

Seeking the Face of the Lord

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

How we got the sacrament of penance and reconciliation

How did we get the sacrament of penance and reconciliation? We trace the origins through a complicated and sketchy history to the first Easter Sunday. On the evening of the Resurrection Christ appeared to the Disciples. "Peace!" He proclaimed. He went on to say, "Whose sins you shall forgive, they are forgiven. Whose sins you shall retain, shall be retained" (Jn. 20: 19-31). The sacrament evolves from that Easter peace. By his death and resurrection Christ redeemed us from sin and death and authorized the Twelve to oversee this sacrament of peace.

Like other developments in the church since its origin, the development of this sacrament is complex. We can say clearly that through all the centuries, penance and reconciliation was to be a lifeline to Christians who sinned gravely after baptism. Early Christian writers spoke of serious sin as "shipwreck" after baptism. If the waters of baptism wash away the heinous stains of original sin (and any other sin committed by adults before their baptism), what happens after baptism?

Controversy in the literature of the early years of the church about the forgiveness of two particularly grave sins, namely adultery and apostasy, provide the background for figuring out how the sacrament was first viewed. If we think things are strict now, then they were extreme! If one committed a grave sin after baptism, e.g., adultery or murder, you could be forgiven only once. Some teachers claimed that if one renounced the faith, you could not be forgiven.

In the available literature of the very first centuries, it appears that there was only one lifetime after baptism. There was no third chance for forgiveness from grave sins. Not surprisingly, most people took their chances of getting that lifetime as close to death as possible.

When people did acknowledge serious sin and seek forgiveness, they were required to do public penance as a sign of conversion and repentance. Admission of sin to the bishop, a time of penance, and then forgiveness and reconciliation were the elements of that "second chance." This seemed to be the case in the third century.

From the fourth to the sixth century the church experienced a climate of acceptance and peace in the secular world. During this period the shape of the church

and church practice evolved to meet the challenge of its growth and its developing self-understanding under the guidance of the Holy Spirit.

"Canonical penance" took on a defining public shape during this period. There evolved a clear distinction between grave sins and less grave (venial) sin. Canonical or ecclesiastical penance was not required for the lesser or venial sins.

Canonical penance, a public penance, was required only for deadly or serious sins. Upon conversion and repentance one requested and was admitted to the "Order of Penitents." This position included a private acknowledgment of sin and a request for the intercessory prayer of the faithful. There was a prescribed period of public penance and finally absolution and reconciliation, usually through the imposition of hands by the bishop. By the end of the sixth century, however, because of its severity, this public rite had virtually fallen into decline, most people waiting for forgiveness until their deaths.

In the Middle Ages the practice of the "Tarrif-penance" evolved. Books (called penitential books) containing lists of sins with an accompanying prescribed penance were composed. Influenced from the Celtic and Anglo-Saxon monasticism through these books and this penitential practice of detailed confession of sins to the European continent. With this practice came a dramatic shift. Sinners were not only permitted but encouraged to receive the sacrament as often as they desired. Once the time of doing penance had been accomplished they could consider themselves absolved from sin.

Toward the end of the 12th century, the present arrangement for the sacrament appeared in its detail. The non-repeatable rule was gone. So was the public enrollment in the Order of Penitents. Priests were delegated by the bishop to be the ordinary ministers of the sacrament. And, no longer was a penitential period of time required before absolution. Detailed confession, the giving of a penance, the act of sorrow and absolution began to be practiced in a single encounter.

The reform of the Second Vatican Council restored a common penance service while retaining the evolved features of the sacrament.

Editorial Commentary/John F. Fink, Editor, The Criterion

No Communion Services in place of Sunday Mass

You might have seen the item we published last week that the bishops of the four dioceses in Kansas issued a pastoral letter in which they said they are limiting Sunday Communion services in the absence of a priest "to emergencies only."

They defined emergencies as "unforeseen circumstances when a priest is not available." In other words, Communion services may not be scheduled in Kansas on Sundays but may be held if the priest who was scheduled to preside at Mass suddenly gets sick or for some other reasons fails to show up.

This decision of the Kansas bishops might strike some Catholics as strange. These Catholics might think that, in this age of a shortage of priests, it's better to have a Communion service conducted by a lay person

than not to have anything at all. In many places in the world, Communion services on Sundays are common because no priest is available for weeks or months at a time.

But, the bishops said, they made this decision because of the danger that people will become confused about the difference between celebration of the Eucharist and reception of Communion; between a priest presiding at a Communion service; and between pastoral and sacramental ministry.

They emphasized that the Eucharist is "a priceless gift, essential to our identity as Catholics, and central to our life as church" and noted that "the priest will always remain essential to the Eucharist." They said they feared that distribution of Holy Communion outside Mass could obscure the need for priests and, consequently, vocations.

They concluded, therefore, that "Holy Communion regularly received outside of Mass is a short-term solution that has all the markings of becoming a long-term problem."

So what is a congregation expected to do

if their church cannot have Sunday Mass? They are expected to travel further to a church that does have Mass. The Kansas bishops said, "We recognize that this policy calls some of the faithful to sacrifices and hardships that match those of our ancestors in the faith." They also noted that canon law recommends that the faithful take part in a Liturgy of the Word if celebration of the Eucharist is impossible.

The Kansas bishops said that this policy applies only to Sundays and not to weekday Communion services which many parishes have. The weekday services are often a convenience for many people who don't have the time for Mass since they have to get to work but who want, at least, to receive Communion. There is no obligation for them to participate in a Mass.

People might become confused about the difference between the Eucharist and receiving Communion

Reception of daily Communion is a wonderful devotion. Nevertheless, it would seem that those who only receive Communion when they could celebrate the whole Eucharist are also in danger of confusing the two rites.

Reception of Communion outside Mass doesn't include the sacrificial element of the Eucharist, that which makes the Eucharist the memorial of Christ's Passover. This occurs at the time of the words of institution, making the sacrifice of Christ on the cross and the sacrifice of the Eucharist one single sacrifice.

The "Catechism of the Catholic Church" says, "The eucharistic celebration always includes: the proclamation of the word of God; thanksgiving to God the Father for all his benefits, above all the gift of his Son; the consecration of bread and wine; and participation in the liturgical banquet by receiving the Lord's body and blood. These elements constitute one single act of worship."

That's what the Kansas bishops want to emphasize with their new policy.

Parishes urged to sign up for stewardship program

Last year's program, with 33 parishes participating, was considered successful

Parishes have until July 31 to indicate whether or not they wish to participate in this year's stewardship program, called "A Disciple's Way." The original deadline was June 30, but Michael Halloran, archdiocesan director of stewardship, said that the deadline has been extended to the end of this month.

The theme for this year's program is "What shall I return to the Lord for his goodness to me?" (Psalm 116:12).

Last year 33 parishes, representing about 25,000 households, participated in the program during the first year it was offered. "We expect many more parishes to participate this year," Halloran said, perhaps as many as 45.

Stewardship informational meetings were held in all 11 deaneries in the archdiocese earlier this year. At these gatherings, a report was given regarding the 1994 parish stewardship program, the timeline for participating in 1995 was discussed, and parishes shared their own local stewardship educational efforts. More than 250 lay and pastoral leaders attended these meetings.

The following analysis was given to the deanery meeting attendees:

• **Treasure Analysis:** Seventy percent

of all persons pledging for 1995 increased the amount they had been giving in 1994.

• **Time and Talent Analysis:** Parishes showed an increase of 40 percent in the number of commitments for time and talent ministry opportunities from 1994 to 1995.

Halloran, who conducted the deanery meetings, was careful to point out that "these numbers are based on reports completed by the 33 parishes participating in 'A Disciple's Way' in 1994. When considering the results it is important to remember that our bottom line is not numbers, it is educating Catholics about making stewardship a way of life."

He continued: "Through year-long stewardship process, we assist the parishes in implementing a stewardship education program which has been developed and refined over the last 10 years in the St. Louis and Louisville archdioceses as well as in Indianapolis. The process is solely for the purpose of spreading the simple stewardship message, as proclaimed in the 1992 bishops' pastoral letter on stewardship, that everything belongs to God and we are simply caretakers of God's possessions. How we manage what has been entrusted to us is our stewardship."

Halloran said that his office provides a large amount of assistance to parishes in the area of stewardship education through materials, training and promotion.



The Criterion

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Official Appointments & Announcements

Effective August 1, 1995

St. Elisen Flavin, CSC, presently a Pastoral Associate at Holy Name, Beech Grove, will begin her appointment as Parish Life Coordinator for St. Peter, Franklin County.

Effective August 16, 1995

Rev. Noah Casey, OSB, with the approval of Archbishop Lambert Reilly, completing his assignment as Director of Spiritual Formation at St. Meinrad College, will begin his appointment as Director of Ministry to Ministers for the Archdiocese of Indianapolis.

The above appointments are from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Open house planned at Our Lady of Grace

Sisters of St. Benedict will commemorate the 40th anniversary of the laying of monastery's cornerstone

By John F. Fink

The Sisters of St. Benedict of Beech Grove will have an open house on Sunday, July 16, from 1 to 4 p.m., to commemorate the 40th anniversary of the laying of the cornerstone of Our Lady of Grace Monastery. The monastery is located at 1402 Southern Ave.

In welcoming the public to the celebration, Benedictine Sister Rachel Best, prioress, said, "The sisters are the stewards of Our Lady of Grace Monastery. It really belongs to the people of the archdiocese who helped make it possible and who continue to support its works."

Guests will be welcomed under a large tent on the monastery grounds. Ice cream cones and soft drinks will be served. Each guest will receive a token of the sisters' appreciation. Golf carts will be available to transport visitors from the parking lot to the tent.

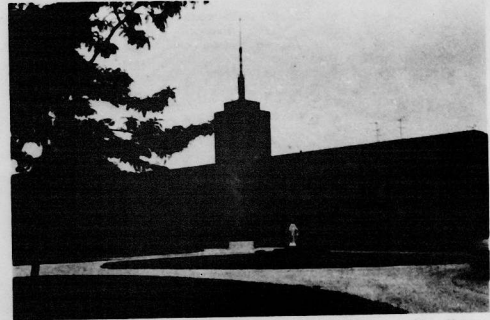
The sister musicians from the monastery will entertain throughout the day. Earlier in the day, the Benedictine community will celebrate Mass. During the Mass the cornerstone that was laid 40 years ago will be blessed.

There are currently 90 members of the

community at the monastery. Their ministries include teaching, administration, health care and religious education. The sisters own and operate the Beech Grove Benedictine Center (a facility for spiritual, educational and physical renewal) and St. Paul Heritage (a facility that provides retirement and intermediate nursing care for the aged). The sisters are now in the middle of a \$4.2 million campaign to upgrade and renovate St. Paul Heritage.

Sister Rachel is the fifth prioress for the community. The first prioress was Sister Mary Robert Palmer. She was succeeded by Sisters Mary Philip Seib, Mildred Wannemuehler and Mary Margaret Funk.

The Beech Grove community grew out of the Ferdinand (Indiana) Convent of the Immaculate Conception, which, 40 years ago, could no longer accommodate its growing numbers of sisters. The sisters in Ferdinand planned to send about 100 of its members to the Indianapolis area to staff its schools there. Archbishop Paul C. Schulte offered the sisters a 30-acre tract of land, asking that they also help him implement his plan for opening a home for the aged.



Photos courtesy Our Lady of Grace Monastery

Twelve Sisters of St. Benedict admire the new statue of Our Lady of Grace 40 years ago in the top photo. The bottom photo shows Our Lady of Grace Monastery as it is today, with the statue in front of the building.

Diane Willis speaks to Holy Family Shelter volunteers



Diane Willis

Diane Willis, Indianapolis Channel 6 news co-anchor, spoke at the June 15 Holy Family Shelter's annual Volunteer Appreciation Dinner at St. Vincent Marten House.

Willis said that people have called the television station looking for emergency shelter and she has always said, "Call Sister Nancy. There's always room at that inn."

"There's always an open door there," she said. "You know that better than I, because you're with it day in and day out. All of your contributions do matter. When funds and grants are drying up, volunteers are a very scarce commodity."

"I think the wisest answers come from the most surprising places," Willis said. She explained to her son that she was feeling low and didn't feel like she was doing enough.

He answered, "Mommy, you are enough." Willis said that someone could go to a psychiatrist for years and not come up with the wisdom of those words.

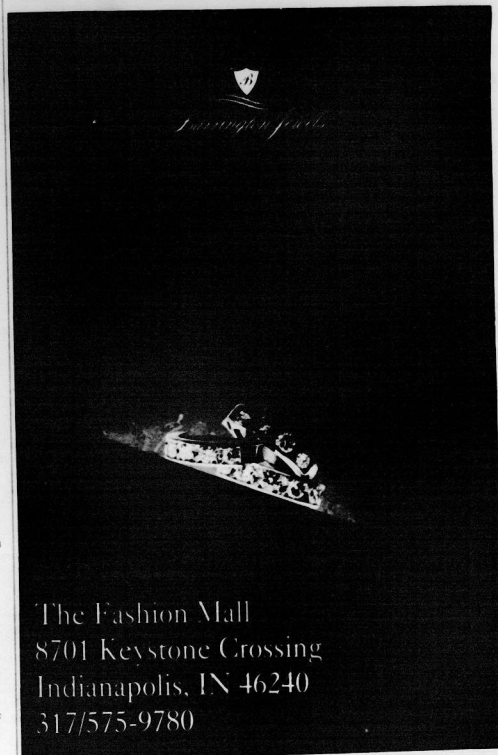
"In and of yourselves, you are enough—regardless of the things you give, the time you spend, the work you do," she said.

"You are enough just being you—giving the most expedient thing—yourself," said Willis. She compared the work of the volunteers to the waves that radiate from a pebble. "The spirit of your giving can make you feel even more energized," she said.

Willis said that the caregivers are Christian nurturers who live their beliefs. "You walk the walk, not just talk the talk. You are you because the spirit of optimism and hope is resurrected" in those they serve at the Holy Family Shelter.

Those who schedule the volunteers, the newsletter helpers, and dozens of people who cook for the homeless on weekends (while the staff cook is off) were honored.

Daughters of Charity Sister Nancy Crowder, director, was honored herself. Her boss is Richard Kramer, associate director of family and children's services for Catholic Social Services. He pointed out that Sister Nancy was the Indianapolis Star's Woman of the Year, and she received an honorary doctorate from Marian College this year.



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From the Editor/John E. Fink

How can the church change its teachings?



Any older Catholics have been assaulted by what they see as a change in church doctrine about capital punishment.

At the time the pope's encyclical "Evangelium Vitae" ("The Gospel of Life") was published, news stories reported that Cardinal Ratzinger called the retention on capital punishment a "real development" of Catholic teaching. "How can Catholic doctrine change?" I've been asked. "I thought the Catholic Church taught that it was a never-changing church."

That is not exactly what the church has taught—even before Vatican II.

The church has always taught, and still does, that the truth always remains the same. However, the grip of the truth—due to the gradual unfolding of the divine mystery—changes.

The aim of the development of doctrine is an old one in the church. It is simply the understanding of divinely revealed truths as they have evolved through the centuries. Nothing has been added to or subtracted from what is called the Deposit of Faith since the death of the last Apostle. However, the teachings in that Deposit of Faith have been made clearer by the church's teachings, and those teachings have been made clearer by changing circumstances during the centuries.

The Vatican II document "Gaudium et Spes" put it this way: "While adhering to the methods and requirements proper to theology, theologians are invited to seek continually for more suitable ways of communicating doctrine to the men of their times. For the Deposit of Faith or revealed truths are one thing; the manner in which they are communicated without violence to their meaning and clarity is another" (No. 62).

Another Vatican II document ("Dei Verbum") emphasized it this way: "This tradition which comes from the Apostles develops in the church with the help of the Holy Spirit. For there is a growth in the understanding of the realities and the words which have been handed down. This happens through the contemplation and study made by believers, who treasure these things in their hearts, through the intimate understanding of spiritual truths, their experience, and through the consent of the whole Church. The tradition, then, is not a dead letter but a living reality. It is the living word of God, for in the constant and universal work of the church, one

continually moves forward toward the fullness of divine truth until the words of God reach their complete fulfillment in her" (No. 8).

