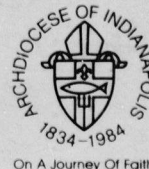


The CRITERION



Two parish celebrations are planned

Connersville to mark centennial

Nine days of special events will mark the 100th anniversary of the dedication of St. Gabriel's Church in Connersville.

The celebration begins with a Mass and reception next Friday, and closes with another Mass on June 24. Next Friday was chosen as the opening date for the celebration because it is 100 years after the dedication of the church on June 15, 1884.

Archbishop Edward T. O'Meara will be chief celebrant of the closing liturgy on June 24. The Mass will begin at 4 p.m. and will be followed by a dinner at 5:30 p.m. Dinner tickets, at a cost of \$6 each, must be purchased by June 11.

Other activities are also planned. A pitch-in supper and square dance will begin at 5:30 p.m. on June 16. A Mass will be celebrated for deceased members of the parish at 7:30 p.m. on June 18.

After a special 7:30 a.m. liturgy on June 19, an Appreciation Breakfast will be served by the parish staff and centennial committee. The breakfast is to honor those who come to daily Mass in the parish.

A talent show for all ages will be held on the evening of June 20.

A No Generation Gap Luncheon is planned for June 21 at noon. The luncheon, for parishioners 60 years old or older, will be served by the parish CYO. Those attending are invited to bring pictures and scrapbooks to share after the meal. Reservations should be made by June 10.

A time of reflection is planned for June 22, with prayer and benediction offered at 7:30 p.m. in the church.

The Knights of Columbus in Connersville will sponsor an open house on June 23 in conjunction with the anniversary. The hall will be open to all parishioners and their guests, and food will be available.

While the present church was completed in 1884, the parish itself dates back to 1851. As early as the 1830s, Catholic missionaries from Bardstown, Ky., and then Vincennes, visited Fayette County.

A non-Catholic, Abraham B. Conwell, was so impressed after a visit by Bishop Maurice de St. Palais of Vincennes in 1850 that he donated a lot for a church. Father William Doyle of Richmond supervised the construction of that first church, which was completed in 1853.

Father Henry Peters, the first resident (See CONNERSVILLE on page 2)



WE'RE ALL SMILES!—Sunday, June 3 was a happy day for the thousands in the archdiocese who took part in the festivities celebrating the Sesquicentennial at the Indiana Convention Center and on Monument Circle. Among the happiest were (top photo) Father Tom Widner and Valerie and Ray Dillon who show off with the completed commemorative book published by *The Criterion*. Orders for the numbered limited edition book of 2,000 copies can still be made. A coupon appears on page 16. In the bottom photo Benedictine Sister Mary Luke Jones happily sells other souvenirs some of which are still available by contacting her at Christ the King. (Photos by Sr. Ann Janette Gettelfinger and Fr. Tom Widner)

St. Pius plans for 125th anniversary

St. Pius parish in Ripley County will celebrate its 125th anniversary on June 16.

Area priests have been invited to a 5:30 p.m. Mass at St. Pius, which will be celebrated by Archbishop Edward T. O'Meara.

After the liturgy, a pitch-in dinner will be held in the parish hall, which was completed a year ago. Recreational activities including softball and horseshoes will begin after the dinner.

The parish, which includes about 50 households and 150 members, was established in 1859. But its history can be traced back to 1852, when Catholics in the area purchased an acre of land from Alexander Fultz for a school. Two additional acres were obtained in 1857, and the school was in operation from 1860 to 1880.

In the meantime, 17 families dissatisfied with another Ripley County parish, St. Nicholas, decided to build their own. They bought another acre of land, across from the site purchased for the school, in 1854.

They built their church with donated materials and hand-made bricks, and it still serves their successors today. A partial basement was added to the church in 1941 and a new entrance was built between 1944 and 1948. The statues which are still in the church were purchased from Holy Family Church, Oldenburg, when it was remodeled.

St. Pius has never had a resident pastor. It was originally served by the pastors from St. Nicholas, and became a mission of St. Charles Borromeo parish in Milan in 1948. Since last year, it has been part of a cluster of four parishes served by Father John Minta and Father Robert Ullrich.

New clergy assignments announced

Fifteen priests' appointments including the retirement of one pastor and the appointment of one newly ordained were announced by Archbishop O'Meara this week.

Father Aloysius A. Barthel, pastor of St. Paul's Parish in Sellersburg since 1971, will retire as pastor of that parish as of July 5 when all appointments take effect.

Father Barthel was ordained on June 7, 1938. He spent two years at St. Catherine Parish in the Diocese of Denver, Colorado. In 1941 he was appointed assistant pastor of St. Lawrence Parish at Lawrenceburg. In

1942 he became assistant at St. Mary's Parish in New Albany and in 1948 at St. Catherine in Indianapolis. In 1950 he was named administrator of St. Anne Parish at Hamburg.

He returned to St. Lawrence in Lawrenceburg for his first assignment as a pastor in 1962 where he remained until going to Sellersburg.

Besides Father Barthel's retirement, newly ordained Father Elmer Burwinkel is being assigned as associate pastor at St. Malachy Parish in Brownsburg.

Appointments announced by the chancery follow:

REV. ALOYSIUS BARTHEL, retiring from the pastorate of St. Paul, Sellersburg.

REV. ELMER BURWINKEL, newly ordained to associate pastor of St. Malachy, Brownsburg.

REV. PAUL COURTNEY, from co-pastor of St. Luke, Indianapolis, to pastor of St. Luke, Indianapolis.

REV. JOHN HALL, from associate pastor of St. Malachy, Brownsburg, to associate pastor of American Martyrs, Scottsburg; St. Patrick, Salem; St. Mary, Mitchell; and St. Francis Xavier, Henryville; with residence at American Martyrs.

REV. BERNARD HEAD, from co-pastor of St. Luke, Indianapolis, to

associate chaplain of St. Mary-of-the-Woods Motherhouse and Convent, St. Mary-of-the-Woods.

REV. HERMAN LUTZ, from a notary in the Metropolitan Tribunal, Indianapolis, and residence at Holy Spirit, Indianapolis, to pastor of St. Paul, Sellersburg.

REV. DONALD QUINN, from associate pastor of American Martyrs, Scottsburg; (See NEW APPOINTMENTS on page 2)

Looking Inside

A Jeffersonville native has been home visiting her parents prior to leaving for the missions in Hong Kong. Turn to page 2.

Magr. Raymond Bosler has decided to discontinue his Question Box at the end of June. His fourth last column appears on page 8.

Steve Noone leaves the Office of Catholic Education at the end of this month. A recent interview appears on page 10.

A story and page of photos taken during the sesquicentennial celebration last Sunday appears on pages 16 and 17.



Father Aloysius Barthel

the CRITERION

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Indianapolis, Indiana

Native of Jeffersonville making plans to go to Hong Kong

by Dorothy LaGrange
New Albany Deanery Correspondent

After spending almost six years in the U.S., Maryknoll Sister Martha Bourne, a native of Sacred Heart Parish in Jeffersonville, will leave for Hong Kong in August for a five-year assignment. She had served there for 11 years prior to returning to the Maryknoll Motherhouse at Ossining, New York, in 1978, where she has been manager of the order's communications office.

Sister Bourne, daughter of Mr. and Mrs. Ralph Bourne and the second oldest of their five children, attended grade school and high school in Charlestown. She received a degree in education from Nazareth College at Nazareth, Ky. While vacationing with her parents at their home, she talked about her work and her life with Maryknoll.

She became involved with the media following the December, 1980, murder of the four missionary women in El Salvador. "We've always had a Communications Office," she said, "but since that tragedy, when anything happens in the church in Central America, we get calls from the media whether Maryknoll is involved or not."

"They know we have an information office and that we have people in Central America. We need the office to take advantage of the media in the U.S. too, not only to make our work known, but also to raise people's awareness of what is happening in the countries where we work," she explained.

THE TRAGEDY of the murdered missionaries, she believes, is but one part

of the tragedy of the whole of Central America. Violence there is a result of economic problems, oppressive government and the disparity between rich and poor, she says. She believes the United States should take a less militaristic role because those kinds of problems are not solved with guns and more violence.

After the missionaries were murdered, the Maryknoll Sisters were approached by people wanting to make films, plays and books about the event. She was part of a committee which decided which ones the community would cooperate with. Two of them included the documentary "Roses in December" and the TV special "Choices of the Heart" both of which focused on Jean Donovan, the lay woman among the group.

There are currently no Maryknoll Sisters stationed in El Salvador. The local bishop has advised against it. But Maryknoll is present elsewhere in Central America. While that region is one of the world's "hotter spots" some areas in Africa, the Philippines and Korea are also difficult, she indicated.

HOSTILITY toward the missionaries is not coming from the people of those countries, Sister Bourne stated. Rather, it is from dictatorial and militaristic governments. "Our religion teaches that all people have rights as human beings to share the earth's goods. One person or a few should not have all of the riches and the power to determine how the masses live," she explained. Those who teach that philosophy are a threat to such governments.

Speaking about her return to Hong Kong, she said, "I would rather go back there than anywhere else." She is familiar with the culture and the language, and she has made many friends from her previous stay.

Sister Bourne is apprehensive about her return to Hong Kong. She enjoys the Chinese people and their culture, but has forgotten much of the language since she has not used it for so long. When she arrives in Hong Kong, she will devote herself full-time to six months of language study.

Neither does she know what kind of ministry she will have. A former grade school teacher, she says there is little need for non-Chinese teachers in Hong Kong today. The government supplies their own teachers to meet their needs.

"**THERE IS** a greater need now for us to work with the elderly, the handicapped and the factory workers," Sister Bourne said. She believes there may be an opportunity to continue her work in communications.

Some of the sisters there prefer American food to Chinese. A wide variety is available since the city is a free port. "Starvation is not a problem there," she laughed. "The problem there is to find a



Mr. Bourne, Sister Martha and Mrs. Bourne

spot of peace and quiet when you need to be alone.

"Going to outlying islands is one escape, though that is not as private as it once was since so many others are doing that now. Travel is by ferryboat and teens there, just as here, travel with their recorders and radios, so the music follows you," she said.

The noise and the press of people will be an adjustment after being accustomed to the quiet park-like setting of the New York Motherhouse. "It has been comfortable to work in my own language. That will be difficult to re-adjust to also," she said.

The sisters work with the elderly in Hong Kong trying to improve conditions for them. They make themselves available to act as part of an administrative team keeping after the government to provide more aid. "The government would not do as much without church groups pressuring," she explained.

Lack of food, clothing and a place to live are not so much a problem there as being able to live in a human fashion, Sister Bourne said. Many live in very tiny apartments where there is no privacy. Since the apartments are so small, often the elderly are forced onto the streets and into hospitals because there is no room for them with their children.

Through pressure from church groups, the government has recently built a large low-cost housing complex with a portion assigned to the elderly. Some of the sisters live there ministering to the elderly.

Most people work in factories, or in imports, exports and selling. Unemployment is not high. "If a person loses his job, he will buy and sell things on the street. Poverty there is not the same as that found in India and in Central America," Sister Bourne explained.

There is a big difference between her living quarters and those of business and government workers. The wealthy have luxury apartments, she said. There are few single family dwellings due to lack of space.

Because it is a tourist center, Hong Kong has very good restaurants and hotels. People are very western in their dress, probably due to the influence of movies and television, she said. Movies are a major form of entertainment so there are many theaters. Top-run films come quickly to Hong Kong.

Shopping is also less expensive there than in many places, including Japan, since it is a free port. Goods are imported without having to pay tax. Thus such items as Japanese pearls and cameras are cheaper than in Japan.

Much of the food is prepared and sold on the streets. People there eat things that people elsewhere would not consider delicacies, such as congealed blood, chicken claws, bone marrow and snake soup. Sister Bourne has eaten them all. The snake soup is reputed to make you warm in winter, she said.

Sister Bourne likes to camp, fish, walk, read, sew, crochet and knit. Women knit on ferries and buses in Hong Kong. It provides a way of starting a conversation which is one reason she learned.

Though there are campsites in Hong Kong, they are large buildings of concrete block, like huge school dormitories with dining rooms. Camping activities are similar to our own, however. Campfires, nature studies and hikes along with swimming in nearby beaches are some of them. Parks, though small, are a priority of the British.

Religious affiliation is low since most of the people are traditional Chinese who follow the teachings of Confucius. Most schools are either Protestant or Catholic and most converts come through them. It is not a Maryknoll policy to push children to become Catholic.

Actually, the sisters discourage primary age children from joining the church because it is difficult to be Christian in a non-Christian family. "We encourage them to come to the youth meetings and to church, but we prefer them to wait until they are older to join," Sister Bourne explained. Since there are so many Christian schools and hospitals, prejudice is not common.

Britain and China are presently negotiating for the transfer of power that will take place in 1997 when the British will return Hong Kong to China. There are no missionaries allowed in mainland China now so no one knows how this changeover in government will affect missionary work in Hong Kong. Britain has ruled Hong Kong for 140 years and it is the world's third most active trading port.

Connersville (from 1)

pastor, served St. Gabriel's from 1853 to 1874. He was responsible for the first parish school building, which opened in 1873 and was staffed by four Sisters of Providence.

In the early 1860s, a railroad was built near the church and parishioners began considering a new location. Father Francis J. Rudolf purchased the present site west of the school in 1881, the first year of his 25-year pastorate. A city-wide celebration marked the laying of the cornerstone in 1882, and the first service was held there at the dedication two years later.

In 1850, there were 45 persons in 14 Catholic households in Fayette County. Now, there are more than 1,100 families and 3,000 people in the parish. St. Gabriel School enrolls 255 in kindergarten through sixth grade.

Father Gerald Renn is pastor of St. Gabriel, and Father John Maung is associate pastor.



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THE CRITERION

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Workshops planned

Two workshops on parish and elementary school annual reports will be conducted this month by the archdiocesan Business Office.

The workshops will be held from 7 to 9 p.m. on June 12 and 14 at the Catholic Center, 1400 North Meridian St., Indianapolis.

Several changes have been made this year in the forms used in the annual reports. Each workshop will include sessions on financial reports and balance sheets, and a question and answer session on other areas of finance.

To make arrangements for attending one of the workshops, call the Business Office at 236-1410 or 800-382-9836.

St. Patrick, Salem; St. Mary, Mitchell; and St. Francis Xavier, Henryville; to associate pastor of St. Catherine, Indianapolis, and St. James, Indianapolis, with residence at St. Catherine's.

REV. WILLIAM PAPPANO, from pastor of St. Malachy, Brownsburg, to pastor of St. Michael, Bradford.

REV. MARTIN PETER, from pastor of St. Thomas Aquinas, Indianapolis, to pastor of St. Malachy, Brownsburg.

REV. JOHN SCIARRA, appointed administrator of Holy Trinity, Edinburgh, and continuing his assignment as pastor of St. Barnabas, Indianapolis, with residence at St. Barnabas.

REV. PAUL SHIKANY, from administrator of Holy Trinity, Edinburgh, and assistant at the Metropolitan Tribunal, Indianapolis, with residence at St. Barnabas, Indianapolis, to graduate studies at Catholic University, Washington, D.C.

REV. KENNETH TAYLOR, appointed chaplain of the Newman Center, Butler University, Indianapolis, and continuing his assignment as associate pastor of St. Thomas Aquinas, Indianapolis, with residence at St. Thomas Aquinas.

REV. HENRY TULLY, from administrator of St. Joseph, St. Joseph Hill, to pastor of St. Joseph, St. Joseph Hill, and continuing his assignment as chaplain of the Newman apostolate, Indiana University Southeast, New Albany.

REV. CLIFFORD VOGELSANG, from a temporary leave of absence to pastor of St. Thomas Aquinas, Indianapolis.

REV. THOMAS WIDNER, from Archdiocesan editor of the Criterion with residence at St. Andrew, Indianapolis, to associate pastor of St. Barnabas, Indianapolis.

The above appointments are from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

New appointments (from 1)

Marian presents display of portraits

by Susan M. Micinski

In continuing the 150th anniversary celebration of the Archdiocese of Indianapolis, the Sesquicentennial Art Committee, in cooperation with Marian College, will present "Portraits: On a Journey of Faith, 1834-1984," an art exhibition depicting historical personages of the archdiocese, at Marian College Library.

The show will open with a reception on Sunday, June 17 at 2 p.m., and will be on display through the end of September. Also at the reception, at 2:30 p.m. a brief musical program will be presented by Dick Dennis (violin), Franciscan Sister Barbara Piller (flute) and Charles Gardner (piano). Viewing hours are from 9 a.m. to 5 p.m. Monday through Friday, and special showings may be arranged by calling 924-3291.

According to Peggy M. Lovett, art show curator, the portraits will represent parishes, schools, hospitals, service institutions, men and women's religious communities—in short, the pictorial history of a religious group that made a major contribution to establishing not only Indianapolis, but the entire state of Indiana.

The idea to have such a show originated from brainstorming sessions with the Sesquicentennial Steering Committee and the Art and Environment Committee. These groups started working on ideas well over a year ago, and first thought about having a juried show where archdiocesan artists could submit their work and have it judged. "But they finally decided it would be more meaningful to show the heritage of the past 150 years," Lovett said.

APPROXIMATELY 87 pieces will be in the show, and will include oil paintings, pastels, charcoal drawings and photographs. The largest pieces are more than four by six feet—the portraits of Archbishop Ritter and Schulte—and the smallest are five by seven inch photographs.

