

## Pope starts trip to Nordic countries

*Catholics in the five countries are fewer than in Indianapolis Archdiocese*

by Agostino Bono

VATICAN CITY (NC)—Pope John Paul II plans to become the first pontiff to cross the Arctic Circle June 2 when he visits the northern Norwegian town of Tromsø.

Crossing the Arctic Circle will put him within reach of slightly more than 600 of Norway's 20,000 Catholics.

The fact points out the lengths to which the pope has to go during his June 1-10 trip to five Nordic countries to find the sparse and scattered Catholic population in a region where Lutheranism is the dominant religion.

The pope also will visit Iceland, Finland, Denmark and Sweden. It will be the first papal visit to each of the five countries, where the total number of Catholics is less than 200,000.

Except for Sweden, which has more than 120,000 Catholics, the pope's followers in the other countries would easily fit into a section of the sports stadiums that often provide the venue for papal events. But the Catholics are so geographically scattered that the pope will travel to them, seeking them out in the isolated regions of the Land of the Midnight Sun.

During the 10-day trip, the pope's itinerary calls for visits to 14 cities that are in locations that are so far north that in June the sun hardly sets.

The papal visit is expected to give a shot in the arm to the region's tiny Catholic minority, many of them either immigrants or refugees from central Europe and South America or descendants of immigrants and refugees.

The trip also will give the pope an opportunity to:

- Cement ecumenical relations with Lutherans

- Send signals to the Soviet Union; he will be within 60 miles of the Soviet border while visiting Finland, a neutral country in superpower struggles.

- Strengthen waning religious values in a highly developed, secular and materially well-off society with roots in Christianity.

The region's Christian roots go back to the Middle Ages, and Catholicism was firmly established in four of the countries by the beginning of the 11th century and in Finland during the 12th century.

Currently, Lutheranism is either the state religion or the favored one throughout the five Nordic countries. It swept away Catholicism in the aftermath of the 16th-century Protestant Reformation, when it was accepted by the region's kings and rulers, who imposed it on their subjects.

For centuries natives in much of the area were forbidden to be Catholic. Catholic priests were prohibited from entering the countries, except to tend to the spiritual needs of the handful of necessary Catholic foreigners such as diplomats and migrant workers.



**MONUMENT TO CHAPLAINS**—Brig. Gen. Patrick H. Brady, chief of public affairs for the Secretary of the Army, speaks at the blessing and dedication May 21 of a new monument in Arlington National Cemetery to the 83 Catholic military chaplains who gave their lives in World War II, the Korean War and in Vietnam. Father

Thomas Secina, a chaplain from the Archdiocese of Indianapolis, was among those honored. Secina Memorial High School in Indianapolis is named for the chaplain. Father Secina died during World War II. (NC photo by Michael R. Hoyt, the Catholic Standard)

Protection of religious freedom began evolving in the 19th century; in Sweden there were still religious restrictions as late as 1952.

Today in several of the countries people are automatically registered as Lutherans at birth, unless their parents formally request otherwise. The result is that in all countries, more than 90 percent of the population professes Lutheranism, although only 5 to 10 percent attend Sunday worship services.

Remnants of anti-Catholic attitudes still exist and surfaced during the pre-trip planning. The Danish Lutheran bishops decided that the pope would not speak at the June 6 prayer service in the Lutheran cathedral at Roskilde because the population was not ready for it. Instead, the pope will attend the service, then speak to Danish Lutherans at the nearby residence of the local Lutheran bishop.

But ecumenical relations are generally good, and Vatican and Lutheran officials are optimistic that the pope will further encourage Catholic-Lutheran dialogue. The pope has 10 ecumenical events on his schedule, an average of one a day and more than the norm for papal visits.

Catholic and Lutheran officials predict that the pope's approach will be pastoral, and they do not expect the pope to break new theological ground.

The visit should produce a "strong papal affirmation of Catholic-Lutheran dialogue," said Gunnar Staalsett, general secretary of the Geneva-based World Federation, the Vatican's partner in international dialogue.

Staalsett, a Norwegian, said the visit would "bring a greater awareness at the level of ordinary people" that Catholics and Lutherans should relate to each other as fellow Christians.

The visit will be a "challenge to the monolithic religion in the north" and could result in overcoming "the exotic element of Roman Catholicism," he added.

"It will help Nordic Lutherans accept the increasing Roman Catholic population as a church reality," he said.

"Catholics will be seen not as foreigners, but as a genuine element of the people of the Christian church," said Staalsett.

The Lutheran official said that although the "role and place of the local church has been weakened" in Nordic societies through secularization, the Lutheran

Church was still an important moral and cultural factor.

Sunday church attendance is low, he said, but church life is also expressed during weekday activities in prayer houses and by participation in Lutheran organizations and activities, he added.

"Church values are still important for overall society," Staalsett said.

"The church plays a significant role in people's attitudes" on political issues such as human rights and foreign aid, he said.

The Nordic countries—especially Sweden, Finland and Norway—are among the world leaders in the percentage of their gross national product devoted to foreign aid.

Sweden has taken in a large number of political refugees from Eastern Europe and Chile. These refugees also form the bulk of the nation's Catholics.

Catholic and Lutheran church leaders also note that while interest in formal religion is low, there is an ethical revival in the region as people look beyond their material well-being to seek a deeper meaning for existence.

The five countries have among the world's highest annual per capita incomes, each topping \$10,000. Norway leads with \$13,790. Annual U.S. per capita income is \$11,670.

"There is an opening for values, discussions of ethics, but not too much interest in the state church," said Swedish Jesuit Father Lars Rooth, director of the Scandinavian department of Vatican Radio and an organizer of the papal trip.

The pope's trip is expected to buttress this. His travel bags are always filled with speeches on the need to bring technological advances under ethical guidelines and on the overriding importance of respect for human life.

While the pope might have problems convincing people of his anti-abortion stand and sexual code, he should find a ready audience for his moral overview of world issues, said Father Rooth.

The 20th-century policies evolved by Sweden's Social Democratic Party, which has dominated the country's modern-day governments, are similar to those developed in Catholic social teachings, added Father Rooth.

The June 4-6 trip to Finland also provides the pope with a natural platform to further his own political soundings toward the Soviet Union.

Finland historically has been a meeting

place for East and West. Before declaring independence in 1917, it was ruled by Sweden and then by Russia.

Since independence, it has become a bridge in East-West relations as witnessed by the 1975 meeting in the capital of Helsinki, which led to the signing of the Helsinki accords on human rights and European security and cooperation. Signers included the U.S., West European countries, Soviet-bloc nations and the Vatican.

The accords have since become common ground for a variety of East-West negotiations and fit in well with the pope's often-expressed aim of fostering a reunited Europe.

The Finnish visit would be a good spot for the pope to reiterate his desire to visit the Soviet Union, said Father Rooth. But the pope will be "careful not to meddle in domestic Soviet issues," he added.

Any statement he makes will be within the framework of the Helsinki accords on respect for human rights and religious freedom, he said.

On the Finnish schedule is a June 5 papal talk to the Paasivirta Society, the country's main private group for influencing foreign policy.

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## FROM THE EDITOR

## How the communist world is changing

by John F. Fink

What tremendous changes are taking place in some of the communist countries! This Sunday Poland will have semi-free elections to its Sejm (parliament) and Senate for the first time since World War II. They come on the heels of real elections in the Soviet Union on Easter Sunday.

Meanwhile, Hungary seems to be racing Poland to be the first communist country to have an official opposition, with the Soviet Union right behind. Hungary's relations with the Catholic Church have improved to such an extent that, not only has the government invited the pope to visit, but the case of Cardinal Jozsef Mindszenty is being reexamined.

In the case of Poland, you could see the absolute gleam on the face of Pope John Paul II as he greeted Lech Walesa in Rome and the two celebrated the legalization of Solidarity. Walesa's labor union that is the symbol of opposition to the communist government (see photo in the April 28 issue of The Criterion, page 17).

LECH WALESA, SOLIDARITY's founder, is now even being mentioned as a possible candidate for president of Poland. That's not going to happen this year since it's a foregone conclusion that Wojciech Jaruzelski will be elected president for a six-year term. The president will be elected by the Sejm and the Senate and 65 percent of the Sejm this year will still be members of the Communist Party. But there is an understanding that all seats will be openly contested in future elections and, in 1995, Walesa will still be in his mid-50s.

This is a sharp contrast to Walesa's position in December 1981 when he was arrested after martial law was declared as part of government efforts to destroy him and



Solidarity. Now there is nothing but cooperation between the government and Solidarity. Walesa sounds like a traveling salesman on Poland's behalf. "Solidarity has stopped fighting the government," he said while he was in Rome. "Now we intend to work together."

Meanwhile, relations between the Polish government and the Catholic Church have also changed dramatically since the days of Cardinal Stefan Wyszyński. An agreement signed in April legalized the church for the first time since the country has had a communist government. And General Jaruzelski, the Polish leader, has actually praised Poland's Catholic Church for playing an "essential role" in bringing about accords that have opened the door to political pluralism in the country. Jaruzelski even called Pope John Paul "a patriot."

Many people credit the pope himself as the real founder of Solidarity. During his first visit to his homeland as pope in 1979, he constantly stressed the right of workers to form their own associations. Solidarity was formally founded a year later. All through the difficult times, the pope supported the movement. As Walesa said, "I cannot imagine my own life or the life of Solidarity without the existence of this great man," referring to the pope. The next step will probably be the formal establishment of diplomatic relations between Poland and the Holy See. Jaruzelski is promoting that possibility. "The Holy See has diplomatic relations with countries where you can count the Catholics on your fingers. Why not with very Catholic Poland?" he asked in an interview May 10.

MEANWHILE, IN HUNGARY, the new government is doing everything it can to improve relations with the Catholic Church. On May 1 of this year it named a new director of its church affairs office, Barna Sarkadi-Nagy, to replace Imre Miklos, who had held the post since 1971. Sarkadi-Nagy is known to favor greater religious freedom and political pluralism.

I met with Imre Miklos in Budapest back in 1980 while I was president of the International Federation of Catholic

Press Associations. He tried to convince me and the others in our group that the Catholic publications in Hungary were free to publish but, when pushed, admitted that the government could close them down if they were to comment on anything but "religious" matters. He also admitted that the government controlled the amount of paper the Catholic publications could use, thus limiting their circulation and number of pages they could print.

Now his successor says that the Cardinal Mindszenty case will be reexamined as part of the "democratic renewal" in the government. This can't, of course, help Cardinal Mindszenty, who died in 1975, but it is a symbol of Hungary's political reform. Sarkadi-Nagy said that the reexamination of the Mindszenty case will be part of a general plan to reopen the "big lie" cases against church and political leaders in the years immediately after the Communist Party came to power.

Cardinal Mindszenty represented the church's opposition to communism during those years. In 1948 he was arrested and tried in a famous "show trial." Obviously drugged and tortured, he "confessed" and was convicted of subversion, treason, spying and currency manipulation. He was sentenced to life imprisonment. He was liberated by Hungarian "freedom fighters" during the 1956 uprising. Then, when Soviet tanks and troops came rolling in, he took refuge in the American Embassy, where he remained for 15 years. In 1971 Pope Paul VI arranged for him to leave Budapest and he later moved to Vienna.

CHANGES ARE HAPPENING throughout the communist world, with some exceptions and much of it can be attributed to Mikhail Gorbachev. It's an interesting time we live in, to be able to watch the disintegration of communism, greater freedom, and prospects for a more peaceful world. Perhaps nothing is more interesting than what is happening in China now. That, and the Eucharistic Congress in Korea, will be the subject of another column.

## Fr. Crawford defends consistent ethic of life

by John F. Fink

The Catholic Church believes in "the sacredness of all human life under all conditions." Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities, told members of the Indianapolis Serra Club at a noon luncheon May 22.

Father Crawford was explaining the "consistent ethic of life," the official position of the Catholic Church in the U.S. on life issues.

During a question session at the end of his talk, Father Crawford also criticized Operation Rescue, demonstrations in which anti-abortion protesters block the doors to abortion clinics, saying that many in the pro-life movement felt that it has been detrimental rather than helpful to the pro-life movement.

Concerning the consistent ethic of life, he said, "The position of the Catholic Church is unique. No other Christian church or pro-life group has this position. Yet it is the most honest approach, the most consistent, the most Biblical and rooted in Scripture."

Father Crawford emphasized that the consistent ethic does not mean that all issues are equally important. "One issue might need more attention than others," he said, "but there is an interconnectedness among all life issues."

He also stressed that his office is not a pro-life group, nor does it represent a

group. "It is important that we not be associated with a group," he said. "We must have complete freedom to speak the authentic Gospel. We can, however, work with groups and have ongoing connections with them."

Father Crawford said that the abortion issue has had top priority for the bishops since 1974. The second most important issue, he said, is euthanasia which "today is where abortion was just before the Supreme Court's 1973 decision." He said the "right-to-die" issue has become more complex because of technology that can keep people alive. "People have a right to die and just because we have technology doesn't mean we have to use it," he said.

Other issues his office has been involved with include post-abortion reconciliation and developing guidelines for implementing the archdiocesan policy on AIDS. He said that the Catholic Church has also taken a clear stance against capital punishment, but he acknowledged that the church's record on this issue in the past has not been good.

Father Crawford said that he makes a clear distinction between abortion and contraception. "Our office is not concerned

about contraceptive issues," he said. "That is a matter for the Family Life Office."

He said that he believes that most surveys on the issue of abortion have been accurate, but he made these points: 1. Results of a survey depend heavily on how a question is worded. 2. The longer abortion is legal the more people will think it is moral and it has been legal for an entire generation. 3. If you were to try to make all abortion illegal, most people would be against you because of the "hard cases," but surveys show that most people want some limitation on abortion.

Concerning Operation Rescue, Father Crawford said, "We have accomplished many things through law-abiding measures and Operation Rescue has made it more difficult for those who have tried to work through other means."

He said, "The church does not condone violence and Operation Rescue has created a climate for violence." He also pointed out that police have to make arrests and those in Operation Rescue "are putting Catholic police in the position of choosing between doing their job and following their consciences" on the issue of abortion.



JUBILEE CAKE—Benedictine Father Gerard Elspemann prepares to cut a cake commemorating his Golden Jubilee as Oblate Monsignor of Martinsville. He also prepared the Secular Oblates of St. Benedict recognized their director's anniversary during a spring retreat. Fr. Gerard will celebrate a Mass of Thanksgiving in his home parish, St. Joseph of Evansville, on June 4 and another jubilee Mass at St. Meinrad Archabbey on June 18.

## Archbishop O'Meara's Schedule

Week of June 4

SUNDAY, June 4 — Installation of Sister Mary Margaret Funk, O.S.B. newly re-elected Prioress of Our Lady of Grace Monastery, Beech Grove, 4 p.m.

— Archdiocesan Pastoral Planning Commission, Fatima Retreat House, Indianapolis, 6 p.m.

MONDAY & THURSDAY, June 5-8 — Convocation of the Presbytery of the Archdiocese of Indianapolis, Fourwinds, Bloomington, Indiana.

TUESDAY, June 6 — Graduation ceremonies, Chartard High School, at Clowes Hall, Indianapolis, 8 p.m.

THURSDAY, June 8 — Graduation ceremonies, Secunia High School, Indianapolis, 8 p.m.

SATURDAY, June 10 — Lecture and reception, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Indiana 7 p.m.

## William K. Drew dies at 74

William K. Drew, an active leader in numerous Catholic organizations in Indianapolis, died May 27 at the age of 74.

A member of St. Luke Church, Drew was a past president of the CYO and the Matt Talbot Home for Recovering Alcoholics. He was a board member of St. Elizabeth's, St. Vincent Hospital Foundation, St. Mary's Child Center, Cathedral High School and Ladywood School.

For his services to the church, he was honored by being named a Knight of the Holy Sepulchre in 1984. He was also named a Distinguished Catholic Layman by the District Council of Catholic Men and received the Merit Award for Outstanding Catholic Service from the Fourth Degree Knights of Columbus, of which he was a 40-year member.

Drew graduated from Cathedral High School in 1933 and attended Butler and Indiana universities. He was awarded an honorary doctorate in business administration by Marian College. He was vice president and treasurer of James K. Drew Corp.

Survivors are his wife, Peggy G. Drew;



William K. Drew

sister, Mary Louis Drew O'Malley; brothers, Richard F. and Edward V., and several nieces and nephews.