The one who last written the best on the development of doctrine was Cardinal John Henry Newman, the most important theologian of the 19th century. His book-length treatise "An Essay on the Development of Christian Doctrine" was published in 1845.

Newman began that book as an Anglican but finished it as a Catholic precisely because he recognized that there had to be an authority that ensured that developing doctrine was right and he determined that had to be the Catholic Church. In 350 pages, he enumerated a great many examples of how Christian doctrine developed through the centuries as conditions changed, and he developed a list of what he called "seven notes" to determine whether there was true development or a corruption of the Christian teaching.

Cardinal Newman wrote: "There is no corruption if it retains one and the same type, the same principles, the same organization; if its beginnings anticipate its subsequent phases, and its later phenomena protect and subserve its earlier; if it has a power of assimilation and revival, and a vigorous action from first to last." It then enlarged, at great length, on each of these points.

The church's teaching about capital punishment is an excellent example of how doctrine has developed as conditions change. There can be no doubt that the Catholic Church has approved of capital punishment in the past. There were times in the church's history when popes had people executed, and ecclesiastical courts used to condemn heretics to death.

But conditions have changed since those days and capital punishment has been abolished in almost every civilized country except the United States. In "Evangelium Vitae," the pope said that the death penalty is acceptable under some conditions but that such conditions are very rare or even nonexistent in the modern world.

He said that execution should not be done "except in cases of extreme necessity; in other words, when it could not be possible otherwise to defend society. Today, however, in a result of steady improvements in the organization of the penal system, such cases are very rare, if not practically nonexistent." In other words, the teaching has changed in light of changing circumstances.

The Bottom Line/Antoinette Bosco

Will we ever clearly explain evil?

I got a job the other day when I looked up a quote about good coming out of evil in Bartlett's "Familiar Quotations." I had been reading a lot of stories about the atrocious Oklahoma City bombing and found it healing to read of people who were focusing on the good that had come out of that horror—particularly the kindness shown by people near and far.

I wanted to recall what the essayists Ralph Waldo Emerson and John Burroughs had said in this vein: 100 or so years ago. But what startled me as I consulted Bartlett's was how often the word "evil" had been in the thoughts of great writers.

Nearly 200 quotes included the word "evil." Perhaps I was affected by this because of the tragedies we have seen on news broadcasts in the past few months: a mother kills her two young children by strapping them in her car and rolling them into a river to drown, in Norway, as people celebrate a major church anniversary nationally, more than a dozen churches are torched and destroyed by evildoers, who leave satanic symbols in churchyards.

Never can I remember so many people talking about horrors like these and then going on to link them with that unkindness destructive force labeled "evil."

The *New York Times* recently carried a story titled "Staring Into the Heart of Darkness." It said, "Evil is back, but what does it mean: Violence? Mindless wickedness? Malignant weakness?"

The author Ron Rosenbaum wrote of his discomfort with attempts at explaining evil. He spelled out the dilemma that crops up when we say God allows evil. How can that make victims of bombers and murderers? Doesn't that console very selective, manipulative and uncaring?

Then there is the dilemma raised by those who believe God is not in control of evil, not able to stop it. Rosenbaum referred to Rabbi Harold Kushner, author of "When Bad Things Happen to Good People" on this one. "His book has undoubtedly been a help to many people in pain, but it does so at the cost of diminishing God to something less than an omnipotent being," Rosenbaum wrote.

In the end, Rosenbaum says, what we have when we deal with the problem of evil are painful, "gaping holes." He's right. We can put the blame on Satan, but that doesn't answer the question "Why me?" when we are personally hit by evil. Why evil is built into creation remains God's mystery. We can't make sense of evil, we can only accept the mystery and, thus, find peace.

If Jesus gave us no explanation for why evil continues to have power, he did give us a blueprint for dealing with it. "Overcome evil by good," said Christ, whose own life was ignominiously taken by his enemies.

To take his advice in, I believe, the only way to flourish in a world where evil, from the beginning, took up residence. I know from experience that his approach, which puts good into practice, is better than getting lost in a web of "gaping holes" which, while very interesting to investigate, don't seem to lead to the completely clear answers we would like. © 1995 by Catholic News Service

what it means to be good stewards of their time, talent and treasure. I wish every Catholic could know the joy of giving that is "planned, proportionate and sacrificial," but, unfortunately, we are not there yet.

What is the answer to the "problem" of Catholic giving? There is no research on this question, so I can only give my opinion. I believe three things are needed: 1) spiritual renewal of clergy and laity that includes stewardship as an integral part of Christian life, 2) genuine opportunities for people to participate actively in the mission and ministries of the church, and 3) professional, ethical fund raising that is based on the theology and practice of stewardship.

A View from the Center/Dan Conway

Studies agree: Catholics give less to all causes

None of my columns has stimulated more reader response than Catholics' giving habits. The reaction has been especially strong when I have reported that, according to several recent studies, Catholics give less to their church than Protestants.

In the June 16 issue of *The Criterion*, James L. Franke of Greenwood expressed his total disagreement with my "continual writings that give the impression that Catholics are poor givers and contribute much less to the church than other denominations." Mr. Franke emphasized to the church because he believes that the reason Catholics give less to their parishes is because they contribute to so many other charitable causes. He concludes that, after giving to the United Catholic Appeal, St. Meinrad, Boys Town, etc., "I am sure we are on a par with our non-Catholic friends."

Unfortunately, the research which has been done in this area does not support Mr. Franke's conclusion. In fact, the Independent Sector, which has issued biennial reports on Americans' giving habits since 1987, has consistently shown that Catholic giving to all causes remains below that of all other religious denominations. Contrary to Mr. Franke's conclusion, when considered as a percentage of income, Catholic giving to all causes still does not equal what Protestants give!

Mr. Franke's letter to the editor of *The Criterion* suggested that this research has been manipulated. "Everyone knows that you can make statistics show any conclusion that supports your viewpoint," Mr. Franke says. That's true. But there have been a half dozen

studies done on this subject in the past few years by people with very different points of view. As different as these studies have been in methodology and intent, they all agree that Catholics, as a group, give less than Protestants do. I might be able to twist one or two of these studies to support my own prejudices, but it is unlikely that I could manipulate them all.

Mary Beth Celio, director of research for the Archdiocese of Seattle, has recently compiled a summary of all of the recent research on Catholic giving habits. Celio's summary shows that there remains much confusion (and mystery) about this subject. And it's clear that no one really understands why Catholics give less than other denominations do. But the facts speak for themselves. No matter how you look at it, Catholics, as a group, give less than other denominations do—even after you factor in all of the variables (like how you define "Catholic," school tuitions, giving to many different Catholic causes, etc.). This is not simply my opinion (or Father Andrew Greeley's, or the Gallup Organization's, or Independent Sector's, or Dean Hoge's, or Mary Beth Celio's). It is a fact. It may be curious, disappointing, perplexing or disturbing, but whether we like it or not, the fact that Catholics give less is a fact—pure and simple.

Mr. Franke's letter implied that I take some kind of perverse delight in reporting that Catholics, as a group, give less. This could not be farther from the truth. During the 20 years that I have worked in the ministry of stewardship and development for the Catholic Church, I have also met hundreds of Catholic individuals and families (from all walks of life and from extremely different economic, cultural and social backgrounds) who truly demonstrate in their daily lives


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The Criterion

To the Editor

Issues must be addressed and debated

I recently wrote a letter to *The Criterion* addressing the need for church reform in order to increase the ranks of the priesthood. For some unexplained reason, that letter was never published.

On Sunday, June 18, a very bright, likable and energetic young priest of two years resigned from his post as associate pastor of St. Pius X Parish in Indianapolis, and from the priesthood. His resignation plus the loss of six diocesan priests due to retirement is surely of concern to our archbishop in view of the fact that only one priest was ordained in the archdiocese this year.

At his final Mass at St. Pius, Father Jim Rolewicz explained his reasons for leaving the priesthood. As I listened, I was struck by how similar his concerns were to the ones I had expressed in my letter. I couldn't help but wonder if the good Father's resignation would be similarly ignored by the diocesan press.

If so, this, too, is genuine cause for concern. For if these issues are not addressed and debated, the ranks of the priesthood will be further reduced. We simply cannot afford to allow this to happen. Turning a deaf ear to the debate raging around and through the church is not going to make the problem disappear.

I hope *The Criterion* will fulfill its obligation to report all church news and will help promote rather than stifle intel-

ligent and reasoned debate on serious reform issues. Such debate is not comfortable, to be sure. But comfortable Catholics are not facing up to the crisis facing the modern church. As Dr. Hugh Barber has stated in his recent book "A Crisis of Conscience," we are all church and we all share a responsibility to speak out. Priests, too, can no longer afford to remain publicly silent but privately critical. Admittedly, it requires great personal courage to challenge the established hierarchy, but our times demand such courage.

Sharon Jackson
Indianapolis

Father Byrne conveys excitement of a priest

I would like to take this opportunity to publicly express my appreciation to Father James Byrne, at the time of his retirement, for his years of service as a priest of the Archdiocese of Indianapolis.

I first met Father Byrne in 1970 at Holy Cross Parish where I lived and worked with him for the next four or five years. He has been a friend to me and my family all these years. He preached at my wedding, officiated at my father's funeral, and blessed our family home here in Louisville a couple years ago when he visited us.

Those who know Father Jim appreciate the fact that he is an excellent model of a priest. He has always expressed his happiness in the priesthood and is one of the

most positive individuals I know. Young men would do well to seek him out in his retirement for they will find few others who can convey the excitement of being a priest as well as he does. I have always felt it an honor to know him. Father Byrne is a good and faithful priest and an excellent example to today's young man who may feel called to the priesthood.

Above all, Father Jim is a man of prayer. I'm sure he would tell us that it is daily prayer that has strengthened him throughout these many years of service. God bless Father Jim Byrne in his retirement.

Tim Feit
Louisville

Our involvement in parish activities

With everyone so busy these days, it seems impossible to find the kind of help for parish activities we once had. Many more women now work outside the home and much of the work they have to do at home is now either shared by the rest of the family or she has it all to do on her days off. Even women who work at home often earn extra money babysitting, adding to their work load. Then there are so many activities that the children are involved in, like baseball, football, basketball, 4-H, Boy or Girl Scouting, etc. You hate to deny them just because you are so busy. Of course, there are also all of the weddings, showers, graduations, first Communions, confirmations, etc. So a family's free time is rare and more precious than ever before.

I think our decline in parish involvement isn't an indication of a lack of charity either. Most people are very charitable. With such a fast pace of life, it's harder to reflect on the impact our involvement in parish activities has in the world around us.

My son asked me if he had to work at the upcoming festival at our parish and I told him, no, you don't have to, but it's a good way to serve God. He said, "But I serve God at work when I'm nice to people, don't I?" I told him I thought being nice to people was what we were all supposed to do to avoid sin, and serving God was doing extra things to build up his kingdom. When he asked me how work-



ing at the festival is building up God's kingdom, it struck me that maybe many people felt the same way he did. They haven't stopped to consider the whole point of being involved in the parish is their opportunity to serve God like Christians have been called to do down through the centuries since the early days of Christianity.

Unlike St. Paul, we aren't called to traverse the world preaching the gospel, but when we work at the festivals to earn enough money to run our schools we are evangelizing those most precious to us, our parish children. Unlike the martyrs, we aren't called to lay down our lives in the lions' den rather than deny Jesus, but every time we drop money in the collection basket to keep our parish going we do our part to preserve for ourselves, and pass on to others, the faith that was passed on to us.

Without our sacrifices our parish won't be there to make converts or serve our spiritual needs or even for the next generation. The world seems to have turned its back on God. It has become a very spiritually dark and frightening place. It needs the influence of Christianity now more than ever. Even though our time is so precious to us, it is equally precious to the church and, through the church, the world.

Sandra Duffley
Somerset

Point of View: Theresa Nollan

Catholics can no longer remain silent; we must build the culture of life

Pope John Paul II's encyclical "Evangelium Vitae" is both a prophetic challenge and a warning. It describes a pervasive culture of death that is enveloping our world. Simultaneously, the encyclical closely links our personal faith with our efforts to build a more human world, to help usher in the kingdom of God. In so doing, the Holy Father asks each of us to proclaim a "Gospel of Life" in word and deed.

Since the United States was founded, Catholics have struggled to prove themselves worthy citizens of this blessed land. At various points in our history, Catholics were seen as suspect because of their link to the bishop of Rome—the pope. In fact, many Americans thought that Catholics were not true Americans.

Because of this bigotry, Catholics have often been reluctant to identify themselves too publicly lest their patriotism be suspect. The result has been that some Catholics find a type of comfort in their consciences by making a distinction between their public life and their faith life. This dichotomy has led some Catholics in the United States to be overly tolerant of diverse opinions or moral perspectives. It's the American way!

At one time, there was not a great need for Catholics to be outspoken because our country's laws reflected a Judeo-Christian ethic. That time has passed. Catholics can no longer be silent! We must stand tall against the culture of death that inhabits our land and many other nations.

The Holy Father challenges all men and women of faith to play their part in combating the culture of death with the "Gospel of Life." For a country founded on Judeo-Christian principles, such as ours, patriotism is compatible with our faith. And there are many ways in which we, with our individual talents and abilities, can make a contribution to building the culture of life.

I recently met a man who witnesses to how one can integrate a profound commitment to God and country. Father Daniel McCaffrey, a priest of the Diocese of San Angelo, Tex., currently serves on the staff

of the Pope Paul VI Institute for the Study of Human Reproduction in Omaha, Neb. With the blessing of Archbishop Eldon Curtiss of Omaha, Father McCaffrey became involved with the Institute after retiring from the military.

Father McCaffrey focuses on ways to "fortify the family" and to help Catholics see the link between the church's teachings on human sexuality and the entire continuum of respect for human life. He uses the parish mission as the format for instructing and inspiring people to understand human sexuality, appreciation for human life, and the centrality of the family. He has picked up the banner of proclaiming the "Gospel of Life" through education.

As the Holy Father states: "There is a need for education about the value of life from its very origin. . . . Closely connected with the formation of conscience is the work of education, which helps individuals to be ever more human, leads them ever more fully to the truth, instills in them growing respect for life, and trains them in right interpersonal relationships" (No. 97).

Father McCaffrey not only teaches what we should emulate but is a role model himself. By traveling to local churches, he is able to plant good seeds in the hearts of those he touches. We could all benefit from this type of service. And certainly our children need us not only to teach, but to be examples of faith.

Like Father McCaffrey, using our unique talents, we must search for ways in which we can be wise servants, good stewards, and heroic champions of the church's teachings on the value of human life. But first, we need to educate ourselves—the catechism is a good starting point—then teach each other, and especially our young. Faith is the truth of what Christ himself has given us in the church, and commitment to the dignity of each human person, can begin a significant contribution to building the culture of life.

(Nollan is a special assistant to the Diocesan Development Program for Natural Family Planning, a program of the Bishops' Committee for Pro-Life Activities.)

Light One Candle/ Fr. John Catoir, Director, The Christophers

Don't neglect to baptize your children

If you have neglected to baptize your children, you are denying them sacred access to special graces. Jesus had a reason for saying the following: "No one can see the kingdom of God without being born from above . . . without being born of water and Spirit" (Jn 3:3, 5).

Whenever I baptize a newborn child, a feeling of elation pervades the room. People are joyful in the presence of new life. A dependent infant brings out the best in us. We are awed and humbled before God's precious gift. Grown children are just as wonderful.

Catholics differ in their understanding of the sacrament of baptism. Those without faith see it as a family tradition, performed only to satisfy the grandparents. Some Catholics think of baptism in superstitious terms, as a kind of spiritual insurance. They cover their bets just in case it's all true. But people of faith see the deeper meaning of the sacrament.

An excerpt from the ancient Jerusalem catechism expresses the earliest view of baptism: "We know perfectly well that baptism, besides washing away our sins and bringing us the gift of the Holy Spirit, is a symbol of the suffering of Christ. This is why Paul exclaims: 'Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him

by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life' (Rom 6:3-4)."