Lovett sees the show as important because "in the history of the archdiocese we have never done a photograph album of the Church," she explained. In addition, "a lot of the works to be featured have been hanging in rectories or other places not easily accessible to people of the archdiocese—so a vast majority just haven't been seen before. I have personally been so excited about this show."

The first step to getting this show on the road involved Lovett sending questionnaires and cover letters to all the parishes in the archdiocese asking them if they had some art work related to the archdiocese's history, and if they would allow it to be included in the exhibition. "But of course, not everyone had something to send," she said.

"THEN I STARTED making publicity calls to get the word out. I've called newspapers, magazines, the Indiana Arts Commission, radio and television stations and anyone else I could think of. And we've been getting some good feedback. Some of the local media have indicated an interest in filming the hanging of the show, while another is interested in doing a remote broadcast. I think this is going to be an especially memorable show and everyone should know about it."

Some of the more memorable works Lovett mentioned include portraits of: Mother Theodore Guerin, 1798-1856, who came to the Indiana wilderness in 1840 to become the foundress of St. Mary-of-the-Woods College, the oldest Catholic college for women in the United States. Her portrait will be the oldest in the show; Father Thomas Seccina, the priest who participated in the Bataan Death Walk in which 15 to 20,000 men died and who was killed while ministering to American servicemen aboard a prison ship during World War II, who has a high school named in his honor in Indianapolis; and Fran-

ciscan Sisters M. Josepha Diekman and M. Bernarda Weller, who drove by buggy between Lafayette and Indianapolis looking for a site for a hospital, and purchased five acres at the corner of Troy and Sherman which became St. Francis hospital.

Others are: a portrait of Father Patrick Gleason, who was the founding pastor of St. Columba Church in Columbus, by Edmund Brucker, professor emeritus of painting at Herron School of Art; one of Father M. H. Bogeman, the first pastor of St. Vincent de Paul in Bedford, who was also an architect and designed the present church, as well as Kirkwood Hall at Indiana University and the Monroe County Courthouse; and four small oil paintings of the first four French Bishops—Simon Brute de Remur (1834-1839), Celestine de la Hailandiere (1839-1847), John Stephen Bazin (1847-1848) and Maurice de St. Palais (1848-1877).

"It's like walking through the history pages of the Church," exclaimed Lovett.

The art show curator hopes that the highlight of the show "will be having it well received and shared by the people who come to see it. This show is being done for the people of the archdiocese so they can have a feeling of pride that this is their religious history."

Like any major undertaking, the show had some snags along the way. "A lot of the pieces coming in have no records," said Lovett. "But we are doing our best so that each work will have a small written history beside it. It's often easy to find out who the painting is, but quite difficult to find out who did it and the year it was done."

Lovett is being assisted in her work by, and is very appreciative of, Franciscan Sisters Sandra Schweitzer, chairperson of the Art and Environment Committee, and Catherine Schneider, coordinator of the Sesquicentennial Office, and Susan Stussy, Marian College librarian. "I couldn't have gotten along without these valuable people," she said.

As far as what work people will be drawn to the most—Lovett feels that the portrait of Archbishop Ritter should be especially attractive since he is a native Hoosier who later went on and became a cardinal.

But regardless of what you like—"this show is for everyone—those of the Roman Catholic faith, art enthusiasts, as well as history buffs," Lovett said. "Mark your calendars for June 17, and come, look and enjoy."



HANGING IT UP—Peggy M. Lovett (right), curator of the portrait show to be on display at Marian College Library, is assisted here by Colleen Method, library assistant, in hanging a portrait of Franciscan Father Ferdinand Bergmeyer, second pastor of Sacred Heart parish in Indianapolis. This sesquicentennial art show will open on June 17 and will be up through the end of September. (Photo by Susan M. Micinski)

Columbus hosts program for separated, divorced

"A Day of Re-creation" for all separated and divorced Catholics in the archdiocese will be held from 9:30 a.m. to 4:30 p.m. on Saturday, June 23, at St. Columba Parish Hall, Columbus.

The day long program is sponsored by the Archdiocesan Family Life Office and

Separated, Divorced and Remarried Catholics (SDRC), and will be the first diocesan-wide conference offered here.

"Our hope is that this day of learning and sharing can help those experiencing the pain of a broken relationship to find new peace and growth," explained Family Life Director Valerie Dillon. "Many such programs are held around the country, but often our own people can't attend because of the cost of travel and lodging as well as registration fees."

Cost of the conference is \$12.50 including lunch.

Father Keith Hosey, Director of Pope John XXIII Center in Hartford City, and Precious Blood Sister Maureen Mangen, co-director of the Center, will keynote the day, speaking on "New Relationships and Intimacy." Ten different workshops will be offered, and participants will be able to attend three of these. The day will close with a Mass celebrated by Father James Farrell, SDRC chaplain and pastor of St. Andrew Parish, Indianapolis.

Workshops to be offered include: "Joys and Sorrows of Closeness," (Father Hosey and Sister Maureen); "Helping You Help Yourself: Assessing Your Financial Needs" (Kim DelFabro); "The Who, What, When, Where and Why of Forming an SDRC Group," (Toni Peabody); "How to Learn to Live with Losses" (Margaret Pike); "Annulments in the Catholic Church" (Fr. Farrell); "The Creative Interplay of Healing and Trust" (Providence Sister Connie Kramer); "The Story of Self Esteem" (Bill Hubbs); "Single Parenting: Strengths and Stresses" (Valerie Dillon and Ceil Shepley); "Internal Forum—Truths and Myths" (Father Farrell); "Saying 'No' Without Feeling Guilty" (Karen Kotner).

For further information contact the Family Life Office, 317-236-1596.

Pope sends congratulations

May 16, 1984

Dear Archbishop O'Meara:

With great pleasure the Holy Father has learned that the Archdiocese of Indianapolis is commemorating its Sesquicentenary, and he wishes me to convey his heartfelt congratulations and prayerful best wishes.

His Holiness knows that over the years the grace of God has been active in the hearts of the faithful. Even before the establishment of the Diocese of Vincennes, from the time when Jesuit missionaries first brought the Gospel of our Lord Jesus Christ to the Indians of what is today the State of Indiana, the Christian faith took root in the hearts of believers, bringing new life and joy and hope. Through the witness of Christian communities and the catechizing efforts of many people, God's word continued to spread and flourish, and countless men, women and children have come to a better understanding of the great mystery of Christ and his Church.

As he gives thanks to the Lord for the rich blessings received in the past, the Holy Father is confident that our loving Redeemer will lead you and all your people to an ever greater knowledge of himself. He prays that the teaching of Christ, diligently handed on, will be a source of inspiration and strength to the youth, leading them to the joy and fulfillment of authentic Christian living. He also prays that the task of passing Christ's message on to the new generations will be zealously shared by all the people, and that God will bless your Archdiocese with many vocations to the priesthood and religious life.

His Holiness commends you and all your clergy, religious and laity to the Blessed Virgin Mary, Mother of God and Mother of the Church, asking her to sustain you in the great task of making her Son ever better known and loved. As a pledge of strength and peace in Christian living he cordially imparts his Apostolic Blessing.

With my own good wishes for the anniversary, I remain

Sincerely yours in Christ

R. Casaroli

A. Cardinal Casaroli
Secretary of State

Vatican City State

WASHINGTON NEWSLETTER

Smoking seen as moral issue

by Liz Armstrong

WASHINGTON (NC)—U.S. Surgeon General Dr. C. Everett Koop, the nation's top health officer, has crusaded against what he sees as the unhealthy phenomenon of violent video games and TV shows.

Now, he is campaigning against smoking and what he believes are its dangers, not only to smokers themselves (he estimates that some 50,000 deaths in 1983 were caused by smoking) but to their families and co-workers as well.

The issue of smoking is not new to Americans—or Catholics. For example, in their 1981 pastoral letter on health, the U.S. bishops urged rejection of smoking along with overeating and abusing drugs and alcohol. And cigarette packages have long contained warnings about smoking.

Like drunk driving—under new attack

by citizens' groups and the bishops of New York state—smoking in public prompts strong opposition.

"We estimate that between 80 and 90 percent of the chronic lung disease in this country is directly attributable to cigarette smoking," Koop said in May announcing his latest findings.

"Cigarette smoking is causally related to chronic obstructive lung disease, just as it is to cancer and coronary heart disease," according to the surgeon general, a respected pro-life leader before being named to his government post.

Koop also had some strong words about the effects of smoking on non-smokers.

"The evidence is very solid" that non-smokers exposed to smoke suffer lung disease as well, Koop said.

His report likewise cautions parents: "An association exists between parental smoking in the home and an increased rate of respiratory symptoms among children ..."

An article in the New England Journal of Medicine reported earlier this spring that children of smokers have higher levels of nicotine in their bodies than their

counterparts from non-smokers' households; researchers also discovered that nicotine levels in babies of smokers were equal to those of adult light-smokers.

The Tobacco Institute discounted the Koop report, citing information from an earlier government report that found the effect of smoke on non-smokers to be "negligible to quite small."

Koop said some 80 studies had verified his views.

The debate over smoking extends beyond U.S. borders.

"Non-smokers exposed to tobacco smoke at work have detectable impairments of lung function equivalent to smoking as many as 10 cigarettes per day," advised Donald T. Wigle, chief of the non-communicable disease division for the Bureau of Epidemiology of Health and Welfare Canada, a national agency. Wigle, in a letter to Maclean's magazine, also said that "risk of lung cancer is substantially increased—up to 3.4 times—among non-smokers married to smokers."

Catholics have discussed smoking at least since a 1964 U.S. surgeon general's report on its hazards.

In 1964:

► The Archdiocese of Milwaukee banned smoking in its high schools.

► The Catholic Review, Baltimore archdiocesan newspaper, urged clergymen, as moral leaders, to quit smoking.

► A theologian, Father Aloysius J. Welsh, raised the issue of whether smoking can be a sin.

The late Bishop Thomas K. Gorman of Dallas-Fort Worth, Texas, had a quick response to that idea: "That's not a sin," he

told NC News in an interview—while smoking a cigar. He died of cancer at age 87 in 1980.

Father Welsh, now Msgr. Welsh, of Sacred Heart Parish, Newark, N.J., said he still believes "immoderate smoking could be immoral." Smoking "is not just a health question," he said May 31. "It can be a moral question" and "not just in regard to one's own health. You have a consideration of altruism, too," because of the reports of harm to non-smokers, he added.

In 1983, New Jersey GASP (Group Against Smoking Pollution) criticized the Vatican for allowing a tobacco company—Philip Morris, Inc., to sponsor the Vatican art exhibit which toured the U.S.

Currently, the Catholic bishops of New York State are concerned about another social dilemma: drunk driving.

Citing the Catholic Church's call for consistency in protecting life, the bishops have urged the state to increase the age for legal drinking to 21.

"There is strong evidence that such a law will not only directly reduce the harm now caused to youngsters who drink and drive but it will also prevent a great deal of suffering and loss felt as a result of accidents caused by the drunken driver," said J. Alan Davitt, executive director of the New York Catholic Conference, representing the bishops.

The U.S. bishops' health care pastoral has some succinct advice for society as it deals with such concerns:

"Out of gratitude and reverence for the unique sanctity that is ours, we must choose life and health, not death and sickness."

Roots of African religion vital, priest says

Church must understand role of traditional beliefs

by Bill Pritchard

WASHINGTON (NC)—After centuries of missionary work, Western Christian churches still ignore the role of traditional religions in African life, said Father Joseph Donders of the Society of Missionaries of Africa.

The churches will remain strangers on the continent until they make the effort to understand, he said.

Father Donders, 55, spoke at Washington's St. Matthew's Cathedral May 23, as part of a lecture series sponsored by his order, also known as the White Fathers.

"The Christ we have been preaching is a Christ who has been used to colonize people," said the priest, who was for 15 years head of the Department of Philosophy and Religious Studies at the University of Nairobi, Kenya.

In 1929 British colonial officials and Christian bishops destroyed Kikuyu tribal society by forbidding circumcision, Father Donders said. They decided the practice was profane, he said, although circumcision of boys and girls was vital to unity among the Kikuyu clans and to tribal religion.

More recently, African Catholic clergy have begun exploring their religious roots, Father Donders said. Last year, African

bishops said in a joint statement that Africans "move towards salvation" through traditional religions.

Yet the African bishops may move cautiously, fearing the displeasure of Vatican officials, he said.

The missionary said that even the White Fathers have practiced a form of "racism."

In Moslem North Africa, the White Fathers carefully avoid saying anything

that might hurt or insult a Moslem's beliefs, he said, while in black Africa, the missionaries frequently "just marched through everything."

Africans worship God by celebrating life, Father Donders said. Eating, drinking and dancing are part of worship, yet Western missionaries have condemned those practices, he said. In African tradition, nothing in life is profane, Father Donders said.

The belief that life is sacred and indivisible could be Africa's greatest contribution to world religious thought, he said.

In African faith a person is "taken up in a stream of life that is a kind of abundant river" flowing from God through "all those forefathers and foremothers," Father Donders said.

A person's greatest task "is to give that life unto others," he said.

To be childless in Africa is to be dead, the priest said.

This makes it difficult for African Catholics, he said.

Father Donders said that before he spoke to a group of nuns in Kenya, their superior told him he would have to convince the young nuns to see their lives as a spiritual motherhood or tell them to leave religious life.

"There are very few old (African) sisters," he said.

The "shadow side" of African belief is that the stream of life is "restricted to the life of my family, to the life of my clan, to the life of my people," Father Donders said.

Father Donders is executive director of the Washington-based Africa Faith and Justice Network, a public policy lobby of 37 Catholic congregations monitoring U.S. policy on Africa.

Body, Blood of Christ joined in liturgy

by Cardinal Mario Luigi Ciampi, O.P.
Pro-theologian of the Papal Household

The official name of the Solemnity of Corpus Christi was changed to the Solemnity of the Body and Blood of Christ in the reform of the Roman Calendar decreed by Pope Paul VI in 1969. He thereby quietly suppressed the Feast of the Most Precious Blood. Canon 1246 reflects this change, but some liturgical materials do not.

A number of reasons can be given for this change. First, the Second Vatican Council decreed that a greater emphasis be given to the feasts of our Lord, thereby better recalling the entire cycle of mysteries of our salvation throughout the liturgical year.

Second, this new name better recognizes the reality of the real presence of the entire Christ in the Eucharist. By natural concomitance, Christ is present Body, Blood, soul and divinity under each of the Species and in every part of each Species.

Third, the Precious Blood of our Lord Jesus Christ is venerated in celebrations of Passion, the Feast of the Triumph of the Cross, the Solemnity of the Sacred Heart and anew in the Solemnity of the Body and Blood of Christ.

Fourth, a Votive Mass is retained in the Sacramentary for those who wish to honor the Redeemer's Precious Blood with a special Mass. This Votive Mass reminds the faithful of the infinite redemptive value

of the Precious Blood of our Savior, the God-man. He shed it with such intense charity and such immense suffering of His sacred humanity: body and soul, intellect and will, internal feelings and external senses.

The Solemnity of the Body and Blood of Christ honors two essential and inseparable components of the sacred humanity of the Word Incarnate, His Body and Blood. It also recalls other truths: the simultaneous offering of His Body and Blood in an unbloody sacrifice of praise and expiation, bearing fruit in the lives of the beneficiaries of the New Covenant; the renewal of the paschal banquet in its symbolic and real integrity; unity among the faithful through their reception of Communion; and the real presence of Christ under the Eucharistic Species.

Recent popes have indicated a close connection between the Eucharist and the Heart of Jesus. Pope Pius XII spoke of the Eucharist and the priesthood as gifts of the Sacred Heart of Jesus. Pope Paul VI wrote to the Eucharistic Congress in Quito, Ecuador in 1974: "For the act of supreme love by which the Savior poured out, so to speak, all the treasures of His Heart, was the institution of this adorable Sacrament." Speaking on the mystery of Christ's love, Pope John Paul II said: "It is the mystery of the Holy Eucharist, the center of our faith, the center of our worship of Christ's merciful love manifested in His Sacred Heart." Pope John XXIII's desire should

be ours: "My devotion to the Blessed Sacrament and the Sacred Heart must permeate my life."

In conclusion, the Vicar of the love of Christ has facilitated an even more active and meaningful participation in Eucharistic worship by joining together liturgically the Body and Blood of Christ under both Species in a single celebration, the Solemnity of the Body and Blood of Christ.

Former employee of diocese faces charges

HOLLIDAYSBURG, Pa. (NC)—Charlotte Rice, a former employee of the Diocese of Altoona-Johnstown, Pa., has been charged with embezzling more than \$43,000 from a diocesan education department fund. Ms. Rice, 36, was arrested May 24 and charged with 62 counts of unlawful taking and receiving of stolen property, forgery and tampering with public records, according to Pennsylvania State Police Sgt. Thomas Semelsberger. She was released on \$50,000 bond. A preliminary hearing was scheduled for June 6. According to the Altoona Mirror, in November Ms. Rice had been seen throwing checks into a trash can outside the chancery building complex in Hollidaysburg.

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LIVING THE QUESTIONS

We need the past to be truthful about today

by Fr. Thomas C. Widner

The Hoosier historian taking note of the archdiocese's 150th anniversary probably choked with horror at the error in both the program for the Sesquicentennial Liturgy held Sunday, June 3, and a recent Indianapolis Star article by Isabel Boyer.

