

# THE CRITERION

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## Medical ethics is focus of court case

*Is it morally right to stop nutrition and hydration for a comatose patient?*

by Margaret Nelson

"Although life may not be directly attacked, it doesn't have to be supported by any and every means whatsoever," said Father Joseph Rautenberg. The priest is a medical ethicist who works full-time at St. Vincent Hospital.

Sue Ann Lawrence, now a patient at St. Vincent Hospice, is at the center of a legal battle that started in March when her parents asked permission of the Hamilton County Superior Court to withdraw artificially-supplied nutrition and hydration.

An editorial commentary on this subject is on page 2 of this issue.

The 42-year-old woman has suffered from brain disorders since the age of nine. Her condition worsened drastically after an accident nearly four years ago. Despite further surgery, her health deteriorated to her present "vegetative state."

On May 2, the court gave Dr. and Mrs. William Lawrence permission to remove

the artificial nutrition and hydration systems, even though there could be no proof of their daughter's intention. In fact, because of her health since childhood, Sue Ann's rights had always been exercised by her parents. No state agencies interfered in the court's decision. That was when she was moved from a nursing home to St. Vincent's.

On May 16, a group called Christian Fellowship with the Disabled asked the Marion Superior Court for guardianship of the young woman. After the lawyer for that group received permission from the court, Sue Ann's family agreed that nutrition and hydration could be restarted and maintained for the 21 days the attorney was given to appeal.

"From a Catholic perspective, treatments that are futile or disproportionately burdensome need not be offered. I would think artificial nutrition and hydration can be considered futile in the case of a vegetative state," said Father Rautenberg.

"The bottom line is I do not think this is a direct attack on Sue Ann Lawrence's life

and I do think the family is acting in what they think are Sue Ann Lawrence's best interests. I would support their decision." He said, "My sense is that the family certainly seems to be a very loving family who have been very supportive of Sue Ann throughout the long years of her illness."

During the 1990-91 legislative session, the Indiana Catholic Conference was involved with Catholic ethicists, attorneys, and legislators to assure that bills would respect the church commitment to the sanctity of life.

Two bills dealt with the right of competent persons to make decisions regarding their own health care. House Bill 1131, allowing for a living will, was defeated 67-31. But Senate Bill 237 was passed unanimously. Section 17 of this bill gives the power-of-attorney designee the right to withhold health care if it is judged to be futile or excessively burdensome.

In March, Archbishop Edward T. O'Meara issued a two-page statement to the legislators concerning these advance directives. After sections of the 1980 "Vatican Declaration on Euthanasia" and

quotes from a 1957 message from Pope Pius XII, the archbishop's statement said, "As medical science progressed in its ability to impact disease and to thereby prolong both living and dying, Catholic moral teaching has gradually clarified the principle that medical procedures need not be used when (see MEDICAL ETHICS, page 2)

### Vacation/Travel Guide is included in this issue

A 16-page pull-out Vacation/Travel Guide is included in this week's issue. Included is a schedule of activities in and around the Archdiocese of Indianapolis from May 23 to Sept. 28.

The guide also contains a map of Indiana showing where every Catholic church in the archdiocese is located and a chart in the middle of the paper that gives the summer weekend Mass schedule for each parish.

## Three to be ordained to priesthood on June 1

by Margaret Nelson

On Saturday, June 1, Archbishop Edward T. O'Meara will confer the Order of Priest on three men. Deacons Bernard R. Cox, Vincent Lampert and Jonathan L. Stewart will be ordained at St. Peter and Paul Cathedral at 11 a.m.

Deacon Cox attended St. Philip Neri Elementary School and Chartrand (now Roncalli) High School. He received his master of divinity degree from Sacred Heart School of Theology in Hales Corners, Wis., after obtaining a bachelor's degree at Cardinal Stritch College, Milwaukee.

The 41-year-old son of Mary and the late Richard Cox of Mountain View, Cal., Father Cox will celebrate his first Mass in Sacred Heart Church, Indianapolis, at 10 a.m. Sunday, June 2.

The homilist will be Father Edward Zaorski, Detroit. Fathers Charles Chesebrough and James Bonke, Jesuit Father John Kasparek and Franciscan Father Michael Fowler will be among the concelebrants. After the Mass, a reception will be held at Primo Catering Hall.

The son of Joseph and Sharol Lampert, Deacon Vincent Lampert grew up in Holy Trinity parish in Indianapolis and graduated from its elementary school and Cardinal Ritter High School.

He attended Indiana University and St. Meinrad College, receiving a degree in



Deacon Bernard R. Cox

Spanish. Lampert, 28, recently completed his theological studies at St. Mary of the Lake Seminary in Mundelein, Ill.



Deacon Vincent Lampert

Father Lampert's Mass of Thanksgiving will be at Holy Trinity Church at 3 p.m. Sunday, June 2. Former pastor of the



Deacon Jonathan L. Stewart

parish, Father Larry Crawford, will be the homilist. Concelebrants will also include Msgr. Joseph Brokhage, Fathers Kenny Taylor, Joseph McNally, Thomas Amsden and Michael O'Mara. There will be a reception at Holy Trinity after the liturgy.

Deacon Jonathan Stewart is the son of John William (Bill) and Ada Ann Stewart. A graduate of Bishop Chaitard High School, he attended Indiana University, Bloomington, for three years before transferring to St. Meinrad College.

(see THREE DEACONS, page 3)

## Archbishop to give invocation for 11th time at 500 Mile Race

by Charles Schisla

For the 11th time in the 12 Memorial Days he has been in the Archdiocese of Indianapolis. Archbishop Edward T. O'Meara will give the invocation for the Indianapolis 500 Mile Race on Sunday.

In speaking about the experience, the archbishop said, "The invocation is treated with respect and sensitivity by all concerned. I'm always astounded," he said, "that 400,000 people become instantly silent and give attention to the prayer."

The archbishop will spend two to three hours actually writing the brief inspirational message, although, he said, "it's been knocking around in my head for a couple of months."

He listed those items he wants to include: "I will mention the fact that it's the Lord's day, it's Memorial Day weekend and it's race weekend. I'll also refer to our Armed Forces personnel, both living and dead, and the track personnel, particularly the drivers and their crews," he said.