In baptism we become part of the Mystical Body of Jesus Christ. That's the key idea. The struggle between Jesus, who is the Prince of Peace, and Satan, the Prince of Darkness, is very much at issue. In primitive time the world was caught in the grip of evil. Terror ruled the earth. Diabolical savagery was commonplace. Armies killed and tortured every man, woman, and child in the enemy camp. Those with power crushed the powerless at will. The superstitious practice of human sacrifice was common.

St. Peter captured the mood of the day when he observed: "Like a roaring lion, your adversary the devil prowls around looking for someone to devour" (1 Pet 5:8).

Children as well as adults are devoured by evil. At every baptism we, the people of God, renounce Satan. We renounce every form of diabolical rebellion against God's will. You only have to read the daily newspaper to see that the reign of Satan is real.

If you keep your children from baptism, you are exposing them to spiritual danger. Even if you don't understand this fully, bring your children to the baptismal font anyway, and don't delay.

(For a copy of the *Christophers* News Note "Hope," write to The Christophers, 12 E. 48th St., New York, NY 10017.)

Cornucopia/Cynthia Dewes

A saint for what's happenin' now

Christians used to have hair shirts and nasty little barbed whips to keep themselves alert. Now we have Dorothy Day.

Of course, saints were always around to nudge (and sometimes shove) people onto The Way. But, according to most hagiography, we've read, saints were not much like anyone we know in real life.

For one thing, most of them were goodie-two-shoes or at least unnaturally obedient. Even unto death. Others, strangely enough, could be crabby, anti-social or even mean, all traits frowned upon by Sister. Besides, they dressed funny.

Saints seemed to take a dim view of sex. They favored virginity and celibacy, particularly when they could be martyred by refusing to give in. To someone else's lust, of course, never their own. Married saints were purified by being widowed early, suffering abusive spouses, or founding religious orders as soon as possible after being loosed from marriage.

Some saints were intellectual, some were "holy fools." Socially they ranged from illiterate villagers to members of the aristocracy, and the majority of them were clergy and religious. But all followed the call of the Holy Spirit, if not from precocious early childhood, at least following some spectacular spiritual event.

In other words, their lives did not seem like ours. No lisping prayers for martyrdom crossed our baby lips, no cheerful rejection of hormones or the world was evident in our later behavior.

Thus we may have thought of saints as so out-of-touch, so medieval or archaic, that we could forget them or look elsewhere for inspiration. That is, until Dorothy Day came along.

It's true that Dorothy Day wasn't much like anyone we ever knew, either. She had a soap opera family and a painful upbringing which caused her to leave home and go out on her own at an early age. She was not religious in the traditional sense, and she embraced unpopular social and political ideas.

She dropped out of college courses which she financed herself, moved across the country alone, and boldly took jobs for which she was not qualified. All this in an era when women were not expected to go to college, remain unmarried or be independent in any way.

As for the sex angle she fell into free love, had an illegal abortion, rode a common-law marriage with an anarchist and later had a child by him. The human pleasures of this world were not unknown to her, but the Hound of Heaven was hard at her heels.

And here is where Dorothy and most of the rest of us part company, she traveling on to sainthood along a path we find too rocky to follow. No yellow brick road for *this* Dorothy!

Although she loved her common-law husband, she left him and took her child to raise alone, praying for God to tell her what he wanted her to do. Next day she met Peter Maurin and together they founded the Catholic Worker movement. The rest is history.

Perhaps Dorothy seems different from us because she was counter-cultural in exactly

the same way that Jesus and his saints were. His was a radical message which scares the heck out of most of us, including me. And the uneasiness we feel in reading the lives of saints comes from that same fear.

We may not become the saints whom God has asked us to be. But in Dorothy Day we have a model to study, an example to emulate us, a friend to speak for us in high places.



Franciscan Father Richard Rohr, Catholic author and speaker, will answer the question "Why be a Catholic?" at a special presentation at St. Pius X Parish in Indianapolis on July 17 from 7 to 8:30 p.m. Father Rohr is the founder of the New Jerusalem Community in Cincinnati and the Center for Action and Contemplation in Albuquerque, N.M.

Franciscan Sister Carol Ann Mause has been appointed to the position of principal at Oldenburg Academy. Sister Carol Ann comes from Vincennes where she was the administrator for two schools: Rivet High School and Flaget Elementary School. Sister Carol Ann was credited with boosting the enrollment and quality of education through her untiring commitment to Catholic education and her visibility in the community. Her position became

effective July 1. Oldenburg is a 143-year-old academy that teaches 200 students. It is an all-girls Catholic college preparatory high school with a five-day residence program.

Father William Stumpf recently received his doctorate in pastoral counseling at Loyola College in Baltimore. He is now serving as director of continuing care services at St. Luke Institute, a psychiatric hospital for Roman Catholic clergy and religious.

Father Stumpf returns to Indianapolis once a month, helping out with weekend Masses at Christ the King Parish.

Benedictine Brothers Godfrey Mullen and **William Schipper** were ordained to the priesthood by Archbishop Daniel Buechlein on June 5 in the Archdiocese of St. Meinrad. Father Mullen graduated from St. Meinrad College in 1988 with a bachelor's degree in history. He is also a 1994 graduate of St. Meinrad School of Theology with a master's degree in divinity. He professed solemn vows on Aug. 15, 1992.

He will become associate pastor at St. Benedict Parish in Evansville in July. Father Schipper professed solemn vows on Aug. 15, 1993. He earned a master's degree in management from Boston University in Brussels, Belgium; a bachelor's degree in religious studies from Catholic University of Louvain in Belgium; and a bachelor's degree in education from Miami University in Oxford, Ohio. He also has two master's degrees from St. Meinrad School of Theology, one in divinity. Father Schipper has been associate dean of students at St. Meinrad College for the past two years. He is now serving as director of the office of enrollment.

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And Elderhostel program, "German-American Customs, Beliefs, and Traditions," will be given at Kordes Enrichment in Ferdinand the week of Sept. 17-23.

Ferdinand was founded 150 years ago by German immigrants. During the program, focus will be placed on the celebrations of winter months, beginning with Halloween and extending through Groudhog Day.

Advent and Christmas traditions, such as hanging of the green, the Advent calendar and Christmas wreath, will be highlighted during these discussions.

The program will include German crafts, German writing (handwritten), and German printing (fraktur).

Since German influences on American culture can be seen throughout the southern Indiana region, trips will be

made to a German craft store, an Amish flea market, and an Amish gasthof.

Ruth and Eberhard Reichmann, natives of German who became American citizens in 1963, will direct the program. They are founders of the Indiana German Heritage Society and of the Society for German-American Studies.

Eberhard is an emeritus professor of Indiana University's German Studies Institute. Ruth is director of the Max Kade German-American Center and RUPUI.

The Elderhostel, Inc. program is for persons over the age of 55. The cost of \$335 per person includes the program and materials, all meals and overnight accommodations. Commuter rates are available.

Those interested are asked to call 1-812-367-2777, or 1-800-880-2777 for further information.



St. Christopher Cub Scouts, as part of **Speedway Post 904** prepare for their collection of more than 3,000 cans of food for the parish of St. Vincent de Paul food pantry.

Photo by Kathy Belcher

EVANGELIZATION

continued from page 1

States. The three goals are:

- To bring about in all Catholics such an enthusiasm for their faith that, in living their faith in Jesus, they freely share it with others;

- To invite all people in the United States, whatever their social or cultural background, to hear the message of salvation in Jesus Christ so they may come to join us in the fullness of the Catholic faith;

- To foster Gospel values in our society, promoting the dignity of the human person, the importance of the family and the common good of our society, so that our nation may continue to be transformed by the saving power of Jesus Christ.

Father Folzenlogen initially will spend a lot of time simply listening to people. It's important to remember that the new evangelization effort will not be starting from ground-zero, he said. "I'm not somebody who likes to sit somewhere and dream up something and go out and impose it on people," he said. "It's much more a matter of working with and building on the energy that's already present.

"There isn't an assumption that every parish or institution is going to begin in the same place. It could be that as a particular parish has assessed its needs, (the people there) may say they really need to work on becoming a real force in their own neighborhood, and they might begin by working on goal three. Some other parish may need to develop a home visitation program, and they're going to be working with goal two. Other places may need to start with a parish renewal program, so they'll start with goal one.

"You talk one-two-three, but they're

not necessarily going to be done in sequence."

Along with the effort in parishes, Father Folzenlogen will work to ensure that evangelization finds its way into all areas of archdiocesan staff. For example, that means he could work on projects with the youth ministry office to foster the relationship of younger people with the church.

That effort defines what may be a primary focus of evangelization—it's a dimension of all aspects of the church and not just a separate project by itself. "I'm really looking forward to this," Father Folzenlogen said.

"People have a sense of where they want (the evangelization effort) to go, and at the same time there's a lot of openness and challenges that will make it interesting. There's a real opportunity to connect with what comes across to me as a very positive energy in the archdiocese and to work with that."

A native of Cincinnati, Father Folzenlogen entered the Society of Jesus in 1958 and was ordained a priest in 1971. He served as an associate pastor at a Chicago parish in his first assignment after ordination. His most recent position was as executive director of a renewal center and retreat center. His other positions include stints as rector of the Jesuit community at Loyola Academy in Wilmette, Ill., and as the founder and director of an adult and family center at Loyola.

Father Folzenlogen has ties to Indiana, specifically his teaching stint from 1965 to 1968 at Brebeuf Preparatory School in Indianapolis, where he taught Latin, Greek and English. Also, his paternal relatives immigrated to the United States from the Alsace-Lorraine region of eastern France and settled in southeastern Indiana before drifting into Cincinnati.

St. Elizabeth's So. Ind. starts to build residence

Seven mini-apartments will be in two-story home connected to an older home

By Cindy Kanning

Before St. Elizabeth's Southern Indiana can fill the needs of many more young women and their babies, the regional maternity center needs to fill a new 30,000-cubic-foot hole in the ground.

That's precisely what staff, board members, and area officials began to do on July 11 during a groundbreaking ceremony at 601 E. Market St. in New Albany. The ceremony launched the agency's long-awaited plans to build a residence for an innovative after-care program for mothers and babies.

The two-story, 5,000-square-foot home will contain seven mini-apartments and will be connected to an older home that is being renovated for offices.

Jean Smith, executive director of the regional maternity center operated by Catholic Charities, said this expansion will enable the agency to consolidate its services. She said the office renovation is scheduled for completion in September and the residential after-care site should be ready for occupancy by early 1996.

The residential building will feature three bedroom and bathroom units on the first floor and four of the small apartments on the second floor. On each level, residents will share a kitchen and dining area. Plans for the house also call for a common living room area on the first floor, a laundry room in the full

basement, and a fenced-in play area in the back yard.

David Reed, owner of Reed Engineering and Construction Co., Inc. of New Albany, is donating most of his services as project manager. Reed praised St. Elizabeth's board member Wayne Estopinal, president of the Estopinal Group in Jeffersonville and Shreveport, La., for donating the design, which is compatible with the existing home and the neighborhood.

Reed said about 25 percent of the work will be donated by professionals who believe in St. Elizabeth's mission.

The regional maternity center assists pregnant women, regardless of their age, race, religion, and decision to parent or place their babies for adoption. It also is licensed to offer complete adoption services.

The residential after-care program received a federal Housing and Urban Development grant of \$1.1 million for the project as a nationwide pilot program.

"Family" is the operative word in St. Elizabeth's programs, which include a residence for pregnant women, Smith said. Since opening in 1989, the non-profit agency also has served pregnant women who have other living accommodations.

And "family" even applied to the June 24 excavation of the 90-foot by 40-foot by 9-foot hole. Donating his time and skill, Wayne Koetter of Koetter Construction maneuvered machinery between houses and power lines to prepare the site. His brother, Phil, and nephew, Evan, helped with the excavation. Dan Cristiani provided dump trucks and drivers to remove 75 truckloads of dirt.

160 religious education volunteers are honored at Tell City



Photo by Margie Roberts

Pastorist Father Jim DeManuele of Louisville reminds Tell City volunteers of the importance of handing on the faith through storytelling. The 160 men and women volunteered as teachers and other religious education ministries.

Storytelling as a way of handing on the faith was the message of the Louisville priest who spoke to 160 religious education volunteers in the Tell City Deaneery recently.

Passionist Father Jim DeManuele was the guest speaker at an appreciation dinner for teaching ministry and other volunteers from St. Isidore, Bristol; St. Michael, Cannelton; St. Boniface, Fulk; St. Augustine, Leopold; St. Mark, Perry Co.; Holy Cross, St. Croix; St. Meinrad, St. Martin, Martin; St. Paul, Tell City; and St. Pius, Troy.

Father DeManuele reminded the volunteers that their handing on the faith is as storytellers. "Jesus' whole life is a story to be told over and over again. Jesus' dying and rising is also our dying and rising in our circumstantial experiences in this journey of life," he said.

The evening ended with the singing of the Celtic "Alleluia," led by Kay Eileen with Benedictine Father Jeremy King at the piano.

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St. Athanasius gets Assumption welcome

By Margaret Nelson

Those who have thought of attending the Sunday liturgy at St. Athanasius Byzantine Catholic Church—located in the former Assumption church building—should go ahead and do it! It does fulfill the Sunday obligation.

And they would do it with the pope's blessings! His May 2 letter, "Orientale



Father Robert McElaney, OCS
Pastor of St. Athanasius Byzantine Church

Lumen" ("Light of the East"), talks about the need of members of the different rites to improve "knowledge of one another." It stresses that "meeting one another regularly is vital."

Actually, the Holy Father is mentioned by name during the Divine Liturgy—because he's pope for this rite, too.

That's one of the things the pastor, Benedictine Father Robert McElaney, hopes will come from the move—better understanding of the Byzantine rite by the members of the Latin rite.

It is stirring to hear the a capella voices coming from the former Assumption Church, which held its final Mass January 2. It is even more surprising that all that beautiful music comes from the three dozen worshippers.

But that is typical of the Byzantine tradition, which emphasizes the use of God-given voices for liturgy, rather than man-made instruments.

Father Robert is bi-ritual, meaning he can celebrate Mass in both the Byzantine and the Latin rites. And he is a St. Maur Benedictine.

"This is a very exciting time for us because of the pope's letter 'Light of the East.' I think we Byzantine Catholics can play a role in helping Latin Rite Catholics to become familiar with the Eastern churches' traditions."

He said, "Every time one Latin-rite Catholic visits, that person will learn that we are not so strange or alien, and neither

are our brothers and sisters of the Orthodox church.

"We have a great deal in common with them in terms of the music, Sacred Liturgy, vestments, and other Eastern church traditions," said Father Robert. "We can contribute to that process of education essential to further understanding of our common heritage, as well as our differences."

"I'm excited about this little rite. I was a teacher for years," said Father Robert. "I only became (Benedictine) monk in 1979; I was ordained in 1982," said Father Robert.

"I spent more years in pews than I'll ever spend up front on the altar." He served his pastoral year with Fathers Paul Courtney and Bernard Head at St. Luke in Indianapolis.

There are informational sheets that explain the history and answer some questions about the church.

The "Welcome to our Beautiful Byzantine Divine Liturgy" handout explains that the Byzantine Church really is Catholic, with all the same valid sacraments as the Roman Catholic Church. And though the eucharistic prayers are different, the words of consecration are the same.

Many think the Divine Liturgy is like the old Latin Mass, but that dates back to the 16th century Council of Trent, while the Byzantine liturgy comes from St. John Chrysostom in the fourth century.

The educational piece explains that the priest has his back to the congregation in the Byzantine Church because he is a representative of the congregation facing "God, the object of our prayers."

And to the Latin-rite Catholics, the Byzantines bless themselves "backward," but this symbolizes "Christ and salvation proceeding from the east—for the wise men on their journey saw the Star in the East." The sanctuary is typically on the east (sunrise) end of the church.

Center Debbie Bockerman explained that the striking icon screen, which divides the nave from the sanctuary, represents the separation between heaven and earth.

