Begun by Penny Lernoux in 1987 and completed by Arthur Jones and Robert Ellsberg after her death, this text is readable because of how well it draws upon the oral history provided by Maryknoll Sisters and combines it with correspondence from community members written at the times of their service throughout the world.

From their pioneer days as housekeepers for priests and seminarians to their martyrdom in El Salvador, the stories have a consistency about them that make for easy reading and, more importantly, for inspirational reading.

Those who still hold romantic notions about missionaries being the saviors of the people might be stunned by

the revelations that the sisters of Maryknoll saw themselves not as saviors, but as servants. From China to the Philippines to Korea to Guatemala—to every part of the world in which they served and serve, the core of their ministry remains solidarity with the poor.

Most moving, maybe because it is still such a recent memory, is the account of the December 1980 murders of Maryknoll Sisters Ita Ford and Maura Clarke, along with Jean Donovan and Ursuline Sister Dorothy Kazel. It is a retelling of history that should provoke tears and anger.

Those pages are a reminder that Maryknoll Sisters do not merely serve the poor, but in their thirst for justice and peace, live—and die—with those they serve.

"Hearts on Fire" is thought-provoking. It proclaims the faith that thousands of women of Maryknoll have lived and continued to live. Anyone who wants an example of mission—mission that embraces the cross—will repeatedly find it here.

(Brian T. Olczewski is the editor of the Northwest Indiana Catholic newspaper of the Diocese of Gary, Ind.)

(At your bookstore or order prepaid from Orbis Books, Maryknoll, N.Y. 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 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.

†AVE, Louise M., 88, Sacred Heart, Clinton, May 30. Mother of Gene Ave, Paul Edward Ave. sister of Dorothy Baird.

†BAKER, Evelyn Mae Green, 71, St. Patrick, Indianapolis, May 24. Mother of John L. William E. Gregory A. Charles D. Walter L. Charles E. sister of Charles Green, Dorothy Adams, Rose

mary Walker and Grace Nells, grandmother of 14. Great-grandmother of three.

†BELTER, Elmer W., 72, St. Louis, Batesville, May 28. Father of Paul E. Mark W. Jude A. Mari Beth Wagner and Lili J. Schneider; brother of Alvin, Irvin, Ester Punsley, Dorothy Bergman and Stella Kelch; step-son of Mary Belter, half-brother of Don Belter, Ron Belter, Marilyn Crank and Sylvia Belter; grandfather of 12; great-grandfather of four.

†BIVEN, James Marvin, Sr., 48,

Holy Angels, Indianapolis, May 31. Husband of Janet Ware Biven, father of James Jr., Marvin S., Christopher L., Kevin L. and Jerrie; brother of Mary A. Johnson, Ethel I. Johnson, Elizabeth Chowning, Anise Randall, James E., William J. and Robert A. Biven.

†BLANFORD, Mary M., 85, St. Columba, Columbus, May 23. Mother of Agnes Johnson, Joseph, William and Sidney; sister of Betty Brawand; grandmother of 31; great-grandmother of 54; great-great-grandmother of 18.

†BRODERICK, Stella Catherine, 74, St. Matthew, Indianapolis, May 23. Wife of Joseph, mother of Karen Broderick Mahnik and Karen, grandmother of seven; great-grandmother of one.

†BUCHANAN, Imelda J., 64, St. Rita, Indianapolis, May 25. Wife of Rossie, mother of Rossie B., Michael Francis S. and Martha L. Craig; sister of Rebecca Tucker and Gertrude Iles; grandmother of seven; great-grandmother of 20; great-great-grandmother of 34.

†CARROLL, James E., Sr., 65, Holy Family, New Albany, May 22. Husband of Maxine; father of James E. Todd, Terry L. David and Nancy Scott; brother of John, Charles, Margaret, Alice, James, Mary Helen Lane and Nancy.

†COLUMBO, Lena, 87, Sacred Heart, Clinton, May 19. Wife of Charles, mother of Jerry Lerch, sister of Margaret Caccato and Antonette Amione; grandmother of two.