The invocation will be heard by millions of people around the world who

will be tuned to the 75th running of the "Greatest Spectacle in Racing" on nearly 1,000 radio stations, the Armed Forces Network, and via satellite television coverage beamed to many other countries.

"After each race," Archbishop O'Meara said, "I hear from people all over the world who have heard me on the broadcast. I've heard from friends I've not heard from in 25 years and people to whom I have ministered in my priesthood."

Thinking back to his first invocation in 1980, he said, "I accepted the invitation instantly, but I had never given any attention to the race before and made plans that had me leaving the track early."

"I really repented of that," he continued, "and now I really look forward to it. It's only times I've left early were when I had high school graduations in another part of the archdiocese."

Archbishop O'Meara expressed his gratitude for the invitation that he receives from the Indianapolis Motor Speedway year after year. He called the experience a "very pleasant one" and said, "I take it very seriously and find it a very rewarding thing to do."

### Looking Inside

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THE CRITERION

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

# Luke's Gospel should be women's favorite

by John F. Fink

I owe the idea for this column to my pastor, Msgr. Frank Tuohy. During his homily for the Third Sunday of Easter a few weeks ago, he interrupted himself to remark, parenthetically, that women in St. Luke's Gospel seemed to exhibit more faith in the Resurrection than did the men. The men, he noted, seemed to doubt the Resurrection more than the women did.

Msgr. Tuohy's remark made me think that there are a lot of things about Luke's Gospel that should make it the favorite for women. No Gospel writer is more concerned with Jesus' concern for women. Women figure prominently in Luke's Gospel.

For example, only Luke tells us the story of the raising back to life of the widow's son in Nain. Luke says that, "when the Lord saw her, he was moved with pity for her" (Lk. 7:13) because the dead man was her only son.

**LUKE, TOO, IS THE** only one to tell us about the pardon of the sinful woman in Simon the Pharisee's house. She bathed Jesus' feet with her tears, anointed them with oil, and dried them with her hair (Lk. 7:36-50).

Luke is the only evangelist to emphasize that women traveled with Jesus and the apostles and "provided for them out of their resources" (Lk. 8:3). He particularly mentions Mary Magdalene, Joanna, the wife of Herod's steward Churza, and Susanna. These same women later accompany Jesus to Jerusalem and witness his death and resurrection, according to Luke's Gospel.

When you read the other Gospels, you get the idea that it was just a group of men, Jesus and his apostles, who traveled through Galilee and Judea. Luke's association of



women with Jesus' ministry was most unusual in the first century because of Judaism's attitude toward women. The more common attitude was expressed in John's account of Jesus' talk with the Samaritan woman: "At that moment his disciples returned and were amazed that he was talking with a woman" (Jn. 4:27).

Luke also tells us about Jesus' friendship with Martha and Mary. He says that Mary "sat beside the Lord at his feet listening to him speak" (Lk. 10:39) and Bible experts tell us that it is remarkable for first-century Palestinian Judaism that a woman would assume the posture of a disciple at the master's feet. Martha and Mary also appear in John's Gospel, but in the context of Jesus' raising their brother Lazarus back to life; in Luke's Gospel Lazarus isn't mentioned.

**BUT PERHAPS THE BEST** example of Luke's attitude toward women is his infancy narrative, and it can be seen best by comparing it with Matthew's (Mark and John don't say anything about Jesus' birth and early life). Luke tells us the story of Jesus' early life from Mary's viewpoint, while Matthew does it from Joseph's.

Luke is the evangelist who tells us about the angel Gabriel's appearance to Mary at the Annunciation; in Matthew's account, the angel appears to Joseph. Only Luke tells us about Mary's visit to Elizabeth. Luke tells us that Mary "wrapped him in swaddling clothes and laid him in a manger" (Lk. 2:7); Matthew's account of the birth says this: "(Joseph) had no relations with her until she bore a son, and he named him Jesus" (Mt. 1:25).

In Luke's story of the presentation of Jesus in the temple, he has Simeon speaking to Mary (not to Joseph). In his story about the finding of Jesus in the temple when he was 12, it's Mary who tells Jesus that his father and she were looking for him with great anxiety. And twice Luke says that "Mary kept all these things in her heart" (Lk. 2:20 and 2:51). Matthew, meanwhile, tells how Joseph led the Holy Family into Egypt and, after Herod's death, to Nazareth.

I really don't mean to be hard on Matthew, but it has always struck me that the most sexist comments in the Bible were in the two stories of Jesus multiplying the loaves and fish to feed first 5,000 and then 4,000. Matthew says, "Those who ate were about 5,000 men, not counting women and children" (Mt. 14:21) and, "Those who ate were 4,000 men, not counting women and children" (Mt. 15:38). Why would you not include women and children in this context? If you're planning a picnic, you'd better not count just the men. It's true that the other three evangelists (including Luke) only refer to the "men" present on these occasions, but at least they don't say "not counting women and children."

**LUKE WAS ALSO THE** author of The Acts of the Apostles, and I've often thought how different Acts would be had it been written by Matthew. There are women in Acts right from chapter 1 when Luke says that the apostles stayed in the upper room "together with some women and Mary the mother of Jesus" (Acts 1:14).

Acts tells us about Peter restoring Tabitha to life in Joppa (Acts 9:36-42). We also meet Lydia, a dealer in purple cloth, in Philippi. Luke was traveling with Paul at the time and tells how "we sat and spoke with the women who had gathered there" (Acts 16:13). Lydia was converted along with her household and she then prevailed upon Luke and Paul to stay at her home.

We also meet Priscilla, in Corinth. Priscilla was the wife of Aquila, a tentmaker like Paul. Paul stayed with them and their home became a meeting place for Christians. They later traveled with Paul to Ephesus and it was they who instructed the Jewish Scripture scholar Apollos "when Priscilla and Aquila heard him; they took him aside and explained to him the Way of God more accurately" (Acts 18:26). Other evangelists might have written only about Aquila, with no mention of Priscilla.

Msgr. Tuohy was right: Luke did give women more favorable coverage than did the other evangelists.