Father Robert said, "I would like for the Latin-rite people who belong to parishes to drop in and learn about the differences between the two churches—Catholic and Orthodox. We won't get anywhere unless Latin-rite people try to know the Orthodox. The pope calls for that in his letter."

"The more they learn, the more beautiful it is. They can see all the things we have in common with the Orthodox churches. It is important to emphasize what we have in common. The differences can be dealt with by the church leaders later," said Father Robert.

"We took over a Latin-rite church (building), which is a beautiful symbol of our common journey from Latin to Byzantine, and from Byzantine to Orthodox—that all may be one," he said. "That's the reason we put in the ad in The Criterion that we say the Mass in English. It tells them right away, they'll be at home."

There are some differences in the Eastern rite liturgy. The vesture is different; Communion is distributed on a spoon, with a napkin around the chalice.

St. Athanasius is part of the diocese or eparchy of Parma, Ohio. Because there are but 50 priests in the eparchy, Father Robert said, "There are a couple of parishes that operate."

"People have to support the church," said Father Robert. The members are responsible for the financial support of their church, even to the extent that the pastor never signs checks without a lay person co-signing with him.

"There is a strong parish council and finance committee. The parishioners do a lot of manual labor. We're lucky to have the help of some members who are engineers," he said.

"The Byzantine churches all help each other, too. Instead of going to the bank, they take loans from other churches." He said Msgr. Frank Korba and the people of St. Nicholas in Munster gave them the money to buy their present property on the Indianapolis west side.

"All the people sing; we have a couple of cantors. The priest sings practically everything he does, like the petitions and the Gospel. The Ruthenian Byzantine rite is very joyous," Father Robert said.

"These people are great for eating. They have these coffee cakes after the liturgy. And everyone is invited. You'll notice they stay here another hour and a half afterwards," he said.

"The people from Assumption have been wonderful," said Father Robert. He said that the former administrator of Assumption, Father John Ryan (and pastor of 25-year pastor of St. Anthony) and pastoral associate, Providence Sister Monica Withem, explained the whole process to the former members of Assumption at St. Anthony.

"Father Ryan decided the liturgy and reassured them that it was Catholic," he said. "That was a fantastic gesture on his part. The people from Assumption helped us move and sent letters of support. Even the older kids, some of whom play basketball here told me, 'We're so glad you people are here. Don't worry, we'll watch things.'"

He explained that Assumption had put new roofs on the church and the rectory to mark the centennial year. But some damage was done to the church roof in a recent storm.

"They really turned over a good piece of property to us," he said. "They left everything, even the dishes, towels, and bedding. We could move right in."

"We owe Father Joe Schoedel (archdiocesan vicar general) a big debt. He and Father Ryan and Sister Monica have been the trinity that brought this about."

"We are very glad that the people are happy about our being here," he said. "Assumption parishioners may have weddings and funerals in the church when they wish."

St. Athanasius is the only Byzantine Catholic Church in central and southern Indiana. The other Hoosier sites are in Munster and the striking church (visible from I-65) in Merrillville, he said.

Father Robert, a Boston native, said, "This is a wonderful example of what the pope is asking us to do. We've already been doing it."

(A later story will explain the symbolism of the icons and other physical features of St. Athanasius Byzantine Church.)

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Our 30th Year



Photos by Margaret Nelson

Glen Grobow, parish council president, points to an icon while talking with center Debbie Bockerman. At St. Athanasius Byzantine Catholic Church, located in the former Assumption Church, there is an icon screen separating the assembly from the altar.

Question Corner/ Fr John Dietzen

Priest can answer questions about joining the church

Q I have been attending Mass at our cathedral regularly for a long time and am very interested in joining the Catholic Church.

After studying the "Catechism of the Catholic Church," however, I am led to believe the Catholic Church would not accept me. I am 40 years old, have been married and divorced twice, but have no plans for marriage now.

As I understand the catechism, a Catholic is required to have a marriage annulled after a divorce before partaking of the Eucharist. I need to know if that is possible for me.

I also have a question about the church my son and I have been attending. Friends tell me that we would need to attend the church in our area. Is this true? We enjoy Mass at the cathedral and have made friends there. (Kansas)

Family Talk/Dr. James and Mary Kenny

Try this discipline plan to control your temper

Dear Dr. Kenny: I used to control my temper, but lately I have been taking my frustrations out on my wife more and more. Things go wrong and I get mad.

I'm afraid if it gets worse I'll start hitting her instead of just verbally abusing her. I'm drinking more, and that makes it worse. Do I need medication or therapy? What can I do? (Chicago)

Answer: You may need medication or therapy. Medication can take the edge off a hypersensitive nervous system. They can help you understand why and perhaps help you control yourself.

However, before you medicate or look for a therapist, try this four-step discipline plan. When dealing with moods, meanness and possible violence, you need an alternative plan of action. You cannot easily counter angry moods with reflection.

The first step is to stop drinking, or at least set a quota of one or two drinks per day. If you do not stay within your limit, then you must forgo drinking alcohol entirely.

Alcohol often has a relaxing and mellowing effect. Unfortunately, this does not last. When the good feeling passes, it's usually followed by a depressed or manic period. Most domestic violence occurs together with alcohol. Anger and alcohol are a volatile mix, each compounding the impact of the other.

The second step is to know what happens just before you get angry.

What are your early warning signs? Are you more apt to lose your temper at a certain time of day, in a certain place, or after certain remarks? What does your wife notice? Are you quiet just beforehand? Does your face flush? Perhaps you begin with unpleasant words. If you know the early warning signs, you may be able to avoid angry confrontations.

The third step is to stop. Picture a big red stop sign. Say "Stop!" to yourself.

Better yet, have a mnemonic code word that is your personal signal to stop. Laughter, like rage, is an explosive emotion and may help dissipate some of the strong feeling. The use of a funny word has proven successful for some people as a way to interrupt the early warning signs of an angry outburst. When the signal is uttered by you or your wife, you must proceed to Step 4.

The fourth step is to do something. Get your hands and feet busy. Divert your anger into an acceptable channel. Don't leave the alternative actions to chance. Select at least three possibilities in advance, then pick one at the signal.

Here are a few alternative actions which others have tried with success:

- Do 10 pushups.
- Leave the house and walk for 10 minutes.
- Walk twice around the outside of the house.
- Take a cold or warm shower.
- Punch a pillow or mattress.
- Write in a "mad" journal. Describe how you feel about the situation at hand.

Remember, the best strategy in dealing with anger is not to suppress it, but to rechannel the strong feeling and energy into some acceptable or constructive activity. If you fail, pledge to try harder the next time.

If these self-help solutions don't work for you, contact a professional for assistance through counseling and/or prescription medication. Good luck!

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

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A Trying to arrive at answers from the catechism to questions like yours can be difficult and frustrating. Small parts of a proper answer, all of which must be considered together, will necessarily be scattered in various sections of the book.

This is particularly true in matters of church law and discipline. Some very knowledgeable Catholics, even some priests, have drawn confusing conclusions by not taking everything essential into account.

I say all of this to assure you that, judging from your letter, conversion to the Catholic faith is not as out of the question as you suppose at present.

There is no need or possibility here to go into details of church laws. You need to make an appointment with a priest you feel comfortable with, perhaps in the parish you attend, and explain your circumstances.

He will determine which of several possible avenues, only one of which might be an annulment, would be best to pursue in your situation. Then he will help you with the required procedures.

Now to your second question. Most parishes in our country are territorial; that is, they embrace all Catholics, actually all Christians, who live in that geographical area.

As pastors, parish priests are responsible for the spiritual care (religious education and formation, preaching the Gospel, ministering the sacraments, and so on) of all the faithful living in their assigned territory. (See, for example, Canon 518, 519, 528.)

In practice, however, actual registration and participation in a parish is not nearly so confined in most places. A huge number of Catholics "belong to" and worship in parishes that are outside the actual territory in which they live, perhaps across town or even in another city.

It's a rare priest today who has a problem with that. As pastors we are willing to care for people in our parish; but we're also happy that those who wish to attend elsewhere are at least receiving the sacraments and otherwise practicing their faith. In many dioceses, the cathedral parish attracts Catholics from different residential areas. Discuss this with a priest also, and ask his advice.

Q What advice would you give to a person who sincerely desires to grow spiritually? Would making a private retreat be a good start? (Ohio)

A Our spiritual life and our growth in it is a multifaceted reality. It involves our knowledge and trust in God; our increasing realization of the presence of God in the events of our daily lives and especially in ourselves and in those around us; our spirit of hope and faith in what is offered to us in the Gospel as essential elements of our Christian commitment; and many other things.

Growth comes through prayer and reflection and action, and depends greatly on the circumstances of our personal life—about which, incidentally, you mention nothing.

The best step for you at the moment would not necessarily be a retreat, but some thoughtful reflection and consultation with someone in whom you have confidence, possibly a priest you feel you can talk to about your ideals and concerns. He will assist you in evaluating where you are, the expectations you have of yourself, and what expectations others around you may have. Much depends on whether or not you are married, have children, and their ages, as well as your age and unpleasantness of life.

Please think it over in these terms and ask a priest for an appointment so you can talk with him and allow him to offer some thoughts and options.

If you wish to participate in a retreat, contact a local retreat center for a program schedule. You will no doubt find a retreat topic of interest.

(A free brochure, in English or Spanish, outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Entertainment

Viewing with Arnold/James W. Arnold

'Pocahontas' is Disney's 33rd animated feature

With "Pocahontas," the Disney Company takes on part of the national heritage. American heritage will never be the same again.

It used to be that you could write a book or make a movie about a subject without making much of a stir. The world went on its own way, with 99 percent of the population not caring about the film's topic or plot.

But a 1990s Disney project is on another planet. Every human family this side of the moon will be dealing with it for the next half-century—seeing it, singing it, wearing it, playing with it, eating it. The Disney version will lock into our heads, just as it did with *lions*, *dwarfs*, *Aladdin's* genie, and *Beauty and the Beast*. Only this time it isn't just a beloved fable. It's history.

"Pocahontas," the 33rd animated feature from those amazing mouse artists, makes few obvious mistakes, which Disney has learned to avoid from previous challenges. The Native Americans and their way of life are treated with respect. The heroine is the best person in the film in every possible way. (She was apparently pretty good in real life, too.)

This is, of course, the story of Pocahontas and Capt. John Smith, which everybody knows was a legendary love story. You can't argue that, despite distortions, at least kids will learn something about American history. Nobody expects Disney to do a documentary. That would, in fact, be hard to do, because so few details are actually nailed down. You could argue that the movie is even somewhat the "essential" truth about the Indian princess whose friendliness and compassion helped make America happen.

So what's the problem? Maybe it's Pocahontas as "megababe" (to use Mel

Gibson's word), or Smith (voiced by Gibson, who wanted to do something for his kids) as megahunk, blond and clean-shaven.

Or maybe it's the love-at-first-sight thing, or characterizing Pocahontas as the basic willful American teen-ager, or all those funny animals and birds. (Meeko the raccoon will be the resident huggable at toy stores this fall.)

Or consider the talking Willow, the comically rotten bad guys, or the pretty Alan Menken songs. The story of Jamestown is swallowed up in a commercial formula.

(The formula is being unleashed next year on "The Hunchback of Notre Dame." Already, using a lot of talent hired from Disney, Steven Spielberg's new company is working on a cartoon version of "The Ten Commandments.")

It's just that you don't want kids to think of this Pocahontas when they, and the rest of the civilized world, imagine the settlement of Virginia. (Likewise, you don't want them to imagine Jefferson as Nick Nolte's version of the president.) Of course, there's not much people can do about it. Disney couldn't build a history theme park in Virginia, so instead built one in our imaginations.

Overlooking that 800-pound gorilla, "Pocahontas" is harmless, except perhaps for white English males, who are depicted as mostly itching for a fight and digging up the glorious pristine environment looking for gold. Even the proud Smith is lectured to (in the hit song "The Colors of the Wind") by Pocahontas, and he deserves it. The villain, the stout and greedy Governor Ratcliffe, is drawn with delightful wit, and hilariously voiced by David Ogden Stiers.

The movie includes very little violence, which will please parents but perhaps not little boys. The love story is



CNS photo from Walt Disney

Pocahontas and her animal friends, Meeko the raccoon and Willow the hummingbird, watch on as a group of English settlers arrive on the Virginia coast in the Disney animated adventure "Pocahontas." The U.S. Catholic Conference classifies the film A-I for general patronage.

strong (there is a climactic kiss), compared to other Disney cartoons, but the film ends a bit awkwardly, with Smith going back to England as the princess decides to stay because she's "needed here." It feels like a break for a sequel, but none is planned by Disney.

The romance is also mildly brave considering the mix of races, although by 1995 past inhibitions on that subject seem forgotten. The film takes a "Can't we all get along?" attitude toward race, and undercuts possible criticism from Native Americans by casting activist Russell Means as the noble, civilized chief Powhatan.

In a very old way, the Indians also win on the religious front. Most of the supernatural undertones are linked to native beliefs about the spirits in the earth and all created things, of which Grandmother Willow is herself both symbol and priestess. The Christianity that was so important to the colonists never gets a mention, for which we should probably be grateful.

At 87 minutes, "Pocahontas" feels short. The script leaves out a tremendous amount of dramatic history. Not mention-

ed are the heroine's marriage to John Rolfe, her conversion to Christianity, and her final years in England, where the people apparently honored her and she had a single poignant meeting with Smith.

That, however, would've been a different movie, and better acted than drawn, even by the talented Disney artists.

(Predictable, pretty and pleasant, Disney does early Virginia; satisfactory, with doubts, for family audiences.)

USCC classification: A-I, general patronage.

Film Classifications

Recently reviewed by the USCC

The Incredibly True Adventures of

Two Girls in Love.....O

Judge Dredd.....O

Love and Human Remains.....O

Mighty Morphin Power Rangers.....A-II

The Movie.....A-II

A-I — general patronage; A-II — adults and children; O — suitable for all; O — suitable, with supervision; O — morally offensive

By Danny Marx, Catholic News Service

Following the fossil trail of our prehistoric ancestors is the three-part "Nova" miniseries, "In Search of Human Origins," being rebroadcast on PBS stations on Tuesday, July 11, from 9 p.m. until 10 p.m., and Wednesday, July 12, from 9 p.m. to 11 p.m.

PBS. (Check local listings to verify the program dates and times.)

Hosting the series is paleoanthropologist Donald C. Johanson. Fresh out of the University of Chicago in 1974, Johanson hit the jackpot by uncovering the fossilized skeletal remains of what proved to be humankind's oldest known forerunner.

Nicknamed "Lucy," the fossil find

was that of a female anthropoid with an ape's jaw, yet who walked upright and lived more than 3 million years ago.

The series begins by journeying to southern Ethiopia to re-create that discovery and learn what it tells us about the world in which Lucy and her kind lived.

In the second program, Johanson looks at the intermediate species of the next 2 million years and delves into such questions as whether these creatures were hunters vying with rival predators or scavengers living off prey killed by others.

The final program picks up the story with the appearance of *Homo sapiens* at the tip of South Africa 100,000 years ago.

Related to but distinct from the Neanderthal creatures they supplanted over the next 70,000 years, *Homo sapiens* is the species from which modern humans evolved around the world, but how and when remains a mystery about which science can only speculate.

Though compressing 3 million years into three hours may seem a mind-boggling challenge, Johanson covers the far distant past with reassuring ease, guiding the general viewer through a broad overview of what is known—and unknown—about the evolutionary process linking modern humans to ancient apelike ancestors.

Along the way, he takes the time to introduce viewers to related matters, such as explaining how paleontologists go about their work, the conditions under which bones become fossilized as

well as how they are dated, and—perhaps most provocative—the lively scientific dispute over certain major turning points in human evolution.

Produced by Peter Jones, a British veteran in science and nature documentaries, the programs try to be as dramatic as possible by re-enacting major fossil finds and using anthropoid-suited actors to demonstrate how these prehistoric creatures might have lived.

But the real drama is in the picture, still indistinct and missing many links, that scientists have laboriously pieced together of the 3-million-year course of evolution that led to our modern human species.

