



The Criterion

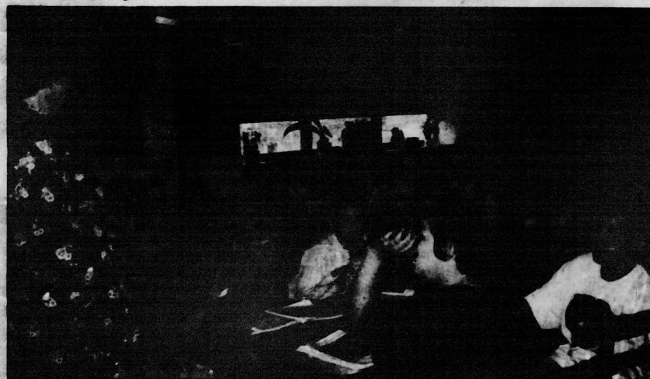
Vol. XXXIV No. 44

Indianapolis, Indiana 50C

August 18, 1995

Serving the Church
in Central and Southern
Indiana Since 1960

Study shows Catholic schools top public



File photo by Margaret Nelson

Providence Sister Barbara McClelland talks with third-grade students at Holy Cross School in Indianapolis. A new study, "Schools: Some New Evidence" by Bill Styring of Indiana Policy Review Foundation, finds that the eight inner city Catholic schools do a better job of educating elementary school children than public schools at about half the cost.

Researcher uses academic tests, income, class size to rank inner city schools

By Margaret Nelson

Another study has confirmed claims of local and national Catholic educators that they can do a better job of educating inner city children—at nearly half the cost.

Researcher Bill Styring has issued a study—"Schools: Some New Evidence"—for the Indiana Policy Review Foundation. Results were given on the front page of the Aug. 14 *Indianapolis Star*. A formal journal will be published in September.

Styring, working with the *Star* for an earlier series on Indianapolis Public Schools, took a statistical look at "what are supposed to be the worst schools—those in the inner city." Seven of the eight archdiocesan inner-city elementary schools rank in the top 10 percent when included with the 126 public schools in Marion County. The eighth is close behind.

In the IPR study, Styring used Indiana Statewide Testing of Educational Progress (ISTEP) results as they related to a formula using: percentage of students who are poor enough to qualify for free lunches, class sizes, and attendance rates.

See **CRITERION**, page 3

Planned giving is emphasized at CCF board meeting

Plans being offered by the archdiocese enable the donor to earn income while also contributing to the church

By John P. Flah

Planned giving was given special emphasis at the Aug. 9 meeting in Indianapolis of the board of trustees of the Catholic Community Foundation (CCF). The CCF board oversees all aspects of the archdiocesan communications and development activities.

In his opening comments to the board members, Archbishop Daniel M. Buechlein said that he believed that planned giving is the key to endowments, which he defined as a demonstration of faith in the future. And James Marshall, who is serving as a consultant to the archdiocese, made a special presentation in which he encouraged board members to let their friends and acquaintances know about the advantages of planned giving.

Also at the meeting, reports were given on recent developments in the various departments of the Secretariat for Planning, Communications and Development.

Among the numerous activities in the

area of communications, board member Don Hatke reported on preliminary plans being made for a five-day-a-week three-minute radio show for broadcast throughout the archdiocese, and for production of three 30-second evangelization television spots.

James Magee, who presided at the meeting, reported on several development matters. He noted that the badly-needed capital campaign has been postponed until a "white paper" can be developed that will make a case for the campaign by showing how great the needs are and how they are growing.

He also reported that the campaign for Catholic schools among businesses and foundations is making good progress. Board member Ted Dawson reported on the progress made on stewardship education among parishes. Fifty-four parishes are participating in "A Disciple's Way" this year, he said, compared to 33 last year. Forty-five percent of the households in the archdiocese are in those 54 parishes.

Dan Conway, secretary for planning, communication and development, told the

board that progress continues on the revised Archdiocesan Strategic Plan. A draft of the revised plan was in the Aug. 4 issue of *The Criterion*.

Conway also gave the report on the current status of endowment accounts administered by the CCF. As of Aug. 9, there were 141 endowments with a market value of \$19,125,197.53.

In his presentation to the board, Marshall said that planned giving programs are becoming more popular because they help families solve some of the financial problems associated with transferring wealth from one generation to another. Tax shelters are no longer available, he said, and the plans being offered by the archdiocese enable the donor to earn income for himself or herself while also contributing to the church.

Among the planned giving programs discussed at the board meeting were charitable remainder trusts. These allow an individual to make a gift to an endowment while providing a steady income to the donor for life (or for any specified period up to 20 years). This is often done with stocks or properties that currently have a much higher value than when they were purchased. If they are sold the owner would be subject to heavy capital gains taxes. If they are not sold and remain in

the estate at the time of death, heirs would be subject to heavy estate taxes.

By contributing these stocks of properties to a charitable remainder trust, the donor receives an income for life or the specified period of time, avoids the capital gains tax, removes the properties from the taxable estate, and receives a tax deduction for the contribution of the properties.

The archdiocesan Office of Development also has various other planned giving programs. Charitable gift annuities combine tax deductible gifts with an annual income while deferred gift annuities allow the donor to defer income from the annuity until retirement.

Donors can also contribute their homes or other property to an endowment but continue to live there or use the property while they live. After their deaths, the property would not pass through the probate estate, saving survivors expenses and delays.

See **PLANNING**, page 2

Inside

Archbishop Buechlein	2
Active Life	14
Commentary	4
Cornucopia	6
Entertainment	12
Obituaries	22
Parish Profile	8
Question Corner	11
Sunday & Daily Readings	13
Viewpoints	5
Youth and Young Adults	16 & 17

Abortion and the GOP

All Republican candidates for president will have to comment on whether the party should retain its opposition to abortion

Page 21



NCCW Anniversary

The archdiocesan chapter of the National Council of Catholic Women will celebrate the organization's 75th anniversary on Sept. 9

Page 7

*****ALL FOR 50C
035540 TE 0818
PAGE DATA SERVICE
ATTN: DATE 035240
3211 N. U.S. 101
LAKE MICHIGAN, MI 48011-4216

Seeking the Face of the Lord

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



My visit to Mary's shrine at Lourdes

Last Thursday night a friend treated me to dinner in the Broad Ripple area of Indianapolis. We happened upon a candle-light procession of mostly somber young teens and a scattering of adults wearing tie-dyed shirts moving silently through the streets. They were mourning the death of singer Jerry Garcia of the Grateful Dead music group. Later I learned that an autopsy was being performed to determine whether his death was drug-related. The candlelight procession reminded me of two others. About this time of year in Memphis there is a candlelight procession attended by thousands of people from around the world in memory of Elvis Presley.

I was also reminded of a candle-light procession of thousands of people, many of them in wheelchairs or walking with canes, which takes place every night of the year at the shrine of Our Lady of Lourdes in the foothills of the Pyrenees Mountains in Southern France. Thanks to the generosity of some friends, I was privileged to participate in this evening vigil of prayer in Lourdes during my summer vacation.

I can't help but mark the contrast between the two "secular" rituals and that at Lourdes. The candles, the slow marching, the quiet demeanor of the participants in the processions are similar features. The focus or purpose of the vigils is somewhat similar, namely to remember a human person. But any other semblance of similarity ends there. The two "secular" vigils honor popular musicians whose lives came to a tragic end. As happens with popular musicians of our day, they are held in tremendous awe for reasons I will not try to analyze here.

The daily evening procession at the shrine of Our Lady of Lourdes is a pilgrimage of faith and that simple faith finds an awed expression on the faces of sincere people with a purpose. The seemingly endless procession is a pilgrimage of prayer and joyful song in the major languages of the world, East and West. Many people come to Lourdes seeking peace of mind and body and soul. And yes, many who are physically or emotionally ill come to seek some kind of healing.

I was moved by the faith of the thousands of disabled and apparently terminally ill people. They come to Lourdes with great difficulty and at great sacrifice. One could sense the peace they found simply in their visible

solidarity with other sisters and brothers of faith who share the suffering and helpless poverty of being incurably ill. It was equally touched by the faith and the generous compassion of the healthcare-givers who take care of the sick day in and day out. It was encouraging to see the pushed wheelchairs and gunnys from hotels to the shrine and back.

During these summer weeks I have been writing a lot about the sacrament of penance and reconciliation. I have made the point that this wonderful sacrament is a tremendous source of healing and interior peace. And it is a major gift from Christ to help us grow stronger in our faith. Along with numerous opportunities to attend Mass and for eucharistic adoration, the all-day celebration of this sacrament in the major languages of the world is a central ministry at Lourdes. Long lines of penitents tell me that the ministry of reconciliation may be the major source of healing at Lourdes.

The secular processions in memory of rock musicians speak of the human hunger for meaning and understanding in an often confusing world. The daily vigil at Lourdes speaks of common human needs like those of a secular nature, but the focus of faith makes all the difference. Candles and processions at Lourdes and other similar shrines honor a human person, the Blessed Virgin Mary, for her unique role in our salvation, but the prayer is directed to God. The focus of our faith does not end in a human person. Mary's intercession points us to God who alone can satisfy our ultimate needs and desires.

Healing miracles occur at Lourdes. The most widespread miracle is the peace and deepening of faith which people find there. Praying quietly side by side with thousands of other people from everywhere in the world and from every walk of life is a moving experience. We need to be affirmed in our faith and in prayer. With this in mind, the last week of September and first week of October of 1996, I plan to lead an archdiocesan pilgrimage to the shrines of Our Lady of Fatima, Lourdes, Montserrat (Spain) and Einsiedeln (Switzerland) ending at Saint Mary Major in Rome. Those of us who are able to make the pilgrimage will pray for all in the archdiocese who seek peace of mind and heart and soul.

Editorial Commentary/John F. Fink, Editor

Help desperate people make a better living

One of the more emotional issues in our society today is what to do about refugees and immigrants. The U.S. Congress seems determined to restrict the benefits they can receive. Most Americans, it seems, are unwilling to share their good fortune with those less fortunate.

This anti-immigrant sentiment has come at the same time that the number of refugees in the world is at an all-time high. There are an estimated 5.8 million refugees in Africa alone, 5.4 million more in the Middle East, and there are refugees all over Bosnia-Herzegovina. Of course, most of those people don't come to the United States.

Here in the United States, the Immigration and Naturalization Service has been cracking down on undocumented immigrants, mostly Hispanic. Here in Indianapolis the INS raised a business and deported 72 Mexicans who were here illegally. But that number was small compared with the 2,000 immigrants rounded up in Georgia recently.

That action prompted Atlanta's Archbishop John Donoghue to issue a pastoral letter in which he complained that "the manner in which our laws are being enforced disregards the stability and cohesiveness of families." Here in Indianapolis, too, families were disrupted when husbands and fathers were sent back to Mexico without being able to make provisions for their families.

The church upholds the right of people to emigrate from countries where there is massive poverty, injustice, lack of opportunities for employment, and the other economic or political factors from which they are fleeing. They are usually the same factors that forced, or at least persuaded, our ancestors

to come to this country.

On the other hand, the church doesn't insist that these immigrants be supported by taxpayers all their lives, and that's the rub for most people. That's why the House passed a bill that would make most legal immigrants ineligible for Supplemental Security Income, welfare, food stamps, nonemergency Medicaid, and Title XX block grant programs. The Senate will consider a bill introduced by Senator Robert Dole when it returns from its summer recess.

There is no doubt that the preferred way to solve the immigration problem would be to change the conditions in the countries from which they are coming. If we would be willing to do that, through foreign aid, people wouldn't have to come to this country in order to seek a better living for their families. But the United States doesn't seem willing to increase its foreign aid either.

If Americans are still compassionate people, they should be willing to help desperate people make a better living, either in their own countries or here.

PLANNED

continued from page 1

For donors who want their property to go to their heirs but also want to make a meaningful gift to the church, a charitable lead trust allows them to give a gift temporarily. This kind of planned giving allows donors to "lend" their assets to an endowment for a specified period of time, after which they pass on to the donors or their beneficiaries. Trusts are created that pay a fixed income to the endowments of the donors' choice.

Donors can also make contributions of life insurance policies that are no longer needed. This normally happens when parents purchase life insurance policies when their children are young but find that they are no longer needed after the children are grown. After the policies are transferred to an endowment, the premium payments are tax deductible and the insurance proceeds are not included in the estates.

The simplest form of planned giving is the bequest. A contribution to the CFF for a specific endowment is included in the donor's will.

(For more information about planned giving possibilities, contact Sandra Behringer at the Catholic Community Foundation, 1400 N. Meridian St., Indianapolis 46202. Tel. 317-236-1427 or 1-800-382-9836, ext. 1427.)

St. Rose, Franklin to bless new school

On Sunday Aug. 20, St. Rose of Lima Parish in Franklin will have a celebration. The new pastor, Father Paul Shikany, will be installed by Archbishop Daniel M. Buechlein at the 11 a. m. Mass.

After the liturgy, the archbishop will bless the new school which is believed to be the first full elementary school to be built in the archdiocese for nearly 30 years.

Among those joining in the celebration will be Father Dan Mahan, now pastor of St. Luke Parish in Indianapolis, who was pastor at St. Rose when the decision was made to build the school.

A reception in the parish hall will follow the Mass and blessing.

Official Appointments & Announcements

Effective August 1, 1995

Rev. Jeffrey Charlton, previously associate pastor at St. Mark, Indianapolis, begins his appointment as full-time associate pastor at St. Simon, Indianapolis.

Effective August 20, 1995

Rev. J. Nicholas Dant, relieved of responsibilities as associate pastor of St. Simon, Indianapolis. Granted permission to pursue master's degree in systemic theology at The Catholic University of America, Washington, D.C.

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

The Criticon

only \$9.95

Moving?

We'll be there waiting if you give us two weeks' advance notice!

Name _____
New Address _____
City _____
State/Zip _____
New Parish _____
Effective Date _____
Note: If you are receiving duplicate copies please send both labels.
P.O. Box 1717 • Indianapolis, IN 46206-1717



Photo by Donna Ahlbrand

Fourth-grade religious education students at St. Jude Parish in Indianapolis read Criticon editor John F. Fink's "Saint of the Week" column each week during the past year, then arranged the columns in scrapbooks. Fink is currently writing a new series on "The Shaping of the Papacy."

SCHOOLS

Continued from page 1

Public school educators have challenged claims that private schools are better, blaming their own larger class sizes and poorer attendance rates.

But the strongest argument has been that the public schools serve larger percentages of economically-disadvantaged students. "The claim is often made that the problems of inner city public schools are less the fault of the schools per se than clientele attending them," Styling writes.

The IPR study uses those three arguments as a model.

"The eight inner city Catholic grade schools are all clustered in heavy poverty areas. Class sizes are generally (not always) larger than nearby public schools.

"Most tellingly," writes Styling, "these eight schools spend about \$2,100 per pupil, or barely more than half the

comparable outlays of similar IPS (Indianapolis Public Schools) schools."

Holy Angels ranked at the top of the 134 public and inner city Catholic grade schools, according to the formula. Because of poverty and other factors, it was predicted that the west side school's tests would rank 44.9 percent below minimum skills. In reality, the scores were just 8.8 percent below.

To those who wonder if the Archdiocese of Indianapolis funded the study, Styling says firmly, "No." The Indiana Policy Review Foundation does not get one dollar from the archdiocese, he said.

"These are simply our objective findings," he said.

Styling believes that parental involvement is a factor in the Catholic schools' better performance. "A lot of excuses are now gone. It must be the parents—or market pressure. The kids can leave," if good education is not provided.

The report states that there is only a "statistical relationship between poverty and lack of academic achievement. . . ." Since 1989, hundreds of students from low-income families have been able to select Catholic and other non-public schools because of tuition help from Educational Choice Charitable Trust.

"The inner city Roman Catholic schools all appear to place high expectations and high discipline standards on all children, of whatever background," says Styling's report.

Styling talks about public school leaders' opposition to parental choice plans, suggesting that more competition might require IPS to improve.

"Inner city Roman Catholic schools exhibit many of the same socio-demographic characteristics as inner city IPS schools. Yet they do incredibly better than all but a handful of IPS schools," he writes.

The Office of Catholic Education has stated that it does not wish to put down IPS schools, but to offer an excellent education that will help disadvantaged children living in the center city to "break the cycle of poverty."

The schools studied were Holy Angels, St. Andrew, St. Joan of Arc, St. Philip Neri, and St. Rita parish schools; and All Saints (serving Holy Trinity, St. Anthony, and St. Joseph parishes); Central Catholic (serving Good Shepherd, Holy Rosary, Sacred Heart, and St. Patrick); and Holy Cross Central (serving SS. Peter and Paul Cathedral, Holy Cross, and St. Mary).

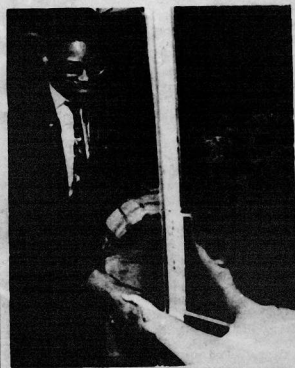


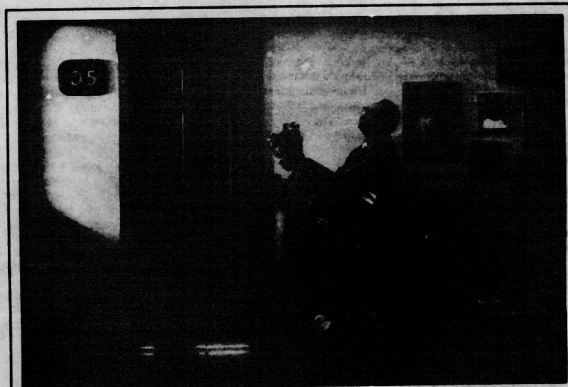
Photo by Mary Ann Wyand

Dr. Robert Carter of Indianapolis welcomes a patient to the Gonorrhea Free Clinic's mobile medical van during an Aug. 8 stop at Holy Cross Parish. Volunteer doctors, nurses and clerics enable the Gonorrhea Free Clinic to provide free health care and prescription medicines for the homeless and poor in Marion County. The Gonorrhea Free Clinic also provides free medical and dental care for families of the Holy Family Shelter, which is operated by Catholic Social Services, and staffs medical clinics at other homeless shelters in the center city. The mobile medical van visits Holy Cross Parish on Tuesday afternoons, Flag Square downtown on Saturday mornings, and the Cathedral Soup Kitchen on Sunday afternoons. For volunteer information, call 317-262-5646.



Photo by Mary Ann Wyand

Registered nurse Judith Cotton, the director of education for St. Francis Hospital and Health Centers in Beech Grove, teaches cardiopulmonary resuscitation techniques to participants in the archdiocesan Catholic Social Services Semi-Independent Living Program during a recent first aid class.



If you really can't wait for another bathroom,
we have the right place for you.

Home Equity Credit Line For Home Improvement

• Save up to \$300 on
first month's interest.

• No application fees.
No closing costs.

To apply, come in or call
1-800-348-2647



The right bank can make a difference®

The Annual Percentage Rates in effect as of August 1, 1995 are 10.75% for loans of \$1,000 to \$19,999, 10.25% for loans of \$20,000 to \$54,999, 9.75% for loans of \$55,000 to \$149,999, and 9.25% for loans of \$150,000 and greater. The APRs are variable, subject to change monthly, and are based on the Wall Street Journal prime rate as of the 24th day of the previous month. The maximum APR is 21%. Interest accrued during the first 30 days after you close the loan, if any, will be "waived" up to a maximum of \$300. Your actual interest savings will be reported on your first monthly statement. The credit line is subject to an annual fee of \$40, which is waived for the first year. There are no application fees or other costs to open your account. Please contact your loan servicer regarding the deductibility of the interest on your credit line. Subject to credit approval and collateral review. Property insurance is required. Offer ends November 30, 1995.



From the Editor/John F. Holt

A positive book of thoughts by 'effective' priests



What Gives Life to American Priests? It contains the results of a study of "effective" priests who have been ordained 10 to 30 years.

The research team was led by Father James Walsh, executive director of the National Conference of Catholic Bishops (NCCB). Among the other members were Father Eugene Herrick, director of research for the National Conference of Catholic Bishops (an *Effective Priests* columnist) and Father Paul Theron, executive director of the National Conference of Catholic Bishops' Commission on Vocations and Priestly Formation. The study was funded by The Lilly Endowment.

To get the priests who were involved in the study, the researchers asked for names of five effective priests from a number of dioceses. They requested these names from five people in each diocese studied: bishops, priests, personnel boards, officers of diocesan newspapers, and others. These lists were then checked for duplicates and only those priests who appeared on at least two lists were included.

Eventually nine priests from each region—the east, midwest, south and west—were chosen to participate in focus groups, with each focus group lasting three-and-a-half hours. What was said in these groups was the basis for this book. I don't know who from this archdiocese participated. None of the priests are identified in the book because they were protected anonymously.

Since these priests were considered "effective," it would be natural to assume that they are happy in their vocations to the priesthood. They definitely are that. But they also see the imperfections in the church.

The authors say on page 10, "These men love the church. But they are critical lovers because they want the church to be all that it can be. And they are loving the church in the personhood of the church. But for them, the church means more than institution. I love the church," said one priest. "It's not perfect and once I realized that, I was comfortable."

One of the characteristics of these men is that they strive on change; they're risk takers. One of the priests said, "I am never satisfied that I have conquered all the

hills that God has put in front of me. I am always looking for a new one to climb. . . . I think the bottom line of it all, though, is being the change agent."

Although they strive on change, they also set limits and boundaries in order to avoid burning out. "I need change," one priest said, "but I need it undergirded with stability. I could not survive in a chaotic situation."

The priests in this study talked about their need for intimacy, like any other person. Their priestly celibacy does not preclude warm friendships and intimate relationships. For some this comes from support groups of other priests; for others it comes from laypeople, both men and women. They don't let a life of celibacy turn into a life of loneliness.