## EDITORIAL COMMENTARY

## The church's position on Sue Ann Lawrance case

by John F. Fink

The Sue Ann Lawrance case (see story on page 1) has again raised the issue of artificial nutrition and hydration for those who are comatose and in what is described as a "persistent vegetative state."

What is the Catholic Church's position on this issue?

At the present time, there is no official Catholic position and Catholics come down on both sides of the issue. Neither the Vatican nor the U.S. bishops have yet addressed the issue. However, some bodies of bishops in this country have done so. The most recent was last May and it was a statement issued by the bishops of Texas.

They said that withdrawing artificial nutrition and hydration from a patient in a persistent vegetative state can be "morally appropriate." The statement said that "it is accepting the fact that the person has come to the end of his or her pilgrimage and should not be impeded from taking the final step." It said that "such foregoing or withdrawing are not suicide (or murder); rather, they should be considered as the acceptance of the human condition, and simply letting nature take its course."

The Texas bishops said that there should be no distinction between consideration of the withdrawal of artificial nutrition and hydration and the withdrawal of

other medical treatment. They said that patients in a permanent vegetative state, or permanently unconscious persons, "are stricken with a lethal pathology, which without artificial nutrition and hydration, will lead to death."

The Texas bishops stressed that each case "has to be judged on its own merits" and that the final decision should be based on an analysis of the burden and benefit of treatment. "If the means tonically burdensome compared with the benefits to the patient, then those means need not be used. They are morally optional," the statement said.

The bishops emphasized that it is the treatment that must be analyzed in terms of its benefit or burden to the patient. It is never right to evaluate the life of the patient in terms of its benefit or burden to the family or society. That's a significant difference. The so-called "quality of life" doesn't enter into the consideration.

This was the statement by the bishops of Texas and many other bishops seem to agree with them. Others, though, disagree. One of those is Camden Bishop James McHugh, who argues that nutrition and hydration cannot be considered extra-

ordinary means of preserving life and thus cannot be discontinued.

His mention of "extraordinary means" is a reference to the first statement by a pope on the issue of euthanasia, Pope Pius XII's in 1957. This was the statement that differentiated between "ordinary" and "extraordinary" means of preserving life. Pope Pius said: "Normally one is held to use only ordinary means, that is to say, means that do not involve any grave burden for oneself or another."

By 1980, though, the Vatican thought that this needed clarification, so it issued its Declaration on Euthanasia. It said: "In the past, moralists said that one is never obliged to use extraordinary means. This reply, which as a principle still holds good, is perhaps less clear today, by reason of the imprecision of the term and the rapid progress made in the treatment of sickness." It suggested the words "proportionate" and "disproportionate" instead of "ordinary" and "extraordinary."

In any case, "the declaration said, 'it will be possible to make a correct judgment as to the means by studying the type of treatment to be used, its degree of complexity or risk, its cost and the possibilities of using it and comparing these elements with the result that can be

expected, taking into account the state of the sick person and his or her physical and moral resources."

Before the bishops of Texas issued their statement, the bishops of Florida addressed the issue in 1989. They wrote, "We must take normal means to protect and preserve our own life and the lives of others. We are not obligated to use means that are useless or unduly burdensome. A treatment is judged excessively burdensome if it is too painful, too damaging to the patient's bodily self and functioning, too psychologically repugnant to the patient, too suppressive of the patient's mental life, or prohibitive in cost."

Are nutrition and hydration ordinary or extraordinary, proportionate or disproportionate, means of preserving life? The issue hasn't been settled.

## Medical ethics is focus of court case

(continued from page 1)

they are either useless—tuttle, or where the burden of treatment significantly outweighs the benefit.

"Specifying what is futile or disproportionately burdensome in a particular medical situation may require a personal judgment which would not be made in the same way by everyone," said the archbishop's statement.

### Archbishop O'Meara's Schedule

Week of May 26

SUNDAY, May 26—Invocation at Indianapolis 500 Mile Race.

WEDNESDAY, May 29—Indiana Catholic Conference Board Meeting, Catholic Center, 10 a.m.-3 p.m.

—Commencement Ceremony, Roncalli High School, 7 p.m.

THURSDAY, May 30—Commencement Ceremony, Our Lady of Providence High School, Clarksville, 7 p.m. (E.D.T.)

FRIDAY, May 31—Baccalaureate, Cathedral High School, 6 p.m.

SATURDAY, June 1—Archdiocesan Priesthood Ordinations, SS. Peter and Paul Cathedral, 11 a.m.

—Commencement Ceremony, Academy of the Immaculate Conception, Oldenburg, 4 p.m.

## Special Masses scheduled for race fans and for Memorial Day

Father Michael Welch, pastor of St. Christopher Church and Catholic chaplain at the Indianapolis Motor Speedway, will celebrate two Masses at the 500 track on race day morning, Sunday, May 26.

A Mass for drivers, mechanics, car owners, media, track officials and Motor Speedway staff will be held at the east end of Gasoline Alley at 6 a.m. A Mass for race fans will be held on the north side of the Speedway Hall of Fame Museum, across from the infield Hospital, at 7 a.m.

Father Welch will be on call and in the Speedway Infield Hospital during the 75th running of the Indianapolis 500 Mile Race. He will thus continue the tradition of special ministry at the Motor Speedway begun in 1937 by Father Leo Linemann, founding pastor of St. Christopher's.

Following are schedules for the Memorial Day weekend Masses for the two

Catholic churches nearest the Motor Speedway:

St. Christopher Church, 5301 W. 16th St.: Saturday, May 25, at 4, 5:30 and 7 p.m., and Sunday, May 26, at 12 noon and 5:30 p.m.

St. Michael the Archangel Church, 4354 W. 30th St.: Saturday, May 25, at 4, 5:30 and 7 p.m. There will be no Sunday Mass.

Father Stephen Jarrell will celebrate a special Memorial Day Mass in memory of all persons buried in Holy Cross, St. Joseph and Calvary Cemeteries in Indianapolis. The Mass will be at 12 noon on Memorial Day, Monday, May 27, in the Calvary Cemetery Chapel, 435 W. Troy Ave. (at Buft Rd.), Indianapolis.