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## BEECH GROVE TO COLOMBIA

## 'Halo network' is link for Benedictine sisters

by Margaret Nelson

To Joe Pinella, it's an enjoyable hobby. But to three Beech Grove Benedictine Sisters, ham radio has become an important way to communicate with members of their order who are stationed at San Marcos Parish in Cali, Colombia.

Two of the sisters who talk between the continents are "real" sisters: Sister Cynthia Gronotte, a missionary in Cali, Colombia, and Sister Phyllis Gronotte, who works with the elderly as a LPN at the St. Paul Hermitage in Beech Grove.

In South America, it's called the "Halo Net." Bert Wartenberg operates from call sign HK5JPS in his home.

He arranges for Sisters Anna Marie Megan and Jeanne Voges, as well as Sister Cynthia, to make and receive regular

schedules with the Beech Grove sisters. When Pinella makes a connection with Cali from his call sign—WV9VGY—at his north-east Indianapolis home, he calls the Beech Grove Benedictines on the telephone and patches them in.

Those who get on the line from Indianapolis include Sisters Mary Margaret Funk, Mary Luke Jones and Marquette Hunter, along with Sister Phyllis.

Pinella, a member of St. Matthew Parish, sold his drugstore in southeast Indianapolis nine years ago. Now he devotes even more time to his ham radio.

He enjoys helping the Benedictines because, he said, "that's a great group out there." Recently, Joe Pinella and his wife Dorothy invited the sisters to their home for lunch so that the sisters could see the ham radio equipment that makes the overseas calls possible.

"There used to be a priest named Tom Bielawa in Cali" who made the original South American calls, Pinella said.

It all started when Sister Cynthia made a return visit to Beech Grove. Father Bielawa had told her that he could make the phone patches if the sisters could find a ham operator in Indianapolis. She visited an exhibit at the Indiana State Fairgrounds and was indirectly referred to Pinella.

But later Father Bielawa was transferred back to Wisconsin. "I really had to get busy to find another ham," Pinella said. "I was lucky to find Bert."

Wartenberg also happens to be Catholic and is located ten minutes from where the sisters live in Cali. At first, the sisters went to his house for the calls, but now they have a phone in the convent and he can make the scheduled patches into the "halo net" frequency.



**HAM CALL**—Joe Pinella shows Benedictine Sisters (from left) Anna Rose Lueken, Phyllis Gronotte, and Mary Luke Jones how he puts their calls through to Cali, Colombia, from the ham radio in his home. (Photo by Dorothy Pinella)

## Historic altar still being used daily at St. Maur

by Mary Ann Wyand

Sometime before the turn of the century, in a time now known as the Victorian period, a talented but unknown artist expressed his love for God by transforming a stately tree into an exquisitely carved altar.

Choosing a classical design, he carefully formed the Lord's table with eight columns and graceful connecting arches to support the altar stone and holy relic preserved inside. Then he fashioned the spacious top and carved a detailed pattern on each pillar to finish the hand-crafted work of art.

For many years, Roman Catholic priests celebrated Mass at this beautiful altar in St. Peter and Paul Cathedral. Today, the monks of St. Maur Priory continue its service to the Lord in their monastery chapel on the northwest side of Indianapolis.

"No one knows who made it," Father Charles Henry, St. Maur prior, admitted. "Someone put a lot of love and energy into its creation."

St. Maur volunteer Mary Baker researched the altar's history and discovered that it predates construction of the Cathedral by about 15 years.

"The cathedral rectory and connecting Blessed Sacrament Chapel were built in 1892, preceding the building of the cathedral in 1907," Baker explained. "The original altar, now resting at St. Maur, predates the cathedral by 15 years."

Joseph Chartrand, the first candidate for the priesthood from Cathedral Parish, later was appointed the second Bishop of Indianapolis.

"The ordination (of Chartrand as a priest) took place in the Blessed Sacrament Chapel at this altar on Sept. 24, 1892," she said. "Later it was known as Bishop

Chartrand's private altar and was used by the bishops who followed him."

In 1918, the cathedral chapel was rededicated and the wooden altar replaced by one of marble.

Through the years, the magnificent hand-carved altar was placed in storage several times, most recently at St. Susanna Parish in Plainfield and finally at St. Maur Priory.

Father Henry told *The Criterion* that the Benedictine monks received the historic altar in 1968 as a result of an advertisement soon after relocating their monastery to Indianapolis.

"There evidently was an advertisement offering this altar to any church in the diocese who could use it," he explained. "We were just getting settled here. It seems to be ironic that we who are relative newcomers—we've only been here since 1967—should come into having this historic altar."

It may be providence that the altar survives today. The brothers had initially stored it at the St. Maur Priory guest house for a few years instead of placing it in the priory chapel. Fire destroyed that chapel in 1984, and the altar would have been lost in the nighttime blaze.

Fortunately, insurance enabled the monks to rebuild the chapel, and at that time they decided to restore the antique altar rather than purchase a new one.

Archbishop Edward T. O'Meara rededicated and blessed the new chapel and renewed altar on August 16, 1985.

"The altar gives us a sense of the history of the archdiocese, which pleases us," Father Henry noted. "We have daily Mass there and the Divine Office is said three times a day adjacent to the altar."

Asked about the relic preserved in the nearly century old altar, the prior consulted a massive volume on canon law.

"The ancient tradition of keeping the relics of martyrs and other saints under a fixed altar is to be preserved according to the norms in the liturgical books," he read. "This is from Canon Law 1237."

The sepulchre, which encloses bits of bones as a mark of respect for the bodies of saints, creates dignity and spirituality for the altar table of the Lord.

"It's such a beautiful altar," Father Henry emphasized. "We feel it melds us into the historical development of the archdiocese. And one might say it makes us feel more at home here."

In her research paper on the altar's unique history, Mary Baker applauds the Catholic Church for recognizing and preserving this beautiful work of art.

"The monetary value is impressive," she noted. "The intrinsic and historical value to the archdiocese is priceless."

## St. Vincent's Archie Smith dies

by Margaret Nelson

Archie Smith died on Thursday, May 25. He was 86.

On Tuesday May 29, 1989, the Mass of the Resurrection was celebrated for Smith at St. Peter and Paul Cathedral.

The day before, his wife and children began their official mourning by kneeling at the funeral home and praying two decades of the Rosary—a family habit of more than 60 years.

For 41 years, Archie Smith was a chauffeur and maintenance worker for the Daughters of Charity at St. Vincent Hospital, retiring in 1967.

The day before he died, Smith received word from France that he was an associate member of the Community of the Daughters of Charity of St. Vincent de Paul.

"In those days, the sisters didn't drive," said Sister Carlos McDonnell. "He was very dedicated to the sisters. They lived close by the hospital. It was a wonderful Christian family."

Baptized a Methodist, Smith became curious about the faith of the dedicated Catholic sisters. He took instructions and was baptized at the cathedral by Bishop Joseph Chartrand in 1928. Bettie Smith worked as a housemother for St. Vincent's nurses training dormitory.

Married in 1929, Archie and Bettie Smith had nine children. The youngsters sold newspapers and did laundry at the hospital to help pay their tuition.

Each child completed at least twelve years of Catholic education, and every one earned a minimum of one college degree.

Today, two of the Smith progeny are in the religious life. Missionary of Our Lady of Africa Sister Demetria served as a nurse in the archdiocesan office of the Society for the Propagation of the Faith two years ago. Sister Demetria now represents her order in communications in Washington, D.C.

A Holy Cross brother for almost 27 years, Roy Edward Smith has a master's degree in social studies and currently



Archie Smith

works with Catholic Social Services in South Bend.

Six other Smith offspring work in service to the Indianapolis community: Joseph, who has a law degree, is executive director of Flanner House; Betty Jean Patton teaches at Plainfield Boys' School; Doris Peck is a mental health worker at Wishard; Carrie Kemp and Nellie Simpson are registered nurses at Methodist Fairbanks; and Bernadette Easton is a manager of human resources for the telephone company. The fourth child, William, died in a 1956 accident while working for the U.S. Air Force as an aeronautical engineer.

Smith is survived by two older children, 35 grandkids, 38 great-grandchildren, and three great-great-grandchildren.

Father David Lawler, chaplain at Methodist, remembers seeing Archie Smith in his dark suit and cap, transporting the sisters. "I remember him as a quiet, gentle man. He always took good care of the Daughters of Charity," he said.

Thinking of Archie and Bette Smith's family, Father Lawler said, "Their kids touch a lot of people's lives."



**HISTORIC**—Father Charles Henry, St. Maur prior, examines the antique altar in use at the monastery. (Photo by Mary Ann Wyand)



# Commentary

TO TALK OF MANY THINGS

## Being Catholic should make you different

by Dale Francis

That you are a Catholic should make a difference in how you act in the world. But this should not come about because when you face decisions in your life you consult your conscience to determine what the church teaches (that might be applicable in this particular situation). Rather, being a Catholic means that there is a difference in who you are. It is in the fabric of your being that being a Catholic makes the difference.

I suppose in one sense there are things



that are learned but the learning is not by rote but by such logical implication that the answer derives from belief.

Let me give you an example. It is of the essence of Catholic teaching that every human being is of value, deserves the right to be treated with dignity and respect.

If you learn this Catholic truth then it follows you cannot treat any individual except with respect, recognizing the value of all. You cannot be prejudiced against any person because of pigmentation of skin or other external differences, national origin or state in life.

If you have the habit of being Catholic you cannot fail to oppose economic injustice but will be committed to a return for labor that provides for the economic needs of all. You are, simply because you are a Catholic, concerned for the poor.

If you are a Catholic employer, you are concerned with providing justice for all your workers and conditions of employment that allow workers time with their families. The Catholic employer who has the habit of being Catholic is, although he is responsible for running his business effectively, concerned by priority in the welfare of the workers.

The Catholic worker who has the habit of being Catholic understands that he must give in return for wages the best possible work. As the employer has an obligation of justice and concern for those who are hired, those who are hired have an obligation of justice and concern in providing the employer with full service. Those who have the habit of being Catholic automatically recognize the mutuality of obligation of justice.

Those who have the habit of being Catholic are opposed to evils in the world. When casual sex, homosexual practice and abortion start finding easy acceptance, they remind of this should not be so. But, and this is where it is difficult for some to really get into the habit of being Catholic, those who oppose trends in society as wrong must do so with charity for those who act in a way that cannot be approved and, more than that, with loving understanding.

To have the habit of being Catholic must mean, most of all that there be charity. It is not enough to know what the church teaches and to integrate it into your response to events about you. Above this, the habit of being Catholic requires charity towards all—and all means all, even to



those who stand against all you believe to be true.

If we are to come to the habit of being Catholic, we must come to the acceptance in fact of the teachings of Jesus Christ. He asked many difficult things of us, sacrifices, dedication, service to the least of those among us, the giving up of the desire for wealth. But what he asked that was most difficult of all was that we should love and do good for our enemies.

The habit of being Catholic is mostly developing within ourselves the response of love.

### THE HUMAN SIDE

## Bible schools offer stories that reflect life's beautiful lessons

by Fr. Eugene Hemrick

Can you answer the following Bible questions?

► "I came from Thytatir, but I met Paul in Philippi. I was a dealer in purple cloth by trade. I was the first European convert under Paul's ministry. Who am I?"

► "I wrote a book of the Old Testament. I prophesied during the reigns of Uzziah, Jotham, Ahaz and Hezekiah. I foretold the Messiah's birth. Who am I?"

The questions are from a booklet titled "The Moody Bible Quiz Book," by Karen and Terry Hall (Moody Press, Chicago). On its jacket we read, "The whole family will find 'The Moody Bible Quiz' series a



lively, creative way to review the Scriptures."

As I paged through the complementary copy I received, it struck me that this is the time of year when many parents decide whether or not to send their children to summer Bible school.

Undoubtedly, parents ask themselves whether they are willing to serve as chauffeurs for yet another activity for their children. Perhaps they ask whether the program is worth it.

But try looking at it this way: When people who are illiterate are asked why they want to learn to read, the main reason they cite is that they want to read the Bible. Somewhere in the back of their minds is the idea that the Bible is so important that it makes the struggle to learn to read worthwhile.

Sending children to Bible school not only introduces them to the most sought-after book, but gives them an experience of the greatest story ever told.

Bible stories are like diamonds. You can look at them from one perspective, then from another. No matter, they always reflect a beautiful lesson in life.

Take the story of the Prodigal Son as an example of this. It can be explored through the eyes of the son, his father, or through his brother's eyes. However you read it, it will make you think—about the kind of person you are and want to be, about the kind of God you have.

Because of the many perspectives from which the story can be read, its riches are virtually inexhaustible.

And, just by the way, all sorts of programs are suggested for protecting young people in a drug-infested society. But seldom do we hear that we should try to fill a child's mind with the lessons of Scripture in the face of the drug culture's lures. But remember, the most successful programs for helping alcoholics are based on developing a close relationship with the Scriptures.

The arguments in favor of sending a child to Bible school could go on forever. But keep in mind that Scripture is something people can grow with.

In fact, like good wine that gets better as it ages, so too does the Bible get better as we bring a fuller experience of life to our reading of it. There are so many ups and downs in life, hopeful dreams and broken dreams. But as life unfolds, those who read and live the Bible frequently attest that it brings them, the steadiness and peace of mind needed to understand life's fickleness.

And now for the answers to our opening Bible questions. It is Lydia who was the dealer in purple cloth (Acts 16:11-15). Isaiah was the one who prophesied during the reigns of Uzziah, Jotham, Ahaz and Hezekiah (Is. 1:1; 7:14).

The story of each of these people is enjoyable to read and packed with meaning.

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### THE YARDSTICK

## Biography of admittedly complicated man: Msgr. Charles Owen Rice

by Msgr. George G. Higgins

Msgr. Charles Owen Rice, a leading Catholic social activist for more than 50 years, is the subject of a painfully critical recent biography, "Rev. Charles Owen Rice: Apostle of Contradiction," by Patrick J. McGeever.

Its subtitle suggests that Msgr. Rice—never one to run from a fight and, in fact, one who has deliberately and almost gleefully started many a good fight himself—has often contradicted himself. That's perfectly true, of course, as Msgr. Rice has publicly admitted.

Because of these inconsistencies, McGeever says that some of Msgr. Rice's critics have concluded that he is "a Machiavellian who espoused progressive causes only to betray them."

It's difficult to know what McGeever really thinks about his subject. Although he relentlessly criticizes Msgr. Rice on many counts, in the end he says that "perhaps those who . . . examine Rice's days and ways somewhat more closely will conclude . . . that while Rice never was a saint, he always strove to be on the side of the angels—and succeeded more often than most of us do."



That's not exactly faint praise that damns him, but it is worded so carefully as to suggest that McGeever is more critic than admirer. However, his book is a scholarly biography of an admittedly complicated man and deserves serious attention.

My main criticism of the book is that McGeever spends too much time and tries too hard much too often to show that Msgr. Rice is neither a radical nor a revolutionary, but a liberal reformist. In doing so, he

leaves the impression that "liberal reformist" is almost a dirty word.

I may be reading too much into McGeever's efforts to demythologize Msgr. Rice by deflating his reputation as a radical which leads him to tailor some evidence.

For example, he reports that some critics charge that Msgr. Rice and the Association of Catholic Trade Unionists, with which he was closely associated in the '40s and '50s, were primarily interested, not with social justice, but rather in having Catholicism prevail over other religious groups.

"Of particular note to this line of criticism," McGeever says, "was the interest that the ACTU and its 'labor leaders' were at that time expressing in having the CIO establish relations in Europe not with the socialist trade union federation, the World Federation of Trade Unions, but with its Catholic rival, the International Confederation of Free Trade Unions."

It is unclear whether McGeever agrees with this criticism. But he should have pointed out that the WFTU was then and is now a communist, not socialist, federation, and the ICFU was then a socialist or social-democratic federation and by no means a Catholic rival to the WFTU.

In fact, there was at that time bad blood between the ICFU and its smaller rival, the International Confederation of Christian Unions (known since 1968 as the World Federation of Labor).



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# Point of View

## Stopping porn in a pluralistic society

by Richard H. Hirsch

Last December, the U.S. Catholic Conference worked for passage of a tough bill against child porn.