They talk about celibacy and the fact that they will never have children. They also acknowledge that they have sexual urges. The way one priest lives with celibacy, he said, is by looking at celibacy as a gift from God instead of as his gift to God. That way celibacy seems like a gift, not a burden.

These priests talked frankly about their call to priesthood. "I can't imagine a life in which my gifts could be used more," one said. "When I look at the gifts that God has given me and then I look at the life of the priest, it just fits."

Another recalled overhearing a group of Kentucky Fried Chicken executives talking on an airplane: "There was this unbelievably animated conversation. The whole conversation had to do with chickens. And these people, their whole lives were into this and they were excited about it and I'm sure KFC loved having them on the staff. And at some point it just came to me and I said, 'Oh, I'm so glad I have something more significant than chicken to offer. I think the Gospel is life and death. It brings a level of meaning to the world.'"

These priests drew life from the act of ministry, their ministry enriches people's lives, and the people in turn inspire and breathe life into the priests.

There's much more in this booklet: how these priests deal with the controversies facing the church today, how they see their roles as men in American society, and advice they would give to seminary persons today.

You can read it all yourself by sending \$7.95 to NCCB Publication Sales, P.O. Box 0227, Washington, DC 20035.

Everyday Faith/Fr. Eugene Herrick

The pope's letter to women

Women and the goodness they are can only be truly understood through poetry, art and music. To philosophize or scientifically analyze them is futile!



In a beautiful letter to women on the eve of the Fourth World Conference on Women, to be held in Beijing next month, Pope John Paul II observes this venerable tradition for understanding them. He reveals the poet that he is in the personal and affectionate manner he speaks to women.

The letter begins with humble gratitude. "This 'dialogue' really needs to begin with a word of thanks," the pope writes. Quoting an earlier document of his, he says this includes thanks to the Trinity for the mystery of woman and for every woman—"for all that constitutes the eternal measure of her feminine dignity, for the 'great works of God,' which throughout human history have been accomplished in and through her."

The pope thanks mothers, wives, women who work, consecrated women. "Thank you, every woman, for the simple fact of being a woman! Through the insight which is so much a part of your womanhood you enrich the world's understanding and help to make human relations more honest and authentic."

The pope apologizes for times the church and society have relegated women to the margins of society and even reduced women to servitude, and he encourages them to fight for and promote their dignity.

Repeatedly he speaks of the "genius of women," which refers to the important and unique role he believes women play in all areas of life.

He specifically points to the contributions women make in education, health care and serving the poorest of the poor, and he speaks of the "cultural and spiritual motherhood" they bring to such apostolates.

The pope particularly singles out priests and implores them to appreciate women as co-workers in the apostolate.

At the end of his letter he tastefully reflects his philosophical bent by giving us one of the most beautiful distinctions that can be made between men and women.

"Perhaps more than men, women acknowledge the person, because they see persons with their hearts. They see them independently of various ideological or political systems. They see others in their greatness and limitations; they try to go out to them and help them."

"In this way the basic plan of the Creator takes flesh in the history of humanity, and there is constantly revealed in the variety of vocations that beauty—not merely physical, but above all spiritual—which God bestows from the very beginning on all and in a particular way on women."

No doubt some will only see this letter as a political decoy aimed at making the church look good on the question of women. But to me, the letter reflects a sincerely felt spirituality that moves beyond the level of analysis to the level of poetry in an effort to speak of the greatness of God's creation of our human family.

© 1995 by Catholic News Service

A View from the Center/Dan Conway

Bishops have accountability for stewardship

A few weeks ago, I was invited to attend a meeting of the bishops' Committee on Stewardship as a resource person. Two other lay persons also attended the meeting: Fred Hofheinz, program director for religion at the Indianapolis-based Lilly Endowment; and Vito Napolitano, director of stewardship and development for the Diocese of Orlando. All three of us have spent the majority of our professional lives in service to the financial needs of religious organizations, and we were anxious to help the bishops respond to the church's growing stewardship needs.

The bishops are planning to develop practical guidelines for implementing their pastoral letter, "Stewardship: A Disciple's Response." This remarkable document, which was approved by the National Conference of Catholic Bishops in 1993, was written in response to two questions facing the church in the United States today: 1) How do we live the Christian life in an affluent, consumer culture? and 2) How do we develop the human, physical and financial resources needed to carry out our church's mission?

"Stewardship: A Disciple's Response" provides an important theological and pastoral context for answering both questions, but it was never intended to be a "how-to" manual. That's why the bishops believe that we need practical guidelines (based on the pastoral letter) to help us—especially as we struggle to develop urgently needed resources of time, talent and treasure.

As I participated in these discussions with the eight bishops from various regions of the United States who make up the bishops' Committee on Stewardship, I couldn't help thinking of my elementary school catechism and its description of the role of bishop. "Successors of the apostles" is

what we learned the bishops are—an unbroken line of pastoral leaders who are responsible for the unity, catholicity and holiness of the church scattered throughout the world. And I also recalled something that I learned much later in theological studies at St. Meinrad: Many of the things that bishops are called to do can be shared with others, but one of the responsibilities that they cannot delegate is what we might call the bishops' "final accountability" for preserving (and carrying forward) the Catholic faith.

The eight bishops who are members of the bishops' Committee on Stewardship are keenly aware of their "final accountability" for helping bishops, priests and lay people develop a new understanding of what it means to be good stewards. They are also under a great deal of pressure to respond, in practical ways, to the church's growing need for human, physical and financial resources.

The pastoral letter's most important question is, "How do we develop among our priests and our people a biblically-based spirituality of giving?" The answer is "Stewardship." But the pastoral's most unanswered question is not "What do we need to do?" but "Where do we begin?"

The bishops' guidelines for implementing their pastoral letter on stewardship, which they hope to publish sometime in 1996, will begin with the bishops' responsibility to understand, accept and commit themselves, and then their dioceses, to the theology and practice of stewardship. The guidelines will then address the role of pastors in nurturing gifts of time, talent and financial resources needed to carry out the church's mission. Finally, the bishops' guidelines will describe some practical ways that adults, youth and children can learn more about being good stewards (and put into practice what they learn).

From its earliest days, the church has been challenged to develop the resources needed to sustain its mission. If the

original apostles were anything like their successors in today's church, dealing with the practical side of church ministry (personal problems, space and maintenance needs, and money matters) was their least favorite responsibility. Like today's bishops, the apostles were fortunate if they were able to delegate to others many of the more mundane aspects of their stewardship responsibility. But, as in every other important aspect of church life, final accountability for stewardship education and for development of resources rests with the pastoral leadership of the church.

Official Weekly Newspaper of the Archdiocese of Indianapolis

Price: \$20.00 per year 50 cents per copy
Second-Class Postage Paid at Indianapolis, IN
ISSN 0574-4350

Published weekly except the last week in July and December.

1400 N. Meridian Street, Box 1717
Indianapolis, IN 46208-1717
317.236.1570 1-800-382-9836 ext. 1570

Postmaster: Send address changes to
The Criterion, P.O. Box 1717, Indianapolis, IN 46206



The Criterion



Viewpoints

Do we know why fathers matter?

Fathers in America spend an average of 12 minutes per day with their children, writes Donald J. Paglia, a director with Chris Paglia, his wife, of the Family Life Office in the Archdiocese of Hartford, Conn. Fathers themselves don't recognize the key role they play for children, he believes. On the other hand, David Blankenhorn says that we do indeed know why having a father matters. But, he believes, if the supreme test of any civilization is whether it can teach men to be good fathers, the United States today is failing the test. Blankenhorn is the author of "Fatherless America: Confronting Our Most Urgent Social Problem" (Basic Books, HarperCollins, 1995, New York) and president of the Institute for American Values.

Yes, so let's reverse the trend to fatherlessness

By David Blankenhorn

Yes, we know why it matters that so many children are growing up without knowing what it means to have a father.

The United States is becoming an increasingly fatherless society. Tonight, about 40 percent of American children will go to sleep in homes where their fathers do not live. Before they reach the age of 18, more than half of the nation's children will spend at least a significant portion of their childhoods living apart from their fathers.

More than any other activity except motherhood, fatherhood privileges children. Indeed, a growing consensus among social scientists finds that fathers enrich the lives of children in ways that are unique and largely irreplaceable.

What is a good father? He is a protector. He is a provider. Perhaps most important, he is a sponsor who, by teaching a way of life, profoundly shapes the identity, character and competence of his children.

Finally, a good father is a nurturer who provides his children with day-to-day attention, affection and care.

In each of those four roles, fathers are different from mothers. Not better. Not worse. Not the same. But different—and vitally important.

For this reason, lucky is the child who has both a mother "and" father to protect,

provide, sponsor and nurture. And silly are the grown-ups who would tell us that fathers do not really matter, or that fathers and mothers are interchangeable, or that other people can somehow replace a father.

What can be done to reverse the trend of fatherlessness? Clearly, the first and most important thing to change is our minds.

The core question is simple: Does every child deserve a father? Increasingly, society's answer is "no" or at least "not necessarily." We have come to view fatherlessness as normal—regrettable perhaps, but acceptable.

Our main challenge, then, is to shift our attitudes away from the acceptance of fatherlessness. If you want a slogan for a fatherhood movement, here it is: A father for every child.

There is some good news. Today, both opinion leaders and the general public are increasingly aware that there is an elephant in the room, and it is called "fatherlessness." Although the state of fatherhood in America is bad and getting worse, the state of efforts to restore fatherhood is encouraging and getting better.

I am the volunteer chairman of the National Fatherhood Initiative and a speaker for that organization's 1995 National Fatherhood Tour.

The goal of the tour is twofold. First, to ignite debate in cities and towns about the dimensions and social consequences of fatherlessness. Second, to identify 10,000 Americans—civic leaders and ordinary citizens—who will make a commitment to

take action in their communities to help reverse the trend of fatherlessness.

The famous anthropologist Margaret Mead once said that the supreme test of any civilization is whether it can teach men to be good fathers. Today, the United States is failing that test.

But we need not make permanent the lowering of our standards. Passivity in the face of crisis is inconsistent with the American tradition. We can do better. We can reverse this trend. We can change our minds.

No, fathers themselves don't recognize it

By Donald J. Paglia

In a word, no. Most of us, especially fathers, fail to recognize the key role fathers play.

Fathers tend to discount their own role, sometimes viewing themselves almost as family stagehands performing supportive tasks.

The key word for fathers is "involve-ment." But many children are unlikely to experience this from them, considering the national average of 12 minutes per day currently spent by men with their children.

The secret for fathers is to be present, non-anxiously and in the context of the family, which is often chaotic. It is not easy to do.

Sometimes by simply being there, listening or telling about our day we make our contribution. But this notion of "father" flies in the face of thinking that to oversee homework, play ball or transport kids to and from activities is the essence of our role.

A couple of years ago I was getting Peter, then 6, ready for bed. His room was a disaster, but instead of having him help clean up, this time I did it alone.

Peter waited patiently, his favorite storybook in hand.

Feeling overwhelmed by the complexity of our family of six children, I was mentally replaying that evening's dinner conversation. Our two oldest children needed to figure out "life!" They

anxiously communicated this to their mother and me. I was feeling fatigued and doubted my ability to cope.

As I robotically continued to clean up, I asked, "Peter, what do you want to be when you grow up?" Without hesitation Peter replied, "I want to be a daddy, just like you."

In my hour of need I was blessed. I had been making an impact but didn't know it. In his innocence, Peter transformed me into a self-assured dad for another go at it.

Family life is where we make disciples for Jesus. This requires, first, a relationship with him, meaning that we're caring, compassionate, loving and sharing people. Children become such individuals with parents who are crazy about them, believe in them, challenge them.

After 25 years as a father, I still find it difficult to freely share my thoughts and feelings with our children and not hide my inner self. Learning to jettison archaic ideas about being a man has been a life-long process.

The place fathers can begin is with our own relational issues—with our spouse if we're in a working marital union; as a single father if not.

Two parents together is preferred for children. Then they experience parents interacting and relate day to day with a same-sex and opposite-sex parent—advantages single-parent families sometimes seek elsewhere.

But growing up without a mom or without a dad does not automatically impair someone emotionally. Everything we receive shapes us. (And single parents don't need shame, they need support.)

Like many, I inherited the good-provider syndrome. My father worked hard and was miserably there for us, so I came into the role of father ill-prepared, but the challenge remains.

I find myself needing constantly to shift from my compulsion of "doing for" my family to a vision which favors building relationships. When fathers "do" this process, we enhance our lives and shape the next generation.

This is to act responsibly and maturely. It requires that our children desperately need from us.

© 1995 by Catholic News Service

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

Today's women walk in strength

Far from being the weaker sex, today's women walk in strength. In past centuries women were merely daughters of their fathers and wives of their husbands. But today's women assume responsibility for themselves. This new perspective brings with it fresh challenges for both men and women.

For many years women have been breaking the mold of ancient restrictions. Some women turned away from the traditional role of wife and mother, but there is nothing really exceptional in this. For centuries there have been consecrated virgins, widows, and other single women who lived their lives with dignity in the service of God and neighbor.

In the beginning stages of the feminist movement, women spoke of liberation, but now they simply ask for basic human rights—to be themselves without apology or guilt, and to be treated as equals. This is only right and just.

The church's patriarchal structure offers little emotional comfort to modern women. Some feel that the church's recent documents condemning sexual represent too little, too late. We churchman have to acknowledge the anger, hurt and frustration that many women feel because of our failure to make adequate use of their gifts and talents. I am not referring here to the ordination of women, but to the role of second-class citizen which many women feel has been imposed upon them. In protest

some women have abandoned faith in the name of liberation.

Having said all this, I still believe that the most difficult challenge women face today is the same one they always had to face—the challenge of love. Love is never easy because true love involves the cross.

Leaving the church can be counterproductive. Trying to serve others without the benefit of the sacraments can make life more difficult than it has to be. Those who have journeyed far from their spiritual roots sometimes find themselves running on empty.

My hope is that Catholic women, in spite of their disenchantment with the ecclesiastical structure, will focus more on the Eucharist than on the institutional church. The institution serves a real purpose by giving us access to the Eucharist on a worldwide basis. We need order and government in the church, but we do not need the insensitivity of churchmen.

I pray that women will lead us into the next century as champions of peace and justice. I pray that they will stand up for their suffering sisters in other lands and reach out to all the oppressed people of this world.

The 20th century belonged to men, and they made a colossal mess of it. We inherited a war-torn legacy that will take decades to repair. But we can make this a better world if we listen and work together in harmony and mutual respect.

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

End the terrible evil suffered by mankind

With reference to the "Editorial Commentary" in the Aug. 4 issue of *The Criterion*, I, too, pray that mankind will never again experience the use of nuclear weapons.

The war years of my teen-age years and, while I did not have a close family member who served, I did see a great deal of anguish and grief suffered by neighbors, schoolmates, and close friends whose loved ones went away to war, many of whom never returned. I followed the news reports, commentaries, and documentaries during that period, and have continued to do so during these 50 years since the war ended.

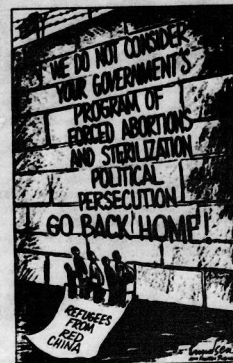
Mr. Fink's commentary contains a reference to the church's teaching "... that we may not use evil means to produce good effects." He makes no mention of using evil means to obtain evil results, which intent was what started the war in Europe by the Germans and then, in the Pacific, by the Japanese. It is my opinion that dropping the bomb on Aug. 6, 1945 was not to produce good effects, but to end the terrible evil suffered by mankind in every corner of the world.

My final observation relates to Mr. Fink's comment that "... throughout the war, Pope Pius XII condemned the indiscriminate bombing of civilian populations by both sides." No peace-loving Christian can fault such condemnation. However, history has not been kind to Pope Pius XII due to his seeming indifference to Hitler's march through Europe and the extinction of hundreds of millions of "undesirables." It is my fervent hope that, as years go by, the propaganda from all sides will be eroded until only the true facts remain. Only then can

future generations avert or humanely solve the problems we faced in the past and continue to face today.

Andrew A. Pergande
Beach Grove

(Editor's response: Pope Pius XII has found very well from reputable historians who have examined the facts and shows that the Vatican under his direction saved hundreds of thousands of lives of Jewish refugees and, because of his silence, prevented even more harsh treatment of conquered people. The retribution against the Jews in the Netherlands after the pope spoke out confirmed that would undoubtedly have happened elsewhere if the pope had been more vocal in condemning Hitler.)



THE GREAT WALL OF THE UNITED STATES

Cornucopia/Cynthia Dewes

Say, who's in charge here?

It's no accident that the First Pet is a cat. The generation to which our president belongs dragged in cats, along with the Age of Aquarius. Cats: mysterious, faintly supernatural, and somehow connected to our imaginations to ancient religions. Very New Age.

No more FDR's sturdy little Fala, Nixon's brave Checkers, or even Caroline Kennedy's pony. No, it's cats now, with one of them lolling about the White House and probably showing the usual feline disdain even for those important surroundings.

Don't get me wrong. I love cats. It's just that dogs seem to be getting a bum rap lately. Time magazine carried a big article recently on how badly breed dogs have become due to dubious practices by show dog promoters. Apparently the mod-

ern dog needs more medical attention, paper diapers, special diets and the like than a person on Social Security. A far cry from: the Lassie of our youth!!

Dogs are no longer seen in the movies as the faithful pet sitting at dad's feet by the fireplace and fetching his paper. Maybe because there's no more newspaper to fetch in many cases, or no private front walk to fetch it from anyway. And sometimes, no dad. Whatever.

At any rate, cats are now the pet of choice. In more ways than one. Morris the cat, whom we saw on TV the other day, is 17 years old. But his coat is still silky, his face and body plump, and his whiskers handsome. It might be because he's steadily eating that cat food he's advertised all these years. Or possibly because he's been getting big bucks. Cats aren't limited to selling cat food, either.

Think about books: Books about "cats I have loved," by Cleveland Amory and James Herriot and acads of lesser authors,

and books full of (half) witty epigrams about the wisdom of cats.

There are T-shirts, fabrics, garden decorations, well-known signs, all devoted to cats. Even T.S. Eliot's name became a household word only when some of his poems were produced as "Cats" on Broadway.

It seems safe to say that 35 percent of all greeting cards use cats in their drawings or messages. One of my favorites says, "Cats know how you feel" on the cover, and inside: "They don't give a darn) but they know." How true.

Cats are arrogant, haughty, self-absorbed, independent, clean and fastidious. They may

in actual fact be dumb as rocks (scientists are not clear on this), but they appear to be smarter than anyone, including us humans. There's an element of jealous fear in our admiration of them.

Professed cat haters are probably just afraid of rejection by a superior force, an emotional state never experienced by dog owners. This is proven by the fact that, when they finally overcome their apprehensions long enough to take on cats as pets, such people become embarrassingly slavish to them.

It's the former cat haters of this world who build little ledges for their highnesses to sit on while they look out the window. It is they who go up and down the street with flashlights when kitty does not appear at his usual time, and they who purchase catnip mice and scratching pads and jeweled collars.

Yesterday it was dogs. Today it's cats. What's next?

VIPs...



Benedictine Fathers Hilary Ottomeyer (left) and Prosper Lindauer, celebrated their golden jubilees of profession at a July 30 Mass in the Archabbey Church at St. Meinrad. Both men professed their vows Aug. 10, 1945, and were ordained May 30, 1950.

Father Hilary received his master of arts in French literature from Laval University, Quebec, and his doctorate from the University of Paris. He was professor of French literature at St. Meinrad 10 years, serving as vice president of St. Meinrad College from 1961-64. He was president of the college from 1964-75. From 1977-94, Father Hilary served as director of the Ministry to Priests program for the archdiocese. He continues as chaplain at Our Lady of Grace Monastery in Beech Grove, which he began in 1983.

Father Prosper received his master of arts in Greek at St. Louis University in 1956. He began his 11-year teaching career in Latin and Greek at St. Meinrad in 1953. In 1963, he began making vestments for the monastic community until 1970, when he was permitted to lead the life of a hermit near Ferdinand, Ind.

Four Marian College administrators attended a national conference organized by the Association of Catholic Colleges and Universities. **Franciscan Sister Norma Rocklage**, vice president for mission effectiveness and planning; **Dr. Edward Bolog**, academic dean; **Maribeth Ransell**, alumni director; **Cathy Bickel**, assistant dean for campus life, attended the Aug. 3-6 meeting at St. Paul, Minnesota, which had the

theme: "Catholic Higher Education: Practice and Promise."

Kevin DePeyre, director of Fatima Retreat House and the archdiocese retreat and renewal ministries, won a blue ribbon at the Indiana State Fair for a color photo of a purple flower. It was first prize under the sonic category for non-professionals. **Margaret Nelson**, of *The Criterion's* news staff, won a sweepstakes and blue ribbon for honey gingerbread, along with other culinary awards.



Ed and Margaret (Kosch) Kinkor, Greensburg, celebrated their 60th wedding anniversary at an 8:30 a.m. Mass at St. John, Enochburg on July 30. The Kinkors were married July 31, 1935. They are the parents of eight children: Anthony, Carl, Dennis, Edward Jr., John, and Thomas Kinkor, and Theresa Eckstein and Phyllis Martin.



On Aug. 6, **George and Audita Mall** marked their 50th anniversary of marriage with a Mass and reception at Holy Family Church, Oldenburg. The couple was married in the same church on Aug. 22, 1945. They are the parents of 13 and grandparents of 37.

Check It Out...