Johanson believes this physical record of human evolution is important because it proves that all peoples are one species, despite the cultural differences found around the world.

What it also proves is the uniqueness of our species in possessing a consciousness, intelligence which makes us distinct from our evolutionary predecessors and the rest of the natural world.

"In Search of Human Origins" leaves viewers with an awesome sense of the prehistoric past and its complexities.

Parents especially may find it a useful opportunity for family discussion of the compatibility of science and religion, focusing in particular on evolution as part of God's creation.

(Henry Marx is the director of the U.S. Catholic Conference Office for Film and Broadcasting.)

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Fourteenth Sunday in Ordinary Time/Fr. Owen Campion

The Sunday Readings

Sunday, July 9, 1995

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

The Book of Isaiah provides this weekend's Liturgy of the Word with its first reading. Isaiah is not the only place in the Hebrew Scriptures in which Jerusalem is extolled. Much more than merely a place, or the site of political and religious leadership, Jerusalem was, and is, the geographic heart of the Jewish soul.

Understandably then from this point of view, Jerusalem is the subject of exclamations from the prophets, in the Psalms, and even in the New Testament itself.

In this weekend's reading, the prophet situates Jerusalem in its religious place. Prosperity thrives in Jerusalem when the people are true to their commitment to God. All good will flow from their dedication to their beliefs.

If the people are true to what God has asked of them, then they will be able to sing God's praise because their lives will be filled with plenty and peace. Their good fortune will make Jerusalem, the golden city, gleam in holiness as literally its yellow-stoned facades then shined, and still shine, in the sunlight.

The liturgy again turns to the Epistle to the Galatians. In this epistle, the Apostle Paul wrote to a Christian community in present-day Turkey revealing to it many of the fundamental Christian notions about Jesus the Lord.

In this reading, Paul makes clear how fundamental he regards a Christian's choice to follow the Lord. The choice, in Paul's mind, is nothing less than a new creation. All that is old, sin, selfishness, ignorance of God, hardness of heart, pass into oblivion. In its place is Christian holiness.

The root of this new creation lies in the Christian's union with Jesus. The devout believer is at one with the Lord, so the follower of Christ basks in the radiance of the salvation achieved on Calvary and in the eternal life evidenced in the Resurrection.

St. Luke's Gospel once more this

month supplies the Liturgy of the Word with its Gospel proclamation.

In this story, Jesus appoints 72 men to go in pairs to every place which the Lord intended to visit. Their mission is to proclaim the kingdom of God, the reign of God over human affairs and in human hearts, the same mission undertaken by the Lord.

This commission bestows extraordinary, supernatural authority upon the chosen 72. Even the devil yields to them.

In this story may be a reference to the fact that the Gospel of Christ is intended by God for all nations. Some scholars hear in the number 72 an echo of Genesis 10 and its mention of all creation.

Reflection

For weeks the church presented us with the great saving deeds of the Lord, and with the fact that through the church we still encounter Jesus, hear the Gospel, and are refreshed in the grace of divine life.

None of this is imposed, however. Human beings must individually and wholeheartedly resolve to follow Jesus if indeed they are to be authentic Christians.

Unwilling to lure people into its midst, the church in effect warns us all that the Christian life is not without its considerable demands. At no point in history, nor no place on earth, is this more the case than in Western civilization, especially the United States, at this particular point in history. Greed and attachment to the things of this life reign supreme. So, the true Christian must swim against the tide.

This week, the church reminds us that it calls us to Christian perfection, indeed to eternal life. The teaching of the commissioned 72 still reaches us. We can count ourselves among those visited by the disciples in the first century.

To follow Jesus is to identify with Jesus, to unite every aspect of being with Jesus. In this holy union is not confinement, but rather security and strength. Jesus refreshes us and emboldens us. In this union, we live loving others, just as Jesus loved.

When this love succeeds, then our surroundings will be as radiantly blissful and free of worry as was the Jerusalem long ago envisioned in its holiness by the prophet. God's law brings peace, joy, and hope.

Daily Readings

Monday, July 10
Genesis 28:10-22a
Psalm 91:1-4, 14-15
Matthew 9:18-26

Tuesday, July 11
Benedict, abbot, religious founder
Genesis 32:23-33
Psalm 17:1-3, 6-8, 15
Matthew 9:32-38

Wednesday, July 12
Genesis 41:55-57; 42:5-7a, 17-24a
Psalm 33:2-3, 10-11, 18-19
Matthew 10:1-7

Thursday, July 13
Henry, married man
Genesis 44:18-21, 23b-29; 45:1-5
Psalm 105:16-21
Matthew 10:7-15

Friday, July 14
Blessed Kateri Tekakwitha, virgin
Genesis 46:1-7, 28-30
Psalm 37:3-4, 18-19
Matthew 10:16-23

Saturday, July 15
Bonaventure, bishop, religious, doctor of the Church
Genesis 49:29-32; 50:1-26a
Psalm 105:1-4, 6-7
Matthew 10:24-33

The Shaping of the Papacy/John F. Fink

Pope Honorius was condemned by a council for fostering heresy

Pope Honorius I, who was pope from 625 to 638, is best known for the declaration of anathema (a solemn denunciation) pronounced on him at the Sixth Ecumenical Council more than 40 years after his death. He also figured prominently in the bishops' deliberations about the issue of the infallibility of the pope during the First Vatican Council in 1870.

As usual during those days, the problem arose because of the disagreements between Rome and Constantinople. Although the issue of the number of Christ's natures was supposedly settled by the Council of Chalcedon back in 451 when it declared that he had both a human and a divine nature, many of those in Constantinople still believed and taught that he had only one nature, the divine. This was the heresy of Monophysitism. In effect, it taught that Christ wasn't fully human, but only divine.

In the year 634, Patriarch Sergius of Constantinople wrote to Pope Honorius to try to settle this matter. He proposed that talk of one or two natures of Christ be stopped and instead it should be asserted that the one person was the subject of every operation, human and divine, of the God-man. He proposed that the church accept the formula that had been successful in winning over many Monophysites in the East: that Jesus had "two distinct natures but one operation." The patriarch asked the pope whether it was more correct to say that Christ had "one operation" or "two operations."

Pope Honorius made a hasty reply—too hasty, as it turned out. He suggested that neither expression should be used. However, he went on to say that, since the Word acted through both his divine and human natures, he had only one will. "We acknowledge only one will of Our Lord, Jesus Christ," the pope wrote. He had unintentionally espoused the heresy of Monophysitism. He did it not only in his letter to Sergius, but also in letters to others as well.

The pope's letter pleased Sergius because it fit in well with his policies and those of Emperor Heraclius. So in 638 the patriarch composed and the emperor published an explanation (*Echthesis*) which forbade all mention of operations, one or two, in Christ, and ordered the confession of a single will in him.

It isn't known just how Pope Honorius felt about that because he was dead by the time the emperor's edict appeared. However, Honorius's successors condemned the *Echthesis*. Then, after Emperor Heraclius died, his successor, Emperor Constantine II,

published another document, called the *Typus*, which forbade anyone to use the expressions "one will" or "two wills."

As will see when we discuss Pope Martin I in more detail, he condemned both the *Echthesis* and the *Typus*—and suffered considerably for his actions. The result was a schism between the East and the West that lasted until the Sixth Ecumenical Council was convened in 680 to end the schism and effect reunion.

The council condemned Monophysitism and all those who held the doctrine of "one will," including Pope Honorius. It specifically said: "We anathematize Honorius who did not attempt to sanctify this Apostolic Church with the teaching of apostolic tradition, but, by profound treachery, permitted the teaching to be polluted." The anathema was reaffirmed by Pope Leo II when he approved the acts of the council in 682.

This whole episode figured prominently in the First Vatican Council's consideration of the infallibility of the pope. Wasn't Honorius infallible when he taught that Christ had only one will? The council concluded that Honorius had not been making a doctrinal definition when he wrote his letter and, therefore, the matter did not involve papal infallibility.

The episode helped the bishops of Vatican I pinpoint exactly when the pope is speaking infallibly: when he exercises his office as supreme pastor and doctor of all Christians, when he speaks of faith or morals, and when he indicates that the doctrine must be held by the universal church.

Honorius did not issue a solemn definition of faith for the whole church. The condemnation by the Sixth Ecumenical Council did not state that Honorius imposed heretic doctrine on the church in his official capacity, but that he fostered heresy by his negligence.

If it were not for his unfortunate stand on the matter of the number of wills that Christ had, Honorius would have been remembered as an outstanding pontiff. Among other things, he took on temporal responsibilities that the civil authorities were unable to handle. He restored the Roman aqueduct, acted as paymaster for the imperial troops in Rome, and instructed government officials on how to administer the city of Naples.

He also carried out a remarkable program of building, repairing and embellishing churches in Rome, most notably the restoration of St. Peter's. When he was interred in St. Peter's after his death, his epitaph called him the "leader of the common people."

My Journey to God

Embrace the Silence

At times, the life we live is so busy that we forget to listen. We are so caught up in the noise of the world that we forget to listen to the voice of God. We are so caught up in the noise of the world that we forget to listen to the voice of God.

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By Rev. R. Higgins



LISTEN

The Active List

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

July 7

Sacred Heart Parish, 1530 Union St. Indianapolis, will host "First Friday" discussions presented by Father Elias. Religion topics are being discussed after the 8 a.m. Mass with refreshments served. All are welcome. For information call 317-438-5551.

A pre-life rosary will be prayed today at 9:30 a.m. at the Clinic for Women, 28th and Parker, Indianapolis. Everyone is welcome.

A pre-life rosary will be prayed

today at 10 a.m. in front of the Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis. Everyone is welcome.

July 7-9

Holy Spirit Parish in Indianapolis will hold a parish festival Friday and Saturday from 5 to 11 p.m.; and Sunday from 12 to 11 p.m. Rides, food and raffle. For more information, call Dick Hess at 317-353-9404.

Patriot Retreat House in Indianapolis will sponsor a Tobitt Weekend for engaged couples. The weekend is

designed to prepare engaged couples for a successful marriage. For information, call 317-545-7681. The fee is \$195 per couple.

July 8

A pre-life rosary will be prayed today at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis. Everyone is welcome.

WPFI, in association with Indy Parks and Recreation, will hold its fourth annual family festival featuring "Let's Meet on Sesame Street" from 10-5 p.m. at University Park, downtown Indianapolis. Admission is free.

King's Singles will meet at the Christ the King Church, Indianapolis, for 8:30 a.m. Mass followed by breakfast at a nearby eatery. All adult singles are welcome. For more information, call Roxanne Brooks at 317-251-3272.

A pre-life rosary will be prayed today at 9:30 a.m. at the Clinic for Women, Indianapolis. Everyone is welcome.

July 8-9

St. Lawrence Parish, Lawrenceburg, will hold its parish festival on Saturday from 5 to 11 p.m. and on Sunday from 11:30 a.m. to 10 p.m. All-you-can-eat chicken dinners, games, and more information, call Cindy Mache at 812-537-3992.

July 8-16

Our Lady of Mt. Carmel in the Diocese of Lafayette will hold a novena at 7:30 p.m. each evening with homiletic Discalced Carmelite Father David Center.

July 9

St. Joseph Parish in Corydon

will hold its annual picnic and famous chicken dinner today at the fairgrounds in Corydon. Take 1-64 from New Albany. Festival will run from 11 a.m. to 4 p.m. Dinner cost is \$6.00 for adults and \$2.50 for children. Carry-outs are available starting at 10 a.m. Kiddie rides, hand-made quilts, and gigantic yard sale will be featured.

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

St. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. Come worship and share in fellowship. For information, call 812-246-4555.

King's Singles will meet at Christ the King Parish parking lot in Indianapolis at 1:30 p.m. to carpool to "Great Times" in Beech Grove for miniature golf tournament. For more information, call Ken Marsh at 317-895-1728 or Joe Hagi at 317-475-2538.

St. Anthony Church in Clarksville will host the Apostolate for Family consecration Holy Hours from 6-7 p.m. Rosary, confession and Benediction. Novena topic is "Our Lady of Guadalupe—the Immaculate Conception."

July 10

A prayer vigil and rosary for life will be held today at 7 p.m. at St. Patrick Church, Terre



Hans. All are invited to pray for an end to the destruction of human life through abortion. For more information, call Rick Mascari at 812-466-6807.

July 10-14

St. Simon Parish, Indianapolis, will hold Vacation Bible School from 6:30-8:30 p.m. Cost is \$5 per child. Music, storytelling and crafts. For more information, call Joan Wilson at 317-899-4997.

The Eastside churches will hold "Kaleidoscope: A Peace-Making Week" from 6-8 p.m. each night at St. Philip Neri Church, Indianapolis. For more information, call Sister Pauline Schneider at 317-637-2620.

July 11

St. John Parish, Dover, will hold its summer festival from 11 a.m.-7 p.m. Chicken dinner, crafts, bingo, country store, raffle. For more information, call the parish office.

The Divine Mercy Adoration Chapel, located next to Blinn High School in Indianapolis, will hold Benediction of the Blessed Sacrament at 7:30 p.m. An opportunity for confession will begin at 6:45 p.m.

The Ave Maria Guild will hold a business meeting today at 12:30 p.m. at St. Paul Hermatine, Beech Grove. Refreshments will be served.

—See ACTIVE LIST, page 13

—ST. JOSEPH'S—
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Bishops lament how immigrants are treated

Independence Day message is a challenge to reject divisiveness and stand together in solidarity

By Patricia Zagar, Catholic News Service

WASHINGTON—The nation's challenge for Independence Day lies in its ability "to reject divisiveness and to instead stand together in solidarity and compassion" on policies and attitudes directed at immigrants, said a committee of U.S. bishops in a statement issued for July 4.

At a time in U.S. history when changes will affect society into the next century, "the climate instead brings further fragmentation, as those who have traditionally

been at the edge of this society—the poor, minorities and the immigrant—face increasing marginalization," said the statement. "One Family Under God." It was released June 30 by the Committee on Migration of the National Conference of Catholic Bishops.

The 20-page document reiterates the church's historical support for migrants and immigrants, challenges attitudes that recently have been influencing national policy and proposes changes in law, governmental policies and processes, and in the responses of the church itself.

"We find that in the public arena, the debate about immigrants in our communities has become increasingly acrimonious," said the committee members in a letter introducing the statement. It cited the passage of California's Proposition 187, which bars immigrants from tax-funded services; the introduction of similar

measures in other states; federal agreements allowing the return of Cuban asylum seekers; and the repatriation of Chinese nationals who flee repressive policies.

"Now we are seeing proposals in the Congress that would limit immigration, vastly circumscribe programs for refugees, asylum-seekers and those deemed of humanitarian concern to the United States and efforts to enact legislation that would treat naturalized citizens differently from other U.S. citizens," said the letter.

"It is vital that we face squarely the extent to which the presence of persons of illegal status in this country is directly related to our own willingness to use and dispose the labors of these people bow, when and where it suits us," said the statement. "The sting of illegal status is the powerlessness of the individual in the face of unscrupulous employers determined to squeeze as much work out of the worker for as little money as possible."

"It is our complicity in their exploitation that makes efforts to punish them for their presence in this land particularly duplicitous and self-serving," it continued.

The prayer group of St. Lawrence Parish, 4650 Shadeland Ave., Indianapolis, will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-0065 or 317-842-8005.

Devotions to Jesus and the Blessed Mother will be held today from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey St., Indianapolis. For more information, call 317-786-7517.

July 12
Immaculate Heart of Mary Parish, 57th and Central, Indianapolis, will meet to pray the rosary today from 12-1:15 p.m. All are welcome.

St. Luke Parish will hold a service on "Crossing the Threshold of Hope," by Pope

John Paul II. The seminar will be held in conference room 2 from 6-7:30 p.m. Free-will offering. Bring a copy of the book.

July 13
St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For information, call 317-784-1763.

Sacred Heart Parish, 1530 Union St., in Indianapolis, will host a Summer Craft Fair today from 7-8 p.m. in the courtyard. Free for all ages. For more information, call 317-638-5551.