The bill grew out of the 1986 report of Attorney General Edwin Meese's Commission on Pornography. The bill's childporn elements had broad support in the Senate and the House of Representatives. When many constitutional lawyers said the bill contained civil penalties for the sale of obscene materials which could not withstand a constitutional challenge, the USCC helped develop compromise language to win the bill's passage.

The experience points out a number of problems people face when trying to stem the spread of porn in the United States.

The original bill, which seemed unenforceable, was useless. Several congressmen who would normally avoid voting for any anti-porn law could support it out of political expediency—what politician wants to appear soft on porn?—while telling libertarian supporters that the bill would go nowhere.

People oppose porn for numerous reasons. Most do so out of a moral repugnance for what pornography represents in terms of its exploitative, dehumanizing effects, particularly on women and children.

This repugnance often is based on a Judeo-Christian value system in which respect for human sexuality is part of respect for the dignity of every human being. It sees sex as an expression of love and commitment—for Catholics, concepts that are founded ultimately in the image of Christ in union with the church.

But not everyone shares these values, as is seen in the fact that in this pluralistic

society porn is a multibillion dollar business annually.

Those who think porn is a force sapping the nation's morals will seek a legal way to contain pornography. But to successfully do so requires a sophisticated appreciation of the law, particularly as regards First Amendment freedoms.

Once a product, such as a video, a film or a magazine, is declared by a court to be obscene, "pornography" is not, strictly speaking, a legal term—it has no protection under the First Amendment. Such a declaration must be based on what a local community will tolerate.

Until a product is judged by a court of competent jurisdiction to be obscene, no prior restraint is permissible under the law.

For all these constraints, however, the porn legislation referred to earlier has given district attorneys an effective legal instrument with which to go after the major purveyors of porn. Trafficking in pornographic materials across state lines, for instance, is now easier to prosecute.

A related issue, just as troublesome as porn for many parents, is indecency. The courts repeatedly have held, for example, that in broadcasting, children should be protected from indecent language—pandering references to excretory functions, the sex act, "street" language dealing with the sex organs, etc.

However, recently Congress directed the Federal Communications Commission to craft regulations to ban indecent language from the airwaves 24 hours a day. The FCC complied but was almost immediately stopped by court order from implementing the regulation which some constitutional lawyers say is not viable.

Since indecent language appears at times to be constitutionally protected speech, attempts to curtail it must consider First Amendment rights of all citizens, no matter how offensive one or another group may find such language. One group concerned with indecency has something to lose ultimately by a constitutionally

suspect restriction on the First Amendment freedoms of other groups in society.

However, while legal recourse in this area may be uncertain, there are other legitimate ways to take action. Protests to a broadcaster or boycotts of the station or the products advertised on it are fair ways to make known a point of view.

In such cases, however, it is important to plan a coherent, effective strategy which has the support of a strong and vocal segment of the community. Otherwise, one

runs the risk of a loss of credibility for future such actions.

We live in a pluralistic society and our voice is one of many legitimate voices speaking out in an ongoing dialogue shaping a value consensus. That is enriching and a reason for choosing one's battles carefully and deciding, for the purposes of civility, what we can and cannot live with. Once that decision is made, major battles are winnable through effective coalitions of citizens.

## LIGHT ONE CANDLE

### Two views of eucharistic piety

by Fr. John Catoir

Director, The Christophers

The Eucharist is the risen Christ really present under the appearances of the bread and wine. But this awesome reality is often interpreted differently by theologians.

The liturgical movement of the 1940s and '50s was eventually canonized by the Second Vatican Council. It was originally seen as a serious disruption to the piety and fervor of devout Catholics. Benedictine Father Virgil Michel, the leading liturgical reformer of the era, writing from St. John's Abbey, Collegeville, Minn., presented the conflict between two opposing views of eucharistic piety in this way:

Wrong notion: Now Christ is in us. Fifteen precious minutes. We are now tabernacles. As if the greatest honor is to be for 15 minutes what the tabernacle is all the time. Christ is cornered in us. We can draw all we need while the chance last. Individualism is enshrined. Me and God alone together.

True thanksgiving: The sacrament is more than physical presence. God gives us the gift of himself for a purpose—to be another Christ. Thank God first for the whole sacrificial action of redemption which unites us to Christ in a permanent way. We become special sharers in his power and carriers of his love. The end and

purpose of the Eucharist is to produce that love which unites us to Christ and to one another. Real thanksgiving is more than a 15-minute prayer. It is an appreciation of Christ's strength in us whereby we can live out the Gospel in our daily lives. Holiness is linked to community service and social action.

At issue in this controversy is the attitude of Catholics toward the Blessed Sacrament. Michel argued, "The Church is not made up of those who do only the giving (the priests and bishops) and those who do only the receiving (the laity). The church is also the Mystical Body of Christ in which all members live the life of Christ." This single idea moved mountains of bias, thus advancing the dignity of women in the church; not enough admittedly, but a beginning.

Michel, writing in the 1930s, moved the main focus of Christ's presence out of the tabernacle and into the minds and hearts of the individual believers. Together we become the tabernacle of Christ's Body.

The major characteristics of holiness, he said, were to be found in "a spirit of joyfulness, faithfulness in little things, ardor of the heart, and the total giving of self, in imitation of God, who gave himself."

While we will always genuflect and solemnly reverence Christ in the tabernacle, we now try to have a richer understanding of his presence in ourselves and our neighbors.

(For a free copy of the Christopher News Notes, Who Is Jesus Christ?, send a stamped, self-addressed envelope to The Christophers, Inc., 12 E. 48 St., New York, N.Y. 10017.)

# To the Editor

## Either pro-life or pro-abortion

As we await the Supreme Court's decision on the Missouri abortion case, the heated debate continues. Many "pro-choice" Americans continue to state that they do not support abortion, but do support the woman's choice to have an abortion. This statement is a prime example of how the abortion issue is constantly confused and whitewashed by "pro-choice" advocates.

Abortion is a one-issue controversy. Is it right or wrong to terminate a baby's life in the womb? You are either pro-life or pro-abortion. You cannot sit on the sidelines. By supporting a woman's choice you do indeed support abortion. An analogous statement which illustrates the contradiction would be, "I don't support homicide, but I do support the killer's choice to murder."

It's time we face the real issue. The time to exercise your choice is before you have sex. Let's make people responsible for their actions and stop making our children pay the penalties for our lack of discretion or morals.

Many pro-abortion advocates wait, at this point, fall back on the old cliché that the fetus is not life. They absolve themselves that it is only a piece of inconvenient tissue in order to refute or deny the single issue of life vs. death of the baby. Evidence to the contrary is increasingly overwhelming that the fetus is life.

In 1981 the U.S. Senate considered the "Human Life Bill." This is a direct quote from the official Senate report: "Physicians, biologists and other scientists agree that conception (they define fertilization

and conception to be the same) marks the beginning of the life of a human being—a being that is alive and is a member of the human species. There is overwhelming agreement on the point in countless medical, biological and scientific writings." Lastly, our own judicial system works on the premise that a suspect must be found guilty without a reasonable doubt. How is it, then, so easy for us to condemn our unborn children to death when much more than a reasonable doubt exists?

Jerry Mader  
Kitty Mader-Odle  
Indianapolis

## Pray for a pro-life decision from court

I would like to make an appeal to the silent majority of Catholics out there who oppose abortion. After watching the Roe vs. Wade TV movie May 15, I realized I must do something more. I decided to say an Our Father, Hail Mary and Glory Be with my family before dinner. Won't you join us? If you feel especially generous, you could give up something on Wednesday and Friday also.

The Supreme Court is about to make a decision and I ask that you pray for a pro-life decision. This decision will come, I understand, in late June or early July.

Mary is telling us we can change the course of history through prayer and fasting. And you know what, I believe her. What better time than now to put this in practice. You and I can actually save the lives of thousands of the unborn by simple prayer and a simple fast. It's a beginning.

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## CORNUCOPIA

## Opening wedding gifts

by Cynthia Detwes

The month of June has arrived for its annual visit, bringing along the usual cultural rites of the season: Bible school, vacations, weddings.

And wedding gifts. There exist in this hemisphere couples married several years who have never unpacked all of their wedding gifts, nor even seen some of them. There may be legitimate reasons for this, sloth, high cupboards, having kids, moving frequently, tiny apartments.

The couples manage, somehow. They make do with a toaster and a microwave, keeping a stiff upper lip despite the absence of a sandwich grill, ice cream machine or nut grinder.

At the beginning of their marriage, excitement carried the fated couple through the unwrapping of myriad shimmering, embossed papers and ribbons. Squawking delight, they abandoned themselves to the mound of gifts.

To be sure, many presents displayed so sumptuously at the wedding reception, proved to be deceptively humble. Many elegant packages concealed tea towels, while only an orphaned few held silver bowls.

No matter. Eventually some of the couples lost interest in their greedy pursuit, even (tsk!) forgetting to write a few thank-yous, near the end. Unwrapped or unwieldy or unwieldy gifts were shunted into Mother's garage or rented storage.

Years passed. The fondue set remained pristine while its recipe book yellowed with age. Individual salt cellars went passe. Soda siphons and ashtray stands became symbols of self destruction.

Sooner or later in the marriage someone finally remembers the stored wedding

gifts. It's like Christmas out of season. The kids gather around for a glimpse of what life was like in the old days.

The ex-wedding couple unwraps a lamp constructed of popsicle sticks by hippie buddies in 1967. It's history. Reverently, warily, they plug it in.

Griddles and waffle irons appear, mystifying a family in which no one eats cholesterol for breakfast anymore. Coffee pots and deep fat fryers join the unhealthy food equipment pile.

The kids continue to marvel as shoe-shine kits and leather tobacco canisters and scented oil lamps and crocheted doilies and silverplated pickle forks emerge from tissue-papered boxes. They feel like Alice peering through the looking glass.

Cloths that would fit the table in the Hall of Mirrors at Versailles seem a bit extreme for current family use. Likewise the silver, epergne and matching candlesticks which were the gift of a rich relative who lived in another state and apparently another world.

A few items are useful and welcome. The chenille bedspread is so far out it's in, and teen-aged daughters fight to claim it for their bedrooms.

When all the wedding gifts have finally been fingered, appreciated in writing, admired or vilified, there are always a few identified losers we seem unable to place. The ones we wish we'd left untouched in Mother's attic.

That's how garage sales were invented.

## check-it-out...

Habitat for Humanity, an international Christian housing ministry, will soon begin building three new homes in Haughville, located on the near-westside of Indianapolis. Construction is scheduled for the week of June 19-26 at the following homesites: 763 and 913 N. Pershing, and 521 N. Sheffield. Everyone

is invited to join in the house-raising. To volunteer time, funds or materials call 317-846-7164.

Four classes at Bishop Chatard High School plan **Class Reunions** this summer. A 10-year reunion will be held for the Class of 1979 at 6:30 p.m. on Saturday, June 24 at the Westin Hotel, 80 S. Capitol Ave. Cost is \$20 person. Call Patty Hughes Lindley 317-636-5696 or Sandy Albers Fasotti 317-251-7740. The Class of 1974 will hold a 15-year reunion at 7:30 p.m. on Saturday, July 22 at Hilton-on-the-Circle. Cost is \$20 person. Call Cindy Wilson Mattingly 317-259-0757 or Debbie Doyle McCalley 317-255-9167. On Sunday afternoon, July 30 the Class of 1984 will meet at Dawson Lake. Call Imelda Clapp 317-283-3021 for details. Finally a 20-year reunion will be held for the Class of 1969 on Saturday, Aug. 12 at Hillcrest Country Club, 6098 Fall Creek Rd. Cost is \$25 person. Call Joe Ford 317-257-4827 or Mark O'Hara 317-575-8352.

Single Catholic women aged 18 or older who are interested in religious life are invited to spend Monday through Sunday, July 3-9 with the **Benedictine Sisters of Ferdinand**. The free week will include a class on Benedictine spirituality, prayer, meals with the sisters, and opportunities for solitude and leisure. For more information contact Benedictine Sister Rose Mary Rexing at R.R. 3, Box 201, Ferdinand, Ind. 47532, 812-367-1411. Deadline for registration is June 20.

The Bishop Chatard High School Alumni Association will host its **Second Annual Golf Outing** for Chatard alumni, parents and friends at 12 noon on Sunday, June 25 at Sahm Golf Course, 91st St. and Masters Rd. The cost of the Best Ball tournament, which includes

greens fees and trophies, is \$14 per person for hand cart or \$25 per person for electric cart. Reservation deadline is June 15. Call Matthew J. Buehler 78 at 317-257-1987 evenings or Kathy Hahn 79 at 317-251-1451 for information or reservations.

**Holy Trinity Community Day Care Center** for three- to 10-year-olds will open on Monday, June 10. Day camp activities will include swim lessons at Fall Creek YMCA twice weekly (53 weeks), outdoor activities and field trips. Call 317-638-9509 for more information.

The U.S. Catholic Conference will produce two **religious television programs** in June. "China at the Crossroads," a report on Catholicism inside the People's Republic of China, will be seen on ABC-TV network stations on Sundays, June 4 and 11. Check local listings. "The Energies of Love," a documentary hosted by John Lithgow, examines individuals who found fulfillment by caring for the less fortunate. It will be shown at 12 noon E.S.T. on WTHR-13 in Indianapolis on Sunday, June 18; at 12 noon E.S.T. on WTWO-2 in Terre Haute on Sunday, June 4; and at 1 p.m. E.D.T. on WLWT-5 in the Cincinnati area on Sunday, June 4.

A newly opened section of **St. Mary's Cemetery, New Albany** will be blessed at 2 p.m. on Sunday, June 4. The cemetery, located along Charlestown Road from Beechwood Avenue east to Silver Street, serves the three New Albany Catholic parishes. In case of bad weather, a new blessing date will be announced.

## vips...

**Mary Ann Wyand**, an assistant editor of *The Criterion*, received an investigative reporting award from the Catholic Press Association for her 1988 "Housing Dilemmas" series. The honorable mention award was conferred at the annual CPA convention in Baltimore last week. The judges called the series "a timely piece that



**GUERIN WINNER**—Providence Sister Alexa Suelzer, class of 1939, (center) accepts the Mother Theodore Guerin Medallion from St. Mary of the Woods national alumnae board member Joan MacDonald Costello (left) and Providence Sister Barbara Doherty, president of SMWC, during a recent alumnae reunion. The award is given annually to the SMWC graduate who integrates Judeo-Christian values into her life's work, is involved in activities affecting the well-being of society and strives to achieve a more just and compassionate world order. Sister Alexa is a professor of theology at SMWC.



**RUMELY AWARD**—The Frances Murphy Rumely Award, presented biannually at St. Mary of the Woods College, is presented to Georgia Cole Krider, class of 1938, (center) during a recent alumnae reunion. The award is given in memory of Rumely, a 1935 class member who volunteered thousands of hours for her community activities. Also shown are a former welfare caseworker and a volunteer in many community activities. Providence Sister Barbara Doherty '53, president of SMWC, Krider; Barbara Roguski LaCava '65, national alumnae board member; and Joan MacDonald Costello '56, national alumnae board member.

## The Ad Game

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- 1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Tuesday following publication of the game.
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The Solution and Name of the Winning Entry will be Published in the next issue of *The Criterion*

explores the problem in one of America's larger cities. Indianapolis' Wyand was commended "for her extensive research into the housing problems and solutions."

**Richard W. Cain Jr.**, assistant editor of *The Criterion* from 1984-1988, has been named editor of *The Beacon*, the diocesan newspaper of Paterson, N.J., with a circulation of almost 27,000. He will take the post June 15, leaving *The Compass*, Green Bay, Wisconsin diocesan paper where he has served as editor since he left *The Criterion* in April, 1988.



**Father Andrew Greeley** will discuss forgiveness as a recurring theme in his novels during a Forgiveness Conference entitled "Forgiveness and Reconciliation: The Power and the Process" July 10-14 at St. Mary of the Woods College. The conference, geared to clergy, lay ministers and others involved in the church, will also feature presenters **Leonard Doohan**, **Alexa Suelzer**, **Doris Donnelly**, **David N. Power**, **Deanna Richards** and **Father James Farrell**. For more information call 812-535-5148.

**Father Harry Hoover**, who observed his 50th anniversary of ordination in May, reports that he has been ill. He was released from the hospital recently after a brain operation and three months of treatment. Although he feels fairly well he is still unable to travel, and he uses a cane. Father Hoover appreciates our prayers. His latest address is: 2470 N. Park Rd., Apartment 202 A South, Hollywood, Florida 33031.