Holy Trinity Church, at Holmes and St. Claire, Indianapolis, will host an Aug. 20, 21, and 22 **Neighborhood Tent Revival** with the theme "To Be Called... To Be Chosen." Father John Judie, pastor of Mother of Good Counsel Church in Louisville will preach at the 7 p.m. services each night. An accomplished preacher and musician, Father Judie led an ecumenical service honoring Dr. Martin Luther King Jr. at St. Peter and Paul Cathedral in 1993. He has conducted workshops on music and worship services in several states. Gospel choirs from Holy Angels, Holy Trinity, St. Rita and St. Thomas Aquinas will lead the singing at Holy Trinity. Those wishing further information may call 317-631-2939.

The Family Growth Program of

Catholic Social Services, in cooperation with the Family Life Office of the archdiocese is offering **Strengthening Stepfamilies** classes. Readings, recordings, discussions and at-home activities will help participants understand the realities of the stepfamily structure, strengthen the couple relationship, establish effective relationships with stepchildren, help children adjust to their changed family, and pinpoint the developmental stages in the stepfamily. Six semi-structured two-hour sessions will begin to meet on Wednesdays Aug. 23 at St. Timothy Episcopal Church, 2601 E. Thompson Road. The cost is \$35 per person, \$50 per couple. Those interested should call 317-236-1500 for further information.

GO SIGHTSEEING!

WITH A 3-WHEEL SCOOTER

- Great for traveling
- Ride all day long
- Fits in your trunk
- Easy to operate

CALL FOR FREE BROCHURE OR STOP BY OUR SHOWROOM
317-784-2255 or 1-800-336-1147

ACCESSIBILITY PRODUCTS, INC.

4855 S. Emerson Ave., Indianapolis, IN 46203

Time Out.

You've taken time out for others. Now it's your turn. Whether it's been three months or ten years since you've been in class, it's time to get back to your education.

The university of Indianapolis is ready to help plan your time. Let our staff create a schedule to meet your lifestyle and educational needs. We offer both undergraduate and graduate credit courses during fall, winter and summer semesters.

Just bring yourself. We'll provide small classes... and an outstanding faculty.

With-in Registration
Tuesday, August 22, 2-7 p.m.
Wednesday, August 23, 4-7 p.m.

Late Registration (\$20 late fee)
Monday, August 28, 5-6:30 p.m.

Each Hall
University of Indianapolis
1400 East Hanna Avenue
Indianapolis, IN 46227
(317) 788-3219
(12 minutes from downtown)

University of
Indianapolis

Evening and Saturday classes for Fall 1995 begin Monday, August 28 and continue through the week of December 11.

Group plans NCCW's 75th anniversary Sept. 9

By Evelyn Kesterman, ACCW historian

On March 4, 1920, a small group of women gathered in Washington, D.C. in response to a request by the U.S. Catholic bishops to unite Catholic women of the country and "give them a common voice and an instrument for united action."

On Sept. 9, the local affiliate will gather at Michaela Farm near Oldenburg to celebrate the 75th birthday of the National Council of Catholic Women. After registration at 10 a.m., ACCW president Ruth Burns will welcome the group. Virginia Back and the ACCW Players will give a skit.

Father James Farrell, pastor of Sacred Heart Parish in Jeffersonville, will speak. A box lunch of fried chicken will precede a talk by the ACCW historian. Then the Sisters of St. Francis will give a tour of the farm.

At 3 p.m. Father Al Ajamie, moderator of the ACCW, will preside at Mass. After the liturgy, the group will celebrate with birthday cake.

NCCW acts through its affiliated organizations to support, empower, and educate all Catholic women in spirituality, leadership, and service. NCCW programs respond with Gospel values to the needs of the church and society in the modern world.

The Indianapolis Archdiocese Council of Catholic Women has been

affiliated with the National Council of Catholic Women since 1938. At that time all parishes were affiliated, at the request of Bishop Joseph Ritter.

During the years, women have been involved in activities appropriate to the times. Volunteer hours were given to war relief work. Thanksgiving used clothing drives, supplies for medical missions and the Holy Father's storehouse. Volumes of books were collected for the Catholic Information Center. Bibles were given to women in prison. \$25,000 collected for the chapel at Muscatatuck State Hospital, and programs sponsored for car seat safety, blood donations, pro-life education.

Other programs focused on respite care, aging, Women Gathered for Peace, breast cancer detection, Natural Family Planning, evangelization, legislative information, drug and alcohol awareness, women's concerns, Economic Justice for All, Save the Earth, leadership, and Seeds Abroad.

In the various local areas of the archdiocese, women gave aid to veterans, Bethany and Simeon houses, and the state hospital. Used clothing and food were collected for the poor and needy; and meals served after funerals.

The ACCW collected good used baby clothes for St. Elizabeth and Birthline; made rolled bandages, hospital shirts, lap robes, and baby quilts; collected cancelled stamps, used eyeglasses, and

new and used greeting cards.

The women served as scout and 4-H leaders, CCD teachers, held an annual baby shower and offered rosaries for peace on the Blessed Virgin's Birthday.

Funds have been raised for NCCW Works of Peace, Madonna Plan, Water

for Life, Help-a-Child in Need, and the Elizabeth Sept Madonna Shelter, which aids the suffering in Third World countries. Those wishing to attend the 75th anniversary celebration may call Ruth Hutt; 812-372-7543. The cost is \$10 and reservations are due by Sept. 1.



Photo by Margaret Nelson

The Indianapolis Archdiocese Council of Catholic Women will mark the 75th anniversary of the national council (NCCW) on Sept. 9. Leaders include (from left, front): Mary Clare Koschik, secretary; Evelyn Kesterman, historian; Ruth Hutt, treasurer; Elia Wagoner, province director; (back) Frances Butts, celebration organizer; Ruth Burns, president; and Hazel Baker, program chairman for the golden anniversary celebration.

A Catholic station founder asks support at cable television hearing

By John F. Flink

The founder of an Indianapolis television station, WKGO-TV 31, has asked for public support to convince cable stations in Indianapolis and surrounding areas to carry its programs.

Sister Sue Jenkins has asked supporters to be present at a hearing at 2 p.m. on Monday, Aug. 21, in room 260 of the Indianapolis City-County Building. The hearing will be before the Cable Franchise Board. She says that TV 31 is now available only on UHF and has not been accepted by either American Cablevision or Comcast Cablevision.

Sister Sue, a Sister for Christian Community, says that American Cablevision is legally bound to make room for all television stations located in Marion County, an agreement it made with the City-County Council.

As previously reported in *The Criterion*, Channel 31 has been broadcasting since June 5. Five programs are broadcast in rotation, from 7 to 10 a.m., 12 noon to 3 p.m., and 7 to 10 p.m. The programs include the Sunday Mass, celebrated by Bishop John Steinbrock of Fresno; "Born Anew," an interview series hosted by Sister Sue; "Bishop Sheen," a series of programs by the late Archbishop Fulton J. Sheen; "Choices We Face," a series hosted by Ralph Martin, a Catholic lay leader; and "The Spirit of Pope John Paul II," a new series just added this week.

Sister Sue said that additional programming is now being arranged, including local Catholic programs, Catholic school sporting events and coverage of important Vatican events. "We will help Catholics stay abreast of Catholic news, and give Catholics the opportunity to minister to other Catholics, for God," she said.

The station is not affiliated with the Archdiocese of Indianapolis.

For more information about the station and about the hearings, call the station at 317-931-0310.



A Catholic station founder asks support at cable television hearing

Sister Sue Bradshaw to attend women's conference in Beijing

Franciscan Sister Sue Bradshaw, a member of the women's issues task force of the Oldenburg community, will attend the Fourth World Conference on Women in Beijing, China, from Aug. 30 to Sept. 15. She will attend the United Nations Conference as one of five representatives of Franciscans International, a non-governmental forum (NGO) with permanent status with the U.N. Economic and Social Commission. She will also attend the NGO forum. Sister Sue will present a workshop paper on cross-cultural education, using

the course on the history of Asian women that she teaches at Marian College. She will co-facilitate a workshop on women in world religions and participate in a panel: "Saints Francis and Clare: Their Vision of Equality, Development and Peace."

The world conference is expected to draw 30,000 women to discuss women's issues such as poverty, violence, effects of armed conflict, and education. Those who attend the conference will prepare strategies to act on these issues.

Sister Sue is also on the staff at St. Christopher Church in Speedway.

LIFE



The Altenheim Community

Christian Caregivers since 1910



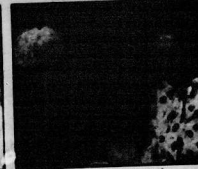
Laughing, Caring, Sharing



Faith, Trust, Love



Skill, Strength, Healing



Fun, Friends, Family

Providing Independent Living, Assisted Living and Nursing Care.

3525 E. Hanna Avenue ■ Indianapolis, Indiana 46237
(317) 788-4261

For information on availability, contact the Admissions Coordinator by calling the number above or completing the coupon below.

- ☐ Information: I'm interested in more information regarding The Altenheim Community. Please send me brochure.
- ☐ Lunch: I would be glad to join you for a complimentary, no-obligation lunch and tour of The Altenheim.

Mr./Mrs./Miss _____

Address _____

City/State/Zip _____

Phone _____

Medicare/Medicaid Certified
An Equal Opportunity Employer & Housing Provider

CR 8/95

CLIP
& MAIL
TODAY!

Parish Profile

New Albany Deanery

Clarksville's St. Anthony of Padua Parish reflects Franciscan life

Franciscan friars have been at the Clarksville parish since 1875

By Miller Harmon

St. Anthony of Padua Parish can be defined as a parish that really knows how to move forward, as if guided by the spirit of its gentle patron who turned his life over, to God.

"St. Anthony is a model of someone who had the courage to change his life to follow Jesus Christ in a more authentic way," said Father David Lenz, pastor of the Clarksville parish in southeastern Indiana.

Describing himself as "the new kid on the block," this pastor of 11 months who was formerly involved with

vocational work for the Franciscans, witnesses daily the faith affirmation of his parishioners.

Labeling it "everyday spirituality," Libby Ross, pastoral council representative, said everyday spirituality is "the way you live your life, following Catholic and Christian values. It's normal living, but strongly influenced by God."

It hasn't always been easy.

This is a parish which has survived floods, lightning and fire, even pulling up stakes from its original site in Jeffersonville and moving to its present location, Clarksville, in 1949. It is the only Catholic church in this city with a population of 20,000.

The first of four churches was built in Jeffersonville, in 1851, for mostly German folk. In 1875, the Franciscan friars arrived to join the parish in building its second church in 1876. Two floods (1883 and 1937) damaged but did not overcome this parish church and its spirit.

Responding to a need for a Catholic church in Clarksville, St. Anthony Parish moved in 1949 to a new territory and constructed a new church. This building was struck by lightning and burned in 1970 and a new church was dedicated in 1972.

Today, a parish school, office, preschool, activity center and friary are neighbors to this modern church. Six friars including the pastor, associate pastor, and a seminarian live in the friary. One friar is semi-retired and is involved in nursing home work; two work in the surrounding area.

St. Anthony's present church was built to bring the community close to the sanctuary by arranging pews in-the-round, gently sloping toward the altar. Several areas are widened for wheelchairs. Though it can seat 500, the church has an intimacy that focuses people on the reason for being there.

Attention is drawn to the large crucifix behind the altar. The baptismal font is near the entrance, signifying that one truly enters the church with this sacrament.

Outside the church is a bell tower, with three bells, named John the Baptist, Santa Anna Maria and Saint Catherine. The bells ring daily at morning, noon and evening, calling people to pray the Angelus, Mary's prayer of following God's will. They toll at funerals and also beckon people to Sunday Masses. The bells were acquired from the first Franciscan parish in the mid-



Photo by Miller Harmon

A statue of St. Anthony holding the child Jesus is in front of the school at St. Anthony of Padua Church. There is a bird's nest between St. Anthony and Jesus.

west, St. Peter in Louisville.

Two statues came with the bells, Sts. Anthony of Padua and Francis of Assisi. They are stationed outside the large grade school.

The school, beginning in Jeffersonville, has existed since 1860. Staffed by one Benedictine sister and lay teachers today, it was once filled with Ursuline, Franciscan and Ignatian students. Today, the enrollment of 425 exceeds public school students enrolled in religious education. It has always been this way.

This new school year will be the second for "no tuition" for parishioners who have met with the pastor or associate pastor to discuss stewardship and who live within parish boundaries. Non-parishioners pay tuition.

Before this arrangement, parents had been expected to tithe a certain amount in stewardship, based on the cost of educating a child.

"People were asked to tithe, or give as much as they

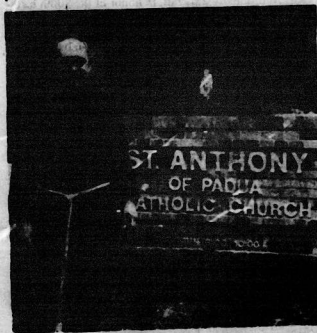


Photo by Miller Harmon

Franciscan Father David Lenz stands by the parish's sign that indicates that weekend Masses are at 8 p.m. Saturdays and at 8, 10 and 11:30 on Sunday mornings.

FIDELITY ROOFING CO.
COMMERCIAL • INDUSTRIAL • RESIDENTIAL
Top Quality Roofing Since 1925

H. DAVID HOCK - OWNER

2045 McDonald
New Albany, IN

944-1774

**CHAPMAN
FUNERAL HOME**

John & Luadah Chapman
Charles S. Banks

431 W. Harrison Ave.
Clarksville, IN

Serving Southern Indiana
283-7110

**SOUTHERN INDIANA
CATHOLICS**

A Traditional Catholic Education
Is Only Minutes Away

**HOLY ANGELS
ACADEMY**

- Orthodox Program
- Academic Excellence
- Disciplined Atmosphere



- Traditional Values
- Low Tuition
- Convenient Location
- Loyal to Our Holy Father

**Welcoming New
Students Now!**
100 South East Street, Louisville
EAST ACCESS FROM I-64, OR GREENBURG ROAD
502-634-3223

K-8 Open to Children of all Parishes Co-ed

Please Pray For Our Mission
Sponsor A Needy Child

Horizons Travel

No charge for Complete Travel Serv.

149 E. Spring St.
545-3434
711 Hwy. 131
NEW ALBANY
800-437-3434

New Albany, IN 284-3434
Clarksville, IN
CLARKSVILLE
800-725-3440

BRIDGE LIQUORS
Domestic + Imported
Wines + Beers

Family Owned
and Operated
Over 30 Years

110 Knable Lane
(off State Street)
New Albany, IN
945-6396

could," explained John Minta, who has been active in the parish he joined as a youth.

Now, "It is total stewardship," said Colette Clements, who serves on St. Anthony's Stewardship Committee and the archdiocesan Board of Stewardship. "It's your conscience. We take it on faith."

The program has been successful thus far and, besides being a great place to receive a Christian education, the school is also a great place for athletics.

A belief in Catholic schooling is strong in this area, which has a Catholic junior and senior high school, Our Lady of Providence, Clarksville. The high school was established in 1956. The junior high was later formed to serve area parishes whose schools have only six grades.

The parental support of Catholic education, especially in the high school, impresses Minta. Three years ago tuition in the high school was made due in total the first day of school. Minta feared this would hurt the school enrollment; it didn't. Parents took out loans, if necessary, to finance their children's high school education.

Father Lenz has a strong belief in stewardship. "It's very concrete," he said. "We realize the graciousness of God and thank God, giving back for what we have been given. It's very simple, but very spiritual."

Father Lenz knows this spirit is present in his parishioners. He related a conversation he had with a gentleman who told him that each day he wants to do something good. "He asks himself, 'How can I make this world better today?'" said Father Lenz. "He is someone I know I can call for help, and he will help me."

The Franciscan influence of community, working and sharing together and preaching God's message is felt in this parish. There are no hands folded here.

"Actions betray the depth of spirituality," said Father Lenz, of his active parishioners.

Highlighting the many actions:

A parish mission occurs the first weekend of Lent—"a spiritual shot in the arm," according to Father Lenz.

Last year's retreat focused on reconciliation and was headed by St. Meinrad's new archabbot, Lambert



Photo by Miller Harmon

Father David Lenz stands with Colette Clements, a member of St. Anthony's stewardship committee, and Libby Ross, a member of the pastoral council.

Reilly, who also met with religious education and Catholic school children.

The retreat is organized by the parish staff. Lent 1996's parish mission will feature African-American priest Father John Judie of the Louisville Archdiocese, who will focus on building the family of parish. A few weeks ago, Father Patrick Brennan headed a successful parish mission.

A healing Mass and the sacrament of anointing of the sick are celebrated during this mission.

The adult catechetical team also sponsors programs with well-known speakers such as Bert Ghezzi, author of "Keeping Your Kids Catholic."

A Secular Franciscan Order (Third Order of St. Francis)

for lay people is very involved in visiting the sick and in right-to-life issues.

"Heavenly Dusters" are teams of people who gather to clean the church. Seventy people, many husband-wife duos, rotate duties each weekend; the teams cover wedding duties, too.

Senior Citizens, Widows and Widowers exists for support and socializing. Activities include bingo, cards, speakers and pitch-in luncheons.

Devotions to St. Anthony are prayed Tuesday morning and evening.

The school children participate in the Tuesday morning novena.

Observing the "devotion" of the kids, Father Lenz admits that some students are not always as attentive as they could be, but parishioners know the value of the tradition.

"You know it affects them. It will influence their

lives," said Father Lenz.

It today's transient world, how does one create a successful parish?

Ross believes fellowship is important and that it exists in abundance at St. Anthony's. And she cites the lengthy after-Mass gatherings as testimony.

Minta said the parish is innovative and willing to do new things. More importantly, added Minta, "We are a Franciscan parish. The Franciscans have always cared very personally for our parish."

Clements sees the Franciscan rule of six to nine year terms as instilling a sense of ownership in parishioners. Pastors change. People remain.

"We don't just say, 'Yes, Father,'" said Clements. "If we don't like something, we say so."

Added Ross: "There is a sense of ownership. This is my parish. I'll give as much of myself as I can."

Pride in parish is involved in ownership, said Minta.

"In the best sense of that word," agreed Father Lenz. "There is a core of people who have been here many years. That tradition is good in a world like today's. You keep tradition with you and live in the present."

And what about St. Anthony's power to help find lost articles?

Father Lenz recalls how he had lost his passport one day and looked everywhere. It was only after he offered a quick prayer to the saint that he found it—in the very place where he had thoroughly but unsuccessfully searched earlier that day.

The parish celebrates its patron's feast June 13 each year. Additionally, this fall, in honor of the 800th birthday of St. Anthony in 1195, one of the saint's major relics will arrive from the Basilica of St. Anthony in Padua, Italy. The relic will be in the parish on a November weekend.

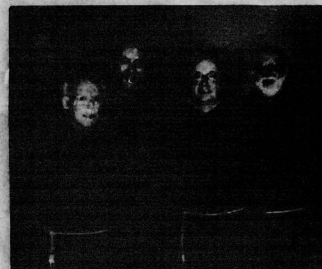
A Franciscan from Padua will speak. Afterward, the relic will travel to Mt. St. Francis, which is celebrating its 100th anniversary.

When asked what had been the biggest discovery he had made as he approached his one-year anniversary as pastor, Father Lenz replied that it was the spirituality of stew-

ardship. He sees the need to continue it.

The founder of the Franciscan Order and a great influence on St. Anthony of Padua was St. Francis of Assisi. "Francis saw himself as very blessed and graced by God," said Father Lenz. "He saw everything as a gift. In his 'Cantic of the Sun' Francis sees creation as brother and sister. And it is just this with stewardship. He saw God present in everything he created."

The canticle ends with Francis' affirmation of modern stewardship: "Praise and bless my Lord and give him thanks and serve him with great humility."



Five of the six Franciscan friars who live in the friary at St. Anthony of Padua are, from left, Brother Ray Romeo, and Fathers Arnold Downing, David Lenz (pastor), James Overhansen, and Glenn Veenman (associate pastor).

THE PERSONAL PROFESSIONALS



If you are moving in or from Southern Indiana, call the #1 company, Schuler Realty!



Schuler Realty's Personal Professionals

SCHULER REALTY, INC.



The Schuler Management Team (Left to Right): D. J. Hines, President; Barbara Popp, Vice-President; and Tony Schuler, CEO.

Three Locations:

New Albany 812-948-2888
Jeffersonville 812-282-1000
Floyds Knobs 812-923-7907

Also Servicing Louisville, Kentucky

STAR CLEANERS

"Old Fashion Quality Service"



26 EAST 3RD ST.
NEW ALBANY, IN
945-5229

\$1 off \$5 or over service cleaning

Joyce Walker
Public Accountant

Serving the
accounting needs in
New Albany Deanery!

320 East Elm Street
Suite 2
New Albany, Indiana 47150
812-948-9440



Loretta Gauck

Providence to delay school start to Sept. 5

Our Lady of Providence Junior/Senior High School announced Monday that the start of school will be delayed until Sept. 5 and 6. Freshman orientation will be held on Sept. 5 from 8 a.m. until 12 noon. The first day of classes for the entire school (grades 7 through 12) will be Sept. 6. Registration for all students will be held on Aug. 22, as originally scheduled. All parents have been notified by mail of the schedule changes. The delay was necessitated by complications with construction of the school's new addition.

Two August centenarians celebrate at St. Augustine

Aug. 10 was a special day at St. Augustine's Home for the Aged in Indianapolis. Two women marked their 100th birthdays.

Margaret Wilkins and Loretta Gauck were born within days of each other right in Indiana. They'll each have had three parties—one with their families, one with the other August birthdays at St. Augustine's, and the special Aug. 10 party to mark the century with other residents.

Margaret was born on Aug. 20, 1895, and baptized at St. Bridget. Though her mother was not Catholic, it was agreed that she and her brothers would be raised in the Catholic Church. She attended St. Agnes, then Holy Angels until high school years at St. Mary Academy. In 1920 she married George Wilkins at Holy Angels Church.