Both stated the founding of Vincennes and its first log cabin church as 1702.

The fact of the matter is the town of Vincennes didn't exist until 1731 or 1732 at its earliest and no one knows precisely when a log cabin church was ever built there.

What difference does it make? Well, it makes a difference to the historian. But by now most everybody else has probably forgotten there even was a celebration.

The historian is interested because the study of history has shown us time and again that the way we view our past has a great deal to do with the way we perceive ourselves today and conduct our actions. It also gives us an idea about what we are likely to do in the future.

If we are truthful and careful about the past, we are



probably truthful about the present. If we don't care about the past, we are probably careless about the present and unconcerned about the future.

One advantage in celebrating the sesquicentennial is getting to know our past. Many people like to live in the past and stay there as if everything that was worth something happened there. I'm not talking about that kind of interest in the past. I'm talking about getting to know the past so that we can understand who we are today and rationally plan for the future. But if we deny the past or ignore it or are untruthful about it, the present becomes dangerous and a threat. That's because we become arrogant about what we do now as if we are gods with some kind of absolute control.

It happened to us following the Second Vatican Council. We didn't know our past very well and when changes began to occur, some people were threatened and frightened of the present as if we were somehow doing away with divinity itself.

We thought, for instance, the Mass had not been altered since the Last Supper. Historians had to help us understand that the Mass has undergone constant change. On the other hand, some who knew the past thought it could be erased and choices for the future could be made without recognizing the contributions of the past.

The caretakers of the Old Cathedral at Vincennes sometime in the past erected a replica of a log cabin

church and put a sign on it dating it 1702. Well, that attracts the tourists but it doesn't mean it's true. In the 18th century what was called the Ouabache (Wabash) valley referred to the entire area of southern Indiana and Illinois. Explorers thought the main river channel from the Mississippi River was the Ohio and Wabash and what we now call the Ohio which flows past Louisville and Cincinnati was but a tributary. There is on record the description of a Mass being offered in 1702 on the site of a future military fort. Some interpreted this as being Vincennes. Actually it was near what is now Cairo, Illinois.

What is disappointing is not the wrongful date. The real tragedy is that despite this 150th anniversary, the past means little to many people. Only those who have been bugged by wanting to know their roots can truly appreciate who they are for without knowing where we have come from we cannot understand what we do today and we will never realize why we keep repeating our past.

It is not that 1702 or 1732 is so important or that the Archdiocese has been around for 150 years. What is important is that there are reasons why we are here today and why we do the things we do and some of those reasons can be found in who people were in the past and what they did. If we are unable or willing to be truthful and careful about the past, how responsible can we be for the truth of today?

Bible provides information as well as entertainment

One only needs to be daring enough to pick it up and read it

by Father John Buckel

They loved each other passionately; unfortunately, she was married to another man. "I'm pregnant," she told her lover. "What are we going to do?" He thought for a long time. As a public official, the last thing he needed was a scandal. "If her husband were dead, our problems would be over," he thought. His idea of death soon became a reality.

Do you recognize this as a scene from "Search For Tomorrow"? "General Hospital"? "Dallas"? Would you believe the Bible? In the Second Book of Samuel (Chapter 11), we find a fascinating account of adultery and murder involving King David and his mistress Bathsheba. It seems rather unusual that such a story should find its way into the Holy Bible. That these two people of questionable moral character should be the ancestors of Jesus is even more remarkable. The Bible is full of surprises.

Every year the Bible outsells all other books. Almost every home has a Bible, yet it often remains untouched and unread. A great number of people perceive the Bible as a boring book about pious people. A pleasant surprise awaits anyone daring enough to read the Bible. In addition to providing invaluable information for this life and the life to come, reading the Bible can be very entertaining. There is something for everyone.

Certain biblical passages are very familiar to most people. "Love your enemies." "Do unto others as you would have them do unto you." "The Lord is my shepherd, there is nothing I shall want." "God is love."

RELATIVELY FEW people are familiar with the passages that present the darker side of the human race. Examples of homosexuality and incest are found in the 19th chapter of Genesis. The rape of a king's daughter is the subject matter of the Second Book of Samuel (Chapter 13). In the 34th chapter of Genesis, the sons of Jacob brutally murder an entire tribe for reasons of revenge. The author of Song of Songs writes a love poem, and at times (Chapter 7) gives a graphic description of his beloved's breasts and thighs. One of the apostles commits suicide in the 27th chapter of St. Matthew's gospel. In a fit of



rage, St. Paul invokes a curse on his opponents (fifth chapter of Galatians): "I wish that those disturbing you might castrate themselves." If the Bible were ever rated by the Legion of Decency, perhaps it would be classified "morally objectionable in part because of sex and violence."

Those who enjoy action and adventure will not be disappointed in reading the Bible. Employing a cast of thousands, spectacular battles are waged between warring nations. Individual confrontations also make good reading—in particular the contest between David and Goliath. Special effects are not unknown in the Bible. Rivers divided, cities destroyed by fire and brimstone, a human being turned into a pillar of salt, earthquakes, eclipses of the sun, and other cosmic phenomena challenge the imagination of any reader.

IF YOU WANT to stretch the limits of your imagination, try reading the Book of Revelation. Dragons and beasts and destructive plagues are but a few of the dramatic elements found in this exciting book.

Another dimension of reality is mentioned in the Bible. The existence of angels and devils is taken for granted in the Old and New Testaments. Strangely enough, there is an instance of communication with a dead person through a medium (the 28th chapter of the First Book of Samuel).

Those who take pleasure in a good philosophical discussion will appreciate the Book of Job. "Why is there suffering?" Job ponders. In his search for wisdom, Job asks some very probing questions which have plagued the human race since the beginning.

"A stitch in time saves nine," wrote Ben Franklin. Not to be outdone by "Poor Richard's Almanac," the Bible contains hundreds of such sayings (the Book of Proverbs) helpful for everyday living.

We find so many amusing stories throughout the Bible that we must assume God has a good sense of humor. Chapter 20 of Acts of the Apostles tells of St. Paul preaching to a group of Christians in an upstairs room. A young man named Eutychus happened to be sitting on the window-sill. Like many men of the cloth, St. Paul was getting carried away and talked on and on. Poor Eutychus was bored to sleep and fell out of the second story window. St. Paul stopped everything and went outside to make sure the boy was well. Undaunted by this interruption, he returned to the upper room and continued

speaking for several more hours. (And we think Sunday homilies are long!)

For the more refined reader, biblical poetry and love sonnets stand in a class by themselves. The Book of Psalms contains some of the greatest poems ever written. Chapter 13 of St. Paul's Letter to the Corinthians continues to remain an all-time favorite.

One of the great features of the Bible is its ability to present the human situation in all of its complexity. The Bible presents people exactly as they are: in their greatest

moments of love as well as their lowest moments in sin. No punches are pulled. Sometimes exciting and sometimes boring, sometimes wise and sometimes foolish, sometimes good and sometimes bad: the Bible reflects life as it truly is. In the midst of our human situation, God reveals himself to us. God tells us again and again that the sinfulness of the human race is never greater than his love for us. In spite of all the evil that springs forth from our hearts, God's love and mercy prevails. That is good news.

THE SUNDAY READINGS

PENTECOST SUNDAY

JUNE 10, 1984

by Fr. JAMES A. BLACK

Acts 2:1-11
I Corinthians 12:3-7, 12-13
John 20:19-23

Background: The readings for Pentecost speak either of the coming or the presence of the Holy Spirit. The first reading (from Acts) describes the actual coming of the Spirit in a wonderfully symbolic way.

In the Gospel reading from John, the risen Lord appeared to his disciples. He gave them the gift of his peace, and then gave them the gift of his Spirit.

The second reading lists the gifts of the Spirit in the community at Corinth. There were many different gifts, but all came from the same Spirit. In addition, all the gifts served essentially the same function: to build up the community of faith.

Reflection: I have to admit that I have tremendous difficulty writing a brief column about the Holy Spirit. I think I could do a book—or perhaps a lengthy article—much more easily. That's because I've seen the Spirit do so many wondrous things in my own brief lifetime.

I've seen the healing power of the Spirit

bring pardon and peace to the ill, the suffering and the sinner. Such people come to live in hope, knowing that the Spirit of the Lord will lead them.

The kids in my high school class have grown tremendously this past year—further evidence of the presence of the Spirit. They've come to a deeper perception of what it means to live the Christian life, and many of them seem to want to do so.

This Spirit of God is alive in you right now—the same Spirit you received in your baptism. How often have you realized that God was right there with you?

Our lifetime journey toward a personal spirituality isn't really a journey outward; it's a journey inward. The path doesn't lead away into the noise and confusion of our surroundings as much as it does toward relationships, or in toward our own soul.

Doesn't it make you feel rather special, after all, knowing that the God of the universe is within the confines of your own heart? That's what life in the Spirit is all about.

Bishop asks INS to protect rights of immigrants

SAN JOSE, Calif. (NC)—In the wake of raids since the opening of an Immigration and Naturalization Service office in his diocese, Bishop Pierre DuMaine of San Jose has asked the agency to protect the rights of all immigrants. The agency has the right to enforce existing immigration laws, Bishop DuMaine said, but he called on INS to safeguard the legal and welfare rights of properly documented immigrants

and the procedural and human rights of all immigrants. The Supreme Court had ruled in April that INS has the right to block exits in workplaces to conduct sweep searches for workers who are in the United States illegally. The court decision was criticized by Hispanics who said it means that any worker who looks or sounds foreign could be detained by INS or discriminated against by employers.

point of view

Abortion not a political question

by Leon J. Bourke

Kevin McDowell's "Point of View" of May 11 cites material from an article in *Commonweal* by David R. Carlin, Jr., a Democratic state senator from Rhode Island. McDowell implies that anyone who is against abortion and doesn't hide where he is coming from is "right-wing." This is something like guilt by association and smacks of McCarthyism.

He further states that these "right-wing" anti-abortionists are giving a "bad name among reasonable people." Who are these "reasonable people?" Does this imply that the witness to the right to life is at any time unreasonable?

He goes on to say that their tendency to be outlandish in their behavior, etc., has usurped media coverage, "pushing the practical, educated spokesman into the background." Who is this person with outlandish behavior? Is it a Joe Scheidler? Or any of the other nationally known

leaders in the Pro-Life movement? Or is it local people who have the courage to witness to life in the midst of a decadent society and who do not wish to be fashionable at any price in order to be accepted by the likes of McDowell? Why does he make accusations without facts?

Abortion is killing—even abortionists admit that. And killing is murder. Is there anything wrong with using the language of centuries given to us in both the Old and New Testaments or is this too "right-wing" and "reactionary" for the fashionable writer and legislator? Who can afford not to be "militant" when millions of innocent, defenseless lives are cruelly snuffed out in this country every single year? Or shall we sit passively while the killing goes on as so many did in Germany during the Nazi years?

McDowell states, "To deserve these ignominious titles one would have to engage in abortion while at the same time believing the act to be unjustifiable

homicide. Clearly, this is not what happens." This kind of assertion reflects an abysmal ignorance for every abortionist knows exactly what happens and they have admitted it. There has been no attempt on their part to deny it. Dr. Mary Calderone, former Planned Parenthood President clearly said it; so did Dr. Alan Guttmacher, also of Planned Parenthood. Anyone who has been to any convention held by NARAL knows full well that they show off the latest technology which enables the abortionist to better find and locate the baby inside the uterus so that he can ply his deadly craft with even greater precision. McDowell and Carlin are simply ignorant if they believe the contrary and should educate themselves or should not propagate their errors and condemn other people as fanatics or "right-wing" or any other "cute" designation by the pseudo-sophisticates of our age and society.

McDowell's goes on to talk about the considerable media coverage of anti-abortion picketing at an Indianapolis abortion mill recently. He claims, inaccurately, that "the picketing became the subject of court action when some participants began using bullhorns to call those entering the clinic 'murderers.'" This is completely false. The group he is talking about is Citizens for Life and no one in the group, nor anyone else for that matter, has used a bullhorn. Even the abortionist and clinic personnel knew that was phony. The only reason that was brought up was to discredit us—the right to life people.

And McDowell, uninformed as he is, is playing right into the hands of the abortion industry by his slanted kind of writing. Carlin asserts that it is "this type of labeling activity that creates disunity and discourages a wider base of support." We would say that what causes disunity is more the kind of inaccurate writing of

which McDowell is guilty as reflected in his article.

Carlin also notes that there are a number of well-intentioned, reasonable and respectable people who have no difficulty in accepting "pro-choice," the more acceptable euphemism for abortion. Many of these, he says, are Catholics. What kind of Catholic can one be if they are pro-choice since pro-choice is directly opposed to everything that the Catholic Church has taught for two centuries concerning abortion?

Furthermore, the present pope has gone around the world condemning abortion so it is well-nigh impossible that sophisticated and reasonable people can be both "respectable" and loyal to the teaching of the Church on such a serious issue. Are we to be "respectable" or are we to be loyal to Jesus Christ and His Church? Nowhere in the New Testament is it said that anyone makes it into heaven because they were respectable.

The well-intentioned, reasonable and respectable people who have no difficulty accepting pro-choice are the misled, blinded, duped and naive worldly believers who slavishly follow the media and the abortion rhetoric of Planned Parenthood, etc. This is the tragedy. And those who are Catholic lack the strong guidance and leadership of the clergy and bishops. Where are the shepherds who are responsible for the flock? Are they engaged in political rather than moral activity?

Regarding the "local religious" we would ask, where in God's Word does it say that there is no life where there is no brain activity? Furthermore, do we need a quote from Milton's *Paradise Lost* to tell us that the law can do nothing about sin? Christ told us that long ago; in fact, His brief stay on earth was all about that very thing. Only God's grace eliminates sin.

(See ABORTION NOT on page 16)



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TO THE EDITOR

Room for improvement in AAA

Father Widner's article concerning giving to the diocesan church through the Archbishop's Annual Appeal had many valid points. There was, however, one statement which he made to the extent that holding back on AAA is a rejection of the work of the diocesan church.

Based on comments that I have heard concerning the AAA, the unanimous objection has been to the way the AAA money is spent. Without exception, the flag bearers for the publicity for the AAA have always been Family Life, Pro-Life, Evangelization and the social works. And yet, by far the majority of the money is spent for building renovation, expenses for collecting the AAA money, travel expenses for chancery personnel to meetings, and establishment of a huge fund to renovate the Cathedral.

It is difficult to imagine why the spending plans for the Cathedral renovation

could not be limited to approximately \$500,000 (which is already in the bank) and perhaps use this year's \$175,000 quota to increase the budgets of the Family Life, Pro-Life and the Evangelization offices. If the diocesan church is truly trying to meet the needs of its constituency, surely the money can be better spent for Family Life programs, for Pro-Life programs and Evangelization programs than to spend an excessive amount for the Cathedral renovation.

I am confident that if this constituency perceived spending of the funds in a manner that more closely met the needs of the constituency, there would be much less holding back on the AAA campaign.

I did support the AAA campaign but not to the extent that I would have if I felt there was good stewardship of the money.

Reed S. Nelson

Indianapolis

CHD director thanks archdiocese

I wish to thank the people of the Archdiocese of Indianapolis for their continuing and generous support of the Campaign for Human Development. A check for \$69,069 has been received here at the national office. This amount is the ¾ portion to be distributed nationally to self-help projects controlled by the poor themselves and designed to remove the cause of poverty.

Since 1970, the Archdiocese of Indianapolis has received 17 national CHD grants totaling \$542,600 for a return of 77 percent.

The continued generosity of the people of your diocese fulfills the spirit of the words of Pope John Paul II: "Christians are called by God to be involved in the world in order to transform it according to the Gospel. These duties involve positively contributing to the establishment of just laws and structures that foster human values."

CHD provides an opportunity for us to make the same option Jesus did, to live in solidarity with the poor, the wounded, the

marginated, and those considered "least" in our society.

On behalf of the entire CHD family, I express sincere thanks also to Archbishop Edward T. O'Meara, and to Dr. Robert Riegel, your Diocesan Director.

Reverend Marvin A. Mottet

Executive Director

Campaign for Human Development

Washington, D.C.

Buckel columns appreciated

I want to commend you for publishing the very fine series of articles by Father John Buckel. I find them extremely useful and timely for parents and people of all ages. They are filling a current need and are giving instructions and encouragement in a very complex time. I am looking forward to more columns by this talented priest.

Mary A. Shank

Indianapolis

CORNUCOPIA

Memories remain with us forever

by Mary Ann Wyand

It's funny how people start collecting memories from just about the day they are born.

"Remember when..."

"Oh... and what about the time..."

"... and then after that we all..."

Memories strengthen us in times of sorrow, sustain us in periods of hardship, and unite us in moments of happiness. They cement friendships, recreate yesteryear, even bring alive images of lost loved ones.

To remember and reminisce is not just an adult trait. Children find it comforting, too.

When four-year-old John Paul lost his helium-filled balloon during a spring outing with friends, he did exactly what any young child would do. He looked skyward and burst into tears.

Five-year-old Miriam was concerned about his unhappiness but able to be objective because it wasn't her balloon. As they watched it float away, she tried her best to console him.