#### Ursuline Sister

**Judith Rice** will celebrate her Silver Anniversary in the Ursuline Order on June 4. Formerly a member of St. Philip Neri Parish in Indianapolis, Sister Judith is now assistant president of Sacred Heart Academy in Louisville, Ky.



Seton School fifth grader **Christopher Nobbe** won the first place single color art award in the Little Hoosier State Convention Art Contest held on May 6. Seton fourth grade teacher **Brenda King** received a plaque at the convention for the Richmond school's eight years of continuous participation in the Little Hoosier State Convention.

#### Franciscan Sister

**Hortense Fougere** is retiring as editor of *COMFUC* (Come to Christ) Notes, a quarterly newsletter about the Papua New Guinea missions run by the Sisters of St. Francis at Oldenburg. A special liturgy and reception in honor of her years of service to the missions will be celebrated at 2 p.m. E.S.T. on Sunday, June 11 at the motherhouse. Sister Hortense founded the Little Portion Club for mission donations soon after the New Guinea mission opened in 1960. She also served in education ministry for 58 years, retiring from part-time teaching in 1984.



**Father Joseph McNally**, joint pastor of the Catholic Community of Columbus, was recently named "Samaritan of the Year" by the Columbus Kiwanis Clubs. Nominated by Columbus' East Kiwanis Club for his "high level of energy and enthusiasm in supporting and working with people," Father McNally was praised for his many services to the community, including Hospice, Sans Society, United Way, chaplaincies and ecumenical programs.

The Marion County Mental Health Association has established the **Ray and Mary Houk Media Award** to honor a member of the media who makes a special effort to educate the public about mental illness and the programs of the Mental Health Association. The Houks, members of St. Matthew Parish, were advocates of the mentally ill for many years. Ray and Mary (now deceased) both received the "National Volunteer of the Year" award from the National Mental Health Association.

## 'Fr. Chris' to return to St. Cloud

Benedictine Father Christopher Lehnlein will return to his community at Blue Cloud Abbey in South Dakota on July 1 following a leave of absence spent in Indianapolis. Father Chris served as director of music at St. Monica Parish, and worked as a technical writer and editor for Continental Training Services, during his leave. St. Monica's loss will be Blue Cloud's gain. During his time at St. Monica, Father composed a "Mass of St. Monica" for choir, congregation and organ. He also wrote "Welcome the Lord," a eucharistic



gathering song dedicated to the people of St. Monica's.

Father Chris has also composed a collection of six organ pieces dedicated to his Benedictine brothers at Blue Cloud, including: "Four Variations on O Come, O Come Emmanuel," "Toccata on Russian Carol of the Bells," and "Fanfare for Good King Wenceslaus."

Father Chris's compositions have been, or are being, published by Oregon Catholic Press, Our Sunday Visitor Press, and Concordia.

A native of Indianapolis, Father Chris attended Holy Cross Grade School and graduated from Sacred Heart High School. He joined the Benedictine Indian Missionary community, a South Dakota monastery

founded from St. Meinrad Archabbey, in 1953.

During the 1960s Father Chris studied music theory and composition at DePaul University in Chicago. Later he did graduate work at the University of Illinois, studying composition with Thomas Frederickson and Ben Johnston.

Father Chris will be chief celebrant at a farewell Mass at 5:30 p.m. on Saturday, June 20 in St. Monica Church. A reception to which the public is invited will follow.

Next fall Father Chris will attend a one-semester program of theology and spiritual renewal for priests at the Vatican II Institute of St. Patrick's Seminary in Menlo Park, Calif.

### National purchasing group honors Sal Puntarelli

Salvatore Puntarelli, director of the purchasing department for the archdiocese, was honored at a recent meeting of the National Catholic Group Purchasing Association (NCGPA) in South Carolina.

The Indianapolis native received a plaque in recognition of his 25 years of service and leadership as a founding member of NCGPA. He was also re-elected to the NCGPA board of directors.

"His contributions to the temporal needs of the Catholic church and his commitment to the concept of national cooperative purchasing will forever be appreciated by the dioceses, parishes and institutions of the Catholic Church of America," it read.

Puntarelli also accepted an award for the outstanding contributions of the archdiocesan purchasing department to the idea of national cooperative purchasing.



**SPECIAL ANNIVERSARY**—Five founding members of Our Lady of Grace Monastery in Beech Grove will celebrate their 60th anniversary of religious profession on June 11 at the monastery. They are (from left) Benedictine Sisters: Mary Vincent Hornum, Irmingard Fritz, Sophia Dick, Mary Richard Mattingly and Sylvester Mary. The sisters entered the Convent of the Immaculate Conception in Ferdinand in 1927 and made first vows in 1929.

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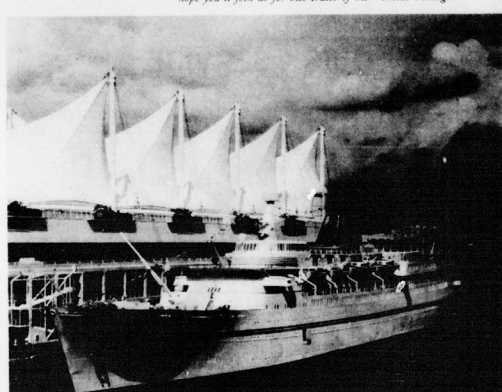
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## TWELVE TOUGH ISSUES

## What the church teaches about warfare

by Archbishop Daniel E. Pilarczyk  
Archbishop of Cincinnati  
Excerpted from "Twelve Tough Issues"  
Ninth in a 14-part series

Most people simply don't want to think about warfare. This issue can seem too difficult, too complicated, all the options apparently unsatisfactory. Whether it's the rightness of making war in general or the rightness of a specific war, the questioner can generally expect an onslaught of accusations of cowardice, lack of patriotism or childish idealism.



There are several typical ways in which people think about war.

First, all warfare is wrong. This position finds simply no justification, at any time or in any circumstance, for opposing another human being to the extent of taking that human being's life, even in order to defend one's own. The evils arising from waging war are always judged greater than the evils from not waging war.

A second approach sees warfare as a dirty business which is sometimes inevitable. It concludes that the best war is the quickest war, no matter what it may entail.

The Catholic Christian tradition offers a third approach to the question of warfare. Church tradition teaches that because warfare is a matter of human freedom (human decisions and human choices), it is a moral question: there are circumstances in which war can be justified, just as there are circumstances in which war cannot be justified. The decision about the justification of warfare is based on criteria ultimately concerned with the basic principles of human dignity and of respect for human life. These two principles, taken together, offer the basis for what is known as the just war teaching.

## Traditional Moral Criteria

The just war teaching says that defense of innocent victims against unjust aggression is legitimate and moral. We are not obliged to accept every injustice, every injury which others would inflict on us. Society is allowed to

defend itself against organized aggression from without just as society is allowed to defend itself from the aggression of individuals from within. Yet we must do our best to prevent our defense from degenerating into unjust aggression. The presumption, based on human experience, is that it will. For that reason, the just war teaching offers guidelines which help decide when engaging in war as self-defense is moral. These guidelines include:

1. The cause must be just. A clear and present danger must threaten the conditions necessary to preserve decent human existence and basic human rights.

2. The common good must be at issue, not an affair of private groups or individuals. War must always be authorized by a competent authority, though sometimes the competent authority may be the natural human dignity and rights of a people oppressed by an unjust government.

3. Those who would justly wage war must have a predominance of justice on their side. Rarely, if ever, is all the right on one side and all the wrong on another. Those who would wage war justly must be convinced that the rights which they are defending are greater than the rights which the aggressors claim to assert.

4. War must be waged with a right intention, an intention to settle the injustice and no more.

5. War must be a last resort. All peaceful alternatives must have been tried and exhausted.

6. There must be a probability of success. If there is absolutely no hope of settling the injustice through war, there can be no moral justification for entering the conflict.

7. The rights which are to be defended must be proportionate to the damage which necessarily accompanies entry into warfare. What we are fighting for must be worth the price which will necessarily be paid even by those who win.

Traditional Christian teaching presents these criteria for determining that entering a war is moral. Other criteria must be observed if carrying on the war is to be moral. These are the criteria of proportionality and discrimination.

What we do in the course of the war must be proportionate to the rights we are trying to defend. Not everything which is done in the pursuit of justice is

automatically moral. To inflict injustice in order to defend justice is never right.

Finally, we must discriminate between those who are in the war and those who are not. To attack noncombatants or nonmilitary targets just because they are attached to a people with whom we happen to be at war is not moral.

## Modern Complexities

But to have enunciated the basic points of the just war teaching is not yet to have answered all the questions. In a world which is increasingly interdependent and in which the behavior of one country affects all the others, who is competent to declare a just war? What alternatives must first be exhausted? How can the principle of proportionality be observed, either in entering or in prosecuting a war, if the weapons employed necessarily entail general destruction and the effective ruin of all those who use them, whether winners or losers? Can using such weapons ever be in accord with the demands of a just war? If the use of such weapons, or some uses of them, is immoral, is threatening to use them permissible in order to maintain peace? How can one discriminate between combatants and noncombatants when whole societies somehow contribute to the war effort and when the destruction which is threatened or executed cannot be limited to carefully defined targets?

Some say that the traditional just war teaching is outdated due to the realities of nuclear warfare. This does not seem to be exact. The traditional just war teaching is as valid and as useful as ever in determining when war is just, but its criteria lead many to conclude that warfare in the nuclear age is far more difficult to justify than were wars in other times, if indeed it is not completely beyond justification.

Yet the question of warfare is a moral question and the immensity of the problems inherent in modern warfare does not excuse us from exercising moral criteria in evaluating those problems. We cannot leave judgment about such matters to soldiers and statesmen alone, because the human dignity at issue is ours. We all share responsibility for how our human dignity is treated. To refuse to think in moral categories about war is to surrender ahead of time to barbarism and injustice.

## To Serve or Not to Serve?

Two other matters call for comment. One is the role of the Christian believer in military service. The other is the question of pacifism and nonviolence.

Full-scale modern warfare is hard to justify. But the purpose of a country's military forces is, in large part, to make war unnecessary. The capacity to defend one's rights reduces the probability that those rights will be attacked. Thus the women and men of the military contribute to the peace and the security of their fellow citizens. For that they deserve our gratitude.

From the earliest times in the church, however, there have been persons conscientiously convinced that killing or violence even in the defense of right and justice can never be justified, that such behavior is more destructive to human dignity in the long run than the violation of rights by an aggressor. The church teaches that this position can be morally held by an individual and calls for appropriate provision to be made in law for those who conscientiously object to all warfare or even to a specific war.

These persons are not stupid or cowardly, but brave women and men who keep alive the moral sensitivities of the rest of us. Even when we have weighed the conflict between justice and aggression as carefully as we can, even when we have made the reluctant moral decision that armed resistance is appropriate, this troublesome witness to another position (that is, pacifism or nonviolence) demands that we continue to consider whether the decision we have made is the only one, or a right one, or a good one. Given the complexities we deal with even in matters of self-defense, we continue to need this witness.

Warfare is a tough issue, so tough that we don't even like to think about it. Yet think about it we must. Our culture would have us see war as a necessary—occasionally glorious—endeavor whose demands take precedence over every other consideration. Folk wisdom says, "All's fair in love and war." But the God who loves us human creatures says, "No, it isn't."

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# Today's Faith

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## Transitions demand new skills and strengths

by Katharine Bird

When Cindy McCormack talks about personal transition, she uses terms like "uncertainty, frightening and taxing." She also sees transition as an opportunity for developing new strengths and skills.

McCormack is a publications editor for a large Dallas corporation.

The nine-month transition she has just come through included getting married, a time when her husband was away for special job training, and a move to a new city thousands of miles from family and friends.

The transition "was a lot harder than I ever anticipated," she said. She found it especially hard to move away from several close friends she had shared times with day by day.

Her initial anxiety about moving was heightened by the need to start a job search immediately. Though she tried to remain positive, there were times when she came home with her self-esteem dragging.

"I went through a real period of negativity," she admitted. The whole job search and interviewing process "can be very taxing."

But though the transition has been difficult, McCormack acknowledged that it also has been an opportunity to develop new strengths, for instance in her relationship with her husband.

Having to depend on their own resourcefulness has made them even better friends, she reflected. Sharing experiences that are "frustrating and funny has given us a new sense of how we work together as a couple, how together we can solve problems."

For an elderly woman I'll call Maria Pollack, a recent transition period meant lots of negatives and a complete reassessment of her customary lifestyle.

It began with the most ordinary of actions: shoveling the snow off the porch. But the next morning Pollack awoke in agony. Pain knifed across her back.

At first she didn't think much of it. At 72, she was used to a certain amount of pain from arthritis. But as the weeks passed, the pain grew no better.

Increasingly, Pollack found herself unable to lie flat in bed and confined to a chair most of the time.

As the days and then weeks passed, her family became increasingly insistent that she consult an orthopedic physician.



**RENEWED STRENGTH**—Transition can be taxing and difficult for couples. At the same time, when couples work their way through a transition it can help them develop new strengths in their relationship. (NC photo by Job Taylor)

He told her that her osteoporosis, a condition in which bones weaken and can collapse, had gotten worse. He offered little hope that the pain would soon cease, or that he could stop the bone loss.

The surprising diagnosis thrust her into a transition all the more difficult because it may not have a happy outcome, at least in terms of being restored to her former lifestyle.

She is struggling to find a way to accept the likelihood of sharply reduced mobility and the possibility that other people will have to wait on her.

Both women say they believe that faith helps during a difficult transition.

At a time when so many things in her life seemed strange and frightening, McCormack said, the church was solid

and familiar and parish life grew more important.

"We needed to have contact with other people and to be strengthened by a faith community," she explained. The liturgy "reminds us who we are and what's important."

For Pollack, reading the Bible has taken on new meaning and new urgency. It consoles her when things seem darkest.

## 3-D ministry offers support during times of transition

by Fr. Robert Kinast

Jeannie is a lay minister in a parish of about 1,000 households. Three days a week she visits hospitalized and homebound parishioners.

"It's a 3-D ministry," she said. "Drugs, divorce and death. If I can help people work through those crises, I've fulfilled my ministry."

I asked Jeannie to tell me more. Here is what she said. People never seem to be prepared for the impact of a sudden shift in their lives. People are stunned when things

that happen to others also happen to them. Their first reactions are instinctive.

►Some deny what has happened or minimize its seriousness. "My son would not take drugs."

►Others take on responsibility that isn't theirs for what happened. "I never should have introduced those two."

►Many feel anger. "Either stop the drugs or get out of the house." "He should have taken better care of his health."

How does Jeannie break through these tough reactions?

"I listen a lot," she said. "I let people talk themselves to a point where they're ready to reflect."

And when people begin to reflect and not just react to sudden changes, three things happen. They take less for granted. They become more creative. And they rediscover the importance of other people.

►Taking less for granted.

It may not always be true that you never appreciate what you have until you lose it, but people who suffer a severe loss often pay more attention to their health, their friends, their world, and their God as a result.

►Paying attention." is a basic quality in the spiritual life. Jesus habitually drew his disciples' attention to the world around them and invited them to see it as a revelation of God, to treat it as a gift from God.

►Becoming creative.

Paying attention to the world in this way prompts a person to become creative. In Jeannie's experience, this is a transition from "what and why" to "where and how."

Here's what she means:

The words "what" and "why" focus on the past. "What happened to our marriage? Why did Billy get into drugs?" But the words "where" and "how" turn the corner and look to the future. "Where do we go from here as a family? How can we grow from this shattered relationship?"

Jesus always had an eye on the future, where his Father was beckoning him. Thus, when the disciples took time off from their work to join his ministry in Galilee, he pointed them toward Jerusalem. Later, when they figured out how to explain his death and resurrection to the Jews, he moved them toward the gentiles.

Every point of transition opened a new phase of the disciples' lives with Jesus.

►Rediscovering others.

When people take less for granted and become more creative, they also rediscover one another. Or better, they rediscover that they are always connected to one another. A sudden trauma can make a person feel very alone. Feeling alone, a person can easily withdraw into isolation or strike out in self-reliance. But talking through such feelings with someone like Jeannie brings the person back into contact with others who care, who are present, who support.