George was employed at a newspaper and Margaret worked as a secretary. After her husband died in 1971, she moved back to Indianapolis from California to be with

her niece, Pat Benefiel, and many friends. Margaret moved into St. Augustine four years ago. The family will have a special party for Margaret on Aug. 20.

"I never dreamed I'd live to be this old," said Margaret. She said her grandmother on her mother's side lived longer than anyone she remembers in the family—to age 86.

Loretta Gauck was born on Aug. 12, 1895, in Enochsburg, Ind. and moved to Indianapolis' Sacred Heart Parish at an early age. She attended Sacred Heart elementary school. In 1928, she married William Looney, with then-Father Joseph Ritter (who later became a cardinal) presiding.

Loretta and William had three children: Francis E., Martha Rose, and Mary Agnes. William died in 1945. In 1950, Loretta married Harry Gauck at Holy Cross Church. He died in 1958. Loretta lived at Holy Cross until she came to St. August-



Photos by Margaret Nelson

Margaret Wilkins

time in 1974. She has 16 grandchildren and 23 great-grandchildren, so her family party on Aug. 13 numbered 100 guests. (Lucy Khemka, social services at St. Augustine's, contributed to this article.)

New Court of Apostles Mausoleum started at Calvary

On July 25, Father Joseph Schaedel led the Catholic Cemeteries staff in ground-breaking ceremonies for a new mausoleum at Calvary Cemetery.

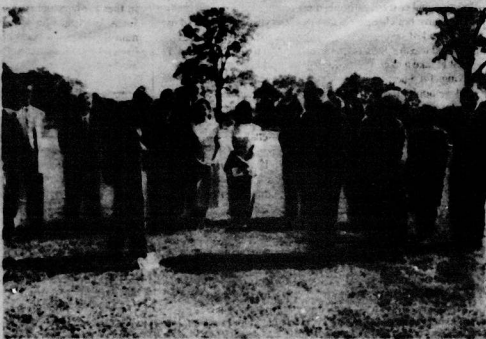
The Court of the Apostles complex is planned for Catholic families wishing above-ground mausoleum entombment as a lasting tribute for future generations. The complex is located on the southeast quadrant of the Calvary Cemetery property.

The first phase of construction for the new complex will consist of a

chapel building with 1,064 crypts and 240 remains niches. Construction of this phase is expected to be completed by Dec. 1 of this year. At that time, families will be able to select either Calvary Mausoleum or Court of the

Apostles Mausoleum.

After all future phases of the new complex are completed, it will offer a total of 7,828 crypts for entombment. Father Schaedel is vicar general and moderator of the curia for the archdiocese.



Photos by Margaret Nelson

Catholic Cemeteries staff members watch while vicar general Father Joseph Schaedel breaks ground for the new Court of the Apostles Mausoleum to be built at Calvary Cemetery in Indianapolis. They are (from left): Wilson Adams, Stuart Winterholmer, Tim Stark, Ben Minton, Angela Boyle, Susan Thomas, John Murphy, John Stokelbacher, Ann Peirs, Mary Jane Maxwell, and Clem Frasier. Catholic Cemeteries Director Gene Harris (foreground) was next in line.

Volunteer 'Elves' needed to prepare CSS Christmas Store

The Christmas Store has a permanent home this year.

The store is the Catholic Social Services' facility where members of low and no-income families are given the dignity of selecting gifts (at next to no cost) to celebrate Christ's birth.

The permanent home of the Christmas Store is in the Xavier Building, the former public library extension behind the Archbishop O'Meara Catholic Center that has been renovated for the Christmas Store and other archdiocesan agencies.

Volunteers have been working all year to prepare the store for the early December shoppers who will be referred by community churches, hospitals, and social service agencies.

The store has new clothing for all ages, toys, linens, and stuffed Christmas stockings. Groups and organizations are encouraged to help as units. Speakers are available to inform parishes, schools, and other groups about the services and needs of the Christmas Store.

The committee's goal for 1995 is to serve 800 people—and to deny assistance to no one because of financial difficulties.

Before the store is open, volunteers are needed to solicit donations of merchandise or cash, to set up and inventory the stock, to pick up merchandise, to work on the phone committee or to schedule volunteers.

Sponsors are needed to coordinate drives for each area of stock in the store: socks; hats, gloves and mittens; underwear; clothing for girls, boys, ladies, and men; personal hygiene items; housewares; pajamas; and toys.

Of course, a large group of people is needed to assist clients in the store during the week the store is open, when they shop individually.

The Christmas Store is non-denominational and is funded entirely through volunteer donations.

Those wishing to receive a "needs list" or a volunteer form may call Dick Kramer at 317-236-1524.

Archdiocesan Directory and Yearbook

Your Total Information Source.

Available Soon
Watch for Details

Archdiocese of Indianapolis

The Church in Central and Southern Indiana

Published by The Criterion Press, Inc.

Question Corner/ Fr. John Dietzen

Unhealthy religious practices hinder spiritual growth



Q Recently you wrote about the church's regulation that Catholics should not receive Communion more than twice a day. You commented, "The church...news from experience that some Catholics tend to multiply good things, even Communions, in ways that are not spiritually healthy." What other activities are you thinking of? At what point are they not spiritually healthy? (Ohio)

A Numerous examples come to mind. I'm sure you are familiar with at least some of them. Perhaps the most obvious is chain letters concerning prayers to be said or even Masses to be attended. Readers send me samples of these constantly. Students are urged to say a certain number of prayers to St. Jude, or St. Anthony, or our Blessed Mother, or another saint and pass the letter on to a given number of friends. If they "break the chain" by failing to recite the prayers or send the message on, bad things will happen. Someone thins the letter away, so the story goes, and dropped dead four days later.

Or conversely, an individual carried out the instruc-

tions and inherited \$100,000.

Those who carry on this kind of correspondence generally consider themselves devout Catholics and defend their actions with the excuse that anything is good if it gets people to pray more.

Obviously, the church favors prayer. We have rosaries and novenas and other traditional, repetitive methods of expressing our persevering confidence in God's love.

Jesus himself not only approves but encourages us to pester God aggressively with our prayers. (See, for example, Luke, Chapters 11 and 18.)

It is clear, I believe, that the chain appeals described here have more to do with magic and attempts to manipulate God than with genuine religious devotion and trust.

Other sacramentals (actions, statues, medals, sacred pictures that may enhance our spiritual lives) are also a frequently abused part of Catholic spirituality.

Like prayer, used properly they can be a joyful and playful exercise of faith and appreciation of the good things God has given us.

Many Catholics, for example, and sometimes other Christians I know of, if they get desperate enough, place a statue of St. Joseph in their home or property as a sign of their prayers that they sell their house. From our Catholic view of things, at least, this makes good devotional sense.

As one Catholic high school student put it when someone claimed these practices are superstitions: "That's not superstition. That's what makes being a Catholic fun."

It is not unheard of, however, for certain enthusiastic persons to promote, even sell, "lucky statues" of St. Joseph, complete with instructions. I think everyone would agree that this goes way beyond any legitimate, prayerful devotion.

Lourdes, France, is one of the major Catholic shrines in the world. The spring of water where the mother of Jesus appeared to St. Bernadette has been the site of many spiritual and physical cures.

Today, however, "Lourdes water" has become a major industry, and the groups involved are by no means always non-Catholic. One newspaper advertises crosses with "lucky water of Lourdes" in each cross. Among the benefits promised are "miracles of good luck at numbers, racetracks and lotteries."

Some groups offer "free" Lourdes water and its benefits, or other religious articles, to all who contribute a minimum "offering."

One reader sent me an offer she received for a medal of Our Lady of Medjugorje. Several recipients "became lucky and succeeded in everything," according to the advertisement. A few days wearing it "may" bring you "everything you really need: health, love, fortune," on condition, of course, that you never take it off.

All this is yours if you send \$19.95 and consider joining a pilgrimage to Yugoslavia.

At what point does this sort of "religion" cease being spiritually healthy?

St. Thomas Aquinas says it is when anyone carries religion too far, and gives more importance to externals of religious observance than to what is going on in the heart. (S.T. II-II, q. 93, a. 2)

In other words, it happens when we no longer see our relationship with God as an interpersonal one of trust, love and caring, and begin to treat him as some thing, a guaranteed source of magic if only he is invoked and "worked" with the proper invocations or rituals.

All this is one more indication that we Catholics today need to read carefully and discernmentally whatever affects our faith, no matter how spiritual and devout the source seems to be.

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

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

© 1995 by Catholic News Service

Family Talk/Dr. James and Mary Kenny

Couples must learn to discuss money matters

Dear Mary: I am going to be married soon, and my fiancé and I have had our first major disagreement. It concerns the location and cost of our honeymoon.

We have both been working for a few years, and each of us has a modest savings account. He wants to combine our savings and use that for a big honeymoon trip to the Caribbean. I want to take a short trip close to home and keep most of my savings for a nest egg. Each of us feels strongly about this, and we don't know how to resolve our differences.

I love this person very much and I definitely intend to marry him, but I wonder if this argument indicates we'll have marital problems. (Massachusetts)

Answer: You have found one of the basic four subjects for marital discord: money, sex, in-laws, and child-rear. You are wise to recognize a potential relationship problem before you marry.

Two areas might help you as a couple with your problem: the art of fighting and ideas on money management.

The basic and most helpful rule in disagreement (with your spouse or anyone) is to give "I" messages. Be honest and humble enough to tell him how you feel.

"I wouldn't enjoy a trip to the Caribbean right now," you can explain. "I'd feel bad that we spent our nest egg."

Do not put your partner down. Do not tell him how he feels or what is wrong with him.

Remarks such as "You're extravagant" or "You don't think ahead" fuel your differences and his anger.

Giving "I" messages and listening to your partner's "I" messages does not guarantee that you will get your way. It does provide opportunities to compromise, to understand, to find solutions which please both of you. It helps you to find win-win solutions.

Marriage success, like political success, is often based on compromise. Compromise can help you to your financial arrangements before you marry. Address these questions so you will have a financial plan for the future:

• What is your savings plan? An easy plan comes from a practical book on personal financial planning, "The Wealthy Barber" (Rocklin, Calif.: Prima Pub., 1991). Author David Chilton suggests you pay yourself first by putting 10 percent of each paycheck into savings. The rest is yours for fixed expenses, then for discretionary spending.

• Will you pool your money or maintain separate accounts? Joining your financial lives is part of joining your lives, and it is particularly important if you plan to stop or reduce paid employment while children are small. The solution you both agree upon is the best one for you.

Set financial goals as you would other goals. You might have mine, yours and ours. This is the time to dream, to better understand each other, to clarify what—together and separately—you are working for. Dreaming is a time for joy and adventure, not for fighting. Dream together to set your goals. Compromise to keep money a source of support and security, not a cause for fights.

(Address questions for the column to the Kennys, 219 W. Harrison, Bensenville, IL 47078.)

© 1995 by Catholic News Service

American RED BALL
World Wide Movers

THE FIRST NAME IN RELOCATION AND SERVICE

Red Ball Van & Storage, Inc.
1327 Butler Circle East Dr., Indpls., IN 46230 • 363-9101

Key Homes Inc.

Embrace The Dream
Eleven Metro Indy Locations

Realtors • 4% Commission
Upon Loan Approval and
Minimum Down Payment

Connie Fleaka
Voice Mail 317-471-4644
Office/FAX 317-894-8899

GREENBRIAR CENTER

8181 Harcourt Rd.
Indianapolis, IN 46260

Resident & Family Services Available:

- Specialized medical services
- 24-hour specialized nursing
- Individual and group counseling
- Rehabilitation therapies
- Therapeutic recreation
- Pharmaceutical services
- Insurance benefit counseling
- Information and referral services
- Nutritional counseling and support
- Personal service

Phone (317) 872-7261

TRI-COUNTY ASPHALT
Serving Indiana Since 1948

- FREE ESTIMATES -

• RESIDENTIAL DRIVEWAYS • SEALCOATING
Discounts for senior citizens
and non-profit organizations

LICENSED & BONDED BY THE CITY OF INDIANAPOLIS

CALL: 317-848-8901
317-356-1334
317-882-2867

Advertising — It pays
doesn't cost

!! Finally !!

"The music you've been asking for is here!"
"All new recordings... over 90 minutes of beautiful music..."
... complete performance by recording artist Keith Whitley ...

Here I Am, Lord **Be Not Ashamed**

On Eagle's Wings

Creator of St. Francis **Mama**
And Mary Magdalene
Not Bold in Blame

Mail check or money order with the form below.

	Qty	Price	Total
Make Check Payable to:			
Baldwin Logo Records		\$15.95	
P.O. Box 1100		\$12.95	
West Acton, MA 01720			
Shipping & Handling			\$2.95
Total Enclosed			

Please Print:

Name _____

Address _____

City _____ State _____ Zip _____

100% 30-day money back guarantee!

Entertainment

Viewing with Arnold/James W. Arnold

'Smoke' encircles this complex story of grace

The action in Wayne Wang's new movie, "Smoke," is centered in a cigar store in



Brooklyn, which seems an unlikely setting for a marvelously complex story about people who re-join to grace and serve as its instrument. Like "Grand Canyon" and "Forrest Gump," the most recent major movies exploring this subject in some detail, "Smoke" is probably going to be

ignored by preachers or politicians who complain about Hollywood. As before, grace or providence get no explicit mention, but God plays a role off-screen, and "paradise" comes up a few times.

If you prefer, you can attribute much of what happens in the film to the coincidences always beloved by storytellers, and the good deeds to the kindness of the human heart. But if you suspect that life has a purpose, that every person matters, and that events are not chaotic but connected, then "Smoke" is a fable, a kind of gentle movie concerto, celebrating this idea.

The store, a neighborhood main hangout at Seventh Avenue, and Third Street in Park Slope, is operated by Auggie Wren (Harvey Keitel). One of the regulars is Paul Ben-jamin (William Hurt), a semi-famous published novelist who has become something of a recluse since his pregnant wife was killed in an incident of random violence.

In this first original screen by Paul Auster, the lives of several people are intertwined. Two objects are also of crit-

cal importance: a camera, and a paper bag with about \$6,000 in bills.

We learn early that Auggie uses the camera in a delightfully whimsical way. Every morning at the same time, he takes a picture of the corner where the store is located. He has collected about 4,000 photographs. Puzzled, Paul complains they're all the same. But Auggie urges him to "slow down and look."

The cars and people are different, although there are repeaters. The light changes with the seasons and weather; in fact, each photo is unique.

"This is my life's work," says Auggie. "My corner, a record of my little spot."

The story's direction is suggested right away when Paul does "slow down" and is rewarded. His corner across a previously unseen photo of his beloved wife. So the camera is a benign gift, a way of seeing and understanding life. Only at the end do we learn the source of the camera, that it comes to Auggie as the result of a spontaneous act of Christmas kindness.

Paul also is a recipient and channel of grace. In an incident recalling a similar event in "Canyon," Paul is fortuitously pulled from the path of a bus by a stranger, an apparently homeless black youth who calls himself Rashid (Harold Perrineau Jr.). In gratitude, Paul befriends the boy, and offers him food and shelter. He's even able to persuade Auggie to give him a job at the store.

The kid is the one with the bag of money, which is the loot of a robbery he's somewhat foolishly taken from the original thieves. Without going into the details, let's say he eventually passes this money to Auggie, who in turn gives it to Ruby (Stockard Channing). So who is she? A long-ago, somewhat unsavory but street-wise girlfriend, now desperate to help her crack addict daughter currently under the spell of a street pimp.

Via this circuitous route, the "dirty" money is then put to benevolent purpose, but only because a chain of people respond generously (sometimes determinately) to moments of opportunity.

In another loop of the story, Rashid learns of the whereabouts of the father



An enigmatic elephant makes a dramatic postscript jump to smash a Vietnamese village in "Operation Dumbo Drop," a summer release from Walt Disney Pictures. The U.S. Catholic Conference classifies the film A-II for adults and adolescents.

(Forest Whitaker) who abandoned him as a child. In a low-key sequence intercut with the other episodes, he observes him from a distance, takes a job in his run-down service station, and comes to understand him. Prodded by Paul and Auggie, he finally tells him who he is, creating an uneasy but satisfying reconciliation.

The final episode is the Christmas story, in which Auggie, who is something of an angel figure, tells "offering a thief's wallet to an elderly blind girl; a mother in a slum housing project. It provides (for many) both a climax and something of an ex-planation.

With so many wonderfully positive outcomes in one movie, the biggest problem is disbelief. It helps simply to accept the stories as parables of the Big City. Some view-

ers may resist, but this gifted lineup of actors offers the right amount of under-played feeling.

This is hardly going to be a commercial smash for director Wang, who achieved that in his last film (the highly successful "Joy Luck Club"). Here he offers a sure and sensitive hand, and he trusts the actors, since several of the anecdotes, including the final one, are simply narrated before Wang's searching camera. The song over the final credits, Tom Waits' "You're Not Alone When You Dream," movingly evokes the hope that fills this fresh, bright movie. (Urban stories with problems but no despair, street language; recommended for adults.)

USCC classification: A-II, adults.

Film Classifications

Recently reviewed by the USCC

Bewitched	A-II
Something to Talk About	A-III
Unzipped	A-III
A Walk in the Clouds	A-III

A-I — general audience; A-II — adults and teenagers; A-III — adults; A-IV — adults, with restrictions; O — sexually offensive

PBS series explores role of religion in American life

By Henry Herz and Gerri Pare/Catholic News Service

The role of religion in contemporary American life is discussed in "Faith," the first of three programs under the title, "On Values: Talking with Peggy Noonan," to be rerun starting Thursday, Aug. 24, from 10 p.m. to 11 p.m. on PBS. (Check local listings to verify dates and times.)

Noonan, former speechwriter for presidents Ronald Reagan and George Bush, begins with a paradox: While polls show that Americans claim to be as religious as ever, our national life has become more secular than ever before.

Trying to understand what lies behind that paradox, Noonan talks first with Father Richard John Neuhaus, author of "The Naked Public Square" and director of the Institute on Religion and Society.

Father Neuhaus sees the attempt to turn the United States into an "utterly secular society" as relatively new and certainly a departure from the moral truths upon which the country was founded.

Part of the problem stems from a "perverse understanding" of the constitutional separation of church and state, he notes, which some have taken to mean "the separation of religion and public life."

The attempt to drive religion from the public sphere, according to Father Neuhaus, is aimed at replacing an objective morality derived from religion with a subjective one based on material self-interest.

He points out that in our century Nazi Germany and the Soviet Union succeeded in the systematic exclusion of religion with predictably horrendous results.

Noonan next talks with Michael Lerner, editor of

"Tikkun," a liberal Jewish magazine. While Lerner values the separation of church and state as protecting the rights of religious minorities, he believes that we've gone overboard in depriving the public arena of "serious spiritual and ethical inquiry."

Lerner claims the political left has failed to understand that people need more than material goods and individual rights. He believes the elimination of religious values from the public sphere has made it possible for the marketplace values of money and power to triumph in our society.

The final segment presents a thoughtful discussion with broadcast journalist Bill Moyers, who explains why religion can't be reduced to a sound bite. Moyers talks about the troubling "disjunction" between Washington's political partisanship and how ordinary people live.

The public's present cynicism about politicians is accompanied by a yearning to "re-create a consensus which will provide a common core" for our pluralistic society.

For Moyers, as a journalist, the big story is what values and ideas religion is contributing to society's search "for a new moral order, for a new social order."

The difficulty in reporting that story, he notes, is that it is basically an interior one "taking place in people's hearts." Yet, if reporters don't try to deal with religion, "we're going to always think people are acting selfishly or politically or economically or for some other reason than what I think is God's will for me."

The program presents an articulate and compelling view of religion's vital role in the American value system, but it avoids any direct examination of how moral values

are at the center of today's controversies over abortion, school prayer, and other public policy issues.

TV Programs of Note

Sunday, Aug. 20, 9-11 p.m. (CBS) "Call of the Wild." A youth (Rick Schroder) caught up in the Yukon gold rush of 1896 finds himself at the mercy of a savage Klondike winter in this film version of Jack London's literary classic.

Wednesday, Aug. 23, 10-11 p.m. (PBS) "Barenboim Conducts Brahms." The Chicago Symphony Orchestra, under the direction of Daniel Barenboim, conducts Symphony No. 1 in C Minor, Opus 68 of Johannes Brahms.

Friday, Aug. 25, 9-11 p.m. (PBS) "Resolved: The New Anti-Terrorist Bill Is Good for Americans." A "Firing Line Special Debate" panel discussion moderated by William F. Buckley Jr. explores whether it is necessary to give more freedom to the FBI and other agencies responsible for the security of the nation and its people, or if the rights of citizens are threatened by such a bill.

Saturday, Aug. 26, 10-11 p.m. (ABC) "Susan B. Anthony Slept Here." Biographical sketches of famous American women comprise this special hosted by "20/20" correspondent Lynn Sherr. The show tours places associated with women's achievements, then profiles athlete Babe Didrickson Zaharias, sharpshooter Annie Oakley, artist Georgia O'Keeffe, singer Bessie Smith, millionaire Madame C.J. Walker of Indianapolis, and teacher-astronaut Christa McAuliffe.

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

Twentieth Sunday in Ordinary Time/Fr. Owen F. Campton

The Sunday Readings

Sunday, August 20, 1995

• Jeremiah 38:4-6, 8-10
 • Hebrews 12:1-4
 • Luke 12:49-53

The first scriptural reading this weekend is from the Book of Jeremiah.

Regarded as one of the greatest of the ancient Hebrew prophets, Jeremiah long has captured the imagination and ignited the faith of readers because of his very forceful and descriptive writing. Apparently bold speech and unyielding convictions

were typical of Jeremiah as he spoke to his contemporaries. Not only did he write, he also addressed himself to the king and the nobility with considerable fervor when, in his estimate, they were untrue to God.