†DECASTRO, Concepcion "Connie," 65, St. Barnabas, Indianapolis, May 24. Wife of Rolando A.; mother of Rolando M., Evangelina Tarquino, Maria Clemencia and Arlene Brown; sister of Ernesto Mora, Leonardo Mora, Araceli Mora and Aurora Zalamea; grandmother of six.

†DELAURO, Jerry R., 75, St. Mary, Richmond, May 21. Husband of Mary; father of Jerry DeLauro II and Sue Bockhofer; brother of Alfred DeLauro, Mrs. Wilmer and Mrs. Gene Keessling; grandfather of eight; great-grandfather of five.

†DENSFORD, Masey Bell, 68, St. Augustine, Jeffersonville, May 25. Husband of Julia; father of Nicholas; half-brother of Darrell Bevins, Frayman Bevins, Joseph Bevins and Shirley Hohl.

†EARL, Joseph E., 70, Holy Family, New Albany, May 25. Husband of Florence; father of Frank M., Thomas A., Joseph R., Mary Pat Atwood and Janice M. Earl; brother of Mary M. Blocker and Rose Lauren Earl; grandfather of six.

†FOGLEMAN, Stephen F., 50, Good Shepherd, Indianapolis, May 18. Father of Carrie D. Fogleman and Erin K. Byrne; son of Betty Fogleman; brother of Sally Jo Webb.

†GOUL, David J., 12, St. Joan of Arc, Indianapolis, May 27. Son of Daniel L. Goul and Michelle L. Rose; brother of Daniel A. Goul; grandson of Dorothy Goul and Rose Rose; step-grandson of Ben and Barbara Stamenor.

†HALL, Julia M. Larner, 81, St. Mary, Indianapolis, May 29. Mother of Sharon L. Somerville, Linda Hall Corner, Thomas W. and Dennis J.; grandmother of 14; great-grandmother of 13.

†HUTCHINSON, Cornelia M., 79, Holy Family, New Albany, May 21. Mother of Norma Jenkins and Mary Lee Krause; sister of Bernard Beavin and Evelyn Zimmerman; grandmother of eight; great-grandmother of 10.

†LAWRIE, Ruth M., 81, Good Shepherd, Indianapolis, May 25. Mother of Doug, John, Chris, Jeff, Margaret Schoening, Toni and Kate; sister of Mary Swick and Mary Lamke.

†REIDY, Michael J., 77, St. Christopher, Indianapolis, May

29. Father of Michael J. Reidy Jr.; grandfather of two.

†JACKSON, Mary Magdalen, 73, St. Andrew, Richmond, May 20. Mother of David Turner, Danny Turner, Diane Hanley and Deborah Gray; sister of Clement Kutter and Martha Anderson; grandmother of 12; great-grandmother of ten.

†JOHNSON, Russell Anthony, 37, St. Mary, Aurora, May 28. Father of Travis and Kristopher; son of Mel and Patty Johnson; brother of Tim Johnson and Teri Diech.

†RIZZO, James, Holy Rosary, Indianapolis, May 21. Husband of Elsie C. Ladd; step-father of Madonna Rizzo; brother of Augusta Burrell and Peter Rizzo; grandfather of two.

†SHEARN, Mary Agnes, 82, St. Augustine, Leopold, May 25. Wife of Parvin; mother of Jean Ann Revlett, James, Ronald, John and Robert; sister of Louis Ward, Lucille Riddle and Clara Rita Mallory; grandmother of three.

†SUTHERLAND, Thomas A., 60, St. Christopher, Indianapolis, May 29. Husband of Linda; father of Richard; son of Archie and Helen Sutherland; grandfather of two.

†VALAINS, Bonislav, 73, St. Joan of Arc, Indianapolis, May 30. Husband of Valeria Cesla Valains; father of John, Erik, Evalds, Peter, Marie, Andrew and Livia Smith; brother of Stella Matuleiko; grandfather of four.