During the holiday weekend, several hundred American flags will be available to be placed on the graves of veterans at the three cemeteries.



### MOVING?

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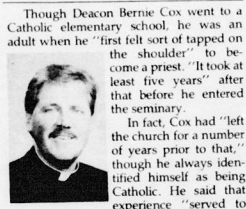
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## ALL INDIANAPOLIS NATIVES

## Three ordinands bring unique gifts, experiences

by Margaret Nelson



Though Deacon Bernice Cox went to a Catholic elementary school, he was an adult when he "first felt sort of tapped on the shoulder" to become a priest. "It took at least five years" after that before he entered the seminary.

In fact, Cox had "left the church for a number of years prior to that," though he always identified himself as being Catholic. He said that his experience "served to awaken the Catholic roots in me." By 1980-81, he was going to Mass regularly and becoming more involved in the church.

"One thing led to another," he said. "In the spring of 1984, I read an article in *The Criterion* about the shortage of priests. It was like being shaken by God when I read that article. It seemed almost as if God were saying, 'This is the last time I'm going to ask you.'"

"It was like the last chance; it was an odd feeling," Cox said. "I talked to my confessor. He gave me Father Paul's (Koetter) name and phone number. But I wouldn't call because I felt it called, I had made a commitment and I wasn't ready for that."

That summer St. Joan of Arc had a Bible study on Romans 8," he said. "I'm not one to go to another parish and enter a group as a total stranger. But something prompted me to go."

The leader was Bill Morris, a convert whom Cox called "a truly wonderful, Christian man." Morris urged Cox to make the parish retreat: "Christ Renews his Parish." And he told him he would pray about his decision.

Those attending the retreat were told to pray about one thing, or one question. Cox's question was, "Is this really what you're asking me to do?" He said, "By the end of the retreat, I knew. On Monday, I called the Vocations Office."

Cox met with Father Paul almost weekly and later made application. "I still had it in the back of my mind I could turn them down." He passed all the psychological and other evaluation tests. While he was on the team for another Joan of Arc retreat, he received Father Paul's letter of approval. "It was as if God all along the way was kind of gently saying that was where I was supposed to go," he said.

"It was a struggle to give up my apartment and my independence," Cox said. "I found I was owned by my things, instead of vice versa."

Cox went to the seminary with no college credits. "I had been out of school 17 years and was petrified about going back to school. I wondered if I could succeed."

Once at Sacred Heart School of Theology, Hales Corners, Wisconsin, he did not put the nameplate on his door and "didn't fully unpack" for six weeks. One day he prayed and thought about it, "then I went home and put on the door. I graduated last December."

"It was a big adjustment going from a nine-room apartment to a room the size of my largest closet," he said with a smile. "I had area rugs bigger than my room." But by the first semester he knew he was capable of first semester the academic work. "I did very well," he said. It took him five-and-a-half years to complete the whole process.

Cox will preside at his first Mass at Sacred Heart Church. There are strong family ties to that church. Even though he grew up in St. Philip Neri Parish, his family worshipped at Sacred Heart with his grandmother. Bernard's mother and father were married there as were his grandparents on his mother's side, all his aunts, and his youngest sister.

"I remember as a little boy, I felt the immensity of God at Sacred Heart more than any other parish," he said. "I was impressed with Franciscan spirituality at an early age."

Since he first arrived at the Wisconsin seminary, Cox studied sign language along with his regular studies. "I should be able to sign the entire Mass within a year," he said. Very interested in this means of communication, he attended the National Conference of the Deaf in Anaheim, Cal. this year with Father Joseph Dooley.

"This has raised my sensitivity to

anyone with a disability or physical handicap or developmental or sight impairment," he said. "I've become aware of things like accessibility to church. I have a sensitivity to areas for the handicapped, even little things like manipulating rest room doors. We need to make our church accessible to all our people."

Cox calls himself a good listener. "It is one of the most critical things when you visit a nursing home, participate in the rite of reconciliation or are counseling someone. You have to be a good listener to be able to identify with people's pain and anguish to feel a part of their lives."

He believes sensitivity is important. "We have to function out of our own brokenness to feel truly what the other person is experiencing."

Cox is glad that he arrived for his deacon assignment at Mary, Queen of Peace, Danville, in time for the dedication of the new church. "People have made me feel very welcome," he said. The pastor, Father Charles Chesebrough, told him this was his home, he said.

"Being a deacon in a parish during the year is a lot different than a summer assignment," he said. "Ash Wednesday, I was on my own," he said. "The liturgy committee made all the arrangements. It went well."

Summer assignments for Cox, who preaches given for his deacon assignment at the Indianapolis parishes of St. James and St. Catherine; Our Lady of Perpetual Help in New Albany; clinical pastoral (hospital) experience (CPE) during a stay at St. Michael, Indianapolis; St. Luke and Sacred Heart, Clinton.

## VINCENT LAMPERT

Nearly two decades ago, Franciscan Sister Ramona Lunsford made a casual comment to Holy Trinity High School senior Vincent Lampert: "You would make a good priest."

"The comment stuck with me. The ironic thing was that I was never an altar boy," said Lampert. "I never seriously thought about what she said. But the idea remained in the back of my mind in high school."

Lampert emphasized that the Sisters of Oldenburg had a strong influence on his life and his decision to become a priest. He met other Franciscans sisters when he attended Ritter High School. He remembers Sister Rita Vukovic and her affectionate title as the "sergeant for the freshmen."

He appreciates the inspiration of Providence Sister Mary Mundy who taught eighth-grade at All Saints School, which he attended after Holy Trinity joined the west-side school consolidation.

Lampert was also influenced by Fathers Paul Landwerlen and Larry Crawford, both former pastors of Holy Trinity. I know a pretty good portion of the priests of the archdiocese and they certainly offer support for those with the desire to enter the priesthood. Sometimes while in the seminary, I asked myself why I was there. Priests that I know have been instrumental in helping me to arrive at this moment in my own life—ordination to the priesthood."

Lampert spent two years at Indiana University in Bloomington studying political science. His friend, who had gone through elementary and high school with him, became his college roommate. After he died, Lampert stopped to take a look at his own life.