Such frank comments were Jeremiah few friends among the powerful. Today's reading recalls a particularly dangerous moment in the life of Jeremiah, a prince whom he had denounced gathered to rid the kingdom of his annoying presence. King Zedekiah did nothing to protect the prophet. At the mercy of the nobles' animosity, Jeremiah was kidnapped and hurled into a deep cistern. (In the arid Holy Land, then as now, water was precious. Cisterns stood all around to collect rainwater for people.) As last the king came to the rescue, ordered a servant to go to the cistern and pull Jeremiah to safety. The prophet thus was spared.

This ancient story recalls "Murder in the Cathedral," a drama based upon actual events in England many hundreds of years after Jeremiah's lifetime.

This weekend, once more this season, the church presents us with a reading from the Epistle to the Hebrews.

Not employed in the liturgy as often as many of the other epistles, such as Paul's letters to Corinth and Rome, Hebrews nevertheless is the source of magnificent spiritual reading and profound revelation about the person and mission of the Lord Jesus.

The epistle bears the name "Hebrews" since it is presumed that it first was directed to Jews who had accepted Jesus as the Messiah foretold from ancient times. It is filled with references to Jewish beliefs and to the origins of Judaism. It speaks with some knowledge about the Jewish ritual practices of the first century A.D. and of

their origins. And it is very familiar with the great figures of Hebrew religious history.

In this weekend's reading, the epistle soars in its exaltation of Jesus. It implores its readers to fix their eyes on Jesus. It is Jesus who perfects and enriches the faith of believers. Having willingly endured the cross, Jesus now sits at the right hand of God.

As the reading concludes, it presents a verse that links it with this weekend's first reading and then with its Gospel. The verse reminds us that the Lord faced the opposition of sinners. His disciples should not despair as they too face such antagonism. St. Luke's Gospel is the Gospel proclamation this weekend.

Luke's Gospel was composed in the last quarter of the first century A.D. The exact date of composition is unknown, but the general circumstances of its environment can be ascertained.

Roman forces had ruthlessly subdued the Jews' rebellion against the empire. Jerusalem itself was destroyed. Untold numbers had died. (It was said that there were no longer woodlands around Jerusalem, so many trees had been cut down to provide crosses for the Romans to execute rebellious Jews.)

Rome's Christian community was underground. In the reading, Luke, with typical starkness, warns that disciples will face treachery and hardship. They must be strong in their Christian resolve. He obligingly mentions the fact that many families regarded as outcasts members who converted to Christianity. Some people even denounced to the authorities their relatives who accepted Christ as God and savior.

Reflection

It is God's blessing that American Catholics need not fear arrest because they express belief in Jesus. It also is true that the culture in which Catholic Americans live today is as hostile to the Gospel as that of the first century A.D. Temptations abound. Religion is subjected not so much to open confrontation as to the indignity of being ignored.

For us in 1995 in the United States, then, the admonitions of these readings have special relevance. We dwell in a circumstance rarely open to God's Word. We must be strong if we are to prevail in our Christian vocation.

Daily Readings

Monday, Aug. 21
 Pius X, pope
 Judges 2:11-19
 Psalm 106:34-37, 39-40, 43-44
 Matthew 19:16-22

Tuesday, Aug. 22
 The Queenship of Mary
 Judges 6:11-24a
 Psalm 85:9, 11-14
 Matthew 19:23-30

Wednesday, Aug. 23
 Rose of Lima, virgin
 Judges 9:6-15
 Psalm 21:2-7
 Matthew 20:1-16a

Thursday, Aug. 24
 Bartholomew, apostle
 Revelation 21:9b-14
 Psalm 145:10-13, 17-18
 John 1:45-51

Friday, Aug. 25
 Louis of France, married man
 Joseph Calasanzi, presbyter and religious founder
 Ruth 1:1, 3-6, 14b-16, 22
 Psalm 146:5-10
 Matthew 22:34-40

Saturday, Aug. 26
 Ruth 2:1-3, 8-11; 4:13-17
 Psalm 128:1-5
 Matthew 23:1-12

The Shaping of the Papacy/John F. Fink

With Charlemagne's help, Adrian I consolidates the new papal state

The pontificate of Pope Adrian I was significant because of the destruction of the papacy's most threatening enemy, the Lombards; the consolidation or second founding of the papal state; and the final shattering of the heresy of iconoclasm.

By the time Adrian was elected pope in 772, the Franks' King Pepin III had been dead for four years. His two sons, Carloman and Charlemagne, divided his kingdom but Carloman died in 771 and Charlemagne became sole ruler of a domain that comprised most of Europe, except for Italy.

Italy was divided into three areas of political influence: the Lombards still ruled the north, the pope ruled the middle, and the Greeks controlled the south. By this time the Byzantine Empire's influence had dwindled.

Adrian's predecessor, Stephen III, had made an ill-advantaged agreement with the Lombard king, Desiderius, with the result that the Lombards continued to occupy cities that the pact with Pepin had declared were part of the papal state. Adrian's election as pope displaced Desiderius and in the winter of 772-73 his troops moved on Rome.

Adrian appealed to Charlemagne to fulfill the promise made by his father to protect the Holy See. Charlemagne invaded Italy in September 773. The Lombards put up a good fight but Charlemagne finally captured the Lombard capital of Pavia, in northern Italy, in June 774. He destroyed the Lombard kingdom and added "King of the Lombards" to his other titles.

Even before the Lombards were finally conquered, Charlemagne traveled to Rome, where he met with Pope Adrian in St. Peter's on April 6, 774. There he drew up and signed a new agreement to replace the one signed by his father and Pope Stephen III in 754. It promised the see of St. Peter about three-fourths of all of Italy. Because of this, Pope Adrian I has been called the second founder of the papal state. This document remained the charter of papal sovereignty for more than a thousand years.

Relations between Adrian and Charlemagne were generally very good, but Adrian was chagrined at times by the fact that Charlemagne did not hesitate to interfere in the affairs of the papal state.

Charlemagne took his title of protector of the Holy See very seriously. He also saw it as his duty to reform the church in the Frankish kingdom.

While all this was going on in Europe, the church was still having difficulties with the Byzantine Empire of Constantinople. The issue was still icon-

oclasm, the heresy that had been condemned by Pope Gregory II. Despite this condemnation, and the decision of a synod convoked by Pope Gregory III that affirmed that the veneration of images was authorized by Catholic tradition, Byzantine Emperor Constantine V convoked his own council that declared that all images are pagan inventions and the use of them is sinful and blasphemous.

An active persecution followed this council. Statues and mosaics in churches were painted over or destroyed. Libraries, monasteries and churches were robbed of art treasures; and priests and others who resisted were tortured and executed. The best known of the martyrs was St. Stephen, an abbot, who was killed in 767. While awaiting his execution he saw about 350 prisoners who had been horribly mutilated, with their eyes put out or their hands chopped off, awaiting execution. All this occurred over the issue of the veneration of images.

Pope Adrian gave his support to the Second Council of Nicaea, the Seventh Ecumenical Council, in 787. This council formally defined Catholic doctrine on this issue, clarifying the distinction between the adoration due to God and the veneration paid to the saints. It declared that the veneration of an image is really an act of homage offered not to the inanimate object but to the person represented.

Unfortunately, a translation of these decisions from Greek to Latin seemed to say that images could be adored. Because of this misunderstanding, Charlemagne called a synod at Frankfurt of the Frankish bishops. It condemned the decision of the Second Council of Nicaea. Fortunately, this matter was soon cleared up.

The Second Council of Nicaea also condemned the heresy of Adoptionism, which held that Jesus was the "adopted" rather than the "natural" son of God.

Pope Adrian's pontificate extended for 23 years. Most of it was peaceful, thanks to Charlemagne. Therefore, the pope was able to rebuild much of the city of Rome. He constructed churches, rebuilt the city's walls, strengthened the embankments of the Tiber River, and reconstructed four great aqueducts. He developed farms near the city to provide for the feeding of 100 poor people daily.

When Adrian died on Christmas Day in 795, Charlemagne sent to Rome a magnificent marble slab inscribed with memorial verses full of affection and respect. This masterpiece of Carolingian art is now in the portico of St. Peter's Basilica.

My Journey to God

Small Beginnings

Before the brilliant noon
 a day is just a glow
 reflected off cloud and steeples.

Do you hear the angels sing?

Before springs and parch shade
 a tree is just a blade
 pushing up through mud and stone.

Do you feel creation groan?

Before steel spans and barge
 a river just trickles
 down hills and windowpanes.

Do you see nations gather?

Before community
 peace is just hand to hand
 across fence and barricade.

Do you hear the newborn's sigh?

The Spirit burns within...
 look deep,
 feel bugged,
 know joy.

By A. J. Weidekamp

(A. J. Weidekamp is a member of St. Thomas Aquinas Parish in Indianapolis.)

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.

August 18

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.

St. Christopher's Singles and Friends, Indianapolis, will host their annual trip to the Indiana State Fair. For time and meeting place details please contact Barb at 317-481-9349.

The Knights of Columbus, St. John Munson Council 010713, of Greenfield will hold their third annual Charity Golf Tournament starting at 8 a.m. at Arrowhead Golf Course with lunch following at 12:30 p.m. Fee is \$30.00 per golfer with net proceeds donated to Gibson School for Boys and The St. Elizabeth Home. For information, call 317-335-3751 or 317-462-4960. Hole sponsorships are also available for \$60.

August 20

Fatima Retreat House, Indianapolis, will host a Tobit Weekend for engaged couples.

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

August 19

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, 38th and Parker, Indianapolis. Everyone is welcome.

St. Christopher's Singles and Friends, Indianapolis, will volunteer at St. Vincent de Paul to assist the needy of the community. Please meet at the church by 7:30 a.m. For more information, call Mike at 317-479-8018.

St. Mary of the Woods Providence Center Council will host a Summer "tail end of the summer" shrimp pool from 5-8 p.m. at the Vigo County Fairgrounds on U.S. 41 South. The menu will feature: shrimp, stew, bread and iced tea. Hot dogs and soft drinks will be available. The John Spicknall Trio will entertain. To purchase a \$15 ticket, please call 812-232-1736 or purchase at the door. All proceeds go to the center.

ceeds from the event will benefit CODA (Council on Domestic Abuse).

August 20

St. Anthony Church, Clarksville, will host the Apostolate for Family Consecration Holy Hours from 6-7 p.m. Rosary, Confession and Benediction. Novena topic is The Glorious Mysteries.

The Schoenstatt Center and Shrine will hold Mary with Christ Makes the Home Church after the 2:30 p.m. Mass with Father Elmer Burwinkel, pastor of Holy Guardian Angels Parish, Cedar Grove and St. Peter Parish, Franklin Co. The center is 8 mile east of 421 on 925 south at Rivercrest on U.S. 50 at Versailles. For more information, call 812-689-3551.

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

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

St. Mary's Young Adult Ministry, Greenwood, will be coming at Whitewater in Brookville. Young adults aged 18-39 are invited to join the group. Meet at the Cancer Relief Building at 10 a.m. For reservation and additional information, call Anita at 812-463-3832. Fee is \$10-\$15.

Little Sisters of the Poor and residents of St. Augustine's Home for the Aged, 2345 W.

86th St., Indianapolis, will hold a Holy Hour to pray for vocations in the chapel beginning at 4:15 p.m. Exposition of the Blessed Sacrament, rosary, evening prayer and Benediction will be included.

St. Pius Church, Ripley County, will have a church picnic starting at 11 a.m. featuring food, games and hand-made quilts.

August 21

St. Matthew Church, 4100 E. 56th St., Indianapolis, will host the Young Widowed Group from 7-9 p.m. No cost.

August 22

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 317-546-4065 or 317-842-8805.

Devotions to Jesus and the Blessed Mother will be held from 6:30-7:30 p.m. in St. Mary Chapel, 317 N. New Jersey St., Indianapolis. For more information, call 317-786-7517.

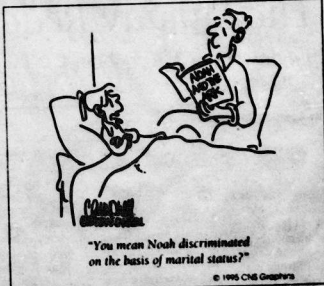
Fatima Retreat House, 5353 E. 56th St., Indianapolis, will host Queenship of Mary beginning at 6 p.m. Homiletic will be Father John S. Maung. Cost is \$10 per person. Call 317-545-7681 for information and reservations.

August 23

Immaculate Heart of Mary Parish, 57th and Central, Indianapolis, will meet to pray the rosary from 1-2:15 p.m. All are welcome.

August 24

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.



"You mean Noah discriminated on the basis of marital status?"

© 1995 CME Graphics

Positively Singles Group, Indianapolis, will host Blues Thursday Concert Series at the Indianapolis Art League. For more information, call Sue Ann Pflum at 317-254-1715.

August 25

The Kings Singles from Christ the King Parish, Indianapolis, will meet for 5:30 p.m. Mass with dinner following. For more information, call Roseanne Brooks at 317-251-5272.

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.

St. Christopher's Parish, Singles and Friends Group, Indianapolis, will host Dance the Night Away. For more information, call Andrew at 317-241-7172.

Natural Family Planning will be taught by the Couple to Couple League at a series of four classes beginning at 7 p.m. at St. Roch, 3600 S. Pennsylvania St., Indianapolis. For more information, call 317-784-1763.

tion and registration, call David and Jan Cain at 317-863-3848.

August 25-26

St. Augustine's Home-Little Sister of the Poor, 2345 W. 86th St., Indianapolis, will have a Rummage Sale from 10 a.m.-4 p.m. Clothing, furniture and White Elephant items will be sold.

August 26

The Class of 1945 of Sacred Heart High School, Indianapolis, will have their Class Reunion starting with Mass at Sacred Heart followed by dinner at Primo Banquet Hall. For information, call 317-784-5466, 317-786-2815 or 317-785-4614.

St. Bernadette Church, 4826 Fletcher Ave., Indianapolis, is sponsoring a garage sale, rain or shine, from 8 a.m.-4 p.m. Booth space is available for \$15. For more information, call Jeff Williams 317-357-7329 or the parish at 317-356-5867.

A pro-life rosary is prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker. Everyone is welcome.

The Positively Singles Group, Indianapolis, will host a canoe trip to an underdeveloped destination. For more information, call Don at 317-898-1601.

August 27

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., at 1 p.m. for ongoing formation classes. Benediction, service and business meeting following. For more information, call 317-888-8833.

-See REGIONS, page 15

DENTURES
Relines • Repairs
While You Wait!
317-375-0766

3 Locations • Evening & Sat. Appointments
WILLIAM H. ROBINSON D.D.S. Irvington Anderson Grenfield
ALL INSURANCE PLANS

PILGRIMAGE
National Shrine of Our Lady of Snows
Sept. 8-10

Come, celebrate Mary's birthday at this beautiful shrine! Included: time to pray, Mass daily, all transportation, tours, 2 nights in the Shrine motel, most meals, and St. Louis sightseeing. Departure sites in Cravertsville, Terre Haute and West Lafayette. Quad \$188.50. Twin \$199.50.

TRAVEL AGENTS INTERNATIONALLY
Lion and the Lamb Journeys
Call 317-463-5050 or 1-800-452-9153

St. Athanasius Byzantine Catholic Church
1117 Blaine Ave
(West Indianapolis)
317-632-4157

Divine Liturgy
Sunday 10:00 a.m.
Wednesday 7:00 p.m.
Saturday 9:00 a.m.

Clergy Jackets

Lightweight, wash & wear zipper front, action back, plenty of pockets
\$55.75

Chest Sizes: 40, 42, 44, 46 & 48
Lengths: Short, Regular & Long
Mens-Front for Jacket **\$22.00**
Collar Sizes: 14-20 1/2

Open:
Monday thru Friday 9:30 to 5:30
Saturday 9:30 to 5:00
Parking South of Store

Krieg Bros.
Catholic Supply House
(2 blocks South of Monument Circle)
119 S. Meridian St.,
Indpls., IN 46225
317-636-3416
1-800-428-3767

Carefree Travel
9451 East Washington Street
Indianapolis to Los Angeles
See Low Fares and Packages

899-4477
467-6200
1-800-553-0082

Is there "lazy" cash in your old life insurance policy?

If you own an old life insurance policy bought back in the '20s, '30s, '40s, etc., the cash value may well exceed the face amount. (Month benefits) and you may be earning a very low rate of interest.

You can re-position these "lazy" dollars into a Guaranteed Safe Annuity paying you a guaranteed higher rate of interest.

Call us today to find out what your cash value is on your old policy and the interest rate you are earning. You will receive a reply directly from your company. Then, we will give you a no cost, no obligation quote through one or more of our 23 annuity companies.

Ask for Deanna Phelps or Kathy Johnson at 317-359-9621 or toll free 1-800-272-6091.

SE SORG/EHRMAN FINANCIAL SERVICES
A Division of Sorg-Ehrman Insurance Agency, Inc.
1709 N. Shadeland Ave. Indianapolis, IN 46219 • 317-359-9621 • 1-800-272-6091
Serving and assisting the community for 30 years

Europe debates relationship of bishops to pope

What should a bishop do when he disagrees with papal positions that do not involve matters of faith?

By Augustine Dene, Catholic News Service

ROME—Catholics in Western Europe this year have been debating the role of bishops and their relationship to the papacy.

The core issue has boiled down to the public stance a bishop should or shouldn't take when he disagrees with papal positions not involving matters of faith. A parallel theme has been greater voice by rank-and-file Catholics in nominating bishops.

In Ireland, Bishop Brendan Comiskey of Ferns was reprimanded in July by the Vatican for favoring continued debate on the mandatory celibacy rule for Latin-rite priests. His call sparked a national debate. A subsequent public opinion poll reported that 87 percent of Irish Catholics favored debate and 75 percent favored dropping the celibacy requirement.

In Austria, more than 500,000 Catholics signed a petition in the spring asking for greater democracy in the church, especially more voice for priests and laity in selecting bishops. The petition also favored continued debates on priestly celibacy and women priests.

The petition drive started after widespread Catholic

discontent with 75-year-old Cardinal Hans Hermann Groer of Vienna, who many felt failed to clearly deny denunciations that he engaged in homosexual activities 20 years earlier.

The petition was "an unmistakable, loud and clear howl of protest" by Austrian Catholics over the Vatican's choice of bishops, said Father Paul Zulehner, pastoral theology professor at Vienna University.

Discontent over the cardinal's attitude came after years of complaints by many Austrian Catholics about the Vatican's choices, including Cardinal Groer. He was a Benedictine monk with no episcopal experience when chosen nine years ago to head the Vienna Archdiocese, the country's biggest and most important.

Father Zulehner said many Catholics felt the Vatican was choosing bishops who favor special interest groups, such as the former aristocracy and "reactionary church circles."

The Bishop Gaillot Case in France

The issues first surfaced this year with the Vatican's January dismissal of Bishop Jacques Gaillot as head of the Diocese of Evreux, France, because of his open disagreements with some papal policies. Vatican statements emphasized that Bishop Gaillot's dissent violated the unity of the hierarchy.

"A bishop is not authorized to allow his own opinions to prevail over those held by the entire episcopal college with the pope at its head," said one Vatican statement. Bishop Gaillot supports an end to mandatory celibacy, favors the ordination of women and supports the use of condoms to help prevent the spread of AIDS.

Bishops Gaillot and Comiskey countered that their disagreements did not involve matters of faith, but teachings that can change with time.

"There is no matter of doctrine or faith involved. All the country was talking about celibacy and breaches of it," said Bishop Comiskey. "I thought it would be daft for us to remain silent."

Supporters of the two bishops argue that the church has a "hierarchy of truths" by which each papal teaching is on a different rung in the doctrinal ladder.

Theologians "should remember that in Catholic doctrine there exists an order or 'hierarchy' of truths, since they vary in their relation to the foundation of the Christian faith," says the Second Vatican Council's "Decree on Ecumenism."

For the Vatican and its supporters, bishops at odds with oft-repeated papal teachings should not say so publicly. Or, if they do, they should make clear that it is a personal opinion.

Cardinal Cahal Daly of Armagh, Northern Ireland, in criticizing Bishop Comiskey, said that although the pope is not speaking infallibly on priestly celibacy, his repeatedly stated teachings must be followed.

The cardinal cited the Second Vatican Council's "Dogmatic Constitution on the Church," which says that

the pope's word and will must be "sincerely adhered to." The document adds that the pope's mind and will may be "known principally either by the character of the documents in question, or by the frequency with which a certain doctrine is proposed, or by the manner in which the doctrine is formulated."

The bottom line, said Cardinal Daly, is that bishops' views "which are at variance with the teaching of the Holy Father" are "personal opinions" that "cannot be said to carry the special weight of the episcopal office or to be an exercise of episcopal authority."

Bishops' Authority Is Based on Scripture

Supporters of dissenting bishops, however, said that bishops, although named by the pope, are descendants of the apostles, and their authority is based in Scripture, allowing them to publicly disagree with the pope on matters not at the core of the faith.

Supporters of this position cite the New Testament's recounting of St. Paul's public disagreement with St. Peter.

Regarding selecting bishops, the church's Code of Canon Law provides for ample consultation. Canon 377 says that at least every three years the bishops of an ecclesial province or bishops' conference should provide the Vatican with a secret list of priests qualified to be bishops. Each bishop also has the right to directly submit names.

The pope's representative in each country is asked to consult with bishops, priests and laity who are outstanding for their wisdom" before submitting his suggestions.

Critics of the system complain that consultation with priests and laity is often ignored and, when done, carries little weight in the short lists given to the pope.

The Cardinal Groer case shows the dangers of the Vatican's appointing of bishops "from above," said Bishop Reinhold Stecher of Innsbruck, Austria.

A survey of Austrian Catholics published in July reported that 78 percent of the respondents said priests should have a greater voice in naming bishops, and 61 percent said the laity should participate.