Franciscan Sister Alma M. Hansen dies on May 29



A Memorial Mass was celebrated at the Motherhouse in Oldenburg, Ind., for Franciscan Sister Alma Marie Hansen. Sister died on May 29. She was 73.

Born in Alpena, Mich., she entered the Oldenburg Franciscan Community in 1939 and professed her final vows in 1945.

Sister Alma Marie taught at St. Bernadette and Our Lady of Lourdes in Indianapolis and at St. Michael in Charlottesville. She also taught in Ohio and New Mexico.

Sister retired to the Motherhouse in 1987.

She is survived by several nieces and nephews. Memorial contributions may be made to Sisters of St. Francis, Oldenburg, Ind. 47036.

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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.

Ace Ventura: Pet Detective	O
Air Up There	A-II
Backbeat	A-III
Bad Girls	A-III
Beethoven's 2nd	A-III
Being Human	A-III
Belle Epoque	O
Bitter Moon	A-III
Blank Check	A-II
Boys of St. Vincent, The	A-II
Clean Slate	A-III
Clifford	A-II
Cops and Robbersons	A-III
Cowboy Way, The	A-III

Cronos	O
Crooklyn	A-III
Crow, The	O
D2: The Mighty Ducks	A-II
Death Wish V	O
Face of Death	O
Dragon Lover	A-III
8 Seconds	A-III
Endless Summer II, The	A-II
Finlistones	A-I
Four Weddings and a Funeral	A-IV
Grumpy Old Men	A-III
Guarding Tess	A-III

Hans Christian Andersen's Thumbelina	A-I
House of the Spirits	A-III
Hudsonucker Proxy, The	A-III
In Custody	A-II
In the Name of the Father	A-III
Jurassic Park	A-III
Kila	O
La Scorta	A-III
Leprechaun 2	A-III
Lightning Jack	A-III
Like Water for Chocolate	A-III
Little Buddha	A-III
Major League II	A-III
Maverick	A-III
Melancholy Trouble	A-III
Monkey Business	A-III
Mr. Doubtfire	A-III

My Father the Hero	A-III
My Girl 2	A-III
Naked Gun 33 1/3	A-III
The Final Insult	A-III
Naked in New York	A-III
No Escape	O
On Deadly Ground	O
Paper, The	A-III
Parenthood	A-III
PCU	A-III
Philadelphia	A-III
Piano, The	A-IV
Reality Bites	A-III
Renaissance Man	A-III
Scent of Green	A-III

Sister Act 2	A-III
Back in the Habit	A-II
Six Degrees of Separation	A-III
Slingshot, The	A-III
Sugar Hill	A-IV
Sunday's Children	A-III
That's Entertainment! III	A-I
3 Ninjas Kick Back	A-II
Threesome	A-III
What's Eating Gilbert	A-III
Grape	A-III

When a Man Loves a Woman	A-III
White Fang 2	A-II
of the White Wolf	A-II
With Honors	A-III

For a listing of current releases

lease motion pictures showing in and around Marion County, call DIAI-A-MOVIE, 634-3800. This free 24-hour-a-day service is made possible by your contributions to the United Catholic Appeal.

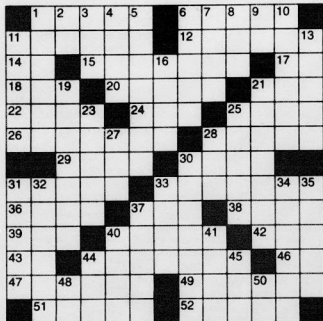
Video classifications

Here is a partial 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.