July 14
Positively Singles will gather for "Movies on the Terrace" at

the Indianapolis Museum of Art featuring "The Philadelphia Story." For more information, call Carson Ray 317-228-9321 (H) or 317-576-4749 (W).

A pro-life rosary will be prayed today and every Friday morning at 10 a.m. in front of the Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis. Everyone is welcome.

July 14-15
Super Rummage Sale at St. Lawrence Church in Indianapolis today 7 a.m.-6 p.m. and tomorrow from 8 a.m.-1 p.m. All proceeds will be used by St. Vincent de Paul Society to benefit needy families. For more information, call Ginny Hargrader at 317-849-0757.

July 14-16
Mt. St. Francis Retreat Center will present "In His Memory: Food For Living," a retreat for men to explore the Eucharist in its personal and social implications. Program registration will be held on Friday at 7 p.m. and concludes on Sunday at 12:30 p.m. Cost is \$85.00 for resident and \$60.00 for commuter. For more information, call 812-923-8817.

Indiana State Fairgrounds will host the Hoosier State Games from 6-9 p.m. tonight, Saturday from 8 a.m.-10 p.m., and Sunday 8 a.m.-6 p.m. Admission: one-day pass, \$5.00; weekend pass, \$10.00. For more information, call the Indiana Sports Corp. at 317-237-5000.

July 14-21
Kordes Enrichment Center, Ferdinand, will present a retreat where participants explore the inner self through creativity at "Communion With The Creative Self: Guided Retreat" with Joan Zehnder. Fee is \$300.00. For more information, call 812-367-2777.

July 15
St. Roch Church, Indianapolis, will have Mass in memory of Angie Barr today at 6 p.m. at with dinner following at the southside K of C. For dinner reservations and information, call Rosemary Robertson at 786-7410.

July 16
St. Mary Parish, Navilleton, will hold its parish picnic from 10 a.m.-6 p.m. Chicken and Dampening dinner, games, raffles. For more information, call Judy Schneider at 812-923-5824.

St. John the Baptist Parish, Osgood, will hold its annual chicken dinner from 11 a.m.-4

p.m. Cost is \$6 for adults; \$3 for children. Quit raffle, booths, crafts. For more information, call the parish office.

St. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. Come worship and share in fellowship. For information, call 812-246-4555.

St. Anthony Church, Clarksville will host the Apostolate for Family Connection Holy Hour from 6-7 p.m. Rosary, confession, Benediction. Novena topic is "Our Lady of Guadalupe: The Immaculate Conception."

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

St. John the Baptist Parish, 25743 State Route 1, Guilford, will host a festival, 11 a.m.-7 p.m., and chicken dinner, 11 a.m.-5 p.m., today on the parish grounds. Events include: Bingo, country store, games and booths. For more information, call Linda Freeman in 812-576-4159.

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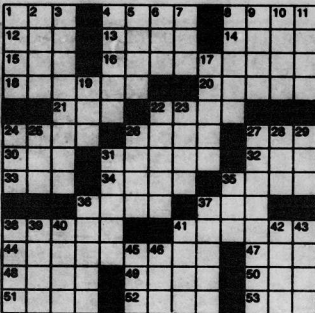
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Catholic Crossword



Across

1. Testament
4. "Blessed be — of God."
6. Praised in the wilderness of Jude (Bib. 5:1)
12. Count a woman
13. Ship by Cain
14. Fr. Daniel Heintz
15. — de plume

Down

1. "This is my blood of the new — which is shed for many." (Mat. 26:28)
18. Holy —
20. Car sings
21. Negative prefix
22. Marries
24. Occupation for Hege (Gen. 18:3)
26. Lead cargo
27. Pinch
28. Paul
31. — Nostril (Lat)
32. Young dog
33. Number of commandments
34. Hot chili
35. Transgression
36. It shows over Babylon
37. In — name
38. Gladden

Across

11. State of Lazarus
14. The Good —
16. Healer
17. First biblical king
19. Calling or —
20. Common point
21. Samovars
22. Another's words
23. Standard (Abbr)

Down

1. Possesses
2. Circuit
3. — and have — over the fish of the sea. — (Gen. 1:20)
4. Traditional Mass language
5. Personal pronouns
6. Switch
7. Dutch
8. Brother of John
9. Portant
10. Cue
11. Tools of Peter's trade
12. Polynesian snake
13. — thy — and thy self flow conjoined. — (Prov. 25:4)
14. Rejoiced for baptism
15. Adult's home
16. Small rug

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15. Adult's home
16. Small rug

Answers on page 18

ORTHODOX

continued from page 1

leadership was given to St. Peter and represented an "unfathomable mystery." But the "true meaning of that authority is service," he added.

Patriarch Bartholomew developed a similar point in his sermon. "Fortunately, with God's help, we have today arrived—after many trials and humiliations—at a mature and truly apostolic awareness: that of searching for primacy not among persons, but rather among ministries of service," he said.

The patriarch emphasized that in his view this understanding of papal primacy is linked to the virtues of humility and repentance, needed among pastors and lay faithful. Self-criticism is necessary, too, he said, but must not consist in "determining who made the first mistake and who made the last, or who made the most mistakes and who made fewer."

The patriarch said that in their search for unity, church leaders must return to the fundamental question of "how in serving our neighbor we can save him, and how only with him and through him will we also be made worthy of salvation."

He said that when this understanding penetrates today's Christian churches, unity of the faith will not be difficult.

The pope, speaking after his guest, said the approach of the year 2000 gave impetus to the ecumenical movement and challenged church leaders to return to Christ's original mandate to evangelize the world.

"We cannot remain separated! We must walk together, because this is the will of our Lord," he said.

"The world needs to regain the faith at the end of this second millennium and the beginning of the third. For this reason, we need to multiply our efforts and actively commit ourselves to unity," he said.

The pope and the patriarch recited the profession of faith in Greek, in a formula used in the Eastern liturgy. The pope later noted that the Creed has been an object of historical controversy between the two churches, because of wording regarding the nature of the Holy Spirit.

The pontiff called this a "misunderstanding" and said the Catholic Church is firmly committed to clearing it up. He pointed out that a mixed theological commission has been examining the question.

After the Mass, the two leaders prayed at the tomb of St. Peter and then spoke to several thousand people from the church balcony before embracing in a sign of reconciliation.

"We have great love for each other," the patriarch told the crowd.

Their remarks after Mass made no mention of ecumenical problems, instead emphasizing their common task of spreading the Gospel.

"Together we want to proclaim that Christ alone is the salvation of the world," the pope said.

The patriarch recalled the early Christian martyrs and said the challenges facing today's Christians are just as dramatic: sin, arrogance, lies, fanaticism, divisions and war.

Patriarch Bartholomew was making his first official visit to the Vatican. It included several private meetings with the pope, during which both men reviewed recent progress and tensions in the dialogue between their churches.

The patriarch also spoke to the Roman Curia, the network of Vatican administrative officials, saying that the hierarchies of both churches should remember that they act with authority that is primarily spiritual.

In a joint statement issued after the meetings, the pope and the patriarch pledged renewed efforts toward unity and called on local Catholics and Orthodox to do the same.

The three-page statement, issued after their final private encounter June 29, said the rivalries of the past must be replaced by a spirit of cooperation and by a united witnessing of Christ's message.

"In the course of history and in the recent past there have been mutual offenses and abuses," the two leaders said.

Addressing themselves to Catholic and Orthodox faithful, they added: "We ask all to forgive each other and to show a firm desire to inaugurate a new relationship of brotherhood and active cooperation."

The statement said this collaboration should extend across cultural, spiritual and educational areas, particularly where Catholic and Orthodox communities live side by side.

It called on the local faithful of both churches to "avoid every temptation of excessive zeal for one's own community to the detriment of the other."

The pope and patriarch said closer collaboration would also increase the effectiveness of their churches' peace efforts, particularly in areas where conflict has political and ethnic dimensions—an apparent reference to the war in Bosnia-Herzegovina.

"The Christian faith has untapped possibilities for resolving the tensions and rivalries of humanity," they said.

The two leaders said the approach of the year 2000 gave a special urgency to promoting Christian unity.

"We will celebrate this great jubilee while we are in pilgrimage toward full unity and toward that blessed day, which we pray is not far off, when we will be able to share the same bread and cup in the Eucharist," they said.

The statement cited the fruits of the theological dialogue that has progressed for several years, in particular the recognition that the Catholic and Orthodox churches share a common sacramental understanding of the church.

The patriarch is given special honor by all Orthodox churches, recognized as "first among equals."

Although he does not have authority to intervene in the affairs of local churches outside his own patriarchate, he is considered the symbolic center of all Orthodox churches.

The Mass June 29 marked the feast of Sts. Peter and Paul, the patron saints of Rome, and the pope handed out the traditional palliums to archbishops from 17 countries.

Byzantine Archbishop Judson M. Procyk of Pittsburgh, the only Eastern-rite prelate receiving the honor, was presented his pallium by the pope at a separate ceremony the previous evening.

Archbishop Procyk said the separate presentation was a "special recognition to our Eastern church," for which he and his group felt honored.

"The Holy Father was reaching out in a way that was very beautiful," he said.

He said as far as he knew the separate ceremony had nothing to do with the visit of the patriarch.

The pope and the patriarch pledged new efforts toward unity. They said the rivalries of the past must be replaced by a spirit of cooperation and by a united witnessing of Christ's message.



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Convocation marks 50 years of progress for Hispanics in U.S.

Speakers focus on how the Hispanic presence fits in and is affected by the 'new evangelization' pope seeks

By Patricia Zapata, Catholic News Service

SAN ANTONIO—Marking 50 years since the U.S. Catholic Church first established an office for Hispanic ministry, 450 people celebrated progress, honored pioneers and charted out a commitment for the future at Hispanic Convocation '95.

"Fifty years ago I was a cotton picker," said San Antonio Archbishop Patrick P. Flores in opening the June 23-25 convocation at Incarnate Word College. "I couldn't enter many institutions in Texas because of the color of my skin—even Catholic institutions."

Through the leadership of one of his predecessors in San Antonio, the late Archbishop Robert E. Lucey, the U.S. bishops' Committee for the Spanish Speaking was formed in 1945 and a national office was established in San Antonio. Later it became the Committee on Hispanic Affairs, and the national office was moved to Washington in 1970 and became the Secretariat for Hispanic Affairs of the National Conference of Catholic Bishops.

"In 1945, the Spanish-speaking population was

relatively small, even though many were native born," said the convocation's program. "Educational and economic levels were generally low and many families were not part of parish life due to language and other social realities of the time."

The end of World War II, the civil rights movement, improved economic standards, a shift from rural to urban population, increased mobility and migration have dramatically changed the needs in Hispanic ministry, various speakers noted as they focused on how the Hispanic presence fits in and is affected by the "new evangelization" Pope John Paul II is seeking.

The "new evangelization" of the Americas has been a recurring church theme in the Western Hemisphere since 1992, when Pope John Paul II spoke of the need for re-evangelizing the hemisphere during his meeting with the bishops of Latin American in Santo Domingo, Dominican Republic.

Like the rest of the country, Hispanics have experienced a cultural revolution, said one of two keynote speakers, Mario Paredes, director of the Northeast Hispanic Catholic Center in New York. Those in Hispanic ministry need to keep looking at that cultural revolution because "the imagination of the people has been awakened."

In 1987 the U.S. bishops approved the National Pastoral Plan for Hispanic Ministry, calling for small ecclesial communities, parish renewal, youth min-

istry, promotion of family life and leadership formation adapted to the Hispanic culture. That plan in part came out of the U.S. bishops' 1983 pastoral on "The Hispanic Presence: Challenge and Commitment." And in 1972, 1977 and 1985 Hispanics gathered for national encounters to discuss their needs and how the church could address them.

But many dioceses still have not integrated those plans into pastoral work, said Paredes, urging participants to pressure their diocesan leaders to do so.

"We need to go back and tell our archdioceses they need to catechize people in their own language and culture," said Paredes.

The return to San Antonio as the birthplace of Hispanic ministry gave the opportunity for celebrations to focus on the roots of U.S. Hispanics. A commemorative video traced Hispanic roots from the Aztecs through Spanish conquistadors to immigrant communities of modern times.

A gala fiesta at San Jose Mission—one of several Spanish missions in San Antonio—as well as two Spanish-language Masses, and even the convocation's location at Incarnate Word, a 114-year-old institution founded by the Sisters of Charity, highlighted the blend of cultures represented in U.S. Hispanics.

"The first graduate of Incarnate Word was a Mexican-American woman," noted the college's president, Louis Agnesse Jr.

When he was ordained an auxiliary bishop for San Antonio on May 5, 1970, then-Bishop Flores was the first Hispanic made a bishop in the United States in modern times. In April 1978 he was appointed bishop of El Paso and in October 1979 was installed as San Antonio's archbishop.

As he celebrates his 25th anniversary as a bishop, 11 of today's ministry leaders were honored with a medal named for him. The recitation of their accomplishments echoed a comment made at the conference began.

"If you work in Hispanic ministry you have a pretty good shot at going down in history as the first to do something," noted program moderator Roberto Gutierrez, president of Hispanic Television Media.

Honorees included Father Virgil Elizoado, who founded the Mexican American Cultural Center in San Antonio; Msgr. Bryan O. Walsh, executive director of the Miami Archdiocese's Catholic Community Services and longtime coordinator of programs to adopt Cuban immigrant children; Roberto and Rosie Pina of San Antonio, hosts of "Nuestra Familia," the only Spanish-language Catholic television program; and Pateles.

Also honored were the late Jesuit Father Joseph P. Fitzpatrick, longtime Fordham University professor; Eduardo Kalbfleish of New York City, a canonist for 35 years and former national coordinator of the Curialio movement; Sister Angela Brevia, a Missionary Catechist of Divine Providence and author of a publication on the quinceanera, a coming-of-age tradition; Olga Villa Parra, former executive director of the Midwest Hispanic Catholic Commission in Indiana; Father Mario Vizzasino, executive director and founder of the South East Pastoral Institute in Miami; and Miami Auxiliary Bishop Agustín A. Roman, vicar general, executive director of pastoral services and vicar for Hispanic ministry in the Miami Archdiocese.

Catholic officials praise teen pregnancy bill

It would help young mothers gain education and parenting skills to allow them to succeed in life

By Carol Zimmerman, Catholic News Service

WASHINGTON—Catholic Charities USA and the U.S. Catholic bishops' conference say they support a proposed welfare reform amendment that would assist pregnant teen-agers instead of punishing them.

The amendment, introduced by Sen. Kent Conrad, D-N.D., requires teen parents who receive welfare assistance to attend high school or an equivalent training program and live at home with a parent, legal guardian or adult relative. Teen parents unable to live at home would be required to live in an arrangement that included adult supervision.

"My amendment will help young mothers break the cycle of poverty by helping them gain the education and parenting skills to allow them to succeed in life," Conrad said during a June 29 hearing.

Sharon Daly, deputy director for social policy of Catholic Charities USA, said she favored the senator's proposal because denying welfare benefits to teen mothers, as some Republican senators are suggesting, "shows a shocking lack of understanding of teen-agers and young mothers."

"Welfare is not the reason (teen-agers) get pregnant, and a lack of welfare won't keep them from getting pregnant," she added.

Daly said if welfare assistance was denied to these young mothers, more of them might choose abortion or their children would be punished by being deprived of food and housing benefits.

"For many decades in this country," Daly said, "Catholic agencies have taken care of teen-age mothers and their babies, promoting adoptions and discouraging additional out-of-wedlock pregnancies."

In a statement distributed at the hearing, Auxiliary Bishop John H. Ricard of Baltimore, chairman of the U.S. bishops' Committee on Domestic Policy, said the bishops were pleased to offer "support and encouragement" for Conrad's proposal.

He said the bishops were hopeful that the amendment would be adopted "rather than the cut-off of all benefits to teen parents which some senators are proposing."

In addition to his statement, Bishop Ricard sent a letter June 28 to Senate Majority Leader Robert Dole, R-Kan., urging the senator to resist pressure to include a family cap or child exclusion measure in welfare reform.