Remember that Jesus constantly reassured the disciples that no one who does good would be forgotten or lost.

As I listened to Jeannie, I was struck by her enthusiasm and spirit. She is someone able to bring great support to others facing difficult personal transition points in life.

The reflection to which she leads people causes them to refocus their attention and to see things in a different light. You could say that this reflection in itself becomes a moment of transition for the people Jeannie serves.

### This Week in Focus

How do people handle times of personal transition? People who navigate transitions successfully have at least three things going for them. They are steady, ready, and resourceful. Not all transitions are entirely positive. Some require adjusting to a few negatives. And that's often when people discover the importance of faith in their lives. The crucial role of religion in daily living is illustrated in the story of a parish lay minister who utilizes "3-D ministry" to help people find the spiritual dimension of their lives even as they struggle with divorce, drugs, and death. Sometimes people must experience problems before they realize that faith provides essential answers to earthly concerns.

# Try to act steady, ready, and resourceful

by Fr. Herbert Weber

Karen was a teen-ager the last time I had seen her. At that time, she was in an ongoing feud with her mother, felt overshadowed by her talent, and was and was longing for the chance to break free from school and home.

Frankly, I don't think I knew her well because I seldom really talked to her. I usually visited with her parents while Karen sat quietly on the periphery.

Recently I met Karen and her husband of three years at a wedding. We had plenty of time to talk, adult to adult. All I could do was marvel at the fine young woman Karen had become.

Although adolescence is a normal transition period for everyone, and somewhat uncomfortable for many, it had been especially hard for Karen. Yet she had emerged from it so well that I was affirmed in my belief that even difficult passages can be times of God's grace.

What are the ingredients for a healthy passage through a difficult transition? As the poster says, had times can make a person either bitter or better. Are there ways to assure that the outcome will be positive?

When I think about people like Karen who have survived difficult personal transitions, I find that they usually have at least three things going for them. They are steady, ready, and resourceful.

The steadiness has to do with an ongoing faith in themselves and in God.

An elderly couple who had a joyful retirement together had frequently talked about the possibility of one of them having to go to the hospital or nursing home as they became more feeble. Finally, that happened when the man suffered a stroke.

The normal life experience of growing old affected the woman in a very personal way as she saw her husband of 57 years unable to care for himself. She experienced grief, as if he had died. But she also struggled with the reality of a confused and paralyzed husband.

Frequently, she doubted whether she could go on and

wondered aloud why God might allow such a tragedy to happen to a man as good as her husband.

It was, however, the steadiness of her faith in God, matched by her belief in herself, that pulled her through. The same faith that had been a source of strength earlier in her life, a reminder that she was not alone, was there during the crisis time.

But steadiness needs to be accompanied by readiness. For me, that means an openness to new perceptions and new understandings.

For a number of years I have asked the couples who come to me when they're getting married to invite me over for a home-cooked meal within the first six months of their marriage. Many couples take my request seriously and invite me over.

For me, this meal is a chance to keep in touch with two people I have come to know rather well during the pre-marriage sessions. For them, it is a chance to update me on how they are doing. Usually it is a pleasant evening with light discussion.

But on one occasion, a couple told me how much they were waiting to talk with me. They had expected that the adjustment to marriage would be hard, but they were truly surprised by the many little issues they had failed to anticipate.

There were more tears in the first two months than either had wanted. The newlyweds were starting to worry about their marriage. But then they discovered that their adjustment required them to be more open than they had been.

In their mental images of what marriage "should be," neither had allowed room for variations. Their expectations and planning had been precise but rigid. Now a readiness to accept the unplanned was necessary to keep the marriage alive.

The third thing people need to have going for them at difficult points of transition is resourcefulness. Most people have more resources than they think.

These resources include personal strengths that are not called upon often enough, like a sense of humor or the



**TEEN-AGE TRANSITION**—Although adolescence is a normal transition period for everyone, it had been especially hard for one teen-ager. But the way she emerged from the challenging teen years confirmed that even difficult passages can be times of God's grace. (NC photo by Bob Taylor)

ability to look for new alternatives. But resources also include external supports like friends and family members who have deep and genuine concern for what someone is going through.

Along with a steadiness of faith and a readiness to see a situation in new ways, resourcefulness can transform a crisis, or even a tragedy, into a moment of grace.

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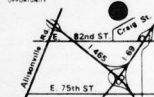
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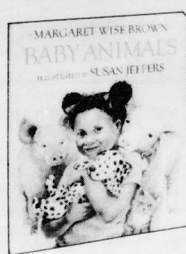


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## NINTH SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, June 4, 1989

1 Kings 8:41-43 — Galatians 1:1-2, 6-10 — Luke 7:1-10

by Fr. Owen F. Campion

For Israel, and Jews as they reflect upon their own past and the events that grouped them together as a people, the day of glory was the reign of King Solomon, David's son, and the most productive of the ancient rulers of God's people.

Remembering those days of glory, prosperity, and peace, was surely a priority for the Jews of the centuries afterward. Thus, the writings we now possess as the Books of Kings emerged. Once one work, but later separated into two when the ancient Greek translation was accomplished, the two books chiefly concern themselves with Solomon, although they do recall his successors on the throne.

Solomon's great system of loyalty to the one God was his building the temple in Jerusalem. In this weekend's first reading, King Solomon furthers the religious context of his people. He prays to God. In that prayer, he identifies his own, the people of Israel, as God's special people. However, he does not dismiss the foreign-



er. Instead, he intends all the world to know the glory and the goodness of God, the mighty God of Israel.

St. Paul's letter to the churches of Galatia provides this weekend's liturgy with its second reading. Today, when Paul is celebrated by Roman Catholics, Protestants, Orthodox, and fundamentalists alike as a figure of majestic importance to Christianity, it is somewhat difficult to realize that once he met rivals for recognition in the church. Yet, indeed he did. He testifies to that fact himself in his own writing. More than once, he insists upon his status as an authentic apostle.

He makes that claim in this weekend's reading from Galatians. It is an impatient, lavish claim for credibility. Paul asks if the Christian Galatians should follow an angel instead if an angel were to appear as God's messenger. Indeed not, he replies with forcefulness. The great apostle also insists that God alone impels him, and God alone does he serve.

St. Luke's Gospel is the source of this weekend's reading from the Holy Gospels. It is the well-known story of the Lord's care in healing the servant of the Roman centurion, from afar. This event is one of several in the Gospels in which Jesus meets a foreigner, a person not Jewish.

## THE POPE TEACHES

## Spirit continues work of Jesus

Pope John Paul II

Remarks at audience May 24

At the Last Supper, Jesus promised that the Holy Spirit would come down upon the apostles and the whole church. He called the Spirit the paraclete: "I will pray to the Father, and he will give you another paraclete, to be with you forever." Among the many meanings of the name "paraclete," one of the most important is that of "advocate," someone who is called upon to defend others.

As an advocate, the Holy Spirit continues the work of Jesus, who saves us from the punishment due to sin and who pleads our cause before the Father. While Jesus has taken his seat at the right hand of the Father, the Spirit makes him present and active in the church until the end of time. The Blessed Trinity thus continues its work throughout history, inasmuch as the Son, sent by the Father to redeem the world, is present and at work among us through the power of the Holy Spirit.

The Holy Spirit is also our advocate because he inspires our witness to Christ, teaching us what we must say and strengthening us to confess and defend the truth that we have received. His power is evident in the witness of the martyrs and of all those who proclaim the Gospel in the face of persecution.



Finally, the Holy Spirit is our advocate because he insistently calls all men and women to acknowledge Christ and to escape the judgment that awaits those who reject the truth of the Gospel. In all this, the Spirit constantly leads us to Christ, to the hope of final victory over sin and to the promise of eternal life.

I wish to greet the Christian Brothers who have come to Rome for a renewal course, to deepen their commitment to Christ and to the service of his church through a period of study and prayer. Dear brothers: May your stay in this city increase your knowledge of the mystery of God's call, a call which echoes through all of history and is directed at all peoples. To the English-speaking visitors and pilgrims, especially the visitors from Korea, I cordially impart my apostolic blessing.

## MY JOURNEY TO GOD

## Heartfelt Song

Is there a song in your heart?

Perhaps there is, but you just haven't taken the time to listen to it.

And because it is your very own song, one that evolved from inspiration and experience, it has unique lyrics and a special melody. Have you thought of sharing this song with others?

You don't have to be a great musician or talented poet to write your own song, and the task doesn't even require a decent singing voice. All that you need is the desire to share a message about life, or love, or whatever is on your mind.

Will your song reflect happy thoughts, sad feelings, spiritual beliefs, or funny ideas? Will you choose country, pop, jazz, rock 'n' roll, soul, or blues to express your innermost feelings?

Each of us has a song in our hearts waiting to be shared with others. And what better time than now to sing it?

Mine is a poignant Scottish ballad. Although the lyrics are unfinished and the melody still a mystery, I plan to call it "The Rain It Hides Our Tears."

And maybe by summertime I'll be ready to write another song, a happier tune, a heartfelt musical message.

How about you?

by Mary Ann Wyand

(Mary Ann Wyand is a member of St. Thomas Aquinas Parish in Indianapolis.)

On several of those occasions, as in this instance, the meeting is marked by the faith of the foreigner, and by the compassion of Jesus. However, Jesus never searched for foreigners. He never preached to them. That seems incidental in our mobile, interconnecting world. It was a powerful statement at his time, reinforcing the Jewish sense of singular identity as God's people, alone worthy to be visited by God.

However, in this passage, the Lord salutes the faith of the centurion. Faith was not a monopoly for the Jews.

## Reflection

This weekend, the church still glows in its celebration weeks ago of Pentecost. Just as at Pentecost, the Spirit empowered and commissioned the apostles to go into the world to proclaim Jesus as Lord, so these days, the worshipping, teaching church in the liturgies sends us forth.

In that commission, the church calls us to great, broad vision. There is no forgiveness in God's kingdom. No one is beyond our interest. Interestingly, for Americans so abundantly gifted and so well-informed of life on other continents, this aspect of Christian life is usually unwelcomed. Few show great concern for the foreigners, whoever they may be, yet God calls us to that concern. It was the example of the early church, as it turned abroad as the natural consequence of Jesus' call and his redemption.

Foreigner may mean a geographic circumstance, or something else. Maybe someone here at home feels distant from God.

To that person, to us, and to all, the Lord reaches out, still through the church that formed long ago in the preaching of the faith of Paul, Peter, and their colleagues in mission.

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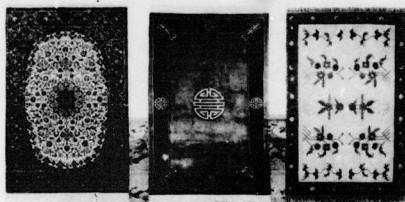
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## QUESTION CORNER

# Priest uses unusual rite

by Fr. John Dietzen

Q One of my daughters moved recently to another diocese where during Holy Week the parish priest invited the people to write their sins on paper. At the penance service the priest was in front of them at the altar rail as they knelt, read them to himself, then placed his hand on them and prayed. She said the papers would be burned.

For us this is very strange as we live in Westchester County. Could you please explain it?—New York



A I find it quite unusual also, even if I don't live in Westchester County.

There is nothing actually wrong, it seems to me, about this procedure as a part of a penance service involving the sacrament of penance. Sins are confessed individually and I assume when the priest places his hand on the individual's head he is saying the prayer of absolution.

Personally I don't think the procedure is very wise, and I don't think I would ever do it. I strongly discourage people from writing out their sins for confession. For one thing it can be a sign of some scrupulosity. Under usual circumstances it also would seem to place the wrong kind of emphasis on a "correct" recollection and remembrance of one's sins.

When writing is absolutely necessary, because of a serious speech defect, for example, I always return the paper immediately and directly to the penitent. There should be no hint of doubt that the confidentiality and seal of confession is thoroughly preserved.

In the situation you describe, that same concern at very least would prompt me to be absolutely certain that all papers were burned completely in the sight of everyone.

Another possibility would be to return the paper to the penitents and invite them to add some other common paper symbol to the fire.

I recognize the significance burning can have as a symbol of God's forgiveness of sins. I simply believe we must carefully preserve, and be seen to preserve, the secrecy Catholics have a right to expect in this sacrament.

Q Please tell us how our son can get back into the faith. He was married outside the church nearly 20 years ago, when he was 28. His wife was in a catechumen class several years ago and would have joined our faith, but they were told they needed more papers signed.

Their adopted daughter made her First Communion this year. She and our son go to church regularly. His wife goes with them frequently. We would like him to receive the sacraments with his daughter. How can he do this?—Texas

A From your remark about papers, I suspect that either your son or his wife, or both of them, was married previously. If so, some action concerning that previous marriage would need to be completed by the proper authorities in your diocese before their marriage could be validated by the church and your son could receive the sacraments.

Surely your son and his wife are aware of what action of theirs is awaited, since this seems to have been clear at the time of your daughter-in-law's participation in the catechumen program.

The only step available to you is to urge your son, as you feel is proper, to talk to the priest, get action rolling again and complete whatever papers or documents are necessary.

Without more information I could not guess the nature of those particular papers, but from what you have told me about their life and their attitude toward the church, it seems they would profit spiritually by being able to return to the sacraments.

(Questions for this column should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main Street, Bloomington, Ill. 61701.)

## FAMILY TALK

## Mom wonders why teens act so selfish

by Dr. James and Mary Kenny

Dear Dr. Kenny: My two teen-age daughters are so selfish. I'd like to be kind, but I don't know how else to put it. They are 15 and 13, and they think of no one but themselves.

They hog the phone. They fail to take phone messages for anyone. They can me for money. They forget birthdays. They borrow my jewelry and underwear without returning these items.

I could go on and on. Dad and I wonder where we went wrong as parents. Did we fail to teach them proper values? How can we get them to be less self-centered?—Ohio

Answer: You didn't go wrong. Unfortunately, they sound like normal teen-age girls, going through one of life's two major selfish stages.

Twos and teens don't share. Two is the first "self" stage. Two-year-olds have just discovered that they are separate from the rest of the world, and they must work to carve out their individuality. "Mine" and "no" are frequent words in the vocabulary of any 2-year-old.

The psychologist William James said that the foundation of self-image is the "material me." You are, in a sense, what you own, and nowhere is this more evident than at age 2.

Ownership and possessions provide a certain amount of pride and security through childhood. The grasping and desperate selfishness of the 2-year-old will subside.

As the child grows, he or she learns cooperation and sharing, mostly in the form of trade or barter. "You can ride my tricycle if I can play with your dolls." The parents may come to think they are raising a moderately decent person.

Then comes adolescence and thoughtfulness toward adults goes out the window. Few teens (12-15) are apt to express gratitude or show consideration. They are facing what psychologist Erik Erikson calls an "identity crisis." They are very "into" themselves, what they wear, how they look, what they want and who likes them.

Teens do show generosity and share, but not within the family. They share with each other. They will remember their best friend's birthday, but not their brother's. They are pulling away from family and at the same time reaching out toward their age-mates.

This newfound but differently directed generosity is easy for parents to miss. Most teens are generous, but it doesn't show in the home.

One is more loyal than a teen-ager. Narking ("telling" on a friend) is unforgivable. I have seen otherwise selfish teens willing to suffer severe penalties rather than nark on a peer.

Teens share clothing and personal items with each other in a way that puts adults to shame. Do you share your clothing regularly? Your favorite outfit? Your jewelry? Teens do.

Teen-age girls engineer a regular clothing exchange. On one occasion, my daughter's closet contained dresses or outfits from four other young ladies. Most of her favorite clothes were out "on the circuit." Jewelry, shoes and other items were also making the rounds.

Teen-agers may not be the most pleasant people to have around the house. But before you criticize them for lack of generosity, look closely. You may find more sharing than you realize.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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# Marilyn Quayle at Fatima meet

by Mary Ann Wyand

Board members of Young Audiences of Indiana gathered at Fatima Retreat House in Indianapolis May 16 to review past programming and discuss long-range plans for the community-based, non-profit arts education organization.

Marilyn Quayle, who was appointed to the board last August, took time away from her many governmental responsibilities as wife of Vice President Dan Quayle to attend the one-day retreat held at Fatima.

Young Audiences brings performances in music, dance, theatre, and visual arts into the classroom and hospital environments to educate children in the arts.