"My friend's death rocked me a bit," he said. "It caused me to consider the realities of life and what I really wanted to do with my own life. That crazy fifth-grade notion of priesthood came back to the forefront of my mind."

Lampert said he talked with Father Crawford at Holy Trinity, who considered himself too far removed from seminary life. "He put me in touch with Father (Joseph) Schaefer, who was fresh out of St. Meinrad. The next thing I knew, I was on my way to St. Meinrad."

He loves to travel and is still very much interested in politics and geography. In 1985, Lampert took a six-week tour of the

Middle East, Europe and part of Africa. He has also been to Mexico three times.

After completing his first year of theology, Lampert took a two-year leave from the seminary to decide if priesthood was the right place for him. That's when he worked as a butcher on the west side of Indianapolis and taught Spanish at Holy Name, St. Barnabas and St. Jude schools. "I do fairly well in Spanish. And I am fascinated by languages in general," he said.

Lampert is proud of his Slovenian heritage. He describes the sense of religion in his family as something more personal and low key. "Religious values were expressed more indirectly by the way people went out of their way to do things for one another, or through sacrificing their own wants or needs for the good of others. This is the experience that I take into priesthood," he said.

His family is basically centered in Indianapolis. He has six brothers and two sisters. Two of his brothers live in California, and one lives in Illinois.

Sharon Lampert, his mother, is a convert. He has found the non-Catholic part of his family to be supportive of his decision to become a priest. He was asked to contact a graveside service for his maternal grandmother, who died in March of this year. "My mom's side of the family seems to be fascinated by what I am doing," he said.

This family experience helped Lampert with his clinical pastoral experience (CPE) at the Indiana University Medical Center last summer when he worked with people from many different faith backgrounds.

Lampert talked about a Methodist man at Indiana University Medical Center who was quick to point out that he was not Catholic. "After I told him that was OK, we proceeded to pray the Our Father together. It was interesting that I continued immediately with the doxology, while he stopped. It seems we were both sensitive to the other's faith tradition," he said.

"When you encounter people who are deep in the midst of one of life's struggles, the things that separate us no longer seem relevant," said Lampert. "I know that people look at faith from many different angles, but what is central is that we are all searching for a sense of God in our lives."

"My travels have taught me that people are basically the same. We have the same hopes, desires, pains and struggles. We are all God's people. We just have to learn how to reach and touch one another so that together we can make sense out of the life that God has given us," said Lampert.

"The challenge for an effective minister is to enable others to come in contact with the presence of God in their own lives and to help them continue along their own journeys of life," he said.

"The thing that I have learned in my own life is that God calls me to reach out to his people as a priest," said Lampert. "Throughout my priesthood, I pray that I will remain focused on the fact that I am about the work of the Lord."

## JONATHAN STEWART

Deacon Jonathan Stewart has wanted to be a priest since he was a little boy. His brother was interested in the military. Stewart said that his older brother played with GI Joe stuff.

His grandmother recently observed that they both ended up fulfilling their childhood wishes. "She told me he used to shoot them and I buried them," he said.

On June 1, Jonathan Stewart will be ordained to the priesthood for the Archdiocese of Indianapolis.

Today, 29-year-old David Stewart is a chief in the U.S. Navy. "I used to tell my grandmother I wanted to be a priest because they only work on Sunday. I found out that's not true," Jonathan Stewart quipped.

But he is serious when he talks about the good he thinks a priest can do. "We really don't know what kinds of pain people walk around with daily. I want to help with that. In today's world, people are looking for absolutes in the chaos."

Stewart said the church can be a refuge.

"I see my role as a priest as being present in all the important moments of people's lives." He cited baptisms, weddings, illnesses, and funerals. "It is an honor to be present for people in these times of joy and pain."

"I take seriously their confidence in situations like these," he said. "They are trusting me. In many ways, I represent the church and God. Ultimately, they have to feel that what they discuss with me is between God and them. I really take that seriously."

"I feel strongly called to the sacraments," Stewart said. "I agree with a priest who says, 'Why have a church without the sacraments?'"

"I hope I am able to be a little innovative, and not just have daily Mass," said the priest-elect. He would like to encourage participation in some other forms of piety: Benediction, Stations of the Cross and other devotions. "There are powerful forms of prayer. People need ways to express their needs, problems and the other things they are experiencing."

"Mass is a very important way to do that. But I feel that people need to come to church more than once a week," Stewart said.

"God has blessed me with a personality where I like people," he said. "When people come to me, rather than refer them to other priests, I would like to be able to stick with them."

That's why he would like further instruction on counseling. He said, "Even now, I am interested in going back for further study. I would like to do that at some point," he said. "I can take my experiences and apply them with theory."

Stewart said that his father insisted that he receive other educational experience before he entered the priesthood. "I'm glad he did that. His father, Bill Stewart, is in industrial sales. His mother Ada, who now works for a finance company, is attending Martin Center University full-time, to study counseling."

So Jonathan Stewart went to Indiana University in Bloomington for three years, starting out in environmental studies and ending up with a bachelor's degree in English literature.

"A number of priests have been very kind and supportive," he said. Stewart talked about the example of his pastors during summer assignments.

He also mentioned Father Anthony Voltz and Father John Buckel. Both were former associate pastors of his own parish, Christ the King, Indianapolis. Father Buckel is now a teacher at St. Meinrad. "It's interesting to have a former associate pastor for a teacher," he said.

"I think I'm lucky in this archdiocese. We have wonderful priests who are very supportive to the seminarians," Stewart said. Father Gerald Kirkhoff came to mind.

"I'm getting to know the Archbishop (Edward T. O'Meara)," he said. "That has been a real joy. He is a very kind person and a real support to the seminarians."

Stewart said, "I am open to going anywhere in the archdiocese. The vocations office sees to it that we have had varied experiences. It gives us a real flavor for how things are different in each parish. And yet they are the same by being part of the archdiocese."

"I feel that I am very well-trained for the pastoral ministry," said Jonathan Stewart. "I look forward to working in a parish."

## Three deacons to be ordained

(continued from page 1)

ferring to St. Meinrad College. He recently received his master of divinity degree from St. Meinrad School of Theology.