Defenders of the current rules say that opening up the nomination process runs the risk of forming special interest groups pressuring for their candidates, turning nominations into lobbying exercises.

A more open process involving popular support, add defenders of the current system, does not necessarily guarantee good bishops. They cite the case of Swiss Bishop Hansjorg Vogel, 44, who became head of the Basel Diocese with popular backing last year. But in June he resigned, saying the pressures of his job led him into getting a longtime woman friend pregnant.

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-355-5110.

St. Anthony Church in Clarksville will host the Apostolate for Family Consecration Holy Hours from 6-7 p.m. Rosary, confession, Benediction. Novena topic is Mary's Triumph.

Dinings

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Browns-

burg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m.; SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

ROBBIE WILLIAMS

REALTOR®, CRS, GRI
Member 5 Million Dollar Club
Member of Listing Club
Over 15 Years Experience
Res. (317) 283-1222 24-hr (317) 328-6217
(800) 285-9958



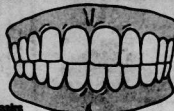
◆ 1994 MIBOR Northside Division
REALTOR of the Year!



Satisfaction Guaranteed!

DENTURES

- New Dentures
- New Partials
- Same Day Retires & Repairs



The Denture Place, Inc.

Gordon D. Wagner, DDS 872-6500 Brian D. Wagner, DDS

Circus Shows Daily through Labor Day

International Circus Hall of Fame
3 miles east of Peru, Ind., on Indiana 124

Show Times:

Mon. thru Sat. 11 a.m. & 2 p.m.

Sun. 2 p.m. only

Adults \$5, Seniors \$4, Children \$3

Circus Zoo - Museum

Miniature Circus

Tour rates: Call 317-672-7553

EUROPE & HOLYLAND

Festivals, Lourdes, Rome, Paris, Vienna, Spain, Italy, Sicily, Poland, Montenegro, Greece, Holyland, Egypt, Jordan, Sinai and many other destinations

A priced accompaniment each trip as Your Chaplain. Lowest prices.
Group Organizers Travel FREE



America's Largest Arrangers
of Catholic Interest Travel

Call Toll Free (or see your travel agent) for your FREE copy of the colorful 1995/96 brochure. 25 illustrations to choose from. Your round departure. Don't plan your trip without it!



MODERN PILGRIMAGES, INC.

FROST UPHOLSTERY

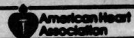
Large Selection of Fabrics in Stock at Discount Prices
Since 1959

- All types of upholstery needs
- Repair & Rebuilding
- Fabric shown in your house or our showroom
- Free Estimates

353-1217

4024 E. Michigan

We're Fighting for Your Life



La Hacienda



MEXICAN RESTAURANT

"Real Authentic Mexican Food"

3874 North Lafayette Rd.

290-0755

TO GO ORDERS WELCOME!
FREE REFILLS ON SOFT DRINKS

FREE ENTREE

BUY ANY ENTREE AND RECEIVE THE SECOND
OF EQUAL OR LESSER VALUE FREE!

Youth News/Views

YouthLeader empowers and affirms teen-agers

By Mary Ann Wyand

YouthLeader, a new Christian leadership formation program created by the Center for Youth Ministry Development in Naugatuck, Conn., is designed to "form a new generation of disciples" in parishes throughout America.

Responding to the challenges that teen-age Catholics face in the '90s, the center developed the innovative YouthLeader programming to bring together a small group of teens and an adult mentor from a parish with similar groups from other parishes for team instruction in leadership, stewardship, and spirituality.

YouthLeader is an updated version of the popular Christian Leadership Institute training for Catholic teen-agers which had been offered by dioceses in recent years.

The five-day YouthLeader institute July 10-14 at DePaul University in Greencastle taught youth teams from throughout the archdiocese a variety of ministry skills which will help them share their gifts and talents in their parishes now and in the future.

YouthLeader goals are to:

- Prepare teen-agers to take leadership of their lives and choices by helping them learn personal leadership skills—such as being proactive, making decisions, setting goals, and discerning their mission in life.

- Train teen-agers to be leaders in parish ministry programs by teaching them to communicate effectively with others, lead group discussions, and plan ministry activities.

- Form teen-agers to bring their Christian values to their leadership roles in church, school and community settings by instructing youth in the vision and values of Jesus and showing them how to make the connection between their Catholic faith, their values, and their actions in leadership.

- Develop a network of support for youth leaders in faith communities by training adults to support youth leaders so the teen-agers can learn to build ownership in their parish and school.

"The conference was great," St. Andrew parishioner Becky Rokosz of Richmond said. As the Connorsville Deaneary liaison to the Archdiocesan Youth Council, Becky said she will be able to put into practice new leadership skills with her parish YouthLeader team as well as in her volunteer service on the diocesan level.

"We studied the different roles that the

leader must take on," Becky said, "like being the facilitator, taking charge, and guiding a project along a certain path without diverting from the original goal. I've also gotten a lot of leadership ideas from other people on the Archdiocesan Youth Council and from other parishes."

Richmond teen-agers are currently organizing a youth council to represent Catholic teens in all three parishes, she said, and the YouthLeader skills will help facilitate that tri-parish effort.

St. Bartholomew parishioner Carrie Helmich of Columbus, who also is an Archdiocesan Youth Council member, said she appreciated the opportunity to learn different kinds of communication skills.

"We learned a lot about communication," Carrie said. "The main thing I found interesting was talking about pro-active communication, which involves turning negative feelings into positive ones. Trying to learn how to express your feelings and take ownership for them was really an eye-opening experience because it helps you with leadership and as well as personal relationships."

YouthLeader participants also studied listening skills as a way to improve conversation, she said. "We talked about how you can mentally and with your body language 'walk away' from people. We learned that eye contact helps you pay attention. It's also important to listen to what people are saying and not to just think about what you're going to say next. That session helped me look at some of the weaknesses I have when I'm communicating with people."

Carrie said strengthening her communication skills will help her feel more confident in leadership roles.

"It will also help me talk with other people I've had difficulty with in the past or somebody I want to reach out to and encourage to be more involved in the church," she said. "Now I can go back to my parish and hopefully communicate with them better."

Several teens mentioned another institute activity based on analysis of photographs from magazines and newspapers.

"We answered questions about the pictures and talked about each picture with the parish groups," Carrie said. "We arranged them in three groups to represent the parish, the community and the world. From there, we picked three pictures that represented things we could help with in our parishes and in the world. We talked about different things



Photo by Mary Ann Wyand

Archdiocesan Youth Council members cool off on a fountain at DePaul University in Greencastle on July 13 during the YouthLeader conference sponsored by the National Center for Youth Ministry Development. Julie Szolek-Van Valkenburg (back row, at right), director of the archdiocesan Office for Youth, Young Adult and Campus Ministries, and Tony Cooper (front row, at left), associate director, helped facilitate the new Christian leadership conference.

needed by our parishes, our communities and the world."

Carrie's group decided that the world needs more unity and selected photographs to represent that message.

"After we had the pictures up, we picked three talents that we all have and we wrote down ways we can help solve problems," she said. "It was absolutely amazing how many positive ideas we came up with as a group. There was so much hope evident because we could see how all our talents can help others."

St. Thomas More parishioner Sara Baker of Mooresville, the Indianapolis West Deaneary liaison for the Archdiocesan Youth Council, liked making lots of new friends from the archdiocese, the state, and other states during the five-day institute.

"It was neat to meet everybody on the council and get to know them since we'll be working together for a year," Sara said. "The other teens were all really nice too. During one session, we talked about different church issues and discussed ways to solve problems like the priest shortage. This was the first leadership conference I've ever gone to, and I thought it was a really good learning experience."

St. Mary parishioner Amanda Tebbe of Greensburg serves the Archdiocesan Youth Council as recording secretary. She attended the Christian Leadership Institute (CLI) at Marian College a year ago and participated in a Student Leadership Institute at Ball State University last month.

"CLI was more about growing as an individual leader," Amanda said, "and YouthLeader has more of a focus on group dynamics. They're being different, but they're both vital to being a leader."

Amanda said she enjoys leadership opportunities to interact with others in group situations and help people.

"In third grade we had to write an essay about what we want to do when we grow up," she said. "In my essay, I said I want to be president of the United States."

St. Anthony of Padua parishioner J. R. Montoya of Clarksville, who serves the Archdiocesan Youth Council as an executive leader, said the YouthLeader conference addressed a variety of problem-solving techniques which are important life skills.

"I'm hoping to bring back to my parish a growing leadership in myself so I can encourage other youth to get closer to their religion and come into their parish youth group and get involved with parish, deaneary, and archdiocesan youth activities," J.R. said. "I didn't know anyone when I first arrived here and now we're all one big group. It's great."

St. Agnes parishioner Jennifer Bush of Nashville assists the Archdiocesan Youth Council as an executive leader, and also is the Bloomington Deaneary liaison to the council.

"When I go back to my parish, I want to

teach the other youth the leadership skills I learned here," Jennifer said. "I also want to provide a role model so they will say 'Maybe I can start doing that too.' I've also got a lot of new ideas for fund raisers and youth activities. I'm hoping my parish youth group can raise more money this year."

In addition to "getting the message out about what YouthLeader is trying to accomplish," Jennifer said she wants to tell her friends that "meeting people here has been so great. I came here not knowing anybody except some of the teens on the council. Now I know just about everybody's name. YouthLeader has helped me connect with them."

The archdiocesan teen-agers were among 82 YouthLeader participants representing Indiana, Missouri and Michigan.

"YouthLeader uses some of the principles of Stephen Covey's 'The 7 Habits of Highly Effective People,'" Julie Szolek-Van Valkenburg, director of the archdiocesan Office for Youth, Young Adult, and Campus Ministries, explained. "It's exciting to see youth learn those principles and values too. The teens focused on principle-centered leadership and used Jesus as their model. They also talked about being a proactive rather than a reactive leader. Later they focused on spirituality and their personal mission statements."

CLI programming is based on individual leadership skills, she said, while YouthLeader emphasizes team ministry.

"The teens had to come with other youth from their parish and an adult leader," Szolek-Van Valkenburg said. "They learned leadership skills as a small group so they can go back to their parish and support each other."

YouthLeader activities also affirmed the gifts and talents of teen-agers.

"We did an activity that centered on the word 'youth,'" Carrie Helmich said. "We were asked to explain what comes to mind when we think of youth and what talents young people can contribute to their church and community. We wrote down lots of positive things. Then on another list we were asked to write down some of the negative things society thinks about teen-agers."

On the positive side, YouthLeader participants said teen-agers are "creative, energetic and enthusiastic," Carrie explained. "Teens are open-minded and also have different opinions and new ideas to share with others. Youth also have the desire to help others and want to be involved in service activities."

When the teen-agers looked at the list of their gifts and talents, Carrie said, "We just wanted to show it to society. We all wanted to say 'Look at all these positive things, and there are just 82 teen-agers here. We have so much potential now. We can go back to our parishes and really help our church. We have so much to give if we just have a chance.'"



Photo by Mary Ann Wyand

St. Andrew parishioner Rachel Courvoisier of Indianapolis gave up part of her summer vacation time and found that volunteer service can be fun as she helped staff a poster display during Indiana Blank Expo in late July. The exhibit promoted the Indianapolis North Deaneary parish and school.

Campus Corner

Marian College hosts study group from Italy

By Mary Ann Wyand

American Indians, the Amish, and the Apollo 13 astronauts were among the diverse cultural awareness experiences studied by four Italian students, their teacher, and their principal during a three-week visit to Marian College in Indianapolis.

From July 24 through Aug. 12 study trip to compare the Italian and American cultures was part of a new "sister cities" exchange between residents of Monza, Italy, and Indianapolis.

Reminiscing about their multicultural studies at the Franciscan college and tours of Hoosier museums and other notable Indiana sites, Italian students Monica Bramati, Dora Colombo, Giovanna Mascheroni and Viviana Scamardi of Monza said they loved going to the "cinema" to see the movie "Apollo 13" and especially enjoyed eating "Texas food" like steak.

Opportunities to shop at discount clothing and shoe stores and to purchase compact discs at "much cheaper prices" also were high on their list of favorite experiences in the Hoosier Heartland.

The Italian students said they were amazed by the spaciousness of the Midwest, the enthusiasm of Italian American

Catholics about their faith, and the willingness of people from different races and cultures to become good friends.

"It is a great pleasure to know such interesting things," Monza teacher Cornelia Mangiagalli said. "The students had many opportunities to practice the language and improve their knowledge of English. They had the opportunity to enlarge their knowledge about history. They saw a new method of study and a new organization of school life. They learned quite a lot from these experiences."

In the process of learning about Americana, the students collected a variety of memories to share with family members and friends in northern Italy.

"In the USA everything is bigger than in Italy," Dora Colombo said. "I found a very good relationship between people of different cultures. In Italy, we are not integrated enough."

Religious practices were of interest to Monica Bramati, who was surprised by the enthusiasm that American Catholics demonstrate during Mass.

The people attending Mass at Holy Rosary Church in Indianapolis were "very passionate" about their faith, she said. "I am very amazed about the strong sense of religion here in Indianapolis and especially in

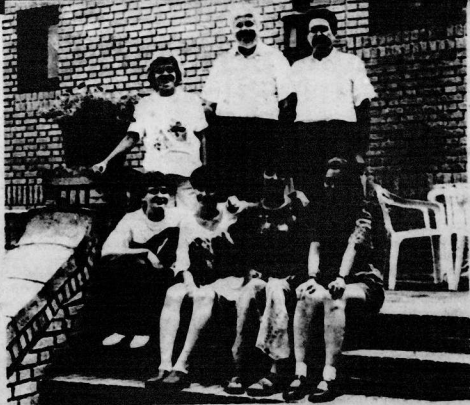


Photo by Mary Ann Wyand

Italian students (front row, from left) Dora Colombo, Viviana Scamardi, Giovanna Mascheroni and Monica Bramati of Monza, Italy, tour Marian College in Indianapolis on Aug. 11 with (back row, left to right) Italian instructor and interpreter Cornelia Mangiagalli, Marian College faculty member Dr. James Divita, and Italian principal Vincenzo Di Nanno. Their two-week visit to the Franciscan college was part of a sister cities cultural exchange program.

the Italian community."

Viviana Scamardi liked the "many young people" she has met in America.

Giovanna Mascheroni enjoyed her U.S. visit and hopes to return some day.

"It is a great country," she said. "It has been a great experience to be here. The Italian community tries to keep Italy alive here. I wish I could stay longer. Three weeks is not enough time."

College is 'a preamble to the future of my generation'

By Melissa Hoop

The first day of college is steadily approaching. Like my incoming freshman, I am anxious and bewildered by what to expect on campus.

College is not merely a continuation of a higher education system. It is a preamble to the future of my generation. It is a time to expand minds and horizons.

The toughest part, though, is preparing mentally and emotionally for the transition between living at home in a familiar atmosphere with parents and siblings and living in a campus dormitory surrounded by new people and new challenges.

It is hard to fathom living independently after having the security of a family for so many years. No longer can I count on my mother to iron my clothes, do my laundry, or encourage me to clean my room. Although I am excited about taking on these new responsibilities, I will miss having my lov-

ing parents around to comfort me and take care of me.

However, I am ready to tackle the new challenges that college will present during the coming years. I will have to work ardently to excel in everything I do, but in the end my hard work will pay off. If I succeed, it will be my victory. If I fail, it will be my loss and no one else's.

I think the most important thing to remember is to think for myself and make my own decisions. College is preparing me for my chosen career. My four years on campus also will help me learn life skills and important things about myself and others and the world around me.

I realize it is easier said than done, but college is what each collegian makes of it. It is easy to be an introvert, but it takes a strong individual to reach out and make new friends and try new activities.

As long as I continue to believe in myself and my faith, I will be able to surpass any obstacles that block my path.

Going to college may seem frightening at the moment, but I know it will be an exhilarating experience. College is like a book, dividing the chapters of my life. Like other new collegians, I will create the story... I will create the memories.

(Bishop Chatard High School graduate Melissa Hoop of Christ the King Parish in Indianapolis is a freshman at the University of Evansville. She wrote this story after participating in freshman orientation activities on campus earlier this summer.)

Criterion Coffee Break

Lucky subscribers, if you see your name listed here, call in with your subscriber number and win at 317-236-1572! We supply the mug and coffee... just take along a copy of The Criterion to complete your break. We know you will find spending time with coffee and The Criterion time well spent.

Monica Bramati
Dora Colombo
Giovanna Mascheroni
Viviana Scamardi
Cornelia Mangiagalli
Dr. James Divita
Vincenzo Di Nanno

JOE SONLEY'S COLLISION CENTERS

781-1850
1700 W. EPLER

531-1000
6000 N. KEYSTONE

Joe Sonley's Collision Centers of Indianapolis is offering a unique rebate plan for church members. Under the CASH-BACK Commitment Program, parish members who take their damaged autos to Sonley's for repairs can obtain a cash-back donation to their church worth 10 PERCENT OF TOTAL REPAIR COSTS. To take advantage of this opportunity, just tell our insurer you want your car to go to Sonley's.

Music for your
choir or group!!!

Order from GIA or OCP and receive
free freight
and usually 10% off.

Prepare now for Advent
and Christmas.
Ask us - we'll be glad to help!!!

The Village Dove

North Location
721 E. 45th St.
Indy, IN 46220
317-255-9552

South Location
7007 US 31 South
Indy, IN 46227
317-885-6296

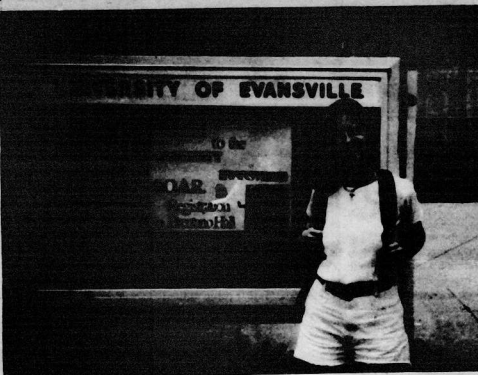


Photo by Patti Hoop

Bishop Chatard High School graduate Melissa Hoop of Christ the King Parish in Indianapolis is looking forward to her freshman year at the University of Evansville. She spent several days on campus recently for orientation activities. She plans to major in special education.

Vatican to examine world's expanding permanent diaconate

Archbishop Sepe says there is need for clarity about how the diaconate differs from priesthood and from laity

By Cindy Woodson, Catholic News Service

VATICAN CITY—The rapidly expanding ministry of the permanent diaconate is about to be put under a Vatican microscope.

"The diaconate is going through a moment of great expansion," said Archbishop Crescenzio Sepe, secretary of the Vatican's Congregation for the Clergy.

"But we don't want this enthusiasm to be a result of some kind of fashion rather than the fruit of a true maturation of the church's understanding," he told the Italian newspaper *Avvenire*.

Last spring, the archbishop announced the clergy congregation would dedicate its fall 1995 plenary session to drafting a directory on the selection, formation, spirituality and ministry of permanent deacons.

"There is a need for clarity," especially about how the diaconate differs from the priesthood and from the laity, he said in the *Avvenire* interview.

The Second Vatican Council suggested the re-establishment of the permanent diaconate in the Latin-rite church after centuries of ordaining men to the diaconate only as a transitional ministry before priesthood. Pope Paul VI formally re-opened the permanent diaconate in 1967.

According to Vatican figures released in early August, there were 20,456 permanent deacons in the world at the end of 1993, three and a half times as many as there were at the end of 1978.

While the world's Catholic population grew by some 215 million over the same period, the number of diocesan and religious-order priests in the world dropped by 12,000, the number of brothers dropped by 14,000, and the number of religious women dropped 125,000.

The Vatican statistics on the permanent diaconate also show a huge variation in the number of deacons minister-

ing in various countries.

For example, more than half of the world's permanent deacons have been ordained in U.S. dioceses. Brazil, which is the country with the largest number of Catholics, has only 715 permanent deacons.

Members of the Congregation for the Clergy decided in 1993 that the church needed more detailed guidelines on the diaconate and, in preparation for their work, sent a questionnaire to bishops throughout the world. Archbishop Sepe said in early August that more than 1,300 dioceses—almost half of the world's total—had responded.

The results of the survey, which include proposals from bishops as well as reflections on their diocese's experiences with the permanent diaconate, will be the basis for the congregation's work on the directory, Archbishop Sepe said.

The diaconate is the "third level" of the sacrament of orders, behind the episcopacy and priesthood, he explained in the *Avvenire* interview.

"The deacon is not a 'major layman' nor a 'minor priest,'" the archbishop said. But "the sacramentality of the diaconate and its state within the church is a question that must be examined more in depth."

The diaconate, like other vocations and ministries in the church, must have a distinct identity and spirituality, he said.

U.S. Senate approves moratorium on land mines

Bishops played a crucial role in getting strong bipartisan support for amendment, aide to its author says

By Jerry Pittman, Catholic News Service

WASHINGTON—The U.S. Senate has called for an expansion of the U.S. moratorium on anti-personnel land mines and sanctions against countries that export them.

By a vote of 67-27 senators passed an amendment to a defense authorization bill that would sharply limit U.S.

Archbishop Sepe said "the deacon blends in himself ways of being and of acting" that are similar to a priest and a lay person. "For example, he is close to the priest because of the sacramental grace he has received in ordination, while his living condition is closer to that of the lay faithful."

The vast majority of permanent deacons are married. Those who are not married before ordination must remain celibate, and those who are widowed after ordination are not permitted to marry again without leaving the ministry.

"The celibate deacon has a simpler and more precise appearance," Archbishop Sepe said. "I would say it is more linear because he has a greater availability for his ministry."

"Married deacons must involve their families in their spirituality and ministry. In fact, all the members of his family, and particularly his wife, are somehow involved," not only in activities performed on behalf of others but in the type of family life they model for others, the archbishop said.