Last year, Young Audiences programming benefited 168,000 students in 350 public, private, and parochial schools

throughout the state, according to Brenda Gordon Jackson, the program coordinator.

Jackson said board members reviewed past program accomplishments and analyzed the organization's long-range plans and strategies as part of the retreat experience. They also discussed arrangements for the Artists' Showcase May 25-26 at the University of Indianapolis, an annual conference sponsored by Young Audiences and the Indiana Arts Commission.

Young Audiences of Indiana is one of 37 chapters of the arts education organization serving students throughout the United States. The organization's goal is to enrich young lives through exposure to various forms of artistic expression.

Among their 1,100 Indiana perfor-

mances during the 1987-88 school year, Young Audiences arranged for the Indianapolis Woodwind Trio to perform at St. Monica School March 10.

The organization also brought the ArtReach Touring Theatre from Cincin-

nati to St. Thomas Aquinas School March 3 to present "Thousand Cranes," a 45-minute play based on a young Japanese girl's response to the bombing of Hiroshima during World War II.

Jackson told *The Criterion* that Young Audiences chose Fatima Retreat House for their annual overview session because, "We had a very nice experience there a few years ago. It's a nice place to go back to."



RETREAT—William R. Neale, president of the board of Young Audiences of Indiana, and Marilyn Quayle, a board member, discuss the non-profit arts education organization with Kevin DePrey, director of Fatima Retreat House, following a May 16 retreat. Young Audiences brings a variety of art forms to children in schools and hospitals throughout the state. (Photo by Mary Ann Wyand)

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## St. Christopher students collect \$3,082 in St. Jude Hospital drive

St. Christopher School, Speedway, sent \$3,082.05 to St. Jude Children's Hospital as a result of a Math-a-Thon contest!

The school's biggest service project revolves around arithmetic problems. The students take pledges for each math problem they do. After they have successfully solved the problems, the children collect the donations from those who have made pledges.

Third grade teacher Nancy Medjesky coordinated the project this year. For the past several years, the Math-a-Thon contest has been a Lenten event in the parish located near the Indianapolis Motor Speedway.

This year the number of St. Christopher students participating was doubled to 185.

One hundred percent of the fourth grade students took part in the fund-raising project.

Sixty-three students at the school brought in enough pledges to earn the "I'm a Hero" T-shirts.

Top Math-a-Thon pledges were received by those pictured at the right (front, from left): Tony Zishka, Beth Tentler, and Jacqueline Moore; (back) Josh Nygren and Rachel Farmer.



MATH ACES—These students took top honors in the St. Jude Hospital contest. (Photo by Joyce Porten)



JUBILARIAN SISTERS—Franciscan Sister Elaine Merkel (from left), Father John Minta and Providence Sister Mary Aileen Minta enjoy a pitch-in dinner on May 21 at St. John, Osgood, in honor of the two sisters' jubilees in the religious life. Sister Elaine, director of religious education at St. John, is marking 25 years and Sister Aileen, sister of the St. John pastor and the librarian at Roncalli High School, Indianapolis, is celebrating her golden jubilee. (Photo by Barbara Jachimaki)

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# Lanesville sister 'richly blessed' by vocation

by Susan Fey

There aren't too many nuns like Sister Dorothy Steckler. The 71-year-old Franciscan sister can be found twirling on a dance floor some Saturday evenings, or dealing cards at a euchre game, or giving a partisan invocation at a Democratic party rally.

Of course, she can be found in her classroom at St. Mary Elementary School in Lanesville, or at Mass at St. Mary Catholic Church next door.

Sister Dorothy has taught first grade for 51 years. That means that hundreds of children in Indiana, Illinois, Missouri and Ohio have received catechism instructions from her.

Her enthusiasm for her vocation showed when she was teaching a fourth grade religion class recently. The young students contemplated weighty subjects: What constitutes sainthood and heroism? Do guardian angels exist? Are Masses legitimate at all Catholic churches? How are senior citizens valuable? Does money really create happiness?

After spirited discussions, she took the students to the convent for cookies, adding, "I liked treats when I was younger, too."

"The greatest joy in my teaching career was when I taught in the poor area of the Bahamas, catechizing the Christians," Sister Dorothy recalled. That was eight summers ago, and some people there had but one coconut a day to eat, she said.

Sister's non-stop energy and youthful outlook on life belie her age. "They say you're never too old to learn. I learned to drive at age 70," she said. When she learned that the order would supply her with a car she said, "My gosh, I've got to do something about this."

Sister Dorothy has an unusual "best friend" she calls Sister Ada. On April Fool's Day two years ago, she received a large box from friends she had lived with in a Milwaukee convent. The package contained a life-sized stuffed, bespекled doll dressed like a nun in a traditional habit.

"I've had more fun with that thing," she said. "I had my exercise bike in the convent basement. The exterminator tried to get in and looked in through the garage door. He saw this nun on this bike and there was no way she was going to get off that bike and open the door for him. He reported to someone in our school, 'There's something wrong with that nun sitting on that bike.'"

Sister Ada has served as Sister Dorothy's polka partner on many occasions. One Halloween, Sister Dorothy dressed as a witch and did the polka in a black dress and pointed hat. "They could not make out who I was," she said proudly.

She reflected on the changes. "Years ago, when we were in black cloth, we would never have done any of these things. I think that during that time the sisterhood was recognized by the long, black robe, the covered head and just a small face showing through. It was the most somber part of my life. I sometimes felt my first graders couldn't decipher if I was a real person or not."

Though some people shy away from her at first she said, "We're like lots of people and have fun in our vocation. When I joined the religious community, I left material things but not the love of a close-knit family and good parents."

Sister has a theory as to why seminaries and convents have recently seen a dramatic slump in enrollment.

"Materialism is the one thing that keeps our girls away. We are living in a competitive world. There's a lot of greed in the world. My belief is this: God is calling a many people as in years back, but the call is not being listened to. The strong voice of materialism is being heard over the call," said Sister Dorothy.

The Franciscan sister says she is "Hoosier to the bone." A native of Evansville, she is one of 13 children, two of whom became nuns.

In the sixth grade, Dorothy came under the influence of a "joyful" Sister Clementine. Sister Dorothy said she



Franciscan Sister Dorothy Steckler (Photo by Jayne Culberson)

thought, "There's one place that I want to go, and that's where all the sisters are—where she's so happy."

Sister Clementine sponsored four girls for the novitiate in one day. Sister Dorothy said that proves that Sister Clementine was "a woman of great influence."

Sister Dorothy joined the Third Order of St. Francis of Oldenburg. She earned a bachelor's degree in education in Cincinnati and a master's degree in Milwaukee, with an emphasis on remedial reading.

She is living proof that her vocation isn't the lack-luster, lonely lifestyle some would believe. On the contrary, she finds it very gratifying.

"I've been richly blessed," Sister Dorothy Steckler said.

## Bogenschutz leads women in 1989 '500' Mini-Marathon

by Margaret Nelson

Judy Bogenschutz from Oldenburg came in well ahead of all the other women in the 1989 '500' Mini-Marathon. The field totaled 8,900 women and men.

But she wants to "give everybody the idea to try it. I don't consider myself any super person," Bogenschutz said. "Anyone could do it. The hardest part is getting started." She agrees that it does take hard work and training.

After she won the race, Bogenschutz said, "A lot of people have told me how happy they are for me. They've told me they are behind me. That really has helped me. I have received a lot of positive reinforcement from that."

While Bogenschutz is training or racing, she concentrates on her pace. "I have to stay in touch with what I'm doing and how I'm feeling. The harder you're running, the more intense it is."

But she said, "If I'm just jogging, I think about anything: my family, what I have to do tomorrow, or things like that. When the pace is slower, you can tend to drift."

The daughter of Jack and Lucy Bogenschutz, Holy Family Parish, Oldenburg, Judy has finished her work for a degree in sports science at Indiana University, Bloomington. Now she is working toward her degree in secondary education.

A member of St. Paul's Catholic Center on campus, Judy took an interest in running when her brothers Mike and Tom began running in high school. By the time the two were on the Purdue team, she was able to run in junior high competition.

The Bogenschutz family consists of three girls and three boys. Tom is in his second year at St. Meinrad School of Theology, studying for the priesthood.



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# Pope, Bush exchange views on peace, Poland

by John Thavis

VATICAN CITY (NC)—At a meeting that was more substance than ceremony, Pope John Paul II and President Bush exchanged views on the fighting in Lebanon, political changes in Poland and the outlook for East-West détente.

After a 55-minute private audience May 27, Bush and the pope delivered speeches that emphasized the importance of new opportunities for peace and human rights.

It was Bush's first meeting as president with the pope. Vatican officials, noting that the encounter came early in the Bush term, said it allowed the Holy See to provide input on several important issues—especially Lebanon and the changing scene in Eastern Europe.

Bush said he came away from the meeting committed to "redoubling our efforts, in every way possible, for world peace, for strengthening the family and for freedom of religion."

The president said his 55-minute private conversation with the pope "was a talk that I'll long remember. I was again inspired by his moral and spiritual leadership."

The pope, speaking to Bush and his 33-member entourage in the papal library, said recent world events had demonstrated that "truly, the hour of international interdependence has struck."

Bush began his remarks by stating: "There is no doubt we are witness to dynamic changes in much of the world. Changes that move toward greater freedom and basic human rights."

The president went out of his way to use Poland as an example of this change and said much of the credit should go to the Polish-born pope.

Bush praised the recent church-supported roundtable agreements that have opened the way to political pluralism in Poland. The accord "is a tribute to the spirit of the Polish people—as well as to the determination of the Polish church and the Holy See," he said.

Bush told the pope that the legalization of the Catholic Church in Poland in early May was "due in large part to your leadership."

"This triumph represents the first full normalization of church-state relations in any communist state—and it is a tribute to your enduring commitment to freedom," he said.

Bush then noted that he had recently announced a package of financial measures aimed at encouraging economic and political reform in Poland and elsewhere in the region.

"We hope these programs will help the Polish people achieve the economic recovery and political participation they so rightly deserve," he said.

Bush's aid program for Poland, announced during a speech in Michigan's old May, has generated excitement among Vatican officials, who see economic recovery as the best protector of social and religious liberalization in the country.

One Vatican official active in Polish affairs said the meeting demonstrated that the pope and Bush, perhaps for slightly different reasons, seem to recognize Poland as a significant testing ground for reform in all of Eastern Europe.

Vatican officials had said the pope also planned to strongly raise the issue of Lebanon during the encounter, and from Bush's remarks it was apparent that he did.

"We have heard your eloquent appeals for an end to the violence in Lebanon," Bush said. Then, in the single departure from his prepared text, the president turned to the pontiff and added: "My heart, too, aches for the people of that once peaceful land."

"I can assure you that we will continue to do everything we can to bring peace—and to help restore Lebanon's unity, sovereignty and territorial integrity, with the disbanding of militias and the withdrawal of all foreign forces," Bush said.

Only 12 days earlier, the pope sent a personal message to Bush and 16 other world leaders, pleading with stronger who deals with Middle Eastern issues said May 26 there is a feeling that "Lebanon has been completely ignored" in the United States, perhaps as a deliberate policy move.

Another Vatican official said the pope was clearly trying to increase international pressure on Syria to withdraw its forces from Lebanon.

Much of the pope's speech was in praise of the United States and "those values of the spirit" on which the country was founded.

The pope noted that in Bush's inaugural address, he had described power as existing "to help people" and "to serve people."

"This is true at different levels, including power at the political and economic level," the pope added. The president, seated next to him in a high-backed chair, nodded at the pope's words.

The pope said he believed Bush was deeply committed to efforts to "liberate the youth of America from the destructive forces of drug abuse and to alleviate poverty at

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home and abroad. "But the pope said both problems were only 'symptoms' of a deeper moral crisis, a 'spiritual poverty' that is eating away at societies throughout the world."

The United States, the pope added, has the resources and creativity to respond effectively to the present challenges: "justice for all her citizens, peaceful relations beyond her borders, international solidarity and in particular a worldwide solidarity in the cause of life."

The pope ended his remarks with a plea against abortion, citing his own remarks at the end of his last visit to the United States in 1987. The "ultimate test" of the United States' greatness, the pope said, was in showing "respect for every human person, especially the weakest and the most defenseless ones, those as yet unborn."

## Mrs. Bush serves lunch to homeless at Vatican shelter

by John Thavis

VATICAN CITY (NC)—First lady Barbara Bush, in Rome for three days of official meetings and state dinners, took time out to serve a simple lunch to some 40 homeless women at a Vatican shelter.

As Archbishop Edward Cassidy, a top Vatican official, held the plates, Mrs. Bush spooned out rigatoni with tomato sauce to some of the poorest of Rome's poor. She then served salad, bread and strawberries before going upstairs to visit several bedridden women.

The 72-bed hostel, at the edge of the Vatican's border with Italy, was opened last year by Pope John Paul II as a gift to Mother Teresa's Missionaries of Charity, who staff the shelter. Mrs. Bush heard about the initiative and asked if she could make a low-key visit to the 65 women who stay there permanently.

Mrs. Bush, who has visited similar centers in Washington and Los Angeles, later said she was impressed by the church-run shelter.

"It was magnificent. There was great warmth, affection and love, and it did not smell like an institution. It was wonderful," she told reporters.

When she arrived in the courtyard of the shelter May 27, Mrs. Bush was greeted by the 65-year-old doorkeeper, Adelina Lunati, who thrust a bouquet of flowers into the first lady's hands and welcomed her "to the house given by the Holy Father to us poor."

Mrs. Lunati, white-haired and nearly toothless, said later that she had been abandoned at the age of 10 months in an orphanage and had been poor ever since. She said being doorkeeper is "the greatest joy I have—I'm like St. Peter, I open to the sick and the poor."

About 40 of the residents applauded as Mrs. Bush entered the courtyard. She greeted the four nuns who run the house—three Indians and a German—and two American novices who were helping out over the weekend. The women who stay at the shelter, most of them middle-aged or older, stood or sat in lawn chairs. Some were dressed in the old and frayed clothing they wore when they lived on the Roman streets.

In his talk, Bush emphasized the need for all societies to enjoy religious freedom and the right to choose religious education for their children.

"Religious freedom is a right that governments must protect, not threaten," he said.

Bush also said the United States shares the Vatican's concern for world peace.

"While we are still far from realizing the biblical injunction to turn our swords into plowshares, we have made progress in reducing armaments and in decreasing the threat of war. That progress must continue and will," he said.

While Bush met privately with the pope, Secretary of State James Baker held talks with his Vatican counterpart, Cardinal Agostino Casaroli. Joining them were national security adviser Brent Scowcroft and the No. 2 and No. 3 officials in the Vatican secretary of state's office, Archbishops Edward Cassidy and Angelo Sodano.

Later, the president introduced the members of his entourage to the pope, quietly describing what each one did. The atmosphere was cordial and friendly, with the pope warmly greeting the officials and sharing laughter with Bush.

Among those meeting the pope was a young military

officer who carries a leather briefcase known as the "football," which contains information for use during a military crisis, including coded instructions for the launching of nuclear weapons. The officer left the briefcase under his chair for about 30 seconds when he walked up to shake the pope's hand.

At the end of the ceremony, the president and his wife, Barbara, presented the pope with a gift of a silver bowl and plate.

Bush had what he called "a touch of America" after the papal meeting when he greeted some 250 seminarians, priests, religious and Catholic laity in a Vatican hall. He was given an ovation by the crowd.

"You don't know how happy this makes me," a radiant Bush said, just before the crowd burst into a booming rendition of "God Bless America."

Before leaving the Vatican, the Bushes toured the Sistine Chapel, where restoration of Michelangelo's ceiling frescoes has nearly been completed.

The president departed to a Swiss Guard salute, his 30-car motorcade winding through Vatican City and out through St. Peter's Square, which had been closed off for the occasion.

Bush was on a European tour that included a NATO summit meeting in Belgium.

## HOLY NAME PRESENTS

4TH ANNUAL

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JUNE 23 & JUNE 24

5:00-11:00 PM

JUNE 25

3:00-11:00 PM

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# The Active List

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

## June 2

Channel of Peace charismatic community will celebrate First Friday Mass at 7:30 p.m. at St. Pius X Parish, 7200 Sarto Dr. Soup and bread supper 6 p.m. Call 317-255-4534 for information.

The Altar Society of St. Mary Parish, New Albany concludes its Rummage Sale.