"Don't cry, John Paul," she said, putting her arm around his shoulders. "You still have your memories."

dinand in 1922 and remained there until 1957 when she came to Beech Grove. She spent 53 years in the classroom ministry, and now ministers to the sick at St. Paul Hermitage.



Mr. and Mrs. Raymond J. Renn will celebrate their 60th Wedding Anniversary on Saturday, June 30, at a dance reception given by their children at 8:30 p.m. in St. Joseph Hill Parish Hall, St. Joe Rd. West, Sellersburg. Raymond J. Renn and the former Bertha C. Roberts were married June 3, 1924 at St. John the Baptist Church, Starlight. They are the parents of nine children, including Aline Krakowski, Virginia Schindler, Lucille Adamczyk, Alvina Seng, Sylvester, Elvin, Harold, Lelia Popp and Evalina Ems. They also have 31 grandchildren and 15 great-grandchildren.

Benedictine Sister Juliana Scheesele will celebrate her Golden Jubilee as a professed Sister at the Mass of Thanksgiving in Ferdinand on Sunday, June 10. The former Carolyn Carrie Scheesele entered the Convent Immaculate Conception on July 3, 1932. She has taught in Indianapolis archdiocesan schools during her career.

Alberta Lossin was honored recently at St. Francis Hospital's Volunteer Recognition Dinner for fifty years of continuous service as a volunteer.



Hugh McGowan has been elected president of the board of directors of the Catholic Youth Organization for the 1984-85 calendar year. McGowan, a member of the board since 1979, has been chairman of the board's future planning committee and a member of the executive committee for the past three years. He has also served on the budget, ways and means committee. A member of St. Lawrence Parish, McGowan is married and the father of three children. Other board members elected as officers include: Theodore Goodson, Jr., vice-president; Mrs. Ernest DeFabis, secretary; William F. Kuntz, treasurer.

Stephen L. Hodgson, an Indianapolis native and graduate of Secena High School

and Indiana Central University, has been named Head Basketball Coach at Cathedral High School. Hodgson is in his sixth year as an assistant varsity coach at Cathedral. He will continue his duties as Dean of Students.

Friar Daniel Manger, O.F.M. Conv., will serve as a deacon at St. Benedict Church, Terre Haute, while residing at Kolbe Friary. He is presently working on a Master's degree from Catholic University.

check it out...

A Peace Pentecost Prayer Service will be held on Sunday, June 10 at 4 p.m. in St. Benedict Church, 118 S. Ninth St., Terre Haute.

The Schulte High School Class of 1964 will hold its 20th Reunion on Saturday, Aug. 4. Call Dena (Brown) Samm 812-235-8103 if you have information regarding the location of the following class members: Carol Akers, Betty Bunce, Fred Capps, Ronald Clark, Thomas Edwards, Janice Grannan, Thomas McCleish, Michael Sheridan, Henry Stein, Hugh Taylor, Patrick Walsh, or William Wendt.

The Holy Cross Grade School Class of 1934 will hold its 50th Reunion on Saturday,

June 16. Interested persons may call 784-3754 for information.

United Catholic Singles' Club will meet for an 11 a.m. Mass at St. John's Church, followed by brunch and a tour of Lockerbie Square. Call 881-0462 or 542-9348 for information.

Business leaders are invited to attend a free seminar on Corporate Programs for Business and Industry sponsored by St. Vincent Stress Center and MedServ, a service of St. Vincent Hospital and Health Care Center, on Tuesday, June 12 from 10 a.m. to 12 noon in the Stress Center auditorium. Call 871-3388 to register.

St. Vincent Hospital and Health Care Center will offer a free orientation session on its upcoming 20-week Weight Control Program, on Tuesday, June 12 at 7:30 p.m. in the Carmel Wellness Center and again on Wednesday, June 12 at 5:30 and 7:30 p.m. in the St. Vincent auditorium. For required reservations, call 871-2916.

Some 370 members of the Indiana Province of the Congregation of Holy Cross will gather in a triennial assembly on the theme "Our Ministry and Our Faith" from Sunday, June 10 through Thursday, June 14, at Notre Dame.

vips...

Shirley Cherry, head nurse on 3 Center at St. Francis Hospital, recently received the Theresa Gorman Award given for compassion, professionalism and excellence in nursing.



Benedictine Sister Mary Stephen Newton will celebrate her Diamond Jubilee with an 11 a.m. liturgy on Sunday, June 17 in Our Lady of Grace Convent, Beech Grove. Sister Mary Stephen entered the Benedictine Sisters' community in Fer-

Archbishop O'Meara's Schedule Week of June 10

SUNDAY, June 10—Confirmation, Holy Cross Parish, Mass at 9:30 a.m. with reception following.

—75th anniversary celebration of the founding of St. Philip Neer Parish, Mass at 3 p.m. followed with reception and dinner.

MONDAY, June 11—First Annual National Council for Catholic Evangelization meeting, Inn of Chicago, Chicago, Ill.

THURSDAY, June 14—Confirmation for the parishes of St. Bartholomew and St. Columba, Columbus, to be held at St. Bartholomew Parish, Mass at 7:30 p.m. followed with a reception.

SATURDAY, June 16—Installation of the Sacred Heart Province Officers, Sisters of Providence, St. Mary-of-the-Woods, Mass at 11 a.m.

—125th anniversary celebration of the founding of St. Pius Parish, Ripley County, Mass at 5:30 p.m. followed with a reception and dinner.

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the question box

Who should I believe?

by Msgr. R.T. Bosler

Q Reading the New Testament has got me all confused. The epistles of Paul and Peter and James seem so different from the Gospels. Which should I believe: Jesus in the Gospels or St. Paul?

A If there is any question of choosing, it is not between Paul and Jesus, but between Jesus as seen by Paul and Jesus as seen by the other writers of the New Testament.

The Gospel writers and Paul tell us not so much what Jesus did as who they believed him to be.

The Gospels are not biographies, detailing everything Jesus did and reporting everything he said just as he said it. They are instructional and devotional writings proclaiming Jesus as the Risen Lord and explaining the good things God has done through him.

The evangelists used collections of stories about the miracles of Jesus and his sayings. They embellished these, adding and changing details to help them bring out better the truths they were teaching about Jesus.

They added to the traditional sayings of Jesus, applying them to problems and

situations the Christians faced in the latter quarter of the first century.

They did this without any hesitancy since they believed the risen Jesus was with them in the church and that what they were saying Jesus was saying through them.

The evangelists, therefore, were not writing history as we understand it but theological reflections on the miracles and sayings of Jesus in order to teach their people what Christians should believe about Christ and the church.

Each of the evangelists stressed a particular aspect of Jesus, and, writing for his own specific readers and circumstances, each organized the material in his own special way to suit his needs. The four Gospels give four different impressions of Jesus. We are richer in our understanding of Jesus because of this. This accounts for the many differences found in the Gospels.

Then, too, the Gospels were written at different times; a whole generation separates the writings of Mark and John. The later writings reflect a development in the understanding of who Jesus is and what happened to him.

No one book of the New Testament tells all there is to be known about Jesus and what God has revealed through him. The writings complement one another.

St. Paul's letters are absolutely essential for a full and balanced un-

derstanding of what the very first Christians believed about Jesus. His letters were written 15 to 20 years before the Gospels.

Q Would you please explain the Gospel passages that mention the brothers and sisters of Jesus?

A I have answered this question several times. It is a question that keeps popping up and one that bothered Christians in the early church. St. Jerome,

the great fourth-century Scripture scholar, suggested two possible explanations:

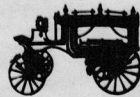
1) The brothers and sisters of Jesus were children of Joseph from a previous marriage. Tradition has it that Joseph was much older than Mary.

2) The brothers and sisters were cousins. Jesus grew up in a community in which cousins were like brothers and sisters—in a patriarchal society in which the grandfather was the common father.

James, the "brother" of Jesus, became the leader of the church in Jerusalem. This James was not the same apostle. So the first Christians were aware of the family ties of Jesus.

(Monsignor Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 600 N. Alabama, Indianapolis, Ind. 46204.)

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FAMILY TALK

Daughter needs a sign of acceptance

by Dr. James and Mary Kenny

Dear Dr. Kenny: I will be getting married this summer to a wonderful woman. Our problem is that she has a 5-year-old daughter, Jana, who is beginning to show some signs of feeling left out.

During the two years we have dated, I have come to love this child as my own. I plan to adopt her legally as soon as we are married.

However, right now she seems to resent the time her mother and I spend together. She enjoys being with either of us alone, but she just doesn't like to see us go off together. We plan to include her as ring bearer in the wedding. Any other suggestions?

Answer: You sound like a wise and kind man, anticipating problems your child might have. I hear so much today about how children interfere with the happiness of adults. When engaged couples have children from a previous marriage, they are often advised, "Remember, you are only marrying each other, not the whole family."

While there is some truth in the above advice, I feel it is rather naive, especially when young children are concerned. Of course, you are not marrying the entire family. Nevertheless, you are establishing a significant and permanent relationship with all your spouse's relatives. To be concerned right now about Jana's feelings is a good beginning to your new career as a father.

First of all, you need to accept the fact that Jana is upset. While she is gaining a father, she is also getting competition for the attention of her mother. She will need time to adjust to this new situation. Human beings of all ages resist change.

Understand that Jana is upset, but don't let her cause you to feel guilty about being alone together. You and your fiancée-wife need time with each other. Jana will have to learn to accept this. She must learn that she cannot separate you.

Begin now to reach out to Jana as a couple. Take her places with you this spring, to zoos, museums, movies and dinners out. Let her learn that your love for each other only multiplies your love for her and that your mutual affection is not a threat.

You write that she will be the ring bearer at your wedding. Why not give her a more important part? After all, you are taking her as your child forever. I think it would be wonderful to express this fact in a religious ceremony.

Adoption cries for religious expression. A civil court hearing is not enough. You are promising this child a lifetime of loving care. Why not have a special liturgy?

In your situation, you could include your adoption of Jana as part of the wedding. You are not only marrying this woman; you also are taking this child. Say so. After you have made your promises to your wife, you might introduce Jana. How beautifully appropriate a welcome for an adopted child.

While such a ceremony won't solve all Jana's adjustment problems, it will visibly indicate that she is gaining a loving father. You and your wife must now come together and love Jana as a united couple. Don't let Jana drive you apart. In time you will understand that your love for each other only enriches your love for her.

(Readers questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 872; St. Joseph's College; Rehselaer, IN 47978.)

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Priest who served in Indianapolis goes to Guatemala

by NC News Service

The 30,000 Catholics of Santiago Atitlan in Guatemala have been waiting three years for a priest since their missionary pastor from Oklahoma, Father Stanley Rother, was murdered. Now two Oklahoma priests, one a graduate of St. Meinrad Seminary who served as a deacon at Holy Cross parish, Indianapolis, and a third from Brooklyn, N.Y., will take his place.

The appointments were announced by the Oklahoma City Archdiocese and Tulsa Diocese in May. They are:

► Father Michael Gabby, 37, of the Diocese of Tulsa;

► Father Thomas McSherry, 39, of the Archdiocese of Oklahoma City; McSherry did an internship at Holy Cross parish in Indianapolis in 1970;

► Father John Vesey, 40, of the Brooklyn Diocese.

Father Rother's murder on July 28, 1981, was attributed to robbers by the Guatemalan government, but church sources believed the killers were members of a paramilitary death squad.

Six months earlier the priest had left Guatemala briefly because he was told he was on a death list. Two weeks before he was killed, the country's bishops issued a public statement calling the deaths of nine priests and hundreds of lay workers in recent years part of "a carefully studied plan to intimidate the church and silence its prophetic voice."

Father Gabby, ordained in 1976 and a former diocesan director of youth ministry, is pastor of Holy Cross Parish in Wagoner and St. Vincent de Paul Mission in Coweta. Before he was ordained he spent three years as a VISTA volunteer.

For the past three years he has made monthly visits to All Saints School to celebrate Mass and often to spend the day with the 200 students in the diocesan-run grade school. The children dubbed him "Mr. Threads" because of the light blue clerical shirts which he prefers over the traditional black.

Father McSherry, pastor of Sts. Peter and Paul Parish in Hobart, was ordained in 1971 and has a graduate degree in social work. He volunteered his services in

Guatemala when a letter to priests mentioned the Santiago Atitlan mission among possible personnel posts.

As president of the archdiocesan priests' senate in 1981 Father McSherry spearheaded a petition drive seeking to put U.S. pressure on the Guatemalan government to launch a full investigation into Father Rother's murder.

Father Vesey, who had known Father Rother from seminary days and who was a missionary in Paraguay from 1974 to 1981, began writing last fall to Archbishop

Charles Salatkka of Oklahoma City, volunteering himself as a replacement for the dead missionary. This spring the archbishop accepted his offer.

Since his return from Paraguay, Father Vesey has been associate pastor at Visitation of the Blessed Virgin Mary Parish in Brooklyn. Bishop Francis Mugavero of Brooklyn released him to the Oklahoma mission for three years, and he plans to depart for Santiago Atitlan in July.

The two Oklahoma priests are to leave in about six months and stay for five years.

Anniversary Annals

For the archdiocese's sesquicentennial year, we offer this short weekly feature recapturing items from Indiana newspapers of 1834. Items are printed as they appeared. They were taken from files in the Newspaper Reference Room of the Indiana State Library.

The following items were taken from the Western Sun and General Advertiser, newspaper of Vincennes edited and published by Elihu Stout, which on Saturday, June 15, 1834, published volume 25, number 21.

Preaching—Mr. M.R. Trimble will preach in the new court house to day and tomorrow. Public speaking will commence at 11 o'clock each day.

The citizens of the county are respectfully submitted to assemble at the Hotel of John C. Clark, this evening at early candle light, for the purpose of making the necessary arrangements for celebrating the approaching anniversary.

I have been desired to say, that the Candidates for the Legislature expect to meet as many of their fellow citizens as can conveniently attend, at the residence of Mr. Andrew Purcell, on Saturday the 21st of this inst.—and on Saturday the 28th at the house of Gen. Charles Myers, on the Louisville road, at which times and places they will declare their political sentiments to as many as shall attend.

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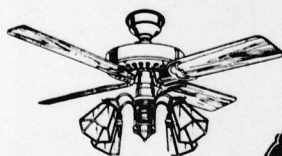
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Noone reflects on years as director of Catholic schools

by Father Thomas C. Widner

Steve Noone is a quiet but firm leader. In the face of tension, conflict and argument, he maintains a smooth composure and a level head. He has earned the respect of educators for his knowledge, administrative skill and determination to stick to essentials and facts. He speaks only about what counts and he doesn't waste his energy with unnecessary.

Noone leaves the Office of Catholic Education as Director of Schools at the end of this month. It's a position he's held and nurtured for seven years. But in leaving that Office, Noone is also leaving 20 years of Catholic education in the archdiocese of Indianapolis.

"There's just no place else to go in the system," he explained.

He began as a teacher of Spanish and religion at Chatard High School in 1964. He became principal there in 1970. And in 1977 he moved to the OCE.

Looking back Steve reaffirmed his belief in Catholic schools. "I believe the evidence still supports Catholic schools as the best means of educating children that we've ever found." Indeed, he is a strong believer in Catholic education period. So why is he leaving?

"I have done this job, it's been demanding, required an incredible amount of energy, lots of traveling," he explained. "I honestly feel I don't have anyone to give. A fresh perspective from someone else is a healthy thing. The organization will be strengthened by having some fresh blood.

"There comes a point," Noone went on, "where I personally feel I'm losing my enthusiasm, my positive outlook. I've always thought of myself as an optimist. Then I have to question my effectiveness of contribution. I'm not questioning Catholic education as a priority. I still think it's the best alternative for any Catholic family. I would hope that every Catholic family would have the opportunity."

Of Catholic education in the archdiocese today, Noone believes "it is difficult to separate what is happening there from the work of the Office of Catholic Education." He sees "the unified Office of Catholic Education as a tremendous strength for the archdiocese." But it is not its only strength. Another strength results from the archdiocese's commitment to the concept of shared responsibility, and a third is the ability to compromise at all levels.

Noone described the OCE as "a total office, a microcosm of parish experiences." There is in parishes, he said, a constant difference of opinion between proponents of school education vs. non-school education. "It's like that at the OCE," he said. "We have proponents of each within the Office. We have to work together, resolve our differences, deal with the issues sometimes from two different perspectives. Sometimes there's tension, but always there's unity in whatever the decision is, a unified support."

NOONE EXPRESSED confidence in his successor Providence Sister Lawrence Ann Liston. "She's a highly competent and dedicated administrator. I feel very good about turning the job over to her."



SERVICE AWARD—Steve Noone, out-going chairman of the Indiana Non-Public Education Association and archdiocesan director of schools, receives a plaque in honor of his 10 years of service to the association from Al Vanden Bosch, new chairman of the INPEA at the group's final meeting of the year. The INPEA is made up of Catholic, Lutheran, Christian and independent non-public schools throughout the state. (Photo by Father Tom Widner)

He sees some major challenges ahead for her though. "She'll have to tackle meeting the expectations of administrators, teachers and parents," he stated. "The concerns today are financial—cost of education, how to fund it. We experience cuts in staff and budget so those limitations in the face of increased expectations is a concern to the OCE." It means the OCE will have to let go of some of the things it has done for a number of years, he said.