Ace Ventura, Pet Detective	O
Addams Family Values	A-II
Age of Innocence	A-II
Alduin	A-III
Bruno Tely	O
Carlin's Way	O
Cool Runnings	A-II
Daddy Nostalgia	A-II
Dark Half, The	A-III
Fatal Instinct	A-III
Fearless	A-III
Fugitive, The	A-II
Getaway, The	A-III
Gettysburg	A-II
Ghost in the Machine	A-III
Good Son, The	A-III
Home of Our Own, A	A-III
Into the West	A-III
Joy Luck Club, The	A-III

Malice	A-III
Man's Best Friend	O
Mr. Jones	A-III
Mr. Wonderful	A-III
Mr. Doubtfire	A-II
My Life	A-II
Needful Things	A-III
Perfect World, A	A-III
Piano, The	A-IV
Remains of the Day, The	A-II
Robocop 3	O
Ruby in Paradise	A-III
Rudy	A-II
Short Cuts	O
Story of Qiu Ju, The	A-II
That Night	A-III
Three Musketeers, The	A-III
Visions of Light	A-II
War Room, The	A-II
Wayne's World 2	A-III
We're Back!	A-III
A Dinosaur's Story	A-I
What's Love Got to Do With It	A-III

Catholic Crossword



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ACROSS	36 Commandments	11 Spookier
1 The Big Fishermen	37 Bishop's domain	12 God created man in his
6 To tell the nations with the of vanity (Isa 30:28)	38 Volcano	13 (Gen. 1:27)
11 (John 4:8)	39 Cloth scrap	14 Pre-Easter seasons
12 Name for Jacob	40 Scorpions	15 Bathsheba's action in II Samuel 11:2
14 Mate for Pa	41 Larkia	16 Vases
15 Outside the church	42 Amara Durnini (Abbey)	17 Parish heads
17 Musical note	43 Extreme	18 Uses an axe
18 Clerical garb	44 Singer Johnson	19 Canaan's gods were this of wood.
20 Exodus 5:10 material	45 And Enns the scribe stood upon a	20 (He 8:4)
21 Brooch	46 Singer Johnson	21 Parish heads
22 General Motors Acceptance Corporation (Abbey)	47 And Enns the scribe stood upon a	22 Uses an axe
23 Switch words	48 No man can	23 Two masters (Matt. 6:24)
24 Worry	49 Skewers	24 DOWN
25 Belonging to an Old Testament queen	50 No man can	1 COT book
26 God knows the number of these (Matt. 10:30)	51 Skewers	2 Planner - Greek
27 Remember the Sabbath day, to keep it - (Ex 20:8)	52 No man can	3 Prepositions
28 Skids	53 Skewers	4 Adam's wife and namesakes
29 Favored by God	54 Skewers	5 Clerical residence
		6 Paul's companion
		7 - three ships come to sleep it - (Ex 20:8)
		8 Do wrong
		9 Richmond's state (Abbey)



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Reactions to pope's letter on women priests

They range from acceptance to disagreement from some groups

by Jerry Filteau
Catholic News Service

WASHINGTON—Mixed reactions greeted Pope John Paul II's declaration May 30 that "the church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the church's faithful."

Cardinal James A. Hickey of Washington called the pronouncement "a great service" to the church and "a decisive and conclusive reaffirmation" of church teaching.

Archbishop J. Francis Stafford of Denver called it "an intelligent, articulate close to a sometimes heated discussion." He said it was a reminder that "the assumptions we make in our secular, political culture" do not decide religious belief and practice.

But Archbishop Rembert G. Weakland of Milwaukee expressed concern about a negative pastoral impact. He said he would obey the pope's call for an end to the discussion of women's ordination, but only with "inner turmoil... much sacrifice and inner searching."

Archbishop George Carey of Canterbury, primate of the Anglican Communion, said the arguments advanced by the pope "were found not to be convincing" after long study by his church and many other Christian bodies.

"It is the full humanity of Christ, not his maleness, which the priesthood is called to represent," said the Anglican leader.

Cardinal John J. O'Connor of New York commented, "Women are not the issue. Men are not the issue. The mind of Christ is the issue."

Archbishop William H. Keeler of Baltimore, president of the National Conference of Catholic Bishops, stressed the commitment of Pope John Paul II and the church to "the fundamental equality of women and men" and said the restriction on ordination "does not limit the potential of women in the church."

Archbishop Keeler urged "all those who may find this further affirmation of the church's authentic teaching difficult to accept to receive it lovingly, pray for understanding and to see in it a call for them to live out fully their fundamental Christian vocation according to the gifts that they have been given."