## June 2-4

St. Bernadette Parish, 4826 Fletcher Ave. will hold its Summer Festival from 5 p.m.-midnight Fri., from 4 p.m.-midnight Sat. and from 3-10 p.m. Sun. Fried chicken dinner, auction at 7 p.m. each evening.

The Fellowship of Merry Christians and Alverno Retreat Center, 8140 Spring Mill Rd. will co-sponsor a Retreat on "The Healing Power of Celebration." Call 317-257-7338 for information.

## June 3

Kevin Barry Division -3, Ancient Order of Hibernians will hold its Annual Spring Dance at 8 p.m. in St. Matthew Parish Hall. Tickets

\$5. Call 317-251-1075 or 317-899-3092 for information.

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish center chapel, 13th and Bosart. Everyone welcome.

St. Joan of Arc Neighborhood Youth Outreach Program will sponsor a Flea Market from 9 a.m.-5 p.m. in the social hall. Table rental \$15 and up; call Tom 317-283-5598 or Ginny 317-923-1319 immediately.

St. Agnes Parish, Nashville will sponsor an Outdoor Mass at 6:30 p.m. behind the nature shelter in Brown Co. State Park.

A Flea Market will be held from 8 a.m.-2 p.m. at St. Ann Parish, 1440 Locust St., Terre Haute.

St. Charles Borromeo Parish, 2222 E. Third St., Bloomington will hold a Dinner and Square Dance as part of its 125th Anniversary Celebration from 6-10:30 p.m. on

the parking lot. Cost \$6. Dinners served 6-8 p.m.

The Ladies Sodality of St. Paul Parish, New Alsace will sponsor a Summer Dance in the gym. Dinner 8 p.m. fast time; dancing 9 p.m.-1 a.m. Tickets \$10/person. Call 812-623-2789 or 812-623-3237.

## June 3-4

The Ladies Sodality of St. Martin Parish, Yorkville will hold a Rummage and Bake Sale from 9-3:06 p.m. Sat. and from 8:30-12 noon Sun. After 6 p.m. \$1/bag. Lunch served.

## June 4

Sign Masses for the Deaf are celebrated every Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8800 Kahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

Christ the King Parish continues its Golden Anniversary celebration with a Homecoming Sunday continental breakfast outdoors following Masses. Former guitar group and choir members invited to play. Call 317-255-3666.

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

New Albany Deanery Young Adult Ministry Core Team will meet at 7:30 p.m. at the Aquinas Center, Clarksville.

A Retreat for Newly Married Couples (1-5 years) will be held from 8 a.m.-5 p.m. at Alverno Retreat Center, 8140 Spring Mill Rd. \$25/couple donation includes lunch. Call 317-257-7338 for information.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 42nd and Central.

St. Agnes Academy Alumni will hold a Reunion, 10:30 a.m. Mass at SS. Peter and Paul Cathedral followed by brunch at the Marot, 2825 N. Meridian.

## June 5

Our Lady Queen of Peace Meditation Prayer Group will hold an Hour of Meditating Prayer and Medjugorje spirituality from 6-7 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts. Everyone welcome.

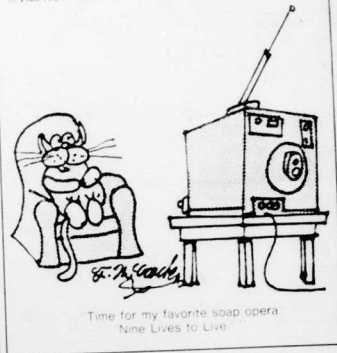
An Hour of Prayer for Peace and Justice is held at 8 p.m. each Mon. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

## June 6

An Hour of Devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Parish chapel, 317 N. New Jersey St. Call 317-786-7517 for information.

A program on Centering Prayer will be held from 7-9 p.m. at Beech Grove Benedictine Center

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Time for my favorite soap opera  
Nine Lives to Live

Free will donation. Call 317-788-7381 for information.

## June 7

Chatard High School athletic department will sponsor its first annual Dads' Party at 6:30 p.m. All men invited. \$10 donation includes food and beer. Call 317-251-1451 for information.

## June 8-10

St. Anthony Parish, 379 N. Warman Ave. will sponsor its Annual Summer Festival from 5-10 p.m. Thurs. and from 5-11 p.m. Fri.-Sat. \$2.50 drawing; kids' rides; silent auction.

Little Flower Parish, 1401 N. Bosart Ave. will hold its Festival from 5-11 p.m. Thurs. and Fri.

## June 9

The Altar Society of St. Catherine Parish will sponsor an "Evening Madness Flea Market" from 6-9 p.m. Booth rental \$10. Call Carolyn DeHoff 317-787-7316 or 317-783-7759.

## June 9-10

Nativity of Our Lord Parish, 7218 E. Payne Rd. will hold a Summer Festival from 5 p.m.-midnight. Spaghetti supper Fri. 5-8:30 p.m.; pig roast 5-8:30 p.m.

## June 9-11

Our Lady of the Greenwood Parish will hold a Parish Festival (Continued on page 19)



**The Season's First and Finest!**  
**St. Bernadette Church**  
**SUMMER FESTIVAL '89**  
Fri., June 2 — Sat., June 3 — Sun., June 4  
from 5:00 PM from 4:00 PM from 3:00 PM

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— PARISH —

## Summer Festival

Fri., June 9 — 5 PM-Midnight  
Sat., June 10 — 2 PM-Midnight  
Sun., June 11 — Noon-10 PM

## — DINNERS —

FRIDAY	SATURDAY	SUNDAY
Fish Dinner 5:00-7:00 PM	Spaghetti 4:00-7:00 PM	Pork Chop 4:00-7:00 PM

— Children under 6 eat free when accompanied by adults —

FOOD BOOTHS TO SATISFY EVERY TASTE

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- Crafts • Pizza • Hamburgers • Hot Dogs • Plant Booth
- Flea Market for the Bargain Hunter
- Ice Cream & Strawberries • Nightly Entertainment
- Plus — 1st ANNUAL "GREEN & WHITE" DRAWING
- TICKETS AVAILABLE ON FESTIVAL GROUNDS

— 2nd ANNUAL —

**WALK-A-THON FOR HEART ASSOCIATION**  
2:00 PM Saturday — Park (Behind Church Grounds)

## 'New generation' of laity meet

CHICAGO (NC)—One hundred lay Catholics, mostly from the post-World War II generation, met in Chicago in mid-May in hopes of bringing new vitality to Catholic life in the working world.

Coming from all walks of life, "the one thing that they shared is the struggle to relate their faith to their daily work

in a meaningful and efficacious way," said Gregory F. Augustine Pierce, president of the Chicago-based National Center for the Laity, which sponsored the meeting.

The May 12-13 session brought forth no statements or resolutions, but Pierce described it as a kind of "nuclear fusion reaction" as participants explored ways of linking their faith and their work.

The laity center is a leadership resource organization launched by a group of Chicago-area Catholics in the late 1970s to promote understanding and development of the mission of the laity in the world. It convened the meeting of younger-generation Catholic adults "to meet each other and develop a plan for encouraging the laity to take a leadership role in U.S. society in the 1990s," Pierce said.

The meeting was called, he said, "to make sure that there is a core of young Catholics who remember the wisdom of the previous generation of American Catholic laity: that their primary role is in the world."

## The Active List

(Continued from page 18)  
from 5 p.m.-midnight Fri., 2 p.m.-midnight Sat., and noon-10 p.m. Sun. Monte Carlo, crafts, plants.

St. Louis School, Batesville will hold a Rummage Sale in the gym from 9 a.m.-4 p.m. Fri., from 9 a.m.-4 p.m. Sat., and from 8:30 a.m.-noon Sun. Rummage sale items June 5-6 from 9 a.m.-7 p.m.

### June 10

St. Lawrence Parish will sponsor a Canoe Trip from 8 a.m.-8 p.m. on Sugar Creek. \$12.50 person. Call 317-543-4925.

St. Agnes Parish, Nashville will sponsor an Outdoor Mass at 6:30 p.m. behind the nature center in Brown Co. State Park.

### June 11

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 fee. Pre-registration required. Call 317-236-1596 for information.

### Socials:

MONDAY: St. Ann, 6:30 p.m. Our Lady of Lourdes, 6:30 p.m. St. James, 5:30 p.m. TUESDAY: K. of C. Pius X Council 3433, 7 p.m. Koral High School, 5:15 p.m. St. Peter Claver Center, 3:10 p.m. Sutherland Ave., 5 p.m. St. Saviour, 5:30 p.m. St. Malachi, Brownsville, 6:30 p.m. Greenwood K. of C. Council 6138, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m. St. Roch, 7:11 p.m. K. of C. Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m. Holy Family K. of C., 220 N. Country Club Rd., 6 p.m. St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m. St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. Central Catholic School, at St. James Church, 5:15 p.m. Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m. K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m. St. Philip parish hall, 3 p.m.

Join Fr. Koers in 1989 for his

## "QUEEN OF PEACE" Pilgrimage to Medjugorje & Rome

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## WORD IN OUR SILENCE

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June 23-25

Presenter: Fr. Eric Kahn, O.F.M.  
Cost: \$70.00 person

# ANNOUNCING



— THE ANNUAL —

## St. Mary's Festival

IN DANVILLE

June 14th thru June 17th

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I-465 to Danville Exit (20 minutes from I-465 exit)

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5-11 p.m.

FRIDAY  
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SATURDAY  
12 noon-12 midnight

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Monte Carlo Games — Texas Poker, Blackjack, Chuck-a-luk, Over and Under, etc.

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Drawings — First Award — \$1,000; Second Award — \$500; Third Award — \$200; Fourth Award — \$100. Tickets Available at Festival and from Parishioners. Drawing will be held Saturday at 10:00 PM

Auction — Saturday, June 17th, 12 noon

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# Youth News and Views

## It's good news from La-La Land

by Mary Ann Wyand

Paul Lauer is very L.A.

He's also very committed to Christ, very devoted to Mary, and very determined to spread the word of God and positive moral messages to youth in America.

The editor of the Los Angeles-based *Veritas* magazine uses pop language and bold design to capture the interest of American teen-agers. And he proclaims on the full-color cover of the bi-monthly publication that *Veritas*, which means "truth," is a Catholic youth magazine.

Lauer was in Baltimore last week for the Catholic Press Association convention as both a member and seminar speaker. His topic, "How to Attract Young Readers to Catholic Publications," prompted enthusiastic responses from youth page editors representing parishes throughout the nation.

"Nowadays, who raises the kids?" the former rocker and surfer turned editor asked his audience during the May 25 workshop.

"TV," Sounding a lot like a parent, Lauer emphasized that. "What we say is just one of many voices reaching our kids. We're raising our children in an MTV generation."

The charismatic editor, who gives his age as 25 years and nine-fourths months, upholds pro-life, family, and faith issues in the large-size magazine which he said requires "aerobic reading."

A recent *Veritas* article on confession aimed at its teen-age audience caught reader interest with the headline "Soul Scrubbing." Then the upbeat slang mixed in with the faith message spoke of evangelization and healing in words that teens find hard to resist.

"We need to work on images," Lauer urged the editors. "We need to close the gap between pop culture and religion. We need big type, a lot of images, and action. Keep movement in graphics, come to work with a youth attitude, have fun, and do things crazy."

His basic advice was "lighten up" but keep the faith messages strong and clear.

"We need the clear, bold light (of solid Catholicism) shining through," he advised. "Kids want answers. Young people are looking for a clear identity. The ark today is the church, and the sword is Catholic truth."

## New Albany honors youth for shaping tomorrow's world today

by Tony Cooper

Faith and church activities meant a lot to St. Mary's parishioner Matt Beckman of Lanesville. Until his tragic death in an automobile accident last September, Matt was very involved in Catholic youth programming in his parish and in the New Albany Deanery.

His family accepted a posthumous award for Matt's outstanding service from church officials during the 23rd annual Deanery Awards Banquet May 11 at Providence High School in Clarksville.

"Youth: Shaping Tomorrow's World Today" was the banquet theme. Special guests included Archbishop Edward T. O'Meara, Edward J. Tinder, executive director of the Catholic Youth Organization in the Archdiocese of Indianapolis, Father Stan Herber, dean of the New Albany Deanery, and Father Jerry Renn, deanery priest advisor.

During a brief address to the gathering of teen-agers, family members, and supporters, Jerry Finn, deanery

director of youth ministries, told the group that they were there to celebrate more than just good programming for youth.

"The heart of youth ministry is the relationship between the young people and their peers," he emphasized. "It's the positive interaction between the adults and youth."

Further, Finn noted, "It's incredible to be able to share this moment of so much dedication and service. It shows a lot of growth, commitment, and love."

Eight other young people also received outstanding service awards for their many and varied contributions on the parish and deanery levels during the past several years. Active in school and community activities, these teen-agers were also recognized as leaders by the adults and youth with whom they work in their parishes, towns, and deanery.

Those receiving outstanding service awards, in addition to Matt Beckman's family, were Ronnie Rauck, St. Joseph Hill Parish, Sellersburg; Ginger Phelps and Jason Long, St. Mary of the Knobs Parish, St. Mary of the Knobs; Kelli Thompson, St. Augustine Parish in Jeffersonville; Jill King, St. Mary Parish at Navilleton; Jason Sieg, St. Bernard Parish, Frenchtown; Ellen Grantz, St. John Parish, Starlight; and Keith Greenwell, St. Mary Parish, Lanesville.

Ronnie Rauck also received the Father Tom Stumph Memorial Scholarship of \$500, while Ellen Grantz and Kelli Thompson earned Dean Kraemer Memorial Scholarships of \$500 each for collegiate study.

Certificates for leadership, service, and faithful involvement went to Mike Kinslow and Christy Smith of St. Mary Parish in New Albany; Gwen Ledbetter, St. Michael Parish, Charlestown; Melanie Myrick and Paul Zielberg, St. Mary Parish, Lanesville; Brian LaMaster and Todd Brute, St. Paul, Sellersburg; Kevin Smith, St. Mary Parish Navilleton; and Mindy Koerner, Melissa Smith, Jill Freiburger, and Marsha Fritz, all of St. Mary of the Knobs Parish.

This special evening for New Albany Deanery youth was an annual continuation of a long-standing tradition spanning nearly 25 years in the southern Indiana deanery.

And it was a memorable opportunity to remember a friend and to celebrate service among future leaders of the Catholic Church in the 19 parishes that form the southern border of the Archdiocese of Indianapolis. For these award recipients are among the many talented and dedicated Hoosier teen-agers who are shaping tomorrow's world today.



SCHOLARS—New Albany Deanery scholarship recipients Kelli Thompson (left), Ronnie Rauck, and Ellen Grantz each received \$500 for collegiate study during the Deanery Awards Banquet May 11 at Providence High School in Clarksville. They were among southern Indiana teens honored for church service. (Photo by Tony Cooper)



Paul Lauer

## Did ya catch Veritas?

Have you read *Veritas*?

The Catholic youth magazine published in southern California mixes pop and religion in kid lingo to reach America's teen-agers with solid messages about faith, family, and friendship. Bold graphics, timely topics, action words, and strong value statements fill the trendy teen publication. And kids love this high-tech evangelization.

*Veritas* creator Paul Lauer of Los Angeles likes to promote Christ via the pop culture with stories about music, sports, and entertainment, along with faith profiles of musicians, athletes, and celebrities.

In the bi-monthly magazine's May/June issue, Lauer reproduces a close-up shot of Gloria Estefan of the Miami Sound Machine across the large, full-color cover, then focuses on "Isiah Thomas: Faith & Basketball" with an in-depth story about the Detroit Pistons' action on page 6.

With 20,000 paid subscriptions, *Veritas* spreads the Gospel messages in an upbeat visual format that teen-agers can relate to, reflect upon, and claim as their own.

"We all know that real beauty comes from within," Paul Lauer explains. "That's why Mary is so beautiful. She's so pure."

And *Veritas*, which means "truth," uses lots of good-looking art and graphics to capture the interest of the nation's teen population, which is so geared to electronic rather than printed visuals.

"I'm in the church because of what the church teaches, because of its uniqueness," Lauer says. "My mission is to reach young people. The love of God is simple, and when it works in your life you want to share it with others. I pray that God will lead me the right way."

Blending the Catholic faith and America's pop culture, *Veritas* comments with trendy moral messages on such critical life issues as:

► "Family Ties: Not What They Used to Be" (What's becoming of us? Calling all committed couples! Get married, stay married, and have kids, please!)