The 27-year-old Father Stewart will celebrate his first Mass in his home parish church of Christ the King on noon on Sunday, June 2. Benedictine Father Mark O'Keefe will give the homily.

Fathers Kenney C. Sweeney, John Fink, Gerald Kirkhoff, John Buckel, Anthony Voltz and Thomas Clegg will be among the concelebrants. A reception will be held in the school cafeteria after the Mass.



# Commentary

## EVERYDAY FAITH

### Learning how to break those 'hearts of stone'

by Lou Jacquet

I am not certain that this is grounded in the soundest theology, but there's no doubt in my mind that every now and then the Lord sends me a message I cannot ignore through a song that I cannot seem to get out of my mind for days on end.

Lately, for example, I have been hounded incessantly by the lyrics from "Here I Am, Lord," a favorite St. Louis Jesuits song that I have been humming for no good reason from dawn to dusk. It's the one with that wonderful phrase, "I will break their hearts



of stone, give them hearts for love alone." For whatever reason, that seems to be the thought that the Lord wants me to be reflecting upon these days. It's led me to some serious thought about those I know who have "hearts of stone."

I have been think about and praying for family and friends, for example, who have left Catholicism over real or imagined hurts. I have been asking the Lord to break their hearts of stone so that they can experience again the treasures that the church offers freely to all.

It takes a great deal of humility to turn away from the protection offered by a heart of stone to accept the mixed blessings that only open, pliable hearts can experience. Although I ache for all who have turned away from the church and its rich sacramental life, I know that at the core

they are still good people who have simply made an unfortunate choice.

A lifelong Catholic wrote to me recently, for example, about the pain her daughter's decision to embrace Lutheranism as an adult had caused her. There is no easy answer to a letter like that. In one sense, it is a good thing that the daughter chose to stay close to another faith rather than walk away from religion altogether. But that seems small consolation to a parent whose entire world has revolved around her Catholic identity. It's the reverse of the pain felt by a Lutheran woman I interviewed a few years ago whose son had chosen to become a Catholic priest. She, too, felt a deep sense of loss.

While such life-changing decisions are difficult for those affected by them, they are rarely made by persons with "hearts of stone." I feel more sorrow for those who simply walk away from the Lord altogether, facing a life without the joys and consolations of a deep prayer life and the nourishment that one finds in a community of like-minded believers.

Like most folks, I have had times through the years when it seemed as if my heart was made of stone—at least as measured by my attitude toward neighbors, kids, employers, parents, family, friends, and church. Now, in the midst of a time in my life when I am thankful to have rekindled a relationship with the Lord that was in remission for a time, I feel keenly aware of two groups, those whose relationship with the Lord is so deep that it makes mine seem the pale product of a stone-like



Finally, an apple for the teacher

heart in comparison; and those who have yet to take that first step of self-discovery and recovery to overcome the bitterness, despair, hurt and rejection that often result in a heart becoming hardened to the good things life has to offer.

Even the most talented of stonemasons cannot break a heart of stone. Learning to turn to the Lord for help with that difficult, time-consuming, and immensely rewarding task is a sign that, at long last, one has begun to learn how to live.

## THE HUMAN SIDE

### New priests see important sacramental issues

by Fr. Eugene Henrick

When an older priest was informed of a recent study showing that priests ordained five to nine years are happy about their vocation, he turned to a young priest and said, "If you were really working you couldn't be that happy!"

Some people still cannot fathom how these young priests could express happiness about their vocation. The study's finding is being met with skepticism.

Are the priests who responded to the study's questionnaire unrealistic? No, and they are not practicing blind obedience either. Though happy, they also are uncomfortable with church governance.

These priests feel new styles of leadership are needed that involve more than



clergy in decision making, and that they themselves need to be less paternalistic and distant from the faithful.

Likewise the priests feel that church moral teachings focus too much on issues of sexuality to the detriment of other important moral issues.

A significant number of priests want their living situation changed in order to be in a better position to serve parishioners. The rectory as home and workplace at once is no longer acceptable to them.

Despite these shortcomings young priests are happy, would choose this vocation again and would encourage others to become priests. Why?

Allow me to venture an answer.

The Italian dialect of my grandparents includes a word I love: *oia*. My grandfather would sing it out to settle us down when we were embattled. *Oia* means take it easy, life is too short to waste on useless fighting; move on to more important issues!

Young priests have experienced much when it comes to embattlement. Among

other things, they have been told they belong to a demoralized group, which lacks vision and is immature.

Do they feel that for too long the priesthood has been beaten upon and too down on itself? Perhaps they have adopted the *oia* attitude, which says: "We've focused enough on problems. Let's move on to a loftier business at hand."

The business at hand is the role of priests in the church's sacramental life—a role that thrusts them into contact with people in a way the priests say they find fulfilling. Serving people who are struggling with life's most complex issues is rewarding for priests.

Interestingly, other studies we have conducted seem to say this is one possible answer to why priests would choose their vocation again.

Several years ago a study of seminarians who now are part of the five-to-nine year group of priests found that they were much more assertive, independent thinkers and more traditional than seminarians in 1966.

"Traditional" here is not synonymous with "conservative."

The traditional priest wants to maintain basic teachings, but to do so while taking into account the needs and strengths of contemporary culture; he does not attempt to interpret basic teachings as though he were living in a bygone era.

Priests ordained five to nine years find their greatest source of identity in celebrating the sacraments. This is a tradition of the priesthood. It is also traditional for the priesthood to be hopeful and to want to upgrade the human situation because of belief in Christ's redemption.

Could it be that the new breed of priests is happy because it identifies this as the challenge: that it is time to assertively move on to these more important sacramental issues? Everything runs its course, after which it is time to move on. Could the priesthood be moving into a new era in which—without ignoring problems or wishing them away—it will be considered old hat to moan and reflect a sense of hopelessness?

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## THE BOTTOM LINE

### Israeli, Palestinian difficulties bring travel questions

by Antoinette Bosco

My sister has been to the Holy Land, and she tells me that visiting Israel is the special kind of experience that you will never have at any other place on earth.

There is something special about being in the place which was home to our Lord. Christians do not visit Israel simply out of curiosity or because it is so reasonably priced, but to be in a place where they can feel the presence of the holy—where they can walk in the footsteps of Jesus.