"I don't feel good about our ability to combat the financial problems of the past," Noone said. "We've tried very hard—as individuals and as an Office—to combat the financial problems parishes face. We've had to work against a mentality or attitude that one cuts expenses instead of generating more income. Perhaps we're not unique in this. There's no direction on development. We're told at various times to

increase income, enrollment, participation. It's a shotgun approach. There is no single direction or overall vision and that vision is necessary if we're going to be successful."

JUST WHAT has Noone's role been as Director of Schools? He thinks "most people's perception of my job is that I have control of Catholic schools." Not so, he claims. "I'm responsible to lead Catholic schools as opposed to having control over them," he explained.

The time was never better then for Noone's leadership. The Second Vatican Council had a lot to do with attitudes about the laity in leadership roles in the Church. Noone feels the Archdiocese of Indianapolis responded more fully than many other dioceses to a changing perspective on Catholic education as a result.

(See NOONE REFLECTS on page 16)



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Faith Today

• June 1984 •

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Baseball is sort of like life itself

By Joe Michael Feist
NC News Service

On the second day of April, Baltimore's Memorial Stadium was filled to capacity. The weather was cool, some might even say cold, but the crowd knew beyond a doubt that the rites of spring were about to commence. The city's beloved Orioles took to the field to open another baseball season.

Television reporters roamed the stadium asking fans why they were there and what they liked about the game. One woman pondered the questions momentarily.

"Baseball," she said, "is generally a slow-moving, plodding, sometimes boring game. But it's punctuated with short bursts of intense excitement. Baseball is sort of like life itself."

I thought of her comment as I prepared to write about Mary. I know that Nazareth didn't have a version of the Orioles, but I'm pretty sure that, even for Mary, life was much as the woman in the stadium described it.

□ □ □

In baseball, long before the first pitch the manager comes up with a game plan. He tries to match the strength of his team against the weakness of his opponent. He tries to foresee any problem and map out some sort of strategy.

But sooner or later in every game, the unexpected happens. The pitcher loses control. The shortstop drops a fly ball.

Managers have to deal with these sudden turns.

□ □ □

Imagine for a moment the calm and predictable life of a young Jewish girl 2,000 years ago. Her plans are forever altered by an angelic visitor with stunning news. Mary, an unwed girl, is to give birth to the Son of God.

It is easy to forget that Mary was troubled by the angel's appearance. She had a choice in the matter, after all, and could have

said no. But she didn't. In what must have been one of those exhilarating moments, a home-run feeling if you will, she said yes.

And no sooner had the baby been born than another completely unexpected event took place — the flight into Egypt to escape the wrath of Herod. What fear Mary must have felt as she fled with Joseph and the child.

In fact, most episodes involving Mary with which we are familiar can be compared to the high points of life mentioned by the woman in the stadium. There is the drama of Jesus being lost in the temple for three days, the excitement of the beginning of Jesus' ministry and the wonder of the first miracle at Cana.

On the other hand, we don't know very much about the years Jesus spent living at home with Joseph and Mary. But it is safe to say that, as in any family — or baseball game — there were long periods that could be described as routine. Mary washed the clothes, cooked the meals and cleaned the house. She no doubt played children's games with her son and taught him the ways of the world.

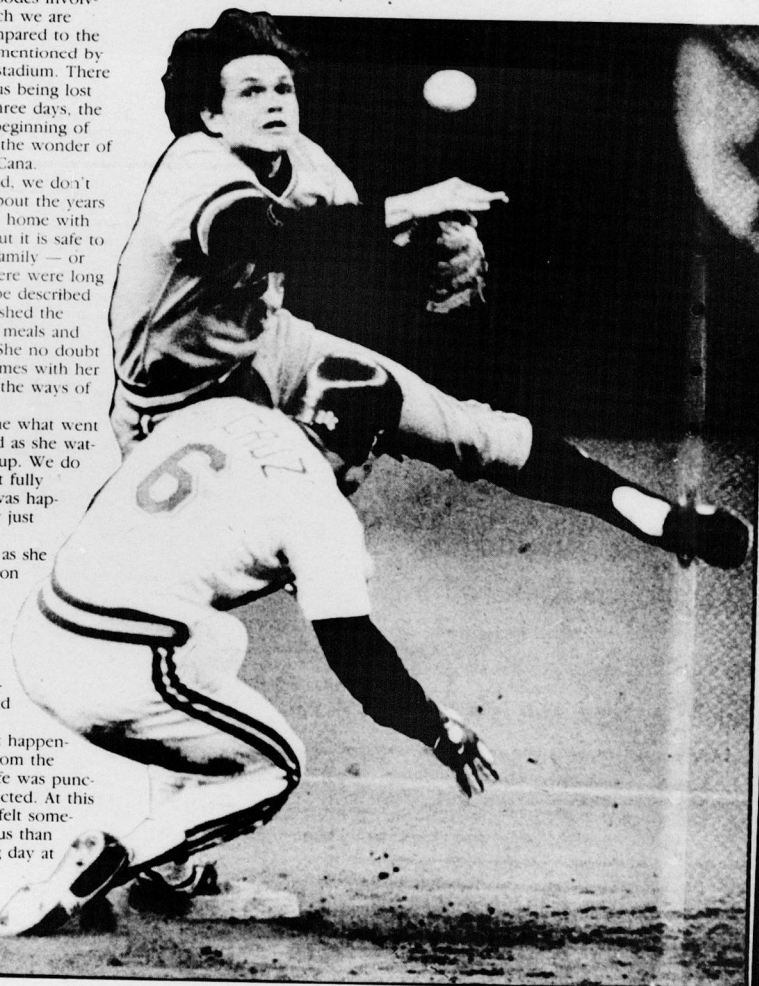
It's hard to imagine what went through Mary's mind as she watched Jesus growing up. We do know that she didn't fully understand all that was happening and probably just hoped for the best.

The pain Mary felt as she watched her son die on the cross must have been overwhelming. To her, this was the end. It was over. All the intensity and emotion, the predictability and surprises and joy, had vanished.

But we know what happened next. Jesus rose from the dead. Again Mary's life was punctuated by the unexpected. At this point she must have felt something far more glorious than even a perfect spring day at the ballpark.

(Feist is associate editor of Faith Today.)

The life of Jesus' mother contained moments of high drama and excitement. But there were also many ordinary days filled with ordinary tasks. In a curious sense, Mary's life — and ours — resembles that all-American game of baseball.



The woman of the Magnificat

By Katharine Bird
NC News Service

Contemporary women can find in Mary a fitting model for their 20th-century lives, said Bishop Matthew Clark of Rochester, N.Y., in an April 1982 pastoral letter on women.

Many Catholic feminists today are turning to Mary in their search for a "strong, caring model, a woman faithful to herself and to the church," noted Sister of Mercy Patricia Smith.

But Mary can't be restricted to women alone, Sister Smith said in an interview. Mary is a "model for all faithful men and women." Sister Smith teaches theology at St. Mary's Seminary and University in Baltimore, Md.

In his pastoral letter, Bishop Clark said that when Mary's "place in the life and continued ministry of the church is recognized and understood, the place of all women in the church is assured." Women, he said, are "integral co-workers, as necessary to the incarnation of Christ in our world as Mary was to the first incarnation."

Both Bishop Clark and Sister Smith regarded Mary as a woman of action and strength. "There is nothing rapid or sentimental about her," said the bishop. "She is a woman with her feet planted

firmly on the earth."

Mary shows us "what it is to be Christian: to believe in God — to stand firm — to serve others. She heard the word of God and acted on it," said Sister Smith.

In response to student requests, Sister Smith developed a popular course on Mary.

Often the Mercy Sister finds that people's "understanding of Mary has a lot to do with their understanding of God." Those who view God as one who calls human beings to cooperate with him in his work in the world are likely to think of Mary in this light too. They look at the Annunciation, for instance, and see a woman cooperating with God in that work, Sister Smith said.

She added that Mary keeps us "rooted in history." Because Mary is a woman who bore a son, she keeps us "from believing in a totally spiritualized Christ."

The Scriptures present Mary as "a woman of her time, the wife of a poor working man, the mother of a wandering rabbi," Sister Smith said.

Mary aligns herself most clearly with the poor and the oppressed in her song, "The Magnificat," Sister Smith said in an article she wrote for the November-December 1983 issue of the

magazine, Today's Parish.

"Mary could hear the cry of the poor and proclaim it so eloquently because she was one of them," Sister Smith wrote. The Magnificat, she suggested, is Mary's public acknowledgement of the call to work for justice.

For Mary, doing justice meant "treating all with dignity and respect, because all were made in the image of God," she added.

"It has ever been the task of the church to let the questions of the day challenge and deepen her understanding," Bishop Clark pointed out in his pastoral letter. In today's world, a proper understanding of Mary's role and that of women might mean taking a fresh look at the way women participate in the church, he suggested.

He called for an ongoing dialogue in his diocese and in the church to find creative ways for women to participate more fully in the life of the church.

"It is this kind of dialogue between believers and their culture...which under the guidance of the Holy Spirit keeps us growing toward the full stature of Christ," he concluded.

(Ms. Bird is associate editor of Faith Today)

An extraordinary capacity to believe

By Sister Christine Allen, RSM
NC News Service

Anxiety. Danger. Fear. Sorrow. Lack of understanding. Each of these played a role in the life of Mary, the mother of Jesus.

As Pope John Paul II said recently: "Mary had a life like ours. She knew the daily difficulties and trials of human life. She lived in the darkness that faith involves."

□ □ □

Often when people think of Mary today, some phrase or description regarding her will spring to mind: Mother of God...ever virgin...full of grace...Morning Star.

Even though each phrase holds deep meaning, we sometimes find that the very same words seem almost empty just because they are so familiar. How can we break through the shell which habits can produce? Perhaps one way would be to return to Scripture to discover in a fresh way what it meant for Mary to live as a woman of faith in her own time.

For Mary, as for everyone, the future was hidden. She, like the rest of us, had to struggle at times to keep her faith in God and to discover what her mission in life was, even when she didn't understand completely what was happening.

Imagine the anxiety Mary must have experienced throughout her pregnancy. Think how she felt her body began to change in response to the growing infant within her.

First she waited in silence for understanding from her fiancé, Joseph. For months Mary waited knowing all the while that her punishment for infidelity to her betrothed, according to Jewish law, could be stoning to death.

Worrying about the damage to her reputation and fearful for her life, Mary must have struggled courageously to hold onto faith.

Imagine her relief when Joseph, after receiving a message in a dream, decided not to abandon her, but to take her as his wife after all.

A double-edged sword

By Father John Castelot
NC News Service

Imitate Mary. Is that realistic advice?

Consider these points: A man cannot imitate her motherhood; a woman cannot imitate her virginal motherhood. No one can imitate her Immaculate Conception, which was a completely free and extraordinary gift from God.

What then? In his theological portrait of Mary, Luke highlights her role as the first Christian disciple.

She heard the word of God and kept it. That can be imitated.

Mary was chosen to be the mother of God's son because she was the "highly favored daughter" (Luke 1), the object of God's love. It was not because of special merit on her part.

Like all Christians, all Mary could contribute was her free acceptance of God's favor. She did that in spite of the fact that she was "deeply troubled" and did not understand the implications of what was happening to her, or what God had in store for her.

Mary's response in Luke's first

chapter was that of a model disciple: "I am the servant of the Lord. Let it be done to me as you say."

Then, still in Luke's first chapter, there is Mary's moving reaction to God's offer of grace: "My being proclaims the greatness of the Lord. For he has looked upon his servant in her lowliness...God who is mighty has done great things for me, holy is his name."

In the episode of the Presentation, an aged man named Simeon foretells the dramatic destiny of her son. And Simeon gives Mary this cryptic warning: "You yourself will be pierced with a sword" (Luke 2).

The nature of that sword — one involving choice and decision — becomes clear in the following story about finding Jesus in the temple, when he was thought lost. Mary chides Jesus for subjecting her and Joseph to such anguish. Jesus replies: "Why did you search for me? Did you not know I had to be in my Father's house?" (Luke 2).

Gentle as this rejoinder from Jesus may have been, it expressed clearly the fact that he had his

own work to do. His work would mean separation from her — a prospect to twist any mother's heart. What made the sword even sharper was the fact that Mary did not understand, as Luke goes on to say: "They did not grasp what he said to them."

Nevertheless, the account continues, Mary kept trying to understand: "His mother meanwhile kept all these things in memory." This is the model disciple, one who gratefully accepts God's offer — the person who listens to God's word, trusts it, follows it.

Once again in his Gospel, Luke reminds readers that here is where Mary's true personal greatness lies. We read of a woman in a crowd who cried out to Jesus, saying "Blest is the womb that bore you and the breasts that nursed you!" Rather, Jesus responds, "blest are they who hear the word of God and keep it" (Luke 11).

Mary is a model for disciples. She heard the word of God and kept it.

(Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)

FOOD...

...for thought

could have been left behind.

In some ways, this story resembles the story of Jesus who got left behind in the temple when he was 12. Surely Mary and Joseph could not quite imagine how it had happened.

The biblical story often is told to help people imagine how Mary must have felt — how any parent would feel — in such a situation.

But the resemblance doesn't stop there. It is found also in the fact that everyone's attention now becomes focused on the child.

Where is Jesus? Where is Amy? Why?

In the Bible, Mary, the Lord's mother, tends to fulfill this kind of role: She focuses everyone's attention on Jesus. Who is he? Where is he? Why?

This dimension of Mary's personality has been taken quite seriously in church history. To be the mother of Jesus says something about the mother, to be sure. But it says something about the son as well.

To say that Mary is the Lord's mother is to reaffirm that his human nature is real, that in the incarnation God's Son became a brother to us.

That is part of the mystery the church sees in Mary: that she encourages Christians to come to terms with the incarnation and why it makes a difference.

The swimathon finally ended. The children dressed, then gathered around their coaches, reporting how many lengths of the pool they had swum, how much money they had earned for charity through pledges from parents, teachers and friends.

All attention focused for a few minutes on how well the children had done — and, of course, on the T-shirts and special pins they were to be awarded!

With everything completed, a group of four swimmers and one father, the carpool's driver, assembled to leave. They walked across the parking lot. Suddenly, as they approached the car, the father exclaimed: "Where's Amy? We're missing Amy!"

His younger child, who had come along for the ride, had somehow been left behind in the community center where the swimathon took place. The father's heart dropped to his stomach, and for a moment he panicked inwardly.

Now everyone's attention was focused on Amy. Where was she?

The father told the other children to wait beside the car, then he raced back to the building. As he ran, a million thoughts swirled through his head. All concerned Amy.

As he entered the building, he immediately saw the teary-eyed child, who, like her father, couldn't figure out how she

...for discussion

1. Mary has a way of focusing the attention of Christians on Jesus. She reminds them that it makes a difference that he became man. Why does it make a difference that Jesus became man?

2. Several of our writers suggest that Mary's life might have been more like the lives of people today than we sometimes think. How might her life have resembled yours? How can Mary be a model for contemporary people?

3. Joe Michael Feist overheard a woman on the opening day of baseball season who told a TV reporter that baseball is a lot like life itself. He tells this story in his article this week. What did the woman mean?

4. Mary often is described as a woman of courage, strength and faith. How do you describe Mary? What are some other characteristics of this saint?

SECOND HELPINGS

"Mary After Vatican II," by Carmelite Father Eamon Carroll. In this current article, the noted theologian, who has written extensively on Mary, gives a brief history of how interest in Mary has fluctuated throughout the centuries. Today, he comments, Mary is once again coming into her own. He notes that Vatican Council II placed its considerations about Mary in its document on the church in order to indicate what Mary's role is for the community. Another interesting development is the interest some Protestants are taking in Mary. Father Carroll says: In 1967 the Ecumenical Society of the Blessed Virgin Mary was founded. And an ecumenical group of Catholic and Lutheran scholars reached agreement that the Gospels "show the mother of Jesus as a disciple par excellence and as the virgin." (In the May 1984 issue of St. Anthony Messenger magazine, 1615 Republic St., Cincinnati, Ohio 45210. Single issue, \$1.25)

But even the companionship of a husband couldn't protect Mary from the difficult situations to come. Her faith was to be tested repeatedly. As the biblical stories indicate, her faith grew in the midst of real struggles, dread and danger.

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Many women today, especially while pregnant with their first child, worry about reaching the hospital in time for the birth. Think of the dread that must have seized Mary when Joseph had trouble finding a room in Bethlehem when she was about to go into labor.

Then, shortly after her baby was born, Mary was forced to flee, to take an arduous journey to Egypt with her husband. She learned firsthand what it was like to be a refugee.

Imagine the pain Mary must have experienced when she heard that Herod "had all the male children killed who were 2 years old or under" (Matthew 2:16). Compare that to the way one feels at hearing today of an innocent child's murder.

Mary's son was a child of promise. But the fulfillment of this promise was revealed to only a few: Elizabeth, the Magi, Simeon and Anna. Most of the time Mary had to hope in the future.

Mary must have feared for the life of her son when the 12-year-old was lost for three days and nights. Think of the shock felt now on reading in the newspaper that a child is missing.

When Jesus died on a cross, Mary experienced fully what Pope John Paul II calls "the sign of contradiction." She saw her son humiliated, tortured, killed — the son she thought destined "to rule over the house of Jacob forever." Yet Mary remained faithful, while many others ran away.