► "MTV Hype: It May Never Die" (Psychologists claim that MTV is an escape for teens from parents, school, and authority. The question is, what are we escaping to?)

► "RU 486: The Death Pill" (Ironically, the maker of the new French abortion pill is the modern heir of the Nazi drug company that manufactured the poison gas used to kill millions of innocent victims during World War II.)

"Young people are really laying their hearts out (in letters to *Veritas*)," the rocker and surfer turned editor explains. "I just got a letter from a 14-year-old girl who told me, 'Your publication has really given me a vision.'"

## Youth events

June 2 — Commencement exercises for Cardinal Ritter High School, 7 p.m.

June 3 — Graduation, Roncalli High School, 8 p.m.

June 3 — Commencement at the Academy of the Immaculate Conception in Oldenburg, 4 p.m.

June 4 — Commencement exercises for Cathedral High School seniors at Circle Theatre downtown, 1 p.m.

June 6 — Commencement for Bishop Chatard High School seniors at Clowes Hall on the Butler University campus, 8 p.m.

June 7 — "Belle of Louisville" cruise for southern Indiana teen-agers, 7:30 p.m.

June 8 — Graduation at Secunia High School, 8 p.m.

June 12 — New Albany Deanery softball competition begins with weekly Monday night games at St. Joe Hill ball park.

June 13-15 — Mid-America Youth Ministry Conference, "Unity and Diversity," for adults, St. Mary's College, South Bend.

June 17 — CVO archdiocese "Thunder in the Summer" outing at Thunder Island, a water recreation park north of Indianapolis, 10 a.m. until 8 p.m., \$10 per person for park entrance fee and lunch.

June 25 — New Albany Deanery youth Mass sponsored by St. Mary's Church at Deam's Lake, 5 p.m.



## If not for people like you, this 64-year old grandmother might have gone hungry today.

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## BOOK REVIEW

# Priest study affirms bishops

**THE CATHOLIC PRIEST: HIS IDENTITY AND VALUES**, by Carmelite Father John C. Fogarty. Sheed and Ward (Kansas City, Mo., 1988). 110 pp., \$7.95.

Reviewed by William Droel

The report on the morale of U.S. priests issued in Washington last December is being called "one of the most important documents ever released by the U.S. Catholic bishops." In it the bishops say it is "clear to us that there exists today a serious and substantial morale problem among priests."

Carmelite Father John C. Fogarty generally substantiates the American bishops' conclusions through a recent survey he conducted among 197 priests in the Diocese of Joliet, Ill.

The priesthood is not regenerating, Father Fogarty found. Nearly 70 percent of the Joliet priests were born before World War II. Only 10 percent have been ordained less than 12 years. (By contrast, the median age of a nurse or a lawyer is 38; of a teacher, 39.) These priests are not

"overly enthusiastic about recruiting young men to follow in their footsteps."

The exodus from the active priesthood was not a one-time, ancient event. About 30 percent of the Joliet priests have given "serious consideration" to leaving the priesthood. (Almost none bear any ill will toward those who have left.)

Mandatory celibacy is the central issue. Over 75 percent of the Joliet priests "consider their struggle with celibacy a stressful situation."

To respond to the current clerical shortage by putting priests into parishes while filling chancery and similar positions with qualified lay people is apparently not satisfying for the priests themselves. More are involved today in special ministries than ever before.

Father Fogarty wants to take a positive look at the priesthood. And indeed the great majority of Joliet priests still have "a high degree of idealism and a real sense of being of service to others." Preaching and presiding at the Eucharist are their favorites, with frequency and importance ratings of nearly 100 percent.

In other words, if this profession is going to

regenerate, it needs to attract young, single men interested in preaching and presiding. Yet all the recruitment materials found in one college campus ministry office—an admittedly incomplete survey—show priests in community activist, teaching and hospital settings.

Father Fogarty prefaces his survey with a contrast: Before 1950, priests and people understood the clergy as "truly set apart," "radically different from the laity," often "placed on a pedestal." After 1950, priests and people understood "that priests are human," like the laity "in all things, including sin." Father Fogarty approves of the change, but also seems to say that something valuable was lost.

Today, he explains, "many priests have come to identify their priesthood with their functions." And many priests

*'The priesthood is not regenerating. Nearly 70 percent of the Joliet priests were born before World War II. Only 10 percent have been ordained less than 12 years.'*

are dissatisfied with what they are doing. "Until they realize that priesthood has become a job, like any other, they are than what they do, this situation will continue."

In this, Father Fogarty seems to agree with Vatican documents which say that priests are not only different from the laity in functions, but also in essence. The priesthood, Father Fogarty writes, is "a privileged and public symbol" and "an awesome charism." But how is one to restore the good parts of the older understanding without increasing unhealthy clericalism?

(Droel is an instructor and campus minister at Moraine Valley Community College, Palos Hills, Ill.)

## † Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and Religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† **ARNOLD, James Jr.**, 60, St. Margaret Mary, Terre Haute, May 21. Husband of Romana; brother of Rose Bennett and Ruby Davis.

† **BRIDGON, Charles Michael**, 68, Holy Trinity, Indianapolis, May 18. Husband of Rose Ann; father of Charles E., James M., Theresa R. Wilson, Elizabeth A. Cross and Mary M. Elwood; brother of John W. and Mildred F. Buckler; grandfather of 14.

† **COURT, Marie A.**, 64, Sacred Heart, Jeffersonville, May 20. Wife of Lawrence A.; mother of Ronald W., Myers, Donald P. and Conrad G. Garrison; stepmother of Mary Lane Suhre, Dorothy K. Vorgang and Ellen M. Wisniam; sister of George W. Cletus H. and B.J. Gettelfinger; M. Ruth Ollis, Rita Mae Weiser, Hermann, Lorena Robertson, Martha Oakes, Margaret R. Bayler and Sister Mary Andre; grandmother of 15; great-grandmother of 20.

† **EASON, Doris (Bach)**, 68, Nativity of Our Lord, Indianapolis, May 21. Mother of Judy Wolfe, Lana Jo Johnson, Cecil Ray and Ernest Samuel; sister of Eugene, Ralph and Linda Bach and Beulah Hays; grandmother of seven.

† **FERGUSON, Doris M.** (Bigelow), 61, St. Simon, Indianapolis (buried from Holy Spirit), May 19. Mother of Darlene S. Commons, Michael A. and Joseph S.; daughter of Ruth Bigelow; sister of Georgia Benson; grandmother of five.

† **GENTRY, Stella Deloras**, 49, St. Patrick, Indianapolis, May 15. Mother of Michael and Christopher; sister of Edward and William Robertson and Sue Duncan; grandmother of one.

† **HAUGHNESSY, Timothy J.**, 30, St. Pius X, Indianapolis, May 12. Son of Raymond and Patricia; brother of Michael, Dennis, Patrick, Peggy and Colleen; grandson of Pauline T.

† **SCHIEDERGER, Ralph J.**, 78, Holy Spirit, Indianapolis, May 20. Husband of Helen M. (McGrath); brother of Dorothy Huey.

† **SPILLMAN, John**, 69, Holy Spirit, Indianapolis, May 20. Husband of Jeanette C.; father of Mike, Mark and Tim; grandfather of Laura, Brad, Danny and Amy.

† **STAHL, Ollie**, 80, St. John the Baptist, Osgood, May 20. Husband of Lillian; father of Jerry and Katherine Lessing; Brother of Louise Crum, Marcia Kindel and Mona Pickett; grandfather of 10.

† **TOWNSEND, C. Irvin**, 84, Our Lady of Perpetual Help, New Albany, May 11. Husband of Mary; brother of Marcella Underhill.

† **WHITE, Robert Jackson**, 62, St. Patrick, Indianapolis, May 15. Brother of Mary Ann Kerner.

† **WITTE, Katherine M.**, 76, St. Mary of the Immaculate Conception, Aurora, May 21. Aunt of Lucille McKinn.

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NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

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

Some films receive high recommendation by the USCC. These are indicated by the \* before the title.

Accidental Tourist, The	A-III	Cyborg	O
Accused, The	O	Dakota	A-II
Adventures of Baron Munchausen, The	A-II	Dangerous Liaisons	O
Babe's Feast	A-II	Dead Bang	O
Bagdad Cafe	A-II	Dead Calm	A-IV
Beaches	A-III	Deepstar 60	O
Bert Rigby, You're a Fool	A-III	Disorganized Crime	O
Big	A-II	Domink and Eugene	A-III
Big Top Pee-wee	A-II	Dream Team	A-III
Bill and Ted's Excellent Adventure	A-III	Dream Team	A-III
Bird	A-III	Dressmaker, The	A-III
Boost, The	A-III	Earth Girls Are Easy	A-III
Burbs, The	A-II	Farwell to the King	A-III
Chances Are	A-III	Few Days With Me, A	A-III
Checking Out	O	Field of Dreams	A-III
Child's Play	O	Fish Called Wanda, A	A-III
Chocolat	A-III	Fletch Lives	A-III
Cousins	A-III	Fly II, The	A-III
Criminal Law	A-III	Getting It Right	A-IV
Cry in the Dark, A	A-III	Gleaming the Cube	A-II
		Gonillas in the Mist: The Adventure of	A-III
		Dan Fosse	A-III
		Heartbreak Hotel	A-III
		Heart of Midnight	O
		Heat and Sunlight	O
		Heathers	O
		Her Alibi	A-III
		High Hopes	A-IV
		Hotel Terminus: the	A-III
		Life and Times of	A-III
		I'm Gonna Get	A-III
		You Sucka	O
		Indiana Jones and the	A-III
		Last Crusade	A-III
		Iron Eagle II	A-III
		Jackie	A-III
		January Man, The	O
		K-9	A-III
		Knight: Forbidden	A-III
		Subjct	A-III
		La Boheme	A-III
		La Lectrice (The Reader)	A-III
		Land Before Time, The	A-II

Last Temptation of Christ, The	O	New Adventures of Pippi Longstocking, The	A-II
Lean on Me	A-III	New York Stories	A-III
Leviathan	A-III	1969	A-III
Lost Angels	A-IV	Oliver and Company	A-I
Loverboy	O	Out Cold	O
Luckiest Man in the World, The	O	Paperhouse	A-III
Major League	A-III	Parents	A-II
Married to the Mob	A-III	Pelle the Conqueror	A-IV
Mattador	O	Pet Sematary	A-III
Mighty Quinn, The	A-III	Physical Evidence	A-III
Miracle Mile	O	Police Academy 6: City Under Siege	A-II
Miss Firecracker	A-III	Powwow Highway	A-III
Mississippi Burning	O	Punchline	A-III
Murmur of the Heart	O	Rain Man	A-III
Naked Gun: From the Files of Police Squad	A-III	Return of Swamp Thing, The	A-III
		Rescuers, The	A-I
		Road House	O

Roots	A-III	Twins	A-III
Salaam Bombay	A-III	Unbearable Lightness of Being, The	O
See Anything	A-III	Voices of Sarafina!	A-II
See No Evil	O	Who Framed Roger Rabbit	A-II
Hear No Evil	A-III	Wings of Desire	A-IV
See You in the Morning	A-III	Winter People	A-III
She's Out of Control	A-III	Women on the Verge of a Nervous Breakdown	A-IV
Signs of Life	A-III	Working Girl	A-IV
Slingshot	A-III		
Slunk	A-III		
Slaves of New York	A-III		
Tango Bar	A-III		
Tap	A-III		
Thin Blue Line, The	A-III		
Things Change	A-III		
3 Fillette	O		
Three Fugitives	A-III		
Truth Song, Trilogy	O		
Troop Beverly Hills	A-II		
True Believer	A-III		

For a listing of current release motion pictures showing in and around Marion County, call DIAL-A-MOVIE, 634-3600. This free 24-hour-a-day service is made possible by your contributions to the Archdiocesan Annual Appeal.



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# Ecumenical assembly urges peace with justice

by John Thavis

ROME (NC)—A landmark ecumenical assembly of European religious leaders recommended far-reaching steps in favor of disarmament, environmental protection and redistribution of resources away from richer countries.

The recommendations were made in a final document approved May 21 by nearly all of the approximately 700 delegates to the meeting, held in Basel, Switzerland. It was sponsored by the Council of European Bishops' Conferences and the Conference of European Churches.

The weeklong encounter, described by Catholic participants as a success, involved hundreds of discussion and study sessions on the theme "Peace with Justice for the Whole Creation."

The 30-page final document strongly tied specific social and political goals with the demands of the Christian faith—especially defense of justice for the poor and renunciation of violence as exemplified by Christ, and respect for God as creator.

Reflecting input from Catholic participants, the final statement deplored abortion and said population policies should respect the individual conscience. The document condemned human rights violations, as well as the exclusion of women from decision-making positions in church and society.

It linked environmental issues to broader economic issues, urging richer nations to drastically reduce energy consumption so that more can be available for the Third World. The current irreversible damage being inflicted on the environment is a "scandal and a crime," it said.

The document recommended:

► That developed nations implement a "complete reversal of the concept of sustained economic growth" and the related exploitation of natural resources, in order to cut down on energy waste. It said the only viable energy plan that combines "the preservation of justice with creation" is one that foresees a 50 percent reduction in energy consumption in industrialized countries so that Third World consumption can be increased by 30 percent.

► That nuclear power be rejected as "the basis of future energy supply because of its social, technical, ecological and military risks." Throughout the discussion, according to participants, the Chernobyl nuclear plant disaster in the Soviet Union repeatedly was cited.

► That the poorest developing countries be released from their foreign debts and that other steps be taken to alleviate debts of East European nations.

► That the support of life be recognized as the "supreme criterion" in social restructuring. An amendment adopted during debate on this point added: "This applies in particular to the protection of unborn life and of children." The amendment was challenged in the final assembly but was overwhelmingly retained.

► That "our churches" decisively improve the involvement of women in decision-making processes and in church life in general" and see that women are equally represented in church bodies and theological faculties. It also urged a "profound dialogue with feminist theology."

The document stressed that "sexism is a continuing factor of the global crisis" and said that women bear the main burden of war, injustice and environmental damage.

► That the United States, the Soviet Union and European nations continue to negotiate arms reductions, refrain from "any military use of space" and respect in full current arms control treaties. It said the system of nuclear deterrence must be overcome and urged that international laws be adopted that condemn the development, testing and use of all weapons of mass destruction, whether nuclear, biological or chemical.

► That strict legislative controls on genetic research and engineering be adopted and that churches continue to study the issues and provide ethical guidelines.

Much of the meeting centered on European-related population problems, especially recent waves of migration from the Middle East and Africa. The final document warned that racism has been institutionalized in some European immigration laws.

Europe, it said, should be an "open house, a place of refuge and protection."

Participants also emphasized, however, that the issues under discussion were worldwide. The document concluded that "the restructuring of Europe can only be done

adequately as part of the transformation of the global village."

A more general, two-page message noted that delegates came together across "confessional and political boundaries which only a short time ago seemed insurmountable."

The Basel session marked the first pan-European ecumenical meeting ever held. Only Albania refused permission for delegates to attend. Catholics from Lithuania and Estonia in the Soviet Union were allowed to participate, and Orthodox churches also attended.

The message added that the urgency of today's peace and justice problems made the meeting necessary.

"Millions of men, women and children perish in poverty, hunger and war. Basic human rights are violated day in and day out. Whole species of plants and animals are being irreparably wiped out. The life of all of us as well as that of future generations is under threat today," the message said.

According to U.S. Sister Marjorie Keenan, a Vatican official who attended in a non-voting capacity, the meeting was marked by an atmosphere of cordiality and prayer. It was an undeniable boost for the ecumenical movement, said Sister Marjorie, an official at the Pontifical Council for Justice and Peace and a member of the Religious of the Sacred Heart of Mary.

She said one of the most impressive things was the amount of agreement reached on almost every issue under discussion. The final document, she said, was passed by some 95 percent of the delegates.

Cardinal Carlo Maria Martini of Milan, Italy, who also attended, said there was much apprehension before the meeting about its large scope. In the end, he said, delegates experienced "a great unity of purpose" about the main issues of peace and justice.

When reviewed in a religious perspective, there proved to be a very close connection between themes of ecology, justice, liberation and disarmament, the cardinal said in an interview with Vatican Radio.

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