But with the recent Persian Gulf War and continuing unrest in the Middle East, I have been wondering if this is a good time to visit Israel.

I recently had the opportunity to interview Rafi Farber, the Israeli minister of tourism in America. His mission, understandably, is to promote travel to Israel. As he explained, tourism is Israel's major export industry, generating some \$1.8 billion a year.



And the market Farber is targeting is the whole interfaith body of Christians world-wide. His invitation is: Come to Israel because this is the Holy Land, the cradle of civilization. What other place, he asks, can say it felt the footsteps of Jesus? And wasn't it a privilege for Christians to visit the places that were home to their Lord Jesus?

As is well known, tourism overseas dropped significantly during the weeks of the war in the Persian Gulf. But not even a war keeps people away from the Holy Land, he indicated, revealing that 60 percent of those traveling to Israel are from Europe, 24 percent from North America and the remainder from many different countries.

When I raised the question of safety, Farber assured me that the Israelis are among the most experienced in dealing with terrorism. The country is very secure and safe. "He also emphasized that most of the time tourists are in the hands of a licensed guide, "who knows where he can take them."

Always in talking to an Israeli, the Palestinian question arises in my mind. This most recent history of conflict goes back to the 1940s when the Jews took the

state of Palestine by force. Then in 1947 the United Nations divided Palestine into Jewish and Arab zones.

Hostilities escalated in 1967 when, after a six-day war with Egypt, Jordan and Syria, victorious Israel occupied the Sinai Peninsula, Gaza Strip, West Bank and Golan Heights. In 1982, three years after Israel and Egypt signed a peace treaty—in which President Jimmy Carter had been a major player—Israel completely withdrew from the Sinai Peninsula.

However, many Palestinians have had no place to live but in Israeli-occupied lands. And they long have been seeking a homeland. Open hostility erupted in 1988 when the Palestinian uprising called the *intifada* began in Israeli-occupied territories. The Palestinian question is a thorn in the side of Arabs and Westerners alike, and is crucial in any talks of peace now and in the future.

To understand the Palestinian question "a lot of explanation" is needed, said Farber, but "to understand what the Israeli people face to survive economically and politically also needs a lot of explanation." Meanwhile, Israel is "a perfect destination for Americans," he concluded.

As I spoke with Farber, I still could not stop wondering about the Palestinians. Their plight makes travel to Israel a difficult decision for a Christian today.

Yes, it was wonderful to visit our Lord's homeland, but I wonder, what about a homeland for the Palestinians?

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# To the Editor

## The dilemma of a shortage of priests

Your column of April 26 ("Does U.S. Really Have a Priest Shortage?") was of considerable interest and some dismay.

It may be true that there are more priests serving Catholics in the United States than in many other parts of the world. We do not have the population growth of much of the world and we do continue to ordain priests, albeit in increasingly fewer numbers. While most Catholics in the United States are still able to obtain the assistance of a priest in time of need, the accessibility to a priest's time has greatly diminished in recent years.

It is encouraging to see the rise in priesthood candidates in some parts of the world, especially in Africa where I have most recently resided for almost five years. The native-born priest brings so much to his congregation that the "alien" priest cannot provide. Not only does the former more fully understand and appreciate the traditions and customs of the people with whom he works, but his ability to communicate and interpret the church's teachings excels.

In its zeal to carry Christianity to all parts of the world, the church failed to anticipate what would be necessary to enable people to sustain their faith with a reasonable level of reinforcement and support. In the jargon of economics and government, the intra-church structure was and is woefully inadequate. Had the church planned better, seminaries would have been constructed along with the churches, and vocations would have been stimulated.

The solution to the dilemma of a shortage of priests in Latin America does not lie in further diluting the numbers of priests in North America by sending them to Latin America or elsewhere. If the church wants priests throughout the world the church must find viable ways of increasing the numbers of priests (re-ordaining women and married men, the Catholic faith as well as those who convert to Catholicism). Just as it is pathetic to bring millions of babies into the world with no hope of a future other than that of suffering and starvation, it is pathetic to baptize persons and not provide for the nourishment they need.

As with so many issues faced by the

church, the availability of priests is a complex one. There is so much talk and so little realistic resolution.

I do enjoy reading *The Criterion* when visiting with my family in Indianapolis as a Catholic and a woman I frequently find myself at odds with the church's response to problems faced by the church and the world. It's good that there is a forum and freedom to express dissent.

Sharon Harpring (Poultney), Ph.D.  
Indianapolis

## Bill for starving in Africa gets support

The editorial commentary in your May 3 issue ("Refugees Don't Exist Unless We See Them on TV") urged support for the Horn of Africa Recovery and Food Security Act. I want you to know that this campaign to prevent 21 million people from starvation in Ethiopia, Sudan and Somalia, launched by the national Christian anti-hunger organization Bread for the World, continues to gain support in Congress.

The bill, which is S. 985, was introduced in the U.S. Senate on April 25 by Senators Nancy Kassebaum (R-Kan.) and Paul Simon (D-Ill.) A House version of the bill, H.R. 1454, was introduced earlier by Representatives Alan Wheat (D-Mo.), Byron Dorgan (D-N.D.) and Doug Bereuter (R-Neb.) and has gathered over 100 bipartisan co-sponsors.

Since 1985, 21 million people have been killed by war and famine, and 21 million are presently on the brink of starvation. We cannot ignore this crisis, where living skeletons roam upon what has become the bloodiest battleground on earth.

The Horn of Africa Recovery and Food Security Act of 1991 calls on the United States to promote peace, development and food security in the Horn region in three ways: giving more development assistance to grassroots organizations, by passing the current governments, providing effective emergency aid to civilians in government and opposition-held areas; and mobilizing international pressure for peace in the Horn of Africa.

Current endorsers of the bill include Catholic Relief Services; National Council of Catholic Women; Church Women United; American Baptist Churches, USA;

the Episcopal Church; Mennonite Central Committee; National Council of the Churches of Christ in the U.S.A.; Oxfam; Presbyterian Church, USA; Reformed Church in America; the United Church of Christ; World Concern; and World Vision.