It is easy to forget that the women and men who knew Jesus during his life on earth didn't have the same perspective on him that we do today in light of the Resurrection and Pentecost. Mary, along with Peter, John and

the other disciples, lived her faith in the context of uncertainty and confusion. "They did not understand what he meant."

Yet it was precisely her capacity to believe in the midst of difficult situations that made Mary — and these others — so great. It is also this that makes them relevant to us today.

(Sister Allen teaches philosophy at Concordia College, Montreal, Quebec.)



CHILDREN'S STORY HOUR

A journey of joy

By Janaan Manternach
NC News Service

Mary was excited. She was going to have a baby. She could hardly believe she was a mother.

Her relative, Elizabeth, was pregnant also. Elizabeth was much older than Mary.

"Elizabeth may need someone to be with her and help her," Mary thought to herself. "I'll go visit her. If I can help, I'll stay with her for a while."

Joseph, Mary's husband, was not excited with Mary's plan. "I'll miss you very much," he told Mary. "But I'm sure you will be a big help to Elizabeth. I wish you wouldn't go, but I want you to do what you feel is right."

"I'll miss you too, but I won't be gone that long. Joseph, Elizabeth really needs me to be with her now," Mary said.

The next morning Mary left Nazareth. She walked along the road to Elizabeth's town. It was a long, steep walk up into the hills of Judea.

Finally Mary saw Elizabeth's house. She ran to the door. It was open. So she ran inside. She found Elizabeth resting. Her husband, Zechariah, was in another room.

Elizabeth could hardly believe her eyes. "Mary!" she cried out. "Mary, it's so good to see you!" Elizabeth hugged Mary and kissed her. "You are a great woman, Mary," she said. "You are great because you trust God's promise to you." Elizabeth knew that God promised Mary would have a baby. Her baby was to be called God's son.

Mary was so happy she began to dance and sing. Elizabeth called her husband to come greet Mary. Zechariah came in. He hugged Mary.

The two watched and listened. Mary sang and danced. "My heart praises God. I am full of joy because of God, my savior."

Mary's eyes sparkled with happiness. Zechariah and Elizabeth smiled. They began to feel Mary's happiness.

"God who is great, has done great things for me," Mary sang as she danced around the room. "God's love never stops. The Lord is strong and caring."

Elizabeth and Zechariah looked at one another. "Mary sounds like one of the great women of our people," Elizabeth said.

"She seems like Hannah, the mother of Samuel," Zechariah answered.

Mary sang on. "God cares about the weak and the poor. God feeds the hungry. But he sends the rich and powerful away empty."

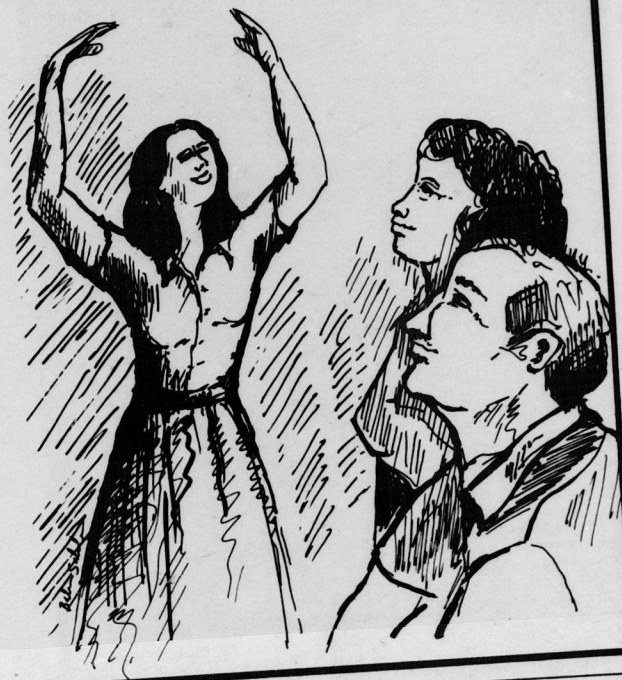
Mary stopped dancing and ended her song. "God never stops loving us, just as he promised Abraham and our ancestors."

Elizabeth and Zechariah were so happy Mary came to visit them. They had a special meal for Mary. They talked and talked until long after dark.

Mary stayed with Elizabeth and Zechariah until Elizabeth's baby was born. Then she went back home to Joseph to wait for the birth of her baby.

Story Hour biblical quotes —
this week from Luke 1:39-56 —
are paraphrased.

(Ms. Manternach is the author
of numerous catechetical books
and articles for children.)



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HOW ABOUT YOU?

- ☐ What made Mary dance for joy?
- ☐ Think of a time when a relative or friend brought a new baby to visit your family. Can you recall how you felt when you saw the infant? How did your family react?
- ☐ Why did Mary go to visit her cousin, Elizabeth? Did Joseph object to her journey?

Reading Corner:

There is hardly anything that brings more delight than to know that we give joy to others. But children wonder sometimes if they make their parents, brothers and sisters, or classmates and teachers happy. In the story "May I Visit," by Charlotte Zolotow, readers meet a little girl who wonders if her mother will want her to come and visit when she grows up. The child thinks she does many annoying things.

After reading the story, talk about how you give each other happiness. (Harper and Row. Available in many libraries.)



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Archbishop Quinn nationally defends diversity

by Jerry Filleau

WASHINGTON (NC)—Archbishop John R. Quinn of San Francisco defended diversity June 1 before a national organization of Religious, many of whose members question whether there is not too much departure from essentials in religious life.

Archbishop Quinn, who last year was named by Pope John Paul II to head a papal commission to study Religious in the United States, spoke at the opening session of the national meeting of the Institute on Religious Life.

The institute, which counts about 22,000 members, met June 1-3 at The Catholic University of America.

More than 250 Religious, mostly nuns clad in traditional habits and veils, attended the meeting.

Throughout his address Archbishop Quinn stressed the need for diversity in religious life. He said that church norms call on religious orders to adapt their rules and lifestyles to changing demands of their apostolates, to different physical and psychological characteristics of their members, and to the specific social and cultural situations that they face.

These factors, as well as the distinct original charism or gift of each religious order, result in many diverse ways in which Religious can follow the same general norms of the church for religious life, he said.

While some later speakers at the meeting questioned whether many American Religious today are still living the essential elements of religious life, Archbishop Quinn vigorously rejected that view in response to questions following his talk.

DOMINICAN MOTHER Assumpta Long from Nashville, Tenn., who was to be a featured speaker two days later, opened the question-answer session by referring to a document addressed to U.S. Religious, "Essential Elements of Religious Life." It was issued by the Vatican last year when the Quinn commission was appointed.

She suggested to the archbishop that "the majority of (U.S.) Religious do not consider 'Essential Elements' to be essential."

"I don't have the same impression," Archbishop Quinn responded.

"The Holy Father in his letter (establishing the commission) said that the essential elements are lived in different ways in different institutes (religious orders)," he said. The pope also said that they are lived in different ways "in different cultures," he added.

"The difficulty is not whether they are essential," said Archbishop Quinn, "but how to live them in different ways and still

be within" what the church wants from Religious.

Jesuit Father John Hardon, another featured speaker later in the meeting, asked Archbishop Quinn whether "one of the main reasons" behind the papally mandated study "is that so many institutes have 'de facto' departed from 'Essential Elements.'"

THE ARCHBISHOP answered that he did not view his role as "an accusatory one," but rather one of helping the U.S. bishops carry out a work "of service to the great body of Religious who are in fact faithful to the church."

Another audience member, who did not identify herself, pressed the question, saying it was her "feeling that many Religious do not intend to do what the Holy Father has asked us to do," and a fourth asked whether the "very serious situation in the United States" was not a bigger "problem than we think."

Archbishop Quinn granted that "there are some, yes," who are opposing church norms, "but that is not the great, large body." The vast majority of some 150,000 U.S. Religious is "very devoted to the church" and doing "what the church wants us to do," he said.

"I do not ever want to skirt problems," he said, but he did not feel that the primary purpose of the papally mandated study was to root out deviations and suppress them. "I don't think the Holy Father wants us to go that way; it's not the way I want to live."

He cited the Gospel parable of the farmer telling his workers to let the weeds grow along with the wheat because weeding would destroy the wheat as well.

ONE OF THE fundamental convictions of his faith, he said, is that what is good will triumph in the end.

While he acknowledged that there were problems among U.S. Religious, Archbishop Quinn's approach stood in sharp contrast to that taken June 3 by Mother Long, who declared that "for almost a fourth of a century we have been in a cycle of decline—the sap has run dry... The entire Western world is aware of the phenomenon of disintegration of religious houses: cloisters abandoned or transformed into secular domiciles in secular cities, confrontations, contestations and dissent."

She said that women Religious "must be included as an important portion" of what Pope Paul VI once referred to sorrowfully as the "critics in the ranks" of the church.

Referring to recent decades of experimentation and confusion as "the worst of times," Mother Long said that now "the ambiguities are gone. The question that Religious must answer today is, 'To be or not to be.'"

In a speech June 2, Archbishop Rosalio Castillo Lara, head of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, outlined what the new Code of Canon Law says regarding the public, ecclesial nature of consecrated life in religious orders.

He said that while "religious life is not on the same level as the church's hierarchical structure... it is nonetheless essential" to the life of the church.

Archbishop Castillo Lara cited language in the new code to show that the church respects each religious institute's "charismatic originality" and autonomy. At the same time, he said, the "true autonomy" of religious orders is not "absolute independence," because religious consecration is a "public witness" in the name of and within the church.

When religious superiors receive the vows of a member, they do so not simply in their own name or the name of the order, but in the name of the church, he said.

The church's approval of a religious institute gives it a specific public and ecclesial character, and this differentiates Religious from the laity, said Archbishop Castillo Lara.

Even though every apostolate of laypersons is carried out under the authority of the diocesan bishop, it "is private and remains such," he said.

"On the other hand," he said, "the apostolate of Religious is invested, as it were, with an official character, because it is carried out 'nomine ecclesiae,' in the name of the church... In one word: The

apostolate of Religious, if it is to remain faithful to its nature, cannot be that of free-lancers, but must enter into the mainstream of the mission proper to the institute and the mandate received from the church."

Father James O'Connor, theology professor at the New York archdiocesan seminary in Durwoodie, N.Y., called for a return to a more traditional theology of the church in a speech following Archbishop Castillo Lara's address.

He said that a single book, Jesuit Father Avery Dulles' "Models of the Church," has shaped the way American Catholics think about the church today. This in turn has shaped thinking about religious life because religious life is so fundamentally an ecclesial reality, he said.

While not directly criticizing Father Dulles' theology, Father O'Connor said that in fact people have used the various models for "polemics and slogans" to attack other people's understandings of the church.

"An ecclesiology is needed which will supersede the dichotomizing way of thinking in which the 'models approach' to ecclesiology has dead-ended," he said.

As an alternative he suggested "a return to an older, more traditional ecclesiology" that focuses on the four notes or marks of the church, "one, holy, catholic and apostolic."

Other speakers at the meeting included Bishop Glennon P. Flavin of Lincoln, Neb., who is president of the Institute on Religious Life, and James F. Hitchcock, a professor of history at St. Louis University.

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Archdiocese celebrates sesquicentennial in style

by Jim Jachimiak

At the Indiana Convention Center, a liturgical celebration of the sesquicentennial of the Archdiocese of Indianapolis was closing with a ceremonial procession. At the same time, a celebration of another kind had already begun on Monument Circle.

At the convention center, a 350-member choir had led a congregation in song. On the circle, several local bands were playing their own styles of contemporary music.

The liturgy was a Mass of Thanksgiving, held last Sunday at 3 p.m. The festival on the circle was the Sesquifest, held from 4 to 8 p.m. Both events highlighted a year-long celebration of the 150th anniversary of the establishment of the archdiocese.

Convention center personnel estimated that 6,000 attended the Mass. Celebrating with Archbishop Edward T. O'Meara were a number of bishops from around the country.

A homily by Benedictine Archabbot Timothy Sweeney of St. Meinrad Archabbey in St. Meinrad characterized the kind of celebration which was taking place.

"When people gather to celebrate a feast or a festival," Archabbot Sweeney said, "there's always a certain lavishness—a fine choir, brilliant colors, a certain pageantry. In every true

celebration, there's always a hint of excess."

THE LITURGY included a 350-member choir made up of Catholics from throughout the archdiocese, several forms of instrumental accompaniment and processions with banners and torches.

"That hint of excess is a path that leads back to the lavish, extravagant, excessive God who creates all and gives each of us a participation in His life," Archabbot Sweeney said.

"If you ask almost any child what he thinks of a birthday party, the response will be: 'It's good, it's very good,'" he continued.

"As men, women and children of this archdiocese we gather together today to say: 'It's good, it's very good.' All God's creation is good; possessing eternal life in Christ Jesus is good; receiving and possessing that new and eternal life through and in the church of Indianapolis is good; tracing that eternal life back 150 years to Bishop Simon Brute, symbol of all created means of eternal life and successor of the apostles, that's good, too. Indeed, it's all very good!"

Earlier, Archbishop O'Meara had traced the history of the archdiocese, beginning with its establishment in 1834 as the Diocese of Vincennes, under Bishop Brute.

ARCHABBOT Sweeney also said, "When one recognizes, however confusedly, the goodness of it all, then one goes to an Upper Room to give thanks for this goodness of God."

He noted that "Upper-Room prayer, communal prayer, is one that is conscious of others being present. We pray as a gathered flock, not as stray sheep. We pray as those aware of being one in heart and soul in giving thanks. The gift of Divine Life given to us has been given in and through the church."

Archabbot Sweeney compared the archdiocese to a child celebrating a birthday. He said, "Like a child on his seventh or tenth birthday celebrating a past that influences the present by adding another year, and looking with hope to a future of divinely created years, so we gather here to recognize a past that has brought to us eternal life here and now, and we look forward also to the unending years of celebrating Father, Son and Holy Spirit."

Archbishop O'Meara, in his closing remarks, also looked to the future. He

spoke of his vision for the church of the archdiocese in the year 2034, when it will mark its bicentennial.

He said that he sees a church which will continue to be a vibrant faith community. He also sees a church which has worked to bring about peace, social justice and the dignity of all human life. Finally, he said, he sees Catholics who will have linked their religious commitment and their political responsibilities.

Archabbot Sweeney concluded his homily by noting that the gift of divine life "has been passed on to us. Aware of the sufferings (and indeed at times persecution) of our ancestors; conscious through prayer of the heritage we have received, the gift that has been given to us, the goodness of God in Christ Jesus, let us lift up our hearts to give thanks and praise—and then let's have a party."

And when members of the community had finished their Mass of Thanksgiving, many who had attended went to Monument Circle to do just that.

(See ARCHDIOCESE on page 17)

Noone reflects on years (from 10)

He contends the archdiocese has an advantage, insofar as cooperation between Church leadership and the lay person goes, because members of the Archdiocesan Board of Education, people in the chancery, and people in the OCE had vision. "It's nothing more than implementing the principles of Vatican Two," he said. "For example, we're now in a time in Catholic education where nationwide the costs of education are becoming more and more real. We're at an advantage because we have so many Catholic people involved—they can take those problems and deal with them realistically. In dioceses where people are not involved it becomes difficult to tackle those problems."

ANOTHER example Noone cited was having "worked through the notion that when Religious are no longer in a Catholic school, it ceases to be one. That perception no longer exists," he claims.

What exists today, Noone explained, is that "administrators in Catholic education have to become facilitators for the people we serve. We help them fulfill their role. Through baptism we have a responsibility to share time, talent, resources.

"Through the boards, administrators must respond to the will of the people. Their role is to plan, budget and set policy. Prior to Vatican Two this was virtually entirely in the hands of the top leadership."

But, he added, "the OCE still deals with a lack of organization at the local level. We still deal with conflicts of interest. But that doesn't destroy the system."

How does it work? "There has had to be a lot of compromise," he said. "People used to think of the pastor as doing everything. But people have had to assume responsibility and the pastors have learned to cooperate. It's been exciting seeing this development—the acceptance of parishioners taking responsibility and ownership—and watch the leadership of the schools—pastors, Religious, principals, DREs—give up some of the responsibility and let the lay people take it on."

"There's no question that there's better cooperation among leadership in the archdiocese. There's still division in given localities. It's hardest where the leadership tries to protect its own turf, so to speak, but we've always tried to convince the leadership of the concepts of total Catholic education and shared responsibility and where that has been successful I think the Church has grown."

Noone contends "I can't claim anything personally" when asked about his successes in his position. He says only "I've been lucky to be part of a strong administrative team." But he will describe some of the OCE's successes and in that he at least played a part. "One of them is our sense of personnel process. We are able to recruit highly competent and qualified

administrators and enable boards to select and hire those people and assess them on an ongoing basis. So the quality continues. We've also been able to develop the process for principals to use with teachers.

"The second success is quality Catholic education which is growing day by day. We've developed a religious education guide for curriculum, standards and training for catechists, materials and process for selecting textbooks for both in school and out of school religious education. The evaluations of schools has been developed and tried. It all shows the quality is much better than it was."

"A third success is the realization that the people have the control and authority to determine the future of their own school. In so many other dioceses the decision to continue a school is done at a higher level. I believe local determination is a definite strength. Sometimes people don't want that decision making strength. But planning is now a routine function."