Dole had hoped to open debate in June on legislation to overhaul the welfare system, but had to postpone voting until mid-July or even later.

Bishop Ricard told the senator the bishops are opposed to proposals that would deny benefits to children based on how old their mothers are and the family's dependence on welfare.

"We do not believe that teen-agers should be encouraged to set up their own households; however, in seeking to change the behavior of parents, (denying benefits will) hurt children, and some unborn children will pay with their lives," he said.

"We urge you and all senators to reject simple and dangerous fixes which encourage abortion without attacking the real causes of widespread illegitimacy in our society," he continued.

"We need real welfare reforms which strengthen families, promotes work and responsibility and protects vulnerable children—born and unborn."

Also at the hearing was Sister Mary Rose McGeady, a Daughter of Charity and president of Covenant House. She said she was "gratified" in her support of Conrad's amendment because she said it offered tangible help to young women who could otherwise end up in a cycle of poverty.

She said pregnant teens are the largest single group receiving help from Covenant House through a program that enables them to support themselves through providing adequate housing and work.

"It's rare that we have second pregnancies with girls in Covenant House," Sister Mary Rose said.

Conrad added that the Covenant House approach of helping teen-age mothers is one the federal government ought to take. "Sister Mary Rose is the most compelling commentator because she has had 45 years of experience on the front line in dealing with these circumstances," he said.

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Youth News/Views

Youth ministry events are 'community builders'

By Mary Ann Wyand

Fifth in a series

Cruising up and down the Ohio River on board an historic steamboat is one of the more unusual community-building activities available each summer for junior high and high school students who are active in youth ministry programs at parishes in central and southern Indiana.

Sponsored by the New Albany Deanery Catholic Youth Ministries, the annual "Belle of Louisville" dance cruises for junior high and high school students in June give teen-agers of all ages opportunities to celebrate summer and meet youth from throughout the archdiocese. As a result, many young people have friends from a number of deaneries.

"The New Albany Deanery has been offering 'Belle' cruises for youth for about 30 years," explained Ray Lucas, New Albany Deanery Catholic Youth Ministries director. "It's become a summer tradition in the archdiocese."

This year also marks the deanery's 30th anniversary of providing organized youth ministry activities, Lucas said. During the past three decades, dedicated volunteers and parish staff members have worked hard to provide a variety of spiritual-based and community-building deanery events for youth year-round.

"It's always been one of our goals to allow teen-agers from all the different parishes throughout our deanery to get a sense of the larger church," Lucas said. "This helps them see that the church is more than just the parish. It's a worldwide church."

In addition to sponsoring deanery youth Masses, dances and reunions throughout the year, New Albany Deanery Catholic Youth Ministries staff members also work hard to extend southern Indiana hospitality to archdiocesan youth during the annual "Belle" cruises in the summer and the New Albany

Deanery Mid-Winter Youth Rally in February at Clarksville.

"A lot of our deanery activities give teen-agers a chance to form relationships with peers from Clark, Floyd and Harrison counties," Lucas said, "and some of our teen-agers have a unique opportunity to know other Catholic youth from all over the archdiocese because of the youth rallies and cruises. It gives them a chance to touch base with kids from Indianapolis, Bloomington, Tell City, and other areas of the archdiocese, and to build friendships."

Community building involves forming relationships, he said. "One of the ways people meet God is through relationships with others. In youth ministry, community building is that first step of getting to know young people, helping them build friendships, making them feel welcome and safe, giving them a sense of belonging, and helping them feel a part of the church."

Until teen-agers feel a sense of belonging through parish community-building activities, Lucas said, they won't be open to experiencing the deeper spiritual benefits that youth ministry offers to young people on the parish, deanery and archdiocesan levels.

"If they don't feel the joy in community, they're not going to stick around for the message," Lucas said. "Youth Ministry is about relationships and being Christ for other people. A lot of what youth ministry is about is building community—being Christ for one another—because it's in relationships that young people often discover God."

The New Albany Deanery will be the site of the 1996 Archdiocesan Youth Conference next April 13-14, he said, and deanery youth are looking forward to hosting the conference with help from a steering committee of youth and adult volunteers from throughout the archdiocese organized by the archdiocesan Office for Youth, Young Adult and Campus Ministries.

"Youth ministry focuses on the realization that church is where two or more are gathered in Christ's name," Lucas said. "This happens in any type of opportunity where



Photo by Ray Lucas

Junior high students from a number of archdiocesan parishes had a chance to make new friends on June 14 during one of the New Albany Deanery Catholic Youth Ministries' annual "Belle of Louisville" cruises on the Ohio River. A similar cruise for high school students on June 21 attracted hundreds of older teen-agers from throughout the archdiocese.

youth are able to share friendship and faith. It can happen at the Archdiocesan Youth Conference as well as with smaller groups of kids outdoors, whether it be on someone's farm having a youth Mass or down by the lake at Mount St. Francis. It can happen when a youth minister joins a group of teen-agers for breakfast at a fast-food restaurant and talks with them about what's going on with God in their lives."

Each month the New Albany Deanery organizes Youth Masses at different parishes, he said, and the teens are accustomed to traveling to other parts of the deanery to worship and meet youth from those areas.

"The New Albany Deanery has a lot to offer in the area of youth ministry," Lucas said, "because we have a lot of adults who make ministry to young people come alive in southern Indiana. We're fortunate to have that volunteer support, and we feel a desire to share that ministry with others by inviting young people from the archdiocese to gather for worship, fun or service."

Other deaneries and parishes also offer a wide variety of community-building activities, Julie Szolek-Van Valkenburgh ex-

plained. As the director of the archdiocesan Office for Youth, Young Adult and Campus Ministries, she sees the good news of youth ministry happening in parishes throughout the diocese.

"Community building is one of the things we do best in youth ministry," she said. "The national document 'A Vision of Youth Ministry' states that youth ministry, by its very nature, is rooted in relationships. This aspect of youth ministry is what gives me hope for the church. Many of our present parish coordinators of youth ministry are involved in their ministry positions today because of the impact of relationships and community building when they were involved in parish youth ministry as teen-agers. They will tell you they felt called to give this [youth ministry experience] back to young people."

When the church empowers young people in community-building activities, she said, "we do it with the intent to help them learn each other's names and to give them an opportunity to share openly with others in a spirit of trust and acceptance. We model for them what an ideal Christian community should be." (Next: Youth Ministry Association)

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State honors students for excellence in math

Four Catholic high school students from Indianapolis were among Indiana's top mathematics students honored by the Indiana Department of Education during a June 21 ceremony at the Indiana Statehouse.

Students honored for excellence in mathematics represent the top 5 percent of the highest scoring participants in the 1995 Indiana State Mathematics Contest.

Among those recognized by Dr. Seellen Reed, Superintendent of Public Instruction, were Cathedral High School students Casey Malone and Katie Leicht of Indianapolis for algebra, Bishop Chatard High School student Cindy Traub of Indianapolis for geometry, and Cathedral High School student John Choi of Indianapolis in the comprehensive division.

The St. Nicholas School Trojans of Sanman recently won the seventh-grade division of the Ripley County Basketball Tournament for the first time in the parochial school's history.

Team members Sarah Parker, Mary Eriel, Leah Kraus, Kristen Dennis, Katie Geisen, Kelly Darringer, Kindra Moorman, Katie Clappert and Holly Ripberger are coached by Kim Bauman and Patty Fiedlerman.

Sixth-grade students from St. Barnabas School and students enrolled in the religious education program at the Indianapolis South Deanery parish combined efforts recently for a penny drive to benefit Riley Children's Hospital in Indianapolis.

Proceeds from bake sales and the four-month-long penny drive netted more than \$160 for the students' charitable gift given to Riley Hospital in memory of Sylvia Moylan, a St. Barnabas parishioner who died of cancer last November. Moylan had been an ardent supporter of the children's hospital for a number of years.

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Young Adult Scene

Groups seek ways to bring church to young adults

By Catholic News Service

EAST AURORA, N.Y. — People in their 20s seem skeptical of organized religion, if a 1993 Gallup Poll of U.S. Catholics showing a drop by nearly half in Mass attendance over the last four decades is any indication.

Some say that parishes are not "young adult-friendly" because they offer few programs that meet their needs.

So 44 campus, young adult and parish ministers from around the country gathered together in early June at Christ the King Seminary in East Aurora, in the Diocese of Buffalo, to brainstorm, plan and design 10 new outreach efforts to bring youth back to the church.

The proposed programs, which run the gamut from workplace discussions on business ethics to peer ministry programs in parishes, are a joint effort of the Catholic Campus Ministry Association, based at the University of Dayton, Ohio, and the National Catholic Young Adult Ministry Association in Washington.

"There is a lot of talk about Generation X in our culture right now," said Father Charles Pfeffer, a sponsor of the June 6-11 conference and director of youth and young adult ministry for the Archdiocese of Philadelphia.

"We need the young adults to help the church understand their needs and experiences and how the Gospel comes alive in their lives," he said in an interview. "It is time for the baby boomers to stop defining the next generation; they need to speak for themselves."

Amy Wurtmann-George, a conference participant who is writing a master's the-

sis on young adult faith development at the University of Dayton, agrees with that assessment, but notes that the spiritual needs of her generation aren't always being met in parishes.

"Even if young adults would be going to church, there isn't a specific ministry for them," said the 25-year-old graduate student in theology. "Some parishes are 'young adult-friendly,' but often there isn't any ministry between youth ministry and family ministry. We fall through the cracks."

Pilot programs to be launched over the next year in churches, campuses and communities to reawaken the interest of young adults in their faith include:

- Development of homilies that address issues that impact young adults, such as establishing healthy and safe relationships.
- Expansion of faith communities that attract young adults of all cultures.
- Start-up of lunchtime and after-work groups to discuss ethical and social-justice issues.
- Involvement of young adults in volunteer service projects that serve the needy or the needs of parishes.

"We're trying to involve young adults in the life of the church in new and different ways," said Donald R. McCrabb, executive director of the Catholic Campus Ministry Association. The pilot programs will be evaluated and refined before training manuals, audio and video tapes are made available to dioceses around the country for use in young adult ministry programs, according to McCrabb.

Results also will be shared at a regional conference and three summer institutes. The sponsors hope to offer a program that allows participants to earn



Anne Nolan talks about her concerns as a young adult Catholic during a recent gathering in the Diocese of St. Cloud, Minn. Young adults meeting with bishops said they would like to have church teaching better and want more welcoming parishes and help with relationships and careers.

a national certificate in ministry with young adults in sites across the country, beginning in the fall of 1998.

The project, called "Ministry With Young Adults: A National Catholic Initiative," is directed by the St. John Esdes Center in Buffalo, and the Center for Youth Ministry Development in Naugatuck, Conn. The initiative is made possible, in part, by a

\$331,000 grant from the Rankob Foundation.

"The designers of new outreach programs for young adults are excited about their efforts. 'We have, with this conference, claimed young adults for the church. Now, today, not in some distant and undefined future,'" said Father Brendan Gillan, campus minister at the University of Central Florida.

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Book Reviews/By Eugene J. Fisher, Catholic News Service

Book illustrates pessimistic perspective of author

THIS SIDE OF PEACE: A PERSONAL ACCOUNT, by Hannan Ashrawi. Simon & Schuster (New York, 1995), 318 pp., \$25.00.

Hannan Mikhail-Ashrawi emerged from the October 1991 Madrid peace conference and the ensuing rounds of negotiation in Washington as the most recognized Palestinian except for Yasser Arafat. She is certainly the most articulate and effective voice for the Palestinian cause on the world stage.

"This Side of Peace: A Personal Account" details her role in and views of those negotiations in which the book took part. She did not take part in the Oslo talks that actually led to the famous handshake between Arafat and Yitzhak Rabin on the White House lawn in September of 1993. And she has a dim view of them.

The passage from which the title is taken occurs toward the end of the book and illustrates the pessimistic perspective of the author: "The (peace) process we had participated in launching had changed its course and would in all probability claim us as its first victims. From where we stood, from this side of peace, the future seemed ominous and painful and far from peaceful."

Elsewhere, she describes herself as "angered and saddened... wounded by peace." She feels that the Oslo agreement gave away too much and got too little in return, virtually "liquidating apartheid in Palestine."

As Ashrawi narrates the events, it was the "intifada," an uprising of the "inside" Palestinians—those who actually

live in the territories under Israeli occupation—that made possible the peace process in the first place. But in the Oslo talks and in subsequent arrangements, the "outside" Palestinians (chiefly the Palestine Liberation Organization headquartered in Tunis) were placed in charge of the emerging Gaza-Jericho authority, in effect disenfranchising the local population. Palestinian women, who had played such a crucial role in the *intifada*, were "the first to be sacrificed for political expediency" and were expected to "go back to the kitchen."

As the reader may already have begun to discern, this is a remarkably candid volume, written by a remarkably powerful writer. Ashrawi takes a hard line on the peace process itself, considering the agreements that have emerged thus far to be unjust and unworkable. She criticizes the Palestinians (both inside and outside) for moral and political "excesses, distortions and convulsions" over the years. She is severe with American Secretaries of State George Schultz, James Baker and Warren Christopher, all of whom are portrayed as being not only essentially "pro-Israel" but as untrustworthy and insensitive. Baker, whom many have felt to be the most pro-Palestinian of recent secretaries, is surprisingly labeled an "adversary."

As she has in the media so many times, Ashrawi once again proves herself to be one of the Palestinian people's most effective spokespersons, presenting the Palestinian "side of peace" and of the Mideast conflict assertively and

with rhetorical flourish. Ashrawi does not pretend to be anything other than an advocate for her cause. Readers who wish to understand the "other side of peace"—that is, from an Israeli or American viewpoint—should supplement this book with others.

I suspect that the major reason her book has proven so popular in this country is not so much its author's political flair or her detailed renderings of numerous behind-the-scenes meetings which form the bulk of the book, but the autobiographical leitmotif that runs through it. Just how did it come to be, many Americans ask themselves, that a Christian and a woman emerged as the chief spokesperson for what the cover jacket calls "a Muslim, male-dominated world?"

It is in these passages, narrating her youth, marriage, children and gradual political awakening that Ashrawi's gift for language becomes lyrical and, to this reviewer, most compelling. The happiness and wholeness of her family life contrasts with the frustration and even bitterness she feels about the present political situation. It gives her strength to continue her struggles despite her disappointments.

(Fisher is associate director of the Secretariat for Ecumenical and Interreligious Affairs at the National Conference of Catholic Bishops in Washington, D.C.)

(At your bookstore or order prepaid from Simon & Schuster, Total Warehouse Services, Radcliff St., Bristol, PA 19007.)

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.

BOSLEY, Martha R., 82, Our Lady of Lourdes, Indianapolis.

June 20. Mother of John Bosley, Bernard Bosley, Richard Bosley, Vicki Eulow, Patricia Luby and Martha Jean Bosley; sister of Victor C. Kress and Anna Perrot; grandmother of 14; great-grandmother of four.

BROWN, Clark Francis, 83, St. Anthony, Seymour, June 23. Husband of Irene Brown; father of Randy Brown and Michael Brown; brother of Ruth Acton, Elbridge Miller and Mary Alice Smith; grandfather of six.

BRUCE, Archie, 96, St.

Christopher, Indianapolis, June 15. Father of Robert Bruce and Marion Kuykendall; grandfather of two.

BRUCE, Elizabeth R., 96, St. Christopher, Indianapolis, June 18. Mother of Robert Bruce and Marion Kuykendall; grandmother of two.

CUNNINGHAM, Paul M., 76, St. Augustine, Leopold, June 24. Husband of Louise Cunningham; father of Jerry Cunningham, Charles Cunningham, Ruth Ann Menner, Brenda Statman, Carolyn Collins; brother of Ed Cunningham, Katherine Kleber, Martha Fleming, Goldie Edwards; grandfather of eight.

CUNNINGHAM, Shirley, 64, St. Augustine, Jeffersonville, June 22. Wife of Corneille F. Cunningham, Jr.; mother of Buck Cunningham, David E.

Cunningham, Russell G. Cunningham and Laura F. Tullio; sister of Nola C. Sellmer, Michael J. Sellmer, Betty Galpin and Patricia Ahearn; grandmother of 11.