Pope John Paul's letter, titled "On Reserving Priestly Ordination to Men Alone," was dated May 22 but released May 30. In it he said the church cannot ordain women priests because of Christ's own "completely free and sovereign choice of men only as apostles, coupled with the apostles' imitation of Christ's example and the 'constant and universal tradition of the church' in following that example and viewing it as normative."

Cardinal Joseph L. Bernardin of Chicago said a group of theologians he commissioned recently to study the issue would continue their study, and he would release the results of their work.

He said that since no one has a right to ordination, it is not a justice issue. He also asked people to avoid "franking ministries," saying that "differences in roles and talents in no way imply superiority of one over another."

Father Richard McBrien of the University of Notre Dame, one of the nation's best-known Catholic theologians, said in a telephone interview, "I'm an advocate of women's ordination. I've never had any doubt where the pope stands. But if you think that letter's going to change my mind or anyone else's, you're wrong."

He asked "what purpose the letter served." The letter was not necessary, he said. "I don't know of anyone who did not already know where the pope stands on this."

Father McBrien described Archbishop Weakland's statement on the letter as "about as thoughtful a response as anyone could give."

While saying he will obey the letter, Archbishop Weakland said he was troubled by four "pastoral problems":

► The impact on "many women; and men, especially younger women and vowed religious" who will continue to see the issue of women's ordination as a question of "justice and equality."

► The implications of the papal attempt to close discussion for Catholic theologians who find the papal arguments unconvincing.

► The effect of the use of authority to close the question on those who are still struggling with other issues of the church's use of authority.

► The declaration's impact on ecumenical relations.

Benedictine Sister Mary Collins, chairwoman of the school

of religion and religious education at The Catholic University of America, said the "expectation that there will be no further discussion of this is problematic at least."

She said "there has not been a reasoned discussion" of the theological arguments regarding ordination of women, but only "two one-sided conversations."

Those who oppose a change in the tradition have ignored the critique of those who question the traditional arguments and left their criticisms unanswered, she said, while those who have engaged in the scholarly biblical and theological discussion are still waiting for a response to the problems the scholars have raised.

She predicted that situation would be exacerbated by the new letter, with its call for an end to debate. "Anybody who tries to address it will be considered disloyal," she said.

She said it will probably not deter veteran theology professors from speaking their minds but "I frankly think it can have an intimidating effect on junior members" and on theology students, who are likely to avoid writing on the issue if they hope to teach in Catholic institutions.

Among U.S. bishops who issued written public statements upon release of the papal letter, the overall tendency was to express support for the teaching and, following the lead of the letter itself, to emphasize church teaching on the equal dignity of men and women. Many of their statements focused on what the pope called the "absolutely necessary and irreplaceable" role of women "in the life and mission of the church."

In a telephone interview Bishop Victor H. Balke of Crookston, Minn., who in 1981 co-wrote a widely hailed pastoral letter on women, said, "It's a very firm statement and I welcome it. I would like to hope it would help us put a discussion (of women's ordination) at an end and get on with our primary business of being church," he added.

The other co-writer of the 1981 pastoral, Bishop Raymond F. Lucker of New Ulm, Minn., said in a phone interview, "As you know, I have for a number of years asked for an open, free discussion of this question. Now the discussion has been closed, so I submit to that."

"But I have to say I'm troubled by it," he added. "It's going to be difficult for many women and for many priests... I have no illusions, this will continue to be discussed."

Women's Ordination Conference and Catholics Speak Out, both of which advocate ordination of women and other changes in the church, disagreed with the papal letter and said it will not end discussion of the issue or change their positions.

"How do you mandate people to stop thinking?" asked Ruth Fitzpatrick, national coordinator of Women's Ordination Conference.

Sister of Loretto Maureen Fiedler, co-coordinator of Catholics Speak Out, called the letter "the act of a desperate churchman who is trying to hold back a tidal wave of events and opinion moving in the opposite direction."

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