Noone strongly believes the basic decision to have or not have a school in a parish is the will of the people. "If they want changes made, if they want the school to become more visibly Catholic, to increase its academic quality, to become a stable influence in a changing community, all become decisions administrators must tackle. In the public sector we'd have much less freedom, we'd be thinking about being much more uniform in the performance of a role. Catholic schools can be more responsive to the will of parents."

What challenges Catholic schools today? Noone emphasized the need for Catholic schools to never lose sight that the only reason they exist is for religious education. "We can't let the cry for excellence in education get us caught up in academics. Computer literacy, for example, is an important part of education today but if we overextend ourselves to provide for this at the expense of continuing to improve our religious education, then we've made a serious mistake." This he says is one of today's challenges to Catholic schools.

A second challenge is that Catholic schools will become more countercultural just as the church is. "Catholic schools as institutions have to focus on gospel values which aren't necessarily consistent with values of society today. To the extent we focus more on the values of the gospel, we may be at odds with that society."

A third challenge is funding Catholic education.

"I have great difficulty with the notion we can't afford them anymore," he said. "The question is—are they worth spending money for? Are they really a value? If they are then we have to fund them for everyone. I can't buy the notion that if you can afford it you can have a Catholic school. If you can't, then you don't."

Abortion not (from 6)

The writer refers to "the abortion cat that is now out of the bag" to once again place himself on the side of the "respectable" and absolve himself from any real responsibility to do anything important for the halting of this terrible holocaust. The "abortion cat" is more accurately and precisely the back alley operations that have moved up front into the posh and legal quarters of regular offices decorated with rented flowers and palm trees and where WXTZ music is played to soothe the guilt and the agonies of the poor victims.

How can Carlin call this "a great

national disgrace" and at the same time use it as a political tool and say we cannot cozy up to the conservatives to fight it? Is this not his bias? In our group there are both conservatives and liberals. Life is not a conservative or liberal issue: it is first and foremost a moral issue since it is a gift from God.

The case against abortion must be made by all Christians united together under one God and not under a political banner or a social banner of respectability as McDowell-Carlin would have it.

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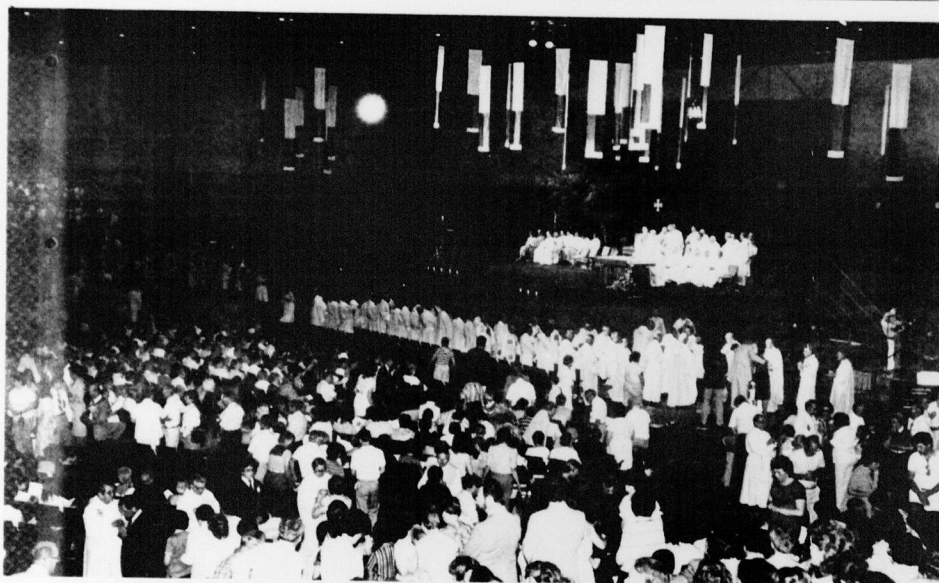
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Liturgy and sesquifest are highlights of sesquicentennial

OH, HAPPY DAY!—Several thousand people joined in the liturgy at the Indiana Convention Center to celebrate the archdiocese's 150th anniversary last Sunday. In the photo at upper left communion is being distributed to the crowd. At upper right Mary Lou Francescon and Dave Whitsett of The Catholic Center carry two of the banners made by archdiocesan parishes for the occasion. At right, Caye and Robert Poorman and Margaret Hatke, all of St. Michael's Parish in Greenfield, pose prior to the festivities. Below their picture, Mrs. JoAnn Schramm and Nick Curto of The Criterion try to interest Father Mark Svarezkopf in the commemorative book while more of the crowd is seen at communion in the lower right photo. In the picture at lower left Jim Jachimiak of The Criterion and Cathy Verkamp of the Development Office parade out of the hall with banners. (Photos by Father Tom Widner)



Archdiocese (from 16)

All bishops in the Province of Indianapolis, which includes the Indianapolis archdiocese and the four Indiana dioceses, were present for the liturgy.

They included Bishops Andrew G. Grutka of Gary, Francis R. Shea of Evansville, and William E. McManus of Fort Wayne-South Bend; Auxiliary Bishop Joseph R. Crowley of Fort Wayne-South Bend; Bishop-elect William L. Higi of Lafayette, and retired Bishops Leo A. Pursley of Fort Wayne-South Bend, Raymond G. Gallagher of Lafayette, and Henry A. Pinger of Chwatsun, Shantung, China. Bishop Pinger, a Franciscan, has served as chaplain at St. Augustine's Home for the Aged in Indianapolis since his retirement.

Also present was Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops (NCCB).

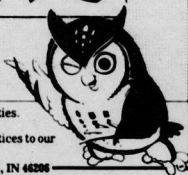
Others included Archbishops William D. Borders of Baltimore, James A. Hickey of Washington, D.C., John L. May of St. Louis, Daniel E. Pilarczyk of Cincinnati, and Edmund C. Szoka of Detroit; Bishops Elden F. Curtiss of Helena, Mont., William A. Hughes of Covington, Ky., Michael F. McAuliffe of Jefferson City, Mo., and Thomas J. O'Brien of Phoenix; and Auxiliary Bishops Nevin W. Hayes of Chicago, John E. McCarthy of Galveston-Houston, Texas, and Charles G. Maloney of Louisville.



The Active List

The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206



June 8-10

Franciscan Father Martin Wolter will conduct a Togetherness Weekend for Married Couples at Alverno Retreat Center, 8140 Spring Mill Rd. \$110 per couple, \$20 pre-registration deposit. Call 257-7338 for information.

A Men's Serenity Weekend will be led by Jesuit Father Dan Corbett at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

Register early for Franciscan Father Don's Weekend of Biblical Spirituality to be held at Mount St. Francis Retreat Center. Cost \$50. Call 812-923-8817 for information.

The Nativity Summer Festival will be held at 7300 Southeastern Ave. from 5 p.m. to 12 midnight Fri. and Sat. and from 4 to 11 p.m. Sun. Fish dinner Fri. 5-8 p.m.; spaghetti dinner Sat. 5-8 p.m.; games, crafts.

June 9

St. Philip Neri Parish, 550 N. Rural St., will commemorate its 75th Anniversary with a 7 p.m. Mass celebrated by Benedictine Archbishop Timothy Sweeney. Homily by Fr. James R. Wilmoth. Reception and dance will follow immediately in the Halls. Call 631-4746 for information and dance reservations.

The 1944 Class of Assumption Catholic School will celebrate its 40th Anniversary Reunion beginning with Mass at 5:30 p.m. in the church followed by dinner at McClarny's Famous Restaurant, 1435 W. Morris St.

St. Agnes Academy Class of 1944 will hold a 40th Anniversary Reunion luncheon at 11:30 a.m. in the Holiday Inn at the Pyramids.

June 10

St. Philip Neri Parish, 550 N. Rural St., will continue to honor its 75th Anniversary with a 3 p.m. Mass celebrated by Archbishop Edward T. O'Meara, who will

also deliver the homily. Reception and dinner will follow in the Halls. Call 631-4746 for information and dinner reservations.

Our Lady of Lourdes Parish will hold a 75th Jubilee Year Parish Picnic from 1 to 6 p.m. at the Fatima Council K of C Shelter House. Bring table service, drinks and covered dish. Meat provided. Games, prizes.

A Sign Mass for the Deaf is celebrated every Sunday at 10:30 a.m. in St. Joan of Arc Church, 42nd and Central Ave.

St. Barnabas Church, 8300 Rahke Rd., offers a Sign Mass for the Deaf at 9 a.m. every Sunday.

St. Mary Church, Madison, will commemorate the 50th Ordination Anniversary of two parish sons, Fr. Henry J. Bilz and Fr. Robert J. Lehnert, with a concelebrated Mass of Thanksgiving at 2 p.m. EST. A

reception will follow in the cafeteria.

The annual picnic and chicken dinner for St. Paul Parish, Sellersburg, will be held on the church grounds.

Chataud High School Alumni Association will hold a Strawberry Festival from 1 to 5 p.m. on the school's front lawn. Featured are strawberries, shortcake and ice cream, other refreshments and music.

St. Mary-of-the-Woods alumni and guests will be honored at a Champagne Brunch at 11:30 a.m. in the home of Dr. and Mrs. Thomas Wisler. \$6 per person. Reservations available before June 7 by calling Marie 255-5947 or Gay 253-9853.

The Evangelization Committee of St. Vincent de Paul Parish will sponsor a Homecoming Dinner for inactive parishioners at 6 p.m. in the school hall, 1711 S. "T" St., Bedford. Call Jack Canfield 812-275-6463 or the rectory 812-275-6339.

The Providence Sisters of St. Mary-of-the-Woods will hold a Peace Pentecost procession and prayers in honor of Mary, Queen of Peace at 3 p.m. at the Fatima shrine near the front gate. Public invited.

June 12

Franciscan Father Justin Belitz continues his Successful Living course from 7:30 to 9:30 p.m. at Alverno Retreat Center, 8140 Spring Mill Rd.

The Ave Maria Guild's Annual Picnic will be held at 12 noon at the Hermitage. Call 882-5377 for information.

June 13

A Luncheon and Card Party will be held at St. Mark's Parish Hall, Edgewood and U.S. 31 S., beginning at 11:30 a.m. Men welcome.

June 14

The New Albany Deanery Council of Catholic Women will sponsor a free Day of Spiritual Reflection on the theme "Where Peace Begins" at Sacred Heart Parish, 1840 E. 8th St., Jeffersonville, beginning with



"FIRST OF ALL I'D LIKE TO KNOW WHERE YOU GOT THE TRIVIAL PURSUIT GAME."

registration at 9:15 a.m. in Walpole Hall just behind the church. Bring salad or dessert for carry-in luncheon.

Franciscan Father Justin Belitz continues his Successful Living course at Alverno Retreat House, 8140 Spring Mill Rd. from 7:30 to 9:30 p.m.

June 15-16

Christ the King Parish, 1827 Kessler Blvd. E. Drive, will present its 17th Annual All American Festival from 5 p.m. to midnight each day. Featured are "Sweeney's Shamrock Inn," beer garden, games, teen dance, crafts, food, drawings.

June 15-17

Franciscan Father Martin Wolter will conduct a Tobit Weekend for engaged couples at Alverno Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

A Marriage Encounter will be held at Fatima Retreat House, 5353 E. 56th St. Call Dan and Trina Hervey 317-897-6149 or 545-7681 for information.

Holy Angels Parish, 28th St. at Northwestern Ave., will hold its annual Summer Festival from 5 to 11 p.m. Fri. and Sat., and from

1 p.m. on Sun. Full service restaurant, drawings, booths, prizes. Call 926-3324 for free meal delivery.

June 16

St. Francis de Sales first anniversary Parish Reunion will begin with a liturgy at 4 p.m. at St. Philip Neri Church, followed by dinner at Anchor Inn, 16th and Arlington. Reservations due by today. Call Carmen Kennedy 637-7231 or Theresa Esslinger 546-0275.

A Men's Day of Recollection: On Labor and Leisure for men of all ages will be held from 9 a.m. to 3 p.m. at Mount St. Francis Retreat Center. \$8 includes lunch. Call 812-923-8817 for information.

The Fifth Wheeler Club will attend the races at Churchill Downs. Bus leaves Southside K of C, 511 E. Thompson Rd., promptly at 8 a.m. Dinner in Clarksville after the races. Bring snacks for bus ride. Call 251-5122 for more information.

June 17

The Women's Club of St. Patrick Church will sponsor a Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.

(Continued on next page)

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JUBILIARIANS—Four Sisters of St. Benedict Convent Immaculate Conception in Ferdinand will celebrate the 60th Anniversary of their Religious Vows on Sunday, June 10 at a 2 p.m. EST Mass of Thanksgiving. Left to right they are: Sisters Bertha Butcher, Mary John Riehl, Monica Scheu and Bernice Kavanaugh. They made their first Profession as Sisters of St. Benedict on Aug. 11, 1924. They have all served as teachers in the Archdiocese of Indianapolis at various times.



Local Sisters of Providence attend Pennsylvania conference

Eleven Providence Sisters of St. Mary-of-the-Woods were among the 60 participants from 13 different Congregations of Providence at a colloquium, "Providence: God's Face Toward the World," held May 25-27 at Allison Park, Penn.

Archdiocesan participants included Sisters: Maxine Teipen, Ruth Eileen Dwyer, Margaret Kern, Marie Kevin

Tighe, Rose Ann Eaton, Therese Guerin Sullivan, Conrad Monrad and Francesca Brown.

The meetings, chaired by Providence Sister Barbara Doherty, president of St. Mary-of-the-Woods College, featured discussions and critiques of eight papers, ranging from theological topics to pastoral and justice issues, written by Providence

Sisters from various congregations.

Future plans include possible collaboration among formation directors from various congregations and retreats in 1985; a group gathering in 1986; and an international Providence Symposium in 1988.

Gibault revives development council

TERRE HAUTE—Gibault School here recently announced the reactivation of its Terre Haute Development Council. Robert Boyer of Merchants National Bank will chair the council. Its function is to promote Gibault School's nationally

recognized reputation for child-caring, and to direct occasional local capital fund drives.

The original council, founded in 1970 under the leadership of the late Forrest Sherer, played a major role during the Golden 70's

Capital Improvement Drive by helping to raise \$1.5 million needed to build four new residence halls.

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The Active List

St. Barnabas Church, 8300 Rahke Rd., offers a Sign Mass for the Deaf every Sunday at 9 a.m.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Conference Retreat for Religious begins today at Kordes Enrichment Center, Ferdinand, and ends June 23. Call 812-367-2777 for information.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.

St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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YOUTH CORNER

U.S. Mail unites students

by Susan M. Micinski

Pen pals don't have to live in foreign countries. Beth Lewis' fourth grade class at St. Malachy, Brownsburg, and Charlotte Dimmitt's fourth grade class at Holy Angels, Indianapolis, have been corresponding for all of this school year.

The students first introduced themselves by mail and exchanged photographs of themselves. Then they shared an assortment of stories and experiences, agreed upon beforehand by

the teachers, as the year wore on. Finally, the pen pals, along with their teachers, met in Bradford Woods where they prayed, worked, played and ate together. In addition, they worked together as pen pal teams throughout the day while engaging in physical activities requiring teamwork.

The principals from both schools, St. Malachy's Stephen Weber, and Holy Angels' Sister Marion Weinzapfel, encourage the pen pal program which is in its second year. "Often children only meet on the field of competition in CYO. This experience provides valuable contact for children who would not normally meet each other in such cooperative experiences," said Weber.

Lawrence M. Bowman,
principal of Chatard High

School, has announced the appointment of Anthony Schmoll as head wrestling coach for the 1984-85 school year.

Schmoll, a graduate of Purdue University with a degree in English, has had three years of teaching experience at Scecina. He will teach English and social studies at Chatard. In addition, he will be an assistant football coach.

Marc Behringer, a Cathedral student, has been invited to participate in a televised national soccer all-star game. He is one of 36 high school players in the nation selected to play in the National High School All Star Game June 30 at the U.S. Military Academy in West Point, N.Y.

Registrations and money should be in by June 9 for the 1984 Archdiocesan CYO

Picnic scheduled for Saturday, June 23 at Camp Rancho Framasa in Nashville.

Free time activities will include: horseback riding, swimming, hiking, fishing, volleyball, softball, frisbee games and basketball. Among the special events are: "crazy olympics," jello eating contest, tug of war, capture the flag and youth council hunt.

The cost is \$3 per person. Contact the CYO Office at 317-632-9311 for more information.



PEN PALS MEET—For the first time, St. Malachy and Holy Angels students who became pen pals earlier this year, met at Bradford Woods. Here spotters help Holy Angels student Anthony Johnson complete the "ropes course." Team work was stressed throughout the day for the children. (Photo courtesy St. Malachy School)

'Lifesigns'

Sunday, June 10, "Lifesigns," the radio show for youth, will feature "Music" with youth from Scecina High School in Indianapolis. The program is aired at 11:30 a.m. on WICR 88.7 F.M.

Youth seeks acceptance

by Tom Lennon

Question: I'm a person who needs acceptance from my peers and I will do almost anything to be accepted. How can I get acceptance without giving myself a bad

reputation either about drugs or sex or both?

Answer: It is healthy and very human to want acceptance from the peers—at all stages of life, not only in adolescence.

But if you "will do almost anything to be accepted," you're headed for trouble now or later.

You seem to want acceptance from your peers to an almost desperate degree and that is the problem you should deal with.

You need to think seriously about who or what is going to determine the kind of person you will become.