DATTELO, Ethel, 78, Prince of Peace, Madison, June 20. Wife of Frank Datello; mother of Frank Datello, Jr., Fred Datello, Mike Datello, John Datello, Patsy Meeks, Marian Cooke, Jeanne Marie; sister of Matthew Howard, Jr., Billy Howard, Ida Kohn and Myrtle Hendrick; grandmother of 32; great-grandmother of 26.

FLAUGHER, Sharon Alyssa, 48, St. Anthony of Padua, Clarksville, June 13. Wife of Edward John Flaugh; mother of Janet Marie Sarg and Jane Renee Flaugh; sister of Joseph Hall, Onby Hall, Bruce L. Hall, Lloyd Hall, Robert L. Hall, Mary A. Gibson and Connie J. Waters.

GLASS, Lucille, 92, St. Christopher, Indianapolis, June 23. Mother of Richard Glass, Thomas Glass, Daniel Glass, Patricia Davis and Margaret Crisp; sister of Joseph Bartley and Elizabeth Walter.

GLAUB, Bertha, 80, St. Anthony of Padua, Morris, June 19. Mother of John Glaub, Jr., James Glaub, Joseph Glaub, Jerome Glaub, Julius Glaub, Martin Glaub, Robert Glaub and Delores Litzinger; sister of Carl Wilhelm, Joseph Wilhelm; grandmother of 13; great-grandmother of one.

KRESS, Robert Leonard, 79, St. Lawrence, Indianapolis, June 24. Husband of Hilda Katherine Arvin Kress; father of Mike Kress, Jerry Kress, Jon Kress and Rosemary Avila; brother of Otto Kress and Claudine Laville;

grandfather of three; step-grandfather of three.

PATTERSON, John "Jon," 69, St. Lawrence, Indianapolis, June 18. Husband of Lois Gertrude Wente Patterson; father of Mark A. Patterson, Theresa A. O'Brien, Marybeth Frey and Jennifer L. Chafin; brother of Anna Marie Howard and Margaret Whipple; grandfather of seven.

RILEY, Thomas M., 79, St. Barnabas, Indianapolis, June 22. Mother of Donald Riley and Dore Laffoon; sister of Harry Wilmoth and Richard Wilmoth; grandmother of seven.

ROSENBAUM, Raynelda, 68, Our Lady of Lourdes, French Lick, June 6. Son of Edna McCullough; brother of Martha Rosenbaum.

TAYLOR, Gladys, 91, St. Lawrence, Indianapolis, June 19. Mother of J. Warren Coff and Joan Berg; sister of Ruth Rosenbaum, Ethel Freiboth and Jeanne Zippich; grandmother of five; great-grandmother of five.

TARPEY, James V., 87, Our Lady of Lourdes, Indiana, June 18. Husband of Elizabeth Linton Tarpey, uncle of several nieces and nephews.

WAGNER, Gertrude T. Gallagher Romano, 74, Holy Name, Beech Grove, June 18. Mother of Michael S. Wagner, John O. Wagner and Karen M. Edwards; sister of Bernard Gallagher and Margaret Bell; grandmother of seven; great-grandmother of one.

WAYMIRE, Marylee A. Weingardt, 61, St. Mark, Indianapolis, June 21. Wife of James D. Waymire; mother of James D. Waymire, Thomas J. Waymire, William M. Waymire,

Deborah Waymire and Amy E. Waymire; daughter of Agnes Weingardt; sister of Harry Weingardt, Jack Weingardt, Willie Weingardt, Alice Richards and Florence Ringmeyer.

WILSON, Michelle Lynn, 26, St. Patrick, Indianapolis, June 3. Mother of Matthew Jacob William Wilson; sister of Robert Wilson, Mark D. Wilson, Michael Wilson, Rebecca J. Killip, Marybeth Oyer, Patricia L. Gray, Sharon K. Zahring and Lisa A. Wilson.

WIRE, Catherine C. O'Brien, 73, Holy Spirit, Indianapolis, June 9. Mother of Daniel F. Wire, Catherine C. Wire, Dennis W. Wire, Rose Marie, Mary and Mary Beth Hughes; sister of Mary Wallace, Margaret Vail, Ellen Wallace and Rosalyn Fenton; grandmother of seven.

Providence Sister Genevieve Mulcahy dies on June 26

The Mass of Christian Burial was celebrated in the Church of the Immaculate Conception for Providence Sister Genevieve Therese Mulcahy. She died on June 26 at 87 years old.

Sister Genevieve Therese entered the Congregation of the Sisters of Providence on June 4, 1925. She professed First Vows Dec. 8, 1927 and Final Vows Dec. 8, 1932.

Sister taught music in schools staffed by the Sisters of Providence in Indiana, Illinois, Massachusetts, Maryland and New Hampshire. In the Archdiocese of Indianapolis, she taught at Holy Trinity, New Albany.

Sister Genevieve Therese has no immediate family survivors.

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The Roman Catholic Archdiocese of Indianapolis is seeking an Assistant Editor for its newspaper, The Criterion. This person will be responsible for writing, editing, photographing and reporting current events that affect the archdiocese and its members. Requirements of this position include a bachelor's degree in a liberal arts major or a related field, excellent communications skills in the English language for writing and editing, knowledge of paper layout and graphic art principles, ability to work independently as well as with others. Previous experience of at least two years in print journalism 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 Ed Isakson, Director, Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206. An Equal Opportunity Employer.

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Pope encourages strong church, state in Slovakia

By Agostino Bone, Catholic News Service

POPRAD, Slovakia—Pope John Paul II ventured into a newly independent Slovakia to encourage its Catholics to build a strong church and to help its government leaders forge a vigorous democracy based on firm Christian values. That means building a strong church based on a deeper study of Catholic doctrine—especially the documents of the Second Vatican Council—now that communism rule no longer handcuffs religious growth, he told the nation's bishops.

To government leaders he stressed dialogue, social solidarity and respect for mutual rights. He also praised Slovakia for negotiating a peaceful independence from Czechoslovakia in 1993.

The pope's 30-day July 3 trip was also a venture into troubled ecumenical waters in the heavily Catholic country. The pope sought to soothe Protestant fears that he has taken a one-sided approach to martyrdom. But his welcoming hand was rebuffed by Orthodox leaders who are engaged in territorial disputes with Eastern-rite Catholics.

The pope's 66th trip outside Italy also programmed time for relaxation.

On the final day, the pope spent several hours in the reaches of the Slovakian Tatras Mountains—the range which extends into his native Poland.

The pope's health stood up well during the four-day trip, which took place 14 months after surgery to replace part of a broken right thigh bone.

He hardly used his black cane at public ceremonies and at an outdoor Mass in Sastin, he abandoned the entrance procession to walk over and chat with sick and handicapped people in the front row. But he limped constantly on his right leg and always had an aide at his side to help him climb stairs.

The pope offered his blueprint for the Slovakian church in a July 1 luncheon speech to the bishops.

"Just as you helped your people to withstand the attacks of atheistic communism, now you need to be concerned to

offer adequate means for them to defend themselves against today's enemies: radical subjectivism, practical materialism, religious indifference, consumerism, secularism and hedonism," the pope said.

This must be done through reviving parishes, organizing lay movements and deepening the study of Catholic doctrine, he added.

It includes instructing laity in social teachings so they can play an active role in politics, said the pope.

The church also must take the lead in fostering harmony among the nation's minority ethnic groups, especially the mostly Catholic Hungarians, he said.

The bishops got papal encouragement to train priests in the Hungarian language to improve pastoral care for that community.

At a June 30 meeting in Nitra with youths, the pope stressed institutional church unity.

"Remain united with your bishops, listen to them, meet the priests in the parishes and schools," he said.

Building contacts and confidence between laity and clergy is an important task in post-communist Slovakia, said church officials.

Under communism, there was mutual suspicion that each group infiltrated the other, they said.

A month before the pope's visit, Cardinal Jan Korec of Nitra said church life has to be rebuilt "practically from zero," and overcome financial and technical difficulties.

At meetings and Masses in seven different cities, the pope repeated his message for building a strong church based on "sound doctrine."

The pope's major ecumenical test was a July 2 Mass in Kosice, where he declared the sainthood of three priests killed by Protestants in 1619. It was preceded by several months of Protestant criticisms that the event would be one-sided if the pope did not honor Protestants killed by Catholics during the same turbulent century. The day before Lutherans organized a worship service in Presov to honor 24 Protestants killed there by Catholics in 1687.

In a last-minute decision, the pope visited a monu-

ment in Presov dedicated to the Protestant martyrs after the sainthood Mass. At the monument he prayed the "Our Father" with Lutheran Bishop Jan Mirdiak of Eastern Slovakia.

"We really appreciate this gesture. We never thought something like this would happen," said Bishop Mirdiak.

"It was very right that the pope recognize that there were cruelties on both sides," he added.

Josquin Navarro-Valls, papal spokesman, said the pope made the visit because he wants "with truth and charity, to heal old historical wounds."

At the sainthood Mass, the pope praised the 24 Protestant martyrs along with the three Catholic priests as people who died for their faith.

"To them and to all who accepted suffering and death out of fidelity to the dictates of conscience the church gives praise and admiration," said the pope.

Catholics form 68 percent of the 5.3 million inhabitants. Less than 10 percent is Protestant, with Lutherans the largest group.

Also in Presov on July 2, the pope praised Slovakia's 208,000-member Eastern-rite Catholic community and encouraged its survival as a model of the church's unity and diversity.

Particularly when they are in the midst of large populations of Latin-rite Catholics, the church wants to guarantee that Eastern-rite Catholics "do not shrink or even disappear," he said.

Presov is the seat of the Eastern-rite ecclesiastical jurisdiction for Slovakia and the Czech Republic.

Orthodox officials were invited to attend but announced that they refused the invitation. Orthodox and Eastern-rite Catholics are disputing church buildings turned over to the Orthodox by the communist government after the Eastern-rite Catholic Church was declared illegal in 1950.

There are about 320,000 Orthodox in Slovakia.

End-of-life issues seen gaining importance

By Nancy Franklin O'Brien, Catholic News Service

NASHVILLE, Tenn.—The growing threat of euthanasia requires every member of the pro-life community to be as well educated on the end-of-life health issues as on abortion, according to the executive director of the National Right to Life Committee.

David N. O'Steen made the comment during a general session June 30 at the NRLC convention in Nashville.

The topic of the session was "Death Comes to America—Assisting Suicide and Managed Care: What You Must Know to Protect Your Family."

O'Steen said that in years past the national pro-life group devoted 99 percent of its attention to the abortion issue, "because the threat of euthanasia seemed so far off." Although the end-of-life issues are often more complex than abortion and might not "have the same initial appeal as talking about a little baby," the issues nonetheless need to be discussed.

"We have to educate a large number of Americans on this issue in a very short time," O'Steen said. "You have a challenge. You have a burden. No one else will do it."

Other speakers at the general session were Lynda Harrington, executive director of Oregon Right to Life, who spoke about the Oregon referendum on physician-assisted suicide; Burke Balch, NRLC medical ethics director, who addressed the rationing aspects of current Medicare and Medicaid reform efforts; and Dr. Carolyn Gerster, an Arizona physician and former NRLC president who spoke about threats to the doctor-patient relationship posed by managed care and euthanasia.

Harrington cited several factors that led Oregon voters to approve physician-assisted suicide by a small margin in 1993. The law has never taken effect because of court challenges.

She said the Hemlock Society chose Oregon for a euthanasia referendum, after failure in Washington state and California, in part because Oregon is known for "stubborn defiant individualism and quirky politics" and because it has one of the lowest rates of church-going in the country.

Those who wanted to allow physician-assisted suicide in the state capitalized on the "anti-religious, anti-Catholic sentiments" of many citizens in their ad campaigns, she said.

Harrington urged those at the convention to "stay current on the euthanasia issue in your state" and to promote hospice care for the dying.

Balch said the current efforts to reform the Medicaid and Medicare systems could have lethal effects on the elderly and disabled by requiring managed care and rationing and restricting the right to pay for additional, unrationed health care.

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42	3.63	6.26	8.89	11.52	14.15
43	3.73	6.46	9.19	11.92	14.65
44	3.82	6.64	9.46	12.28	15.10
45	3.93	6.86	9.79	12.72	15.65
46	4.04	7.08	10.12	13.16	16.20
47	4.15	7.30	10.45	13.60	16.75
48	4.28	7.56	10.84	14.12	17.40
49	4.41	7.82	11.23	14.64	18.05
50	4.55	8.10	11.65	15.20	18.75
51	4.70	8.40	12.10	15.80	19.50
52	4.85	8.70	12.55	16.40	20.25
53	5.02	9.04	13.06	17.08	21.10
54	5.20	9.40	13.60	17.80	22.00
55	5.39	9.78	14.17	18.56	22.95
56	5.60	10.20	14.80	19.40	24.00
57	5.82	10.64	15.46	20.28	25.10
58	6.06	11.12	16.18	21.24	26.30
59	6.31	11.62	16.93	22.24	27.55
60	6.56	12.12	17.68	23.24	28.80
61	6.82	12.64	18.46	24.28	30.10
62	7.09	13.18	19.27	25.36	31.45
63	7.38	13.76	20.14	26.52	32.90
64	7.68	14.36	21.04	27.72	34.40
65	8.00	15.00	22.00	29.00	36.00
66	8.38	15.76	23.14		
67	8.79	16.58	24.37		
68	9.23	17.46	25.69		
69	9.63	18.26	26.89		
70	10.06	19.12	28.18		
71	10.52	20.04	29.56		
72	11.01	21.02	31.03		
73	11.54	22.08	32.62		
74	12.12	23.24	34.36		
75	12.74	24.48	36.22		
76	13.40	25.80	38.20		
77	14.10	27.20	40.30		
78	14.84	28.68	42.52		
79	15.63	30.26	44.89		
80	16.47	31.94	47.41		

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AGE NOW	\$1000 PLAN	\$2000 PLAN	\$3000 PLAN	\$4000 PLAN	\$5000 PLAN
40	3.22	5.44	7.66	9.88	12.10
41	3.30	5.60	7.90	10.20	12.50
42	3.38	5.76	8.14	10.52	12.90
43	3.46	5.92	8.38	10.84	13.30
44	3.55	6.10	8.65	11.20	13.75
45	3.63	6.26	8.89	11.52	14.15
46	3.73	6.46	9.19	11.92	14.65
47	3.82	6.64	9.46	12.28	15.10
48	3.93	6.86	9.79	12.72	15.65
49	4.04	7.08	10.12	13.16	16.20
50	4.15	7.30	10.45	13.60	16.75
51	4.28	7.56	10.84	14.12	17.40
52	4.41	7.82	11.23	14.64	18.05
53	4.55	8.10	11.65	15.20	18.75
54	4.70	8.40	12.10	15.80	19.50
55	4.85	8.70	12.55	16.40	20.25
56	5.02	9.04	13.06	17.08	21.10
57	5.20	9.40	13.60	17.80	22.00
58	5.39	9.78	14.17	18.56	22.95
59	5.60	10.20	14.80	19.40	24.00
60	5.82	10.64	15.46	20.28	25.10
61	6.06	11.12	16.18	21.24	26.30
62	6.31	11.62	16.93	22.24	27.55
63	6.56	12.12	17.68	23.24	28.80
64	6.82	12.64	18.46	24.28	30.10
65	7.09	13.18	19.27	25.36	31.45
66	7.38	13.76	20.14		
67	7.68	14.36	21.04		
68	8.00	15.00	22.00		
69	8.38	15.76	23.14		
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71	9.23	17.46	25.69		
72	9.63	18.26	26.89		
73	10.06	19.12	28.18		
74	10.52	20.04	29.56		
75	11.01	21.02	31.03		
76	11.54	22.08	32.62		
77	12.12	23.24	34.36		
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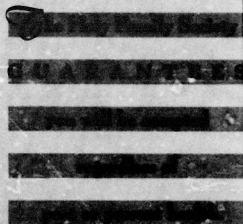
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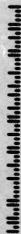
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