Research conducted in preparation for the plenary meeting, he said, showed that between 1968 and 1993 the Vatican granted dispensations to 202 permanent deacons; leaving the ministry, they were then free to marry.

Archbishop Sepe said the figures show that "frequently there is not an adequate discretion in admitting candidates to the diaconate. . . . There is a superficiality in having promoted candidates who are morally, spiritually or psychologically weak with the hope that they would improve in the future."

The congregation's new directory, he said, should offer bishops and deacons better guidelines and explanations for their ministry.

military use of such land mines in three years and halt all U.S. military exports to any other nation that continues to sell or export such land mines.

The amendment came to a vote on Capitol Hill Aug. 4, less than two months after the U.S. Catholic bishops issued a major statement urging the United States to take the lead in bringing about a global ban on all anti-personnel land mines.

The bishops "played an absolutely crucial role" in getting strong bipartisan Senate support for the amendment, said Tim Riesen, an aide to the chief author of the amendment, Democratic Sen. Patrick J. Leahy of Vermont.

The amendment still had to survive a floor vote on the whole authorization bill and be sustained when a conference committee works out differences between the Senate and House bills. The House version, adopted earlier this year, has no land mine moratorium or restriction language.

An estimated 100 million or more anti-personnel land mines are buried in more than 60 countries around the world, often killing and maiming people and hindering development many years after the end of the war in which they were planted. Mines kill some 26,000 people a year, mostly civilians, and wound a similar number.

In the floor debate Leahy emphasized that the amendment affects only anti-personnel land mines automatically triggered by human contact or proximity, not anti-tank mines or others, such as claymore mines that have to be triggered by the military forces which put them in place.

Riesen said Leahy has been involved in a campaign against the global proliferation of land mines since 1989, when he introduced legislation to assist in clearing land mines from areas where their original military purpose has ended.

In 1992 the Vermont senator introduced legislation to place a moratorium on U.S. export and sale of anti-personnel land mines abroad, and in 1993 he led a battle to extend that moratorium.

The new amendment's restriction on U.S. military use of anti-personnel mines does not constitute a complete ban. It permits their placement on borders and in demilitarized zones within clearly marked areas under military supervision with adequate protections to prevent civilian access.

When the U.S. Catholic bishops met in Chicago in June, they were sharply divided on many other issues but unanimous in their call for a global ban on land mines.

Shortly before they met, Pope John Paul II urged such a ban, and several bishops spoke about having seen firsthand the effects of land mines on women and children in places like Southeast Asia, Africa, Central America and Bosnia.

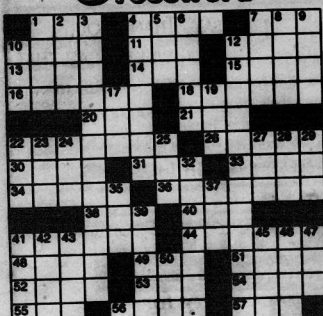
Afterward many bishops personally contacted their senators to urge support of the Leahy amendment, and by the time it came to the floor a total of 50 senators were signed on as co-sponsors.

Riesen said that before the bishops stepped in "we fully expected to lose" the vote on the amendment.

John Carr, U.S. Catholic Conference secretary for social development and world peace, called the Senate vote "a surprising and very encouraging victory."

He predicted a tough battle in conference to keep the land mine language intact but said, "We're hopeful, given the margin of the Senate vote and the bipartisan nature of the support. . . . We're beginning to work on the House."

Catholic Crossword



- ACROSS**
1. Fabled beast
 4. An initiation or reproduction
 7. "O God, be not . . . from this!" (Ps. 71:12)
 10. Cat
 11. Color
 12. Toronto's opponent
 13. "A roll out of . . . of Jesus" (Is. 11:1)
 14. Chapter of history
 15. Related to
 16. Warmest season
 17. "Well it is . . . Makelaar" (Is. 10:17)
 20. "Yet . . . with you in the light" (Is. 60:1)
 21. Indirect before
 22. "The law is good, if . . . it is truly" (1 Th. 1:8)
 23. They "laid them up . . . as labor" (John 2:7)
 24. Post
 25. "I go . . . with . . . Luke" (Is. 7:19)
 26. Father's tongue
 27. Admirer; foe
 28. Saves from sin
 30. Many fish
 40. For each
 41. "Thou shalt . . . worship . . . (Deut. 10:13)
 44. To possess; deal in
 46. Smallest of a liter
 47. "This . . . is . . . and the other . . ." (Luke 10:10)
 50. Grown old
 51. Can and Abel's mother
 54. The land of . . . and honey
 55. Type of overgrown
 56. Cheapest wood
 57. Cheapest wood
- DOWN**
1. Babylon's last
 2. Figures in doubt
 3. Cautious from God
 4. Love dearly
 5. "I . . . deep upon earth are a shadow" (Job 6:3)
 6. "I . . . the dove symbol" (Is. 60:8)
 7. "I . . . the dove symbol" (Is. 60:8)
 8. "I . . . the dove symbol" (Is. 60:8)
 9. "I . . . the dove symbol" (Is. 60:8)
 10. "I . . . the dove symbol" (Is. 60:8)
 11. "I . . . the dove symbol" (Is. 60:8)
 12. "I . . . the dove symbol" (Is. 60:8)
 13. "I . . . the dove symbol" (Is. 60:8)
 14. "I . . . the dove symbol" (Is. 60:8)
 15. "I . . . the dove symbol" (Is. 60:8)
 16. "I . . . the dove symbol" (Is. 60:8)
 17. "I . . . the dove symbol" (Is. 60:8)
 18. "I . . . the dove symbol" (Is. 60:8)
 19. "I . . . the dove symbol" (Is. 60:8)
 20. "I . . . the dove symbol" (Is. 60:8)
 21. "I . . . the dove symbol" (Is. 60:8)
 22. "I . . . the dove symbol" (Is. 60:8)
 23. "I . . . the dove symbol" (Is. 60:8)
 24. "I . . . the dove symbol" (Is. 60:8)
 25. "I . . . the dove symbol" (Is. 60:8)
 26. "I . . . the dove symbol" (Is. 60:8)
 27. "I . . . the dove symbol" (Is. 60:8)
 28. "I . . . the dove symbol" (Is. 60:8)
 29. "I . . . the dove symbol" (Is. 60:8)
 30. "I . . . the dove symbol" (Is. 60:8)
 31. "I . . . the dove symbol" (Is. 60:8)
 32. "I . . . the dove symbol" (Is. 60:8)
 33. "I . . . the dove symbol" (Is. 60:8)
 34. "I . . . the dove symbol" (Is. 60:8)
 35. "I . . . the dove symbol" (Is. 60:8)
 36. "I . . . the dove symbol" (Is. 60:8)
 37. "I . . . the dove symbol" (Is. 60:8)
 38. "I . . . the dove symbol" (Is. 60:8)
 39. "I . . . the dove symbol" (Is. 60:8)
 40. "I . . . the dove symbol" (Is. 60:8)
 41. "I . . . the dove symbol" (Is. 60:8)
 42. "I . . . the dove symbol" (Is. 60:8)
 43. "I . . . the dove symbol" (Is. 60:8)
 44. "I . . . the dove symbol" (Is. 60:8)
 45. "I . . . the dove symbol" (Is. 60:8)
 46. "I . . . the dove symbol" (Is. 60:8)
 47. "I . . . the dove symbol" (Is. 60:8)
 48. "I . . . the dove symbol" (Is. 60:8)
 49. "I . . . the dove symbol" (Is. 60:8)
 50. "I . . . the dove symbol" (Is. 60:8)
 51. "I . . . the dove symbol" (Is. 60:8)
 52. "I . . . the dove symbol" (Is. 60:8)
 53. "I . . . the dove symbol" (Is. 60:8)
 54. "I . . . the dove symbol" (Is. 60:8)
 55. "I . . . the dove symbol" (Is. 60:8)
 56. "I . . . the dove symbol" (Is. 60:8)

Answers on page 22.

ROCAP, WITCHER & THEIRKELD

Attorneys

is pleased to announce that the firm has relocated its offices

to

One Indiana Square

Suite 2300

Indianapolis, Indiana 46204-2012

Telephone: (317) 639-6281

Facsimile: (317) 637-9056

Serving the Archdiocese of Indianapolis and surrounding areas

WHEELERMcQUEEN

SALE!



80%
100,000 BTU-UF
GAS FURNACE
\$970

10 S.E.E.R.
2 TON AIR
CONDITIONER
\$970



INSTALLED COMPLETE

• Licensed #16500 • Bonded • Insured

IMMEDIATE INSTALLATION

WHEELERMcQUEEN

HEATING & AIR CONDITIONING CO. • FREE ESTIMATES

EAST 786-2756 WEST 856-8090

WE SERVICE ALL MAKES - CALL 24 HRS. A DAY - 7 DAYS A WEEK

Letter from the Vatican

Playing with numbers to beat the August heat

Statistical Yearbook of the Church is a treasure trove of macro and micro details about church's membership

By Cindy Woodson, Catholic News Service

VATICAN CITY—With many Vatican offices closing and most curial officials—led by Pope John Paul II to the lowliest porter—out of town, the Vatican gave journalists some summer study material.

During the second week of August, in the barely air-conditioned Vatican Press Office, reporters thumbed through 449 pages of numbers.

The Statistical Yearbook of the Church is a treasure trove of macro and micro details about the Catholic Church's membership, organization, work force, sacramental life and charitable activity.

It provides a comprehensive view of the church throughout the world. But best of all, one doesn't have to go out into the sweltering summer streets to gather the information.

The latest statistics, for the year ending Dec. 31, 1993, show a worldwide Catholic population of almost 965 million—an increase of 6.3 million over the previous year.

The Vatican Secretariat of State estimates the true number of Catholics in the world to be at least 4.5 million higher than reported, because the yearbook's figures are a collection of information provided by dioceses and other church jurisdictions, some of which operate under circumstances that make reporting difficult.

Turning in the figures is not something dioceses take lightly; facts were missing from only 146 of the church's 2,825 jurisdictions. All of the missing data is from Southeast or Far East Asia, including mainland China, which alone has some 140 dioceses.

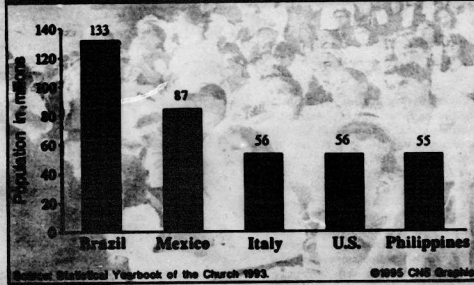
The yearbook reported the percentage of the world's population that is Catholic holding steady at about 17.5 percent.

The five countries with the most Catholics kept the rankings they have had since 1990. The five are:

- Brazil, with a Catholic population of 132.5 million.
- Mexico, with almost 87 million Catholics.
- Italy, with slightly more than 55.7 million.
- The United States, with 55.7 million.
- The Philippines, with 55 million.

Simply comparing the figures to those reported one year ago could provoke alarm

Catholic Population — Top Five Countries



Brazil by far has the greatest number of Catholics in the world, according to the Vatican. In second place is Mexico, followed by Italy, the United States and the Philippines.

and great concern: Brazil appears to have lost 5.2 million Catholics. And looking further, it would seem the overall population of the South American country declined by some 2 million.

Nothing to worry about, said Enrico Nenna, an official in the Secretariat of State's statistics office. The Brazilian government just finished an official census, which showed that years of rough estimates based on birth and death rates had, indeed, been rough.

"The percentage of the Brazilian population which is Catholic has remained very constant" at about 87 percent, he said.

The Vatican statistics also give some reassurances that the situation of the priesthood throughout the world is stabilizing.

The yearbook reports a total of 404,560 diocesan and religious-order priests ministering around the world, a decline of only 76 from the previous year.

The number of diocesan priests at the end of 1993 was almost exactly the same as it was at the end of 1978; the decline in the overall number of priests was due mainly to the continued drop in the number of priests who belong to religious orders.

Ten countries reported ordaining more than 200 new diocesan priests: Poland led the way with 760 ordinations, followed by Italy with 506; the United States with 487; Mexico with 355; Brazil with 344; India with 315; Spain, 295; the Philippines, 266; Germany, 233; and Colombia with 226 ordinations.

In 1978, only five countries reported

more than 200 diocesan ordinations. The United States led with 635 and was followed by: Italy with 431; Poland, 405; India, 265; and Mexico, 215.

Although the number of diocesan priests is about what it was in 1978, the higher number of Catholics means the leadership of more and more parishes is being entrusted to permanent deacons, religious men and women and lay people.

The Statistical Yearbook of the Church for 1978 reported 81 parishes in the world entrusted to permanent deacons; 43 entrusted to religious brothers; 464 to religious women; and 458 to lay leaders.

Figures in each category have shown steep increases over the past 15 years. The Vatican now reports 349 parishes entrusted to deacons; 131 to religious brothers; 1,068 to religious women; and 1,614 to lay people.

The United States, which has more than half of the world's 20,456 permanent deacons, led the country-by-country list of parishes administered by deacons.

Spain led the list of countries for parishes headed by religious brothers. Canada has the most parishes led by women religious. And France was far in the lead of countries with parishes led by lay people.

The average number of Catholics in each parish, mission and station around the world is 2,281, according to the yearbook, but there is a huge variation among nations.

For example, in El Salvador the average is 16,773 Catholics per "pastoral center."

At the same time, St. Helena—in the south Atlantic off the coast of Angola—reports an average of only 40. But then, St. Helena has a Catholic population of slightly more than 100, and they can choose from one parish and two missions.

The lack of choice in some countries of the Middle East accounts for their high ratio of Catholics per pastoral center.

The 105,000 Catholics in Kuwait have five parishes; the 35,000 Catholics of Qatar have just one parish; and Saudi Arabia's 550,000 Catholics have 35 parishes.

Italy, on the other hand, has more than 30,000 parishes and pastoral centers. Dominated by an architectural style small on windows and big on marble, they are popular places for rest and reflection out of the summer sun.

REMEMBER HOW HE LOVED YOU!!!



YOU CAN SAY "THANK YOU, GOD" IN YOUR WILL FOR ALL THAT HE HAS GIVEN YOU — YOUR LIFE, YOUR FAITH, YOUR FAMILY, YOUR FRIENDS — BY SHARING YOUR BLESSINGS WITH THOSE LESS FORTUNATE.

REMEMBER THE POOR THROUGH THE PROPAGATION OF THE FAITH. JUST SAY

I hereby will to the Society for the Propagation of the Faith, 1400 N. Meridian St., Indianapolis, Indiana, the sum of \$ _____ to be used for the poor in the missions.

WHAT GREATER LOVE CAN YOU HAVE THAN TO LET YOUR FAITH CONTINUE IN OTHERS?



The proportion of Catholics in Northern Ireland continues to grow

Emigration of educated Protestants seems to be the main factor

By Patrick Holian, Catholic News Service

DUBLIN, Ireland—A new demographic study says that Protestant emigration is likely to be the main factor in the increasing proportion of Catholics in Northern Ireland.

Changing economic conditions due to improved prospects abroad for the better educated will encourage more Protestants than Catholics to emigrate, said the study's authors. Cormac O Grada and Brendan Walsh of University College.

But the study did not predict when, or if, the Catholic minority would become a majority. This is a key issue in the British-ruled province of 1.5 million people: Catholics tend to favor union with Ireland,

and Britain has pledged to respect the will of the majority regarding political alliance.

Since 1971, a higher percentage of Protestant than Catholic youths have left Northern Ireland, it said. The trend was the reverse prior to 1971, it said.

An additional factor in the population trend is that the Catholic birthrate remains higher, the study said. Catholic women have an average of four children, while Protestant women average three, it said. The true proportion of Catholics remains approximate, said the study, because many who did not indicate their religion in the 1991 census may in fact be Catholic.

The study said 38.4 percent of the population claimed Catholicism in the 1991 census, constituting 43.1 percent of those declaring a religion. If 50 percent of those who did not state a religion are assigned as Catholics, the overall Catholic share becomes 43.9 percent, it said.

Three decades ago, Catholics formed 33 percent of the population.

The Balkan refugee scene is a grim game of musical chairs

As Catholic Croats return home, ethnic Serbs flee to replace Croats in other Serb-controlled territory

By Catholic News Service

WASHINGTON—Like a dark game of musical chairs played to the sound of artillery fire, Catholic Croat and Orthodox Serb refugees displaced each other as the war in the Balkans continued to spread destruction across the landscape. Recently thousands of Catholic Croats, following a victorious Croat army, returned to a strip of land they had fled along Croatia's southern border with Bosnia-Herzegovina which rebel ethnic Serbs had proclaimed as the Republic of Krajina. As the Catholics returned home, ethnic Serb civilians fled in great numbers from the area to ultimately replace Croat civilians elsewhere in Serb-controlled territory. A Croatian military blitz in early August regained a huge swath of Serb-held territory and added measurably to the growing number of displaced people in the former Yugoslavia. Shortly after the Croatian victory, a wave of Serb refugees, estimated as high as 200,000, began traveling on foot, in bullet-shattered cars and horse-drawn carts to Serbia or Serb-controlled regions in neighboring Bosnia-Herzegovina. The scenes were reminiscent of earlier movements that saw Croat and Muslim

refugees fleeing Serb victors. Many of the fleeing Serbs were even heading for Bosnian places abandoned by Croats several years earlier, after the region fell under Serb control. Croatia's military retaking of Serb-held territory opened the way for the return of 100,000 Catholics and the resumption of normal parish life, said the Croatian bishops. But initial inspection of the area by church officials shows widespread destruction of church and personal property, requiring a massive rebuilding effort, said an Aug. 8 statement issued by the permanent council of the bishops' conference. The statement also asked Serbs fleeing the area to return. "We support the statements and attempts by the Croatian authorities that urge the citizens of Serbian nationality to remain in their homes, where they are well as the inviolability of their property," said the bishops' statement. "We express the hope that this guarantee will be fulfilled in its entirety for those who remained and that it will inspire the return of at least those who are not persecuted by feelings of guilt," it added. The bishops' statement said that many Serbs "did not make the decision themselves to abandon their homes."



An elderly Serbian refugee sits next to her grandchild in an improvised refugee center in a sports hall in the northern Yugoslav town of Novi Sad Aug. 10. An estimated 100,000 Serbs have fled to Croatia military blitz began in early August.

CNS photo from Reuters

They were encouraged to leave by Serbian military and Serbian Orthodox religious leaders, it said. The statement said that there were 160,000 Serbs in the area, according to a 1991 census. Thousands of Croatian Catholics and other non-Serbs were being expelled from Serbian-held northern Bosnia-Herzegovina to make room for the Serbian refugees from Croatia, said Bishop Franjo Komarica of Banja Luka. "We do not see any necessity for solving the urgent problem of Serbian refugees coming from other regions by expelling us, the domestic population," the bishop said in an Aug. 10 letter to the office of the U.N. High Commissioner for Refugees and to the International Committee of the Red Cross. The letter was made public by the Catholic Press Agency of the Zagreb Archdiocese. Banja Luka, near the border with Croatia, is the capital of

Serbian-held northern Bosnia. "Many thousands of persons without basic prerogatives for life—safety, lodging, food, medical care—have been expelled from their ancestral homes. Eight percent are elderly," said Bishop Komarica. Prior to the current wave of expulsions, 75 percent of the 60,000 Catholic Croats "left their ancestral homes under duress," he said. The bishop had previously complained that local Serb authorities were forcing non-Serbs to leave as part of ethnic cleansing policies. U.N. and humanitarian agencies were the sources of estimates that as many as 200,000 people have been displaced by the early August fighting. Representatives of the agencies also have reported that columns of Serbian refugees have been attacked by Croatian and Bosnian armed forces as they headed for Serb-controlled Bosnian territory.

But stewardship isn't a Catholic word, is it?

Need some help with your stewardship education work?

The Good Steward: Taking Care of and Sharing All God's Gifts may be just what you're looking for.

This collection of stewardship columns written by Daniel Conway provides a wealth of information on the theology and practice of stewardship as set forth in the U.S. bishops' pastoral letter *Stewardship: A Disciple's Response*. Conway, head of the secretariat for planning, communications, and development for the Archdiocese of Indianapolis and a nationally recognized expert on Christian stewardship, writes in down-to-earth language that will provide hours of discussion material for your parish stewardship commission or adult education groups.

The 54-page, 8 1/2" x 11" booklet contains 28 easy-to-read articles in 6 chapters.

Copies are available for \$6 each. You may order directly from the Office of Stewardship and Development, 317-236-1425 or 800-382-9836, ext. 1425.

Catholic and Orthodox churches can be in full communion, the pope says

Says Catholics, Orthodox must learn to appreciate one another's traditions

By Cindy Woodard, Catholic News Service

VATICAN CITY—The first millennium of Christianity holds proof that Catholic and Orthodox churches can be in full communion, even though they have different ways of expressing the faith, Pope John Paul II said. "Despite our current separation, one cannot forget the long journey we traveled together under the banner of fidelity to a common apostolic heritage," the pope said Aug. 9 during his weekly general audience. Continuing a series of talks about ecumenism, the pope said the Orthodox churches and their Eastern-rite Catholic counterparts deserve special attention and respect from Latin-rite Catholics. Not only do the Catholic and Orthodox churches recognize the validity of each other's sacraments, including priesthood and the Eucharist, the pope said, they also have spiritual and liturgical gifts that can strengthen the life of the other church. "The spiritual treasures of the Christian East," he said, begin with the liturgy, which is conducted with great love. The Eastern churches also have a rich tradition of devotion to Mary, mother of God, which sheds light on her essential role in the work of redemption and also gives meaning to the practice of venerating saints.