If you choose, you can be "like a reed blown by the wind." And if you do, you will be the prey of every trend that comes along, of every opinion you hear voiced, and of all the desires and ideas of others.

In your fierce longing for acceptance, you will not think for yourself. Others will do your thinking for you.

You will be a weakling. Furthermore, genuine, lasting acceptance will forever elude you, because different people will have

different expectations of you. You just cannot satisfy all of the people all of the time.

Fortunately, there's an alternative.

Hang tough. Be courageous. Be your own person.

For God's sake and for the sake of your own happiness, you be the one to decide what you will think, what you will do, what trends you will and will not follow, what you will like and dislike, whom you will accept as a friend and whom you will not associate with because they could get you in trouble.

Acceptance? Oddly, you are most likely to experience the widest acceptance after you abandon your search for it and concentrate on being a kind and loving person.

But this kindness and love must not be surface things. They must spring from the deepest recesses of your heart. They must always be sincere.

(Send comments and questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)

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OBITUARIES

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

† **CODY, Fern**, 91, St. Paul, Tell City, May 25. Mother of Roberta Walsh, Alice Farley, Martha Nadeau, Wathen, Bill and Stewart.

† **CRODDY, Jessica Ann**, 6 days, St. Columba, Columbus, May 21. Daughter of Cindy Croddy and Perry West; granddaughter of Vern and Pat Croddy and Ray and Josephine Grewe.

† **FULKERSON, Irene Hatzman**, 73, St. Anthony, Clarksville, May 26. Mother of Pat Martin and Jo Ann Engleman; sister of Evelyn Schuler and Virginia Shelton; grandmother of seven; great-grandmother of six.

† **GEORGE, Everett W.**, 84, St. Paul, Tell City, May 25. Husband of Leone; brother of Louis, Alice Goffinet and Anna Cassidy.

† **GRIFFITH, Ruth R.**, 79, St. Columba, Columbus, May 23. Aunt of Martha Loyet; great-aunt of five; great-great-aunt of six.

† **KRAEMER, Herman**, 71, St. Lawrence, Lawrenceburg, May 25. Husband of Irene; father of William, Charles, and Marjean Hrezo.

† **MUELLER, Gretchen**, 86, St. Monica, Indianapolis, May 31. Sister of Marie Brigham, Katherine Hartman, Alfred and Fr. Richard Mueller.

† **NIEMAIER (NIRMAIER), Paul**, 86, St. Mary, New Albany, April 30. Husband of Elizabeth McColloch; brother of Tessie and Emma.

† **PETYAK, Charlotte**, 74, St. Mary, New Albany, May 18. Sister of Margaret Hubbuch, Mary Hampton and Blanch Bryson.

† **REARDON, Michael**, 18, St. Columba, Columbus, May 30. Son of John and Ellen; brother of Shawn and Thomas.

† **SABELHAUS, Herbert**, 84, St. Paul, Tell City, May 25. Father of Joseph, Anthony, and Jean Braun; brother of John.

† **STEPHEN, Joseph Nathaniel**, infant, St. John the Baptist, Osgood, May 22. Son of Joseph and Andrea.

Rites held for Sister of Providence

TERRE HAUTE—Providence Sister Catherine Denise Duplace, aged 62, died here May 25 and received the Mass of Christian Burial on May 28 in the Church of the Immaculate Conception, St. Mary-of-the-Woods.

The former Rita Duplace was a native of Chelsea, Mass., where she attended high school. She completed college work at St. Mary-of-the-Woods College and received a Master's degree in

Education from Indiana State University. She entered the Congregation of the Sisters of Providence in 1943 and made her final Vows in 1951.

After teaching music, kindergarten and junior high classes in several states, Sister Duplace became a member of the House of Prayer at St. Mary-of-the-Woods in 1969. In 1977 she entered the contemplative ministry at

Christina House, Pevely, Mo., transferring to St. Dominic Monastery, LaCrosse, Wisc., in 1979.

Sister Duplace returned to the Sisters of Providence in 1980 and continued her ministry of prayer in the infirmary there. She is survived by one sister, Catherine Batchelder of Nashua, New Hamp., and a niece, Kay Thibault, of Chelmsford, Maine.

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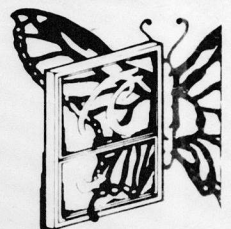
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As the actual dwelling places of the RESPONDENTS named below are unknown to the ecclesiastical Tribunal of the Archdiocese of Indianapolis, we hereby cite the said Respondents to contact the below designated Presiding Judge of the Tribunal of the Archdiocese of Indianapolis located at 1400 North Meridian Street, P.O. Box 1410, Indianapolis, IN 46206, on or before the date designated for the purpose of making answer to the asserted invalidity of the Respondents' marriage herein designated.

CASE TITLE: Kunkler-Leach
RESPONDENT: Mr. Philip D. Leach
DESIGNATED DATE: June 22, 1984
PRESIDING JUDGE: Rev. Msgr. Charles Koster

Notice is hereby served that unless the said Respondents either appear or contact the Tribunal on or before the date designated above, or offer sufficient reason for absence, the requirements of canon law regarding notification shall be considered fulfilled and the case shall proceed according to the norm of law. Anyone, clerical or lay, who knows the present address of any of the above mentioned is bound to make known the citation.

Reverend Frederick C. Easton, vicar judicial
Eileen McMahon, ecclesiastical notary

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CLIP 'N SAVE

'Cotton Patch' paints countrified picture of Christ

by Susan M. Micinski

A good ol' boy named Joe is having second thoughts about marrying his girl Mary when he learns she's pregnant. He's even con-

sidering getting back his letter jacket from her. But Joe has a dream that he should marry her anyway and...

If this storyline sounds familiar—it should. It's an

updated version of the life of Jesus Christ called "Cotton Patch Gospel," set to hand-clapping, toe-tapping, hip-slapping country music by the late balladeer, Harry Chapin that's playing an open-ended run at Indiana Repertory Theatre's Upper Stage.

It's a wholesome and entertaining show, and fare suitable for all ages. Served up with a Southern accent and folksy-type humor, it's one that has you coming away with a good, warm feeling, attributable in part to the intimate setting of the Upperstage.

Based on "The Cotton Patch Version of Matthew and John," by Dr. Clarence Jordan and a book by actor Tom Key and director

Russell Treyz, the story takes place in present-day Georgia and portrays the familiar Bible characters as down to earth human beings, while remaining faithful to the teachings and stories contained in the Gospels. For example, would you believe a governor of Georgia by the name of Herod?

This production stars Bruce W. Kuhn, who plays narrator Matthew, Jesus, disciple Jud (Judas), John the Baptizer and more than 20 other characters. He convincingly and easily moves from character to character without the help of special costumes or make-up.

Kuhn's performance is strengthened by the musical and acting talents of the Cotton Pickers, a four-

member string band featuring Mara Beckerman, guitar; Tim Murphy, fiddle; Matthew Patrick, banjo; and Pete Corum, who was in the original New York cast of "Cotton Patch Gospel," bass. The group performs songs with unlikely titles such as "There Ain't No Busy Signals on the Hotline to God," and "Spitball Me Lord Over the Home Plate of Life," which adds to the show's humor.

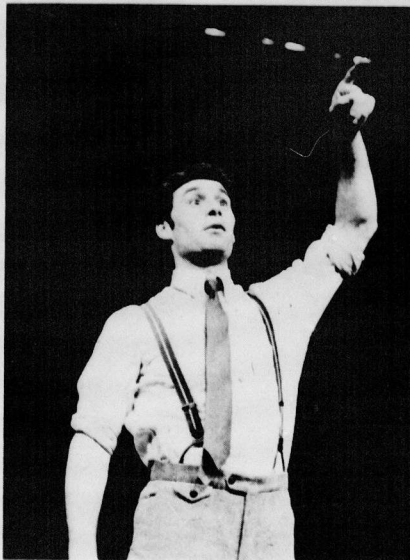
Although some may dismiss the play billed as "the greatest story ever retold" as totally humorous, it is at the same time, very reverent in spirit. This reverence is accomplished by the honesty with which the play confronts its material. The play just doesn't try to get in some good jokes about

Christ and religion, but tries to show how Christ would talk and act if he were around today.

Others may want to place "Cotton Patch Gospel" in the same heap with "Jesus Christ Superstar," or "Godspell." Yet, "Cotton Patch" far exceeds either of these two modern day plays by offering not only upbeat songs and modern dialogue, but Jesus facing the same modern day problems that we are facing.

And regardless of what formal religion you belong to, "Cotton Patch" crosses all lines with its ecumenical appeal.

As Christ said in the play after rising from the dead, "get moving." This is one you definitely should see.



COTTON PATCH GOSPEL—Bruce W. Kuhn portrays over 20 characters as the star of Indiana Repertory Theatre's production of "Cotton Patch Gospel," a joyous musical retelling of Jesus' story with a score by Harry Chapin. The show, which has an open-ended run, also features the Cotton Patch string band. To charge your tickets by phone, call TELE-TIX 635-5252, or stop by IRT's box office at 140 W. Washington St.

Propagation of Faith convenes

Bernardin addresses directors in Chicago

Cardinal Joseph Bernardin, Archbishop of Chicago, was the main celebrant and homilist at a recent meeting of Diocesan Directors of the Propagation of the Faith, held in Chicago, May 15-17. Cardinal Bernardin joined Monsignor William McCormack, the National Director of the Propagation of the Faith, in welcoming the Diocesan Directors; Bishop Joseph Fiorenza of San Angelo,

Texas, Chairman of the Committee for the Missions of the National Conference of Catholic Bishops; and Bishop Thomas Murphy of Great Falls-Billings, Montana, who delivered the meeting's keynote address.

"Our Faith," said Cardinal Bernardin in his homily, "is nurtured in great part by the struggles, the triumphs and failures, the dynamism of the mission churches. They speak to us clearly through their laity and through their clergy and religious." We must respond to them, he said, "within the framework of a mission spirituality that is marked by three characteristics: solidarity, receptivity and generosity."

The Cardinal went on to say that, "When—in faith—one gives all he or she has, without seeking favor or power, then that person is a generous giver. This attitude... has always been a strength of the Propagation of the Faith... It is in this generosity that we not only

take care of the immediate needs of people, both material and spiritual, but also begin to shape a new world, one in which the love and justice of Jesus will prevail."

In his keynote address, Bishop Murphy focused on the link between the identity of the Church and missionary activity, saying that "Ecclesiology does not allow us the luxury of isolating ourselves at any level from the universal mission of the Church."

Thus, "evangelization... is neither a choice nor an option on the part of the Church or its members. As Directors of the Propagation of the Faith, you are at the heart and center of ecclesial ministry, as you respond to Christ's challenge in the 20th century."

Reporting on the year's activities, and the record amount of \$43 million made available for the missions through the Propagation of the Faith in 1983, Monsignor McCormack highlighted the growth of mission education

programs at all levels. "We come together," said the National Director, "as a community of mission educators, mission animators. The needs of today's world and today's Church require a Christian missionary spirituality, supported by a sound mission theology. And the Propagation of the Faith must continue to be active in helping to develop both."

The Propagation of the Faith is the organization of the Catholic Church charged by the pope and the bishops to awaken and deepen the missionary conscience of Catholics, to inform them about the life and needs of the universal mission, and to generate support for the mission Church. It is an integral part of the life of the Church in over 100 countries. Every diocese in the United States has a Director of the Propagation of the Faith. They gather annually for meetings designed to help them pursue the goals of the Propagation of the Faith within their own dioceses.



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Shedding light
on 'Sixteen Candles'

by James W. Arnold

Expectations from teen-age movies are so low these days that many potential customers think "Sixteen Candles" is a horror film. Not quite correct. Unintended horror aside, this flick is a comedy about high school kids in Middle America as fantasized in some desperate Hollywood script conference.

I used to be a teen-ager myself, and I got suckered into seeing "Sixteen Candles" by an incredibly off-target review in Variety that described it as "an amiable, rather goldlocked film" that "actually suggests the Middle America of a Norman Rockwell Saturday Evening Post cover." The connection is comparable to thinking of the Ayatollah as the lead singer in a rock band. The only middle "Candles" suggests is an upset stomach.

Writer John Hughes, whose flabby scripts for National Lampoon's "Class Reunion" and "Mr. Mom" somehow earned him this first chance to mis-direct, builds his grubby comic structure around a modest but honest idea. A "typical" girl in a "typical" Chicago suburban family, suffering from "typical" adolescent anxieties, finds herself totally ignored and forgotten on her traumatic 16th birthday. That's because it happens to fall on the day before her spoiled big sister's wedding.

Now, as a problem, that ranks right up there with the biggies on TV sitcoms, but we'll take it, because it just conceivably could happen, and it might indeed destroy a kid's day, perhaps even two days.

There is something also to be said for Molly Ringwald, a real 16-year-old who plays heroine Samantha.



Although she's given dialogue and a paranoid attitude that seems intended for Joan Rivers, she's an appealing, essentially innocent character who manages to walk through the stupidity of the film with a certain dignity. Ringwald's only trouble is that she's a Show Biz brat from the San Fernando Valley who seems as comfortable in Chicago as a surfboard.

But Ringwald's Samantha is the end of the list of highlights. Hughes' problem is that he starts with cliché characters (gorgeous, hedonistic seniors, dorky freshmen, embarrassing grandparents, helpless parents, crude ethnic in-laws) and inevitable teen movie situations (big dance, wild party, boozy ride in absent Daddy's Rolls convertible, awkward geek's date with blonde beauty), then turns them into mean-spirited putdowns. Hughes seems unable to create a sympathetic character. He hates everybody with impartial enthusiasm.

THUS, "Candles" really brings a depressed adolescent's nightmares to life. Sam's little brother (believe it or not, Justin Henry of "Kramer vs. Kramer") really is obnoxious; her sister really is a conceited bubblehead; her grandparents (both sets) are silly and boorish; freshman boys are gross and obsessed with sex; the hotshot seniors are vain, rapid and desirable. It's tough enough just to

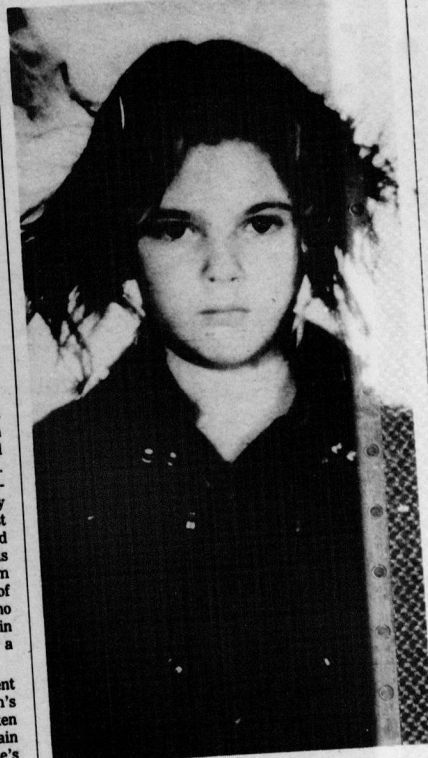
endure this vision of the world, but the worst burden is being expected to laugh at it.

The freshest contribution in "Candles" is probably the portrayal of the most insecure teen-agers of all—freshman males, principally represented by young Anthony Michael Hall, a tireless schemer eager to embellish his tawdry and overrated reputation as a cool operator. Hall definitely creates impact as a previously neglected type, but most would prefer he stayed neglected. His big moment is talking compassionate Sam into giving him an item of underwear as a (fake) macho trophy, then displaying it in the boys' room for a dollar a look.

The movie's big moment is the wedding, which Sam's sister turns into a drunken farce by overdosing on pain pills because (ho! ho!) she's getting her period. Since Hughes' talent is based on bad taste, he also makes broad running gags of a girl with a neck brace and a Viet refugee with an obscene name who is overwhelmed by the joys of U.S. teen-age profligacy.

It should be conceded that while the overall tone of the film is vulgar and sexy, most of it comes from raunchy talk and suggestion, not action. The characters on Rockwell covers, of course, didn't talk, so who knows what they might have said.

Compared to "Candles," currently second in national box-office stats, "Footloose" and "Racing With the Moon"



A HAIR RAISING STORY—Drew Barrymore is the focus of attention in the new film "Firestarter" which the USCC rates A-III, acceptable fare for adults.

seem like the second coming of "Citizen Kane." "Sixteen Candles" seems more like two.

I had to see this film; presumably, you will find some happier alternative,

like writing a term paper or walking the dog, any dog. (Humorless teen farce; nudity, language, cynical tone; not recommended.)

USCC rating: O, morally offensive.

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26 Years Experience

4024 E. Michigan Street • Indianapolis • 353-1217

Pre-Need Planning

An Expression of:

Faith

The Catholic Faithful look for the Resurrection of the dead and life everlasting.

Hope

Catholic Cemeteries strongly testify to believers and the whole world that we hope to share Eternal Life with the Risen Christ.

Love

Catholics understand that death is only a passage to New Life and seriously accept the obligation to ease the burden to loved ones by responsible planning.

Calvary Cemetery — Calvary Mausoleum
Holy Cross Cemetery — St. Joseph Cemetery

Catholic Cemeteries

Founded in 1861

435 West Troy Avenue
Indianapolis, Indiana 46225
(317) 784-4439