"The contribution of the East to the life of Christ's church was and remains very important," the pope said. That is why the Second Vatican Council called on all Catholics to become familiar with, show esteem for and support the rich heritage of Eastern Christians. While not ignoring the causes for the split between the churches, Catholics and Orthodox must once again learn to appreciate one another's traditions, accept legitimate differences and move toward restoring full visible unity, the pope said. Pope John Paul told people at the audience that the Second Vatican Council and more recent church documents have affirmed that under certain conditions, Catholic and Orthodox may receive the sacraments from each other's priests. "Any Catholic, when it is impossible to reach a Catholic priest, can receive from a minister of the Eastern church the sacraments of penance, Eucharist and anointing of the sick," he said. "In the same way, Catholic ministers may licitly administer the sacraments of penance, Eucharist and anointing of the sick to Eastern Christians who ask for them," the pope said. In both cases, he said, "one must avoid every form of pastoral action which is not fully respectful of the dignity and freedom of consciences." The pope prayed that the Catholic and Orthodox churches would grow in knowledge and love for one another and that God would give them once again the gift of full unity.

Will abortion be deciding issue in the GOP race?

All GOP candidates for president will have to comment on whether party should retain its opposition to abortion

By Henry Fessler of Orion,
Catholic News Service

WASHINGTON—Whatever his religion or his stand on abortion, none of the nine Republican candidates for president is dismissing the abortion issue as a key part of the 1996 campaign.

The candidates currently in Congress—Sens. Richard G. Lugar of Indiana, Phil Gramm of Texas, Robert Dole of Kansas and Arlen Specter of Pennsylvania and Rep. Robert K. Dornan of California—will have many opportunities to speak their minds on abortion when Congress reconvenes after the summer recess.

But the other candidates—media commentators Patrick Buchanan and Alan Keyes, California Gov. Pete Wilson and former Tennessee Gov. Lamar Alexander—will not be able to escape taking a stand.

Even if they do not have to cast any votes on the issue, all the candidates will be called on the comment on whether the GOP platform should retain its traditional opposition to abortion and its call for a constitutional amendment to overturn Roe vs. Wade.

Disputes over the abortion issue in the GOP platform were seen as discrediting the Republicans during the 1992 convention, and the party hopes to avoid a similar fracas at the summer 1996 convention in San Diego.

The three Catholics in the race—Dor-

nan, Buchanan and Keyes—have made the pro-life issue a big part of their campaigns.

"I think that Alan's presence in the race ensures not only that there will be an abortion question in every debate, but that the other candidates won't be able to duck that question," Republican strategist William Kristol said of his friend Keyes in an interview with *The New York Times*.

"He makes life uncomfortable for the nominally pro-life candidates who aren't comfortable discussing the issue," Kristol added.

A fund-raising letter from Buchanan addressed to "dear fellow pro-lifer" describes abortion as "the most important issue facing America today" and said there is a "moral imperative facing us to fight to protect (human life) from the moment of conception to the moment of natural death."

In his campaign materials, Dornan said he "has opposed abortion his entire life (except to protect the life of the mother when all options have been exhausted to save the life of both the mother and the child. Modern medicine has made equal care possible in every situation.)"

The position statement distributed by the Dornan campaign also pledges that he "will unhesitatingly oppose any attempt to remove the pro-life plank from the Republican platform."

Keyes and Gramm, an Episcopalian, sent campaign representatives and pledges of their pro-life commitment to

the National Right to Life Committee's convention in Nashville, Tenn., in June. Similar messages of support came from Dornan and from Dole and Lugar, both Methodists.

Meanwhile, the candidate who is considered to most strongly favor legal abortion went on the offensive against his fellow Republicans. Specter, who is Jewish, convened a hearing Aug. 10 to complain that the GOP-led Congress has orchestrated "a viral meltdown of a woman's constitutional right to choose" abortion.

Specter, chairman of the Senate Appropriations subcommittee that oversees the Department of Health and Human Services, was expected to attempt to reverse some cuts in funding for abortion and family planning when his committee considers the HHS budget after the summer recess.

Wilson, who describes himself as Protestant but names no particular denomination, has been taking much of the recent heat over the abortion issue because of its attempts to appease both sides.

On NBC-TV's "Meet the Press" Aug. 6, Wilson said that as president he

would sign a House bill permitting states to deny Medicaid funds for abortions in certain circumstances and health insurance coverage for government employees seeking abortions.

"I favor the right of reproductive choice, (but) I don't think the taxpayers should necessarily be the ones who are asked to pay for it," he said.

Wilson also has said he would like to see the Republican platform on abortion changed to "one that those who are pro-life and pro-choice can agree on."

The only candidate who has tried to avoid the abortion question entirely is Alexander, a Presbyterian who did not take a public stand on the issue during his term as Tennessee governor.

Although he describes himself as pro-life, Alexander says now that he "would not have banned all abortions in Tennessee when I was governor." His position, which remains unclear, "is not strong enough for the right-to-life movement to support him," said Michele Arocha Allen, communications director for the National Right to Life Committee.

But that still leaves pro-life voters with plenty of room to make up their own minds.

Coadjutor appointed for controversial Mexican Bishop Samuel Ruiz Garcia

By Gladys Woodson, Catholic News Service

ROME—Pope John Paul II has appointed a special assistant with the right of succession to controversial Mexican Bishop Samuel Ruiz Garcia of San Cristobal de Las Casas in southern Mexico's conflict-ridden state of Chiapas.

The new assistant, called a coadjutor, is 50-year-old Bishop Raul Vera Lopez, formerly of Ciudad Altamirano. His posting was announced Aug. 14.

Bishop Vera Lopez is a Dominican who has been involved in the peace efforts in the 20-month-old Zapatista rebellion in Chiapas state where the San Cristobal Diocese is located.

"Our fundamental concern is that the local church continue to be served," Dominican Father Gonzalo Iruarte, San Cristobal diocesan vicar for justice and peace, said in a letter on the appointment released in Mexico the same day the new coadjutor bishop was announced.

"The fact that Raul Vera is a Dominican priest, but our fundamental goal is to continue serving the people of the diocese," Father Iruarte said.

Bishop Ruiz, 70, came under Vatican scrutiny in 1993 for what Archbishop Girolamo Prigione, papal nuncio to Mexico, called "a Marxist analysis that reduces Christ's work" in the bishop's approach to social problems.

There were reports at the time that Bishop Ruiz was close to being removed from his diocese.

But on New Year's Day 1994, the rebellion in Chiapas broke out and the bishop soon became a key figure in the peace negotiations. Since then there had been virtually nothing said publicly about the Vatican inquiry.

Bishop Ruiz has been an outspoken activist for the political and economic rights of indigenous people who make up the impoverished majority in Chiapas. He has been vigorously criticized by major landlords and government officials.

The bishop was scheduled to attend the Aug. 17-20 fourth Ontario Native Kateri Conference at Toronto's York University, but canceled his appearance due to illness, diocesan chancellor Sister Eva Soto said Aug. 11.

"Bishop Ruiz is a little bit ill and the doctors have ordered him to rest through the end of the month," Sister Soto said.

Bishop Vera Lopez was born June 21, 1945, in Acacahua, Mexico, and earned a degree in chemical engineering from the National Autonomous University of Mexico before entering the Dominican order. He professed his solemn religious vows in 1972, and did his philosophy and theology studies for the priesthood in Mexico City, Bologna, Italy, and at the University of St. Thomas Aquinas in Rome. He was ordained to the priesthood in 1975.

In Mexico City following his ordination, he was a chaplain to university students, master of Dominican novices, and a member of the Dominican's provincial council.

Pope John Paul named him bishop of Ciudad Altamirano in late 1987 and ordained him to the episcopacy in St. Peter's Basilica in January 1988.

Bishop Vera Lopez was one of three bishops elected by the Mexican bishops' conference to participate in the 1994 world Synod of Bishops on religious life.

He is a member of the conference's seven-member special Commission for Reconciliation and Peace in Chiapas, which also includes Bishop Ruiz.

The Dominican order plays a key role in the pastoral team of San Cristobal, with members in charge of the Ocosingo mission and various jurisdictions within the diocesan administration.

In addition to Father Iruarte, Father Pablo Romo, who runs the dioceses' Fray Bartolomeo de las Casas Human Rights Center, is a Dominican.

The order's provincial superior in Mexico is Father Miguel Concha, a long-time human rights activist and columnist in the newspaper *La Jornada*.



The St. Vincent de Paul Society has purchased and is operating a new 50,000 sq. ft. Distribution Center. We need your support so we may increase the free distribution of clothing and household furnishings to the poor.

☐ \$1,000 ☐ \$500 ☐ \$100 ☐ \$50 ☐ \$25 ☐ \$10 ☐ My Special

Donation is \$

NAME

ADDRESS

MAKE CHECK PAYABLE AND MAIL TO:
St. Vincent de Paul Society
P.O. Box 10155
Indianapolis, Indiana 46219

Your Donation is a
Charitable Contribution for Tax Purposes

MANUAL ADULT EVENING SCHOOL

2405 South Madison Avenue • Indianapolis, Indiana 46225
Phone 226-3830 • Robert T. Stanford, Director

MONDAY AND WEDNESDAY

(Classes begin August 28, 1995)

6:00 - 7:45 7:55 - 9:40

Typing I/IV BUSINESS EDUCATION Accounting I/IV

English I/IV English VI English VII English VIII

Found 1 CHILD DEVELOPMENT I Advanced Found

Adult Shop I/IV INDUSTRIAL ARTS I.C.T. Related I.C.T. On The Job

Geometry I, II ALGEBRA I, II

U.S. History I U.S. History II Economics Sociology/Anthropology

Physical Science I, II

COMPUTER ENGLISH Earth Science I, II

English I/IV

Continuation, self-paced, supervised study. Credits awarded upon successful completion of class and satisfactory on proficiency tests.

Hours: 6:00 - 9:00 a.m. Mon., Tues., and Thurs.

ADULT SUBJECT LAB

Self-paced, supervised study in English, Math, Social Studies, and Science. Remedial Study. Credits awarded upon satisfactory completion of class components.

Hours: 6:00 - 9:00 a.m. Mon., Tues., and Thurs.

TUESDAY AND THURSDAY

(Classes begin August 29, 1995)

6:00 - 7:45 7:55 - 9:40

Art & Careers I/IV ART Jewelry & Crafts I/IV

Typing II/IV BUSINESS EDUCATION COE Related

English I/IV COE On The Job

English V English VI English VII

English VIII

CHILD DEVELOPMENT I

Industrial Arts I.C.T. Related I.C.T. On The Job

Geometry I, II

U.S. History I U.S. History II Economics Sociology/Anthropology

Physical Science I, II

COMPUTER ENGLISH Earth Science I, II

English I/IV

Continuation, self-paced, supervised study. Credits awarded upon successful completion of class and satisfactory on proficiency tests.

Hours: 6:00 - 9:00 a.m. Mon., Tues., and Thurs.

ADULT SUBJECT LAB

Self-paced, supervised study in English, Math, Social Studies, and Science. Remedial Study. Credits awarded upon satisfactory completion of class components.

Hours: 6:00 - 9:00 a.m. Mon., Tues., and Thurs.

ADULT BASIC EDUCATION GED Preparation, ESL Classes

6:00 - 9:00 a.m.

Basic Reading Basic Arithmetic

Basic Spelling Basic Grammar

Learn to read, write, and compute or prepare for the GED examination

Book Reviews by Richard Philbrick, Catholic News Service

The place of religion in U.S. schools

RELIGION AND AMERICAN EDUCATION: RETHINKING A NATIONAL DILEMMA, by Warren A. Nord, University of North Carolina Press (Chapel Hill, N.C., 1995), 481 pp. \$49.95 cloth, \$19.95 paper.

The dilemma that author William A. Nord rethinks in "Religion and American Education: Rethinking a National Dilemma," is how to find a suitable place for religion in the colleges offered in American schools and colleges. The highly publicized topics—prescribed prayer, teaching centered on the

Bible, and released time—are just a few of the matters he weighs.

For him the question is not whether religion should be a school subject but how it should be integrated into school curricula. Public education—and to some extent most higher education—is, Nord asserts, hostile to religion. In fact, he believes, students are being indoctrinated against it.

As he sees the dilemma, the secularization of American culture is not an acceptable reason for ignoring and belittling religion. The liberal education American schools, colleges and universities strive to provide cannot be realized unless religion is included and taken seriously, he contends. Taking religion seriously and treating it fairly are concepts Nord refers to again and again.

Unlike some educators, he believes that courses on the Bible and other basic religious writings and the teaching of religious history can be conducted in neutral fashion from elementary school through university levels.

And if courses are offered from a neutral viewpoint, Nord is confident that courts will not object to religion in classrooms.

The Supreme Court, he writes, "has never held that religion and public education must be separated. Its position has been that public education must be religiously neutral. It is unconstitutional to promote (or inhibit) religion in public schools; it is not unconstitutional to teach about religion neutrally."

A professor in the philosophy department of the University of North

Carolina, Nord does not slight higher education in his analysis of the dilemma. In his opinion, neutrality should be considered essential in introductory college-level courses. Teachers of advanced courses should be free to advocate their own convictions.

Even so, says Nord, "all texts and courses that deal with religiously contented matters as part of a liberal education should be minimally fair and include some discussion of contending religious ways of understanding the subject at hand." As for prescribed prayer in public schools, Nord favors the Supreme Court decision forbidding it. There is no such thing as nonsectarian religion; to pray is to take sides among religions, which government must not do, he states.

Vouchers "properly conceived" are a last resort to be considered only if all efforts to integrate religion into American education fail. The great majority of voucher proposals, he explains, do not envision grants large enough to enable poor parents to send their children to high-quality private schools or to achieve a true neutrality in funding between public and religious schools.

Nord's arguments that religion has an undeniable place in the nation's classrooms are persuasive. The most forceful of them are those highlighting the importance of religion in history. The book is slow reading and not for those who form their opinions solely by listening to radio talk shows. For others willing to struggle occasionally, it will be rewarding.

(Philbrick is the Catholic News Service's book review coordinator.)
(At your bookstore or order prepaid from University of North Carolina Press, P.O. Box 22888, Chapel Hill, NC 27515-2288. Add \$2 for shipping and handling.)

History of America First movement

Reviewed by William Droel
Catholic News Service

AMERICA FIRST: ITS HISTORY, CULTURE AND POLITICS, by Bill Kauffman, Prometheus Books (Amherst, N.Y., 1995), 296 pp., \$25.95.

Bill Kauffman's dream White House ticket would be Ross Perot and Pat Buchanan. Although each fits the bill imperfectly, those are the two most visible politicians who ascribe to Kauffman's "America First" ideology, as laid out in "America First: History, Culture and Politics."

The America First movement, from which we will be hearing more, is opposed to the United Nations, NATO, NAFTA and the "new world order." It favors states' rights and, in general, has a "preference for localism against the centralized rule of experts."

It is a reactionary movement that fears and distrusts "bigness of any sort." Although not pacifist, the movement is—to mention one example—"Yoursquare against any intervention in the civil war currently raging in Bosnia."

The bulk of Kauffman's book is devoted to profiles of people from one or more of the strains in American history and culture from which the America First movement draws inspiration. These include Alice Longworth, the daughter of Theodore Roosevelt who lobbied against U.S. entry into the League of Nations; Sinclair Lewis, who wrote of little prairie

towns and advised young writers "to avoid New York City at all costs"; and Charles Lindbergh, who campaigned against U.S. involvement in World War II.

The America First movement draws on populism, isolationism and nativism. Kauffman, aware that it also swarms close to anti-Semitism, tries to clear the record on some of his heroes. He skirts its historical association with anti-Catholicism, the militia movement and the gun lobby.

Kauffman concludes his book by locating "the America First bedrock in the Catholic principle of subsidiarity." Granted, subsidiarity asserts that decisions should be made as close as possible to the people to be affected by those decisions. It would be inaccurate, however, for Kauffman to assume that his philosophy is in accord with Catholic social thought.

Vatican II, for example, clearly calls upon Christians to get involved in international affairs. Its key document, "Gaudium et Spes," which is 30 years old this December, endorses a United Nations-like agency: "It is now necessary for the family of nations to create for themselves an order which corresponds to modern obligations." That's anathema to the America First crowd.

(Droel is campus minister and an instructor at Moraine Valley Community College, Palos Hills, Ill.)

(At your bookstore or order prepaid from Prometheus Books, 59 John Glenn Dr., Amherst NY 14228-2197. Add \$2 for shipping and handling.)

Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters are being carried in *The Criterion*. Other priests and sisters are included here, whether they are authors of the obituary or have other connections to it.

mother of Terry, Jerry, Joanne, Janet Wolfe; grandmother of eight.

FELLER, George A., 78, St. Joseph, St. Louis, Mo. Husband of Irene; father of George Jr., Kathleen Walman, Debbie Steiner, Debbie Steiner, Patricia Holland, Shirley Crews; brother of Cornelius, Tony Hilbert, Margaret Weidenshoer.

FOSTER, Melvin, 91, St. Meinrad, St. Meinrad, Ind. Husband of Olive (Wheeler); father of Cletus, Claudia Berke, Lucille Kasey; brother of Elvira Smith, Alma Genet; grandfather of four; great-grandfather of ten; great-great-grandfather of two.

HUBER, Helen A. (Huber), 86, Little Flower, Indianapolis, Ind. Wife of Ervin M. KAVANAUGH, Eleanor T. (Markley), 66, St. Philip Neri, Indianapolis, Ind. Wife of Leo; mother of Mary T. Elliott; sister of Dennis Markley, Margaret McElroy, Ann Gardiner; grandmother of one.

KELLEY, Esbie Gertrude, 72, St. Lawrence, Indianapolis, Ind. Wife of William B.; sister of Catherine Guilfoyle; grandmother of Lori Kelley Carlson.

KINGORE, Carl, 88, St. Pius X, Indianapolis, Ind. August 7.

ROGERS, Michael John, infant. Holy Spirit, Indianapolis, Ind. August 4. Son of Michael and Kathleen; brother of Amanda, Jeanne, Vincent, Earl and Gary; Barbara Glenn.

SCHIEGERT, Robert E. Sr., 73, Holy Name, Beech Grove, Ind. August 1. Husband of Rita M. (Kruetzer); father of James E.,

Robert T., son of Margaret; grandfather of three.

SCHLEGEL, Raymond N., 72, Holy Spirit, Indianapolis, Ind. August 1. Husband of Jayne D. father of Donald, Timothy S., Susan P., Hasselander; brother of George C., Robert, William.

SCHMOLL, Robert J., 66, St. Roch, Indianapolis, Ind. August 1. Husband of Tressa (Parish); father of Michael, Nicholas, Christopher, Todd Snyder, Tara Snyder, Cathy Miller, Jackie Christian, brother of Jack, Christine, Betty Mapp, Nancy House, Susie Pina; grandfather of 11; great-grandfather of one.

SCHWEDGMAN, Dorothy M., 86, St. John, Elmhurst, Ind. August 9. Sister of Frances Berkmeyer; aunt of several nephews.

SVARCEKOPF, Frank, 71, Nativity, Indianapolis, Ind. August 1. Husband of Katherine (Tindall); father of Rev. Mark, Chris, Frank III; brother of Ambrose, George, Anthony, Ilona Benjamin, Olga Fuller, Irene Lochmeier; half-sister to Mary Coddington; grandfather of nine.

SWEENEY, Elizabeth (Cooper), 80, Holy Name, Beech Grove, Ind. July 11. Mother of Jerry C., Betty Stegman, Marilyn K. Wagner; grandmother of nine; great-grandmother of 11.

TIMMERMAN, Marthanne, 82, St. Louis, Batesville, Ind. August 8. Mother of Barbara Sue Lehman; grandmother of two; great-grandmother of three.

WILLIAMS, Willie Mae (Clark), 55, St. Lawrence, Indianapolis, Ind. August 6. Wife of John L.; mother of John L., Monica V., David Williams, Priscilla; grandmother of Sarah D. Clark; sister of Willie Clark, Herbert Clark, Wilhelmina Herbert.

Grinstein Funeral Home, Inc.
SAM H. PRESTON—OWNER
The oldest Funeral Establishment in Indianapolis—Founded in 1854
"Centrally Located to Serve You"
1601 E. New York Street Indianapolis, IN 46201 (317) 632-5374

Announcing Hospice Care at Miller's Merry Manor
1651 N. Campbell
provided in affiliation with **St. Vincent Hospice**
Families on the eastside of Indianapolis can now benefit from the additional assistance and support that hospice care can provide.
For more information on hospice services, contact Beverly McIntosh at 357-8040.

OAKLAWN MEMORIAL GARDENS & MAUSOLEUM
The Full Service Cemetery with Chapel
Offering blessed burial grounds and mausoleums since 1960
Member of American Cemetery Assoc.
Phone: 317-940-3616
8700 Allisonville Road, INDIANAPOLIS, IN 46256
Pre-planning a funeral is an act of love
PHILIP H. HART
Burial Home, 1100 N. Meridian
444 1966
PHILIP H. HART
BURIAL HOME
1100 N. MERIDIAN
INDIANAPOLIS, IN 46202
444 1966

FINAL PRE-CONSTRUCTION NOTICE

**SAVINGS AND
DISCOUNTS
UP TO**

\$1300.00

**WILL BE AVAILABLE UNTIL
SEPTEMBER 1, 1995.**

**ANNOUNCING . . .
CALVARY CEMETERY COURT OF THE APOSTLES
MAUSOLEUM**



MAUSOLEUM ENTOMBMENT AT A COST YOU CAN AFFORD

CATHOLIC CEMETERIES . . . PHONE: 317-784-4439

435 West Troy Avenue, Indianapolis, IN 46225

COURT OF THE APOSTLES MAUSOLEUM COMPLEX

NAME _____

ADDRESS _____

CITY _____

PHONE _____

TO LEARN HOW YOU CAN SAVE MONEY AND ASSURE CHOICE LOCATIONS FOR FUTURE NEEDS, SIMPLY CLIP AND MAIL THIS COUPON.