Tom Getman, director of government relations for World Vision, states: "For Christians who want to be involved in one of the most desperate areas of the world, I strongly urge as deep involvement as possible in the Horn of Africa campaign."

Katherine Smith  
Bread for the World  
Washington, D.C.

## Remembrance of Brother Eugene

We are very saddened by the passing of Holy Cross Brother Eugene Weisenberger in Oak Park, Ill. on April 22.

Professor Harold Hill, the Music Man, was never a step ahead of Brother Eugene, the director of the Cathedral High School marching band for many years. As a member of the band, I remember marching proudly down Pennsylvania St. in Indianapolis with Brother walking along beside his marching band, under the leadership of drum major John Davidson, in the first 500 Festival Parade. Strains of "Dear Old Cathedral" were heard as the band donned its striking blue and gold school colors.

The Cathedral marching band performed for all home football games at the CYO field on West 16th St., in temperatures from 6 to 86 degrees. The band's rehearsals were on the rear parking lot of old Cathedral High School, 14th and Meridian Sts., where the Catholic Center's parking lot is now. The parking lot was in no way similar to a football field.

During the winter and spring, the marching band became the concert band. It prepared a fine spring concert every year.

The Senior Bear Cats were also under the direction of Brother Eugene. This "prep" band performed at home basketball games and football games played away from home. I was also proud to be a

member of Brother Eugene's orchestra. It performed for all school dances.

Brother Eugene had many other roles in and around Cathedral High School in his 23-year tenure. He taught music theory and music appreciation, gave students private music lessons, directed glee clubs, and worked countless hours with the stage plays. He also was organist at SS. Peter & Paul Cathedral for early morning daily Masses and accompanied soloists in the district and state instrumental contests.

We greatly appreciate Brother Eugene's countless numerous contributions to the educational values well exemplified at Cathedral High School.

John E. Gallagher

Indianapolis

## Parishes where the people are

"Go forth and teach ye all nations."

"Go where the people are" is the by-word of some Christian denominations and some Catholic dioceses, the Diocese of Lafayette being particular.

No new parishes in 25 years! That certainly does not seem like we are bringing the Gospel message to where the people are. The new contemplated parish in the Geist area is something, but a little late and when is even this parish going to be formed?

What is the purpose of a diocese? It would certainly seem to be to spread and foster Christ's message through teaching, worship in particular through eucharistic celebration and the formation of faith and love communities that could be called parishes.

Mr. Fink, your May 3rd column about running a fiscally sound diocese is praise worthy; but I personally (and I think Our Lord would agree) am much more interested in the spiritual welfare of ALL the people of the archdiocese, and if the diocese would go broke or bankrupt in the attempt ??? Perhaps Our Lord would smile and say, "Nice goin', guys, you fought a good fight."

John O'Connell

Indianapolis

## LIGHT ONE CANDLE

### Some rules for new parents

by Fr. John Catoir  
Director, The Christophers

A group of experienced parents had some advice for newlyweds. Here are some rules they came up with for new parents who are trying to raise happy well-adjusted children.

Rule 1. Try to suppress your first instinct to advise or correct your child. If you say, "Don't do it that way! Let me show you," you're actually sending this negative message: "You're too dumb to do it right. Let me save you from your own ineptness!" It is better to let the child learn by trial and error. If they ask for help, of course give it, but it's better to be a patient observer than an overly attentive controller.

Rule 2. Praise the work done but do not praise the child directly. If praised too much the child will learn to depend on praise for self-approval, and in later life will become sad if not praised enough. If you compliment their work, you teach them that self-approval comes from the quality of the work itself and not from personal flattery.

Rule 3. Try to treat the child with the same kind of respect you would give an adult. A child is a person. If a grown-up drops something and breaks it, you don't

run over and say, "Clumsy idiot, why aren't you more careful." Children make all kinds of mistakes because they are growing and still uncoordinated. They don't need to be insulted in the process.

Rule 4. Teach your child to bear discomfort with courage. The will to bear discomfort is one of the most important signs of maturity. Life demands patience and courage. As an adult the child will have to persevere through many stressful situations. One way to teach children to be brave is to give good example.

Rule 5. Do not constantly rearrange your life to accommodate the children. (This only teaches them that their schedule is more important than yours. If they want something badly enough they must learn to pay a price to get it. If a teen-ager needs permission to miss dinner, a parent should not feel obliged to make a special meal. Let the teen help himself or herself to the food in the refrigerator. Self-reliance will be an important virtue in later life.)

Rule 6. Keep your faith alive. Work as if everything depended on you, and pray as if everything depended on God. You can't do everything that needs to be done, but the Lord living in you can make up what is lacking. When the going gets rough, "ask and you shall receive, knock and the door shall be opened."

(For a copy of the *Christopher News*, Let's Talk About Prayer, send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)  
(Father Catoir's "Christopher Close-Up" can be seen each Sunday at 6:30 a.m. on WISH, Channel 8 in Indianapolis.)

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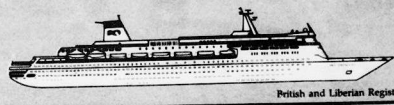
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## Ready for Memorable Day?

Kids who are old enough to stay by themselves while parents work present

When teen-agers or older kids are in charge, the basics as described above still apply. There is an added responsibility to

*check-it-out...*

**Craftpersons and artists** are invited to participate for \$200, \$100 and \$50 cash prizes in the art fair to be held Friday and Saturday, June 28-29 during St. Monica's parish festival. Send \$40 booth fee (refundable if not accepted), three slides or photographs of art work, a SSAE, and brief description of art or craft to: Art Fair, WorldFest '91, St. Monica Church, 6131 N. Michigan Road, Indianapolis, IN 46208. Entry deadline is June 10. For more information call Michael Perigo at 317-872-1193.

A one-hour television program entitled "Marketplace Prophets: Voices for Justice in the 20th Century" will be shown by NBC affiliates in central and southern Indiana during June. The program reviews the century of Catholic social teachings since the landmark encyclical "Rerum Novarum" in 1891, and documents efforts for justice in the workplace. Times and TV stations include: June 8, 6 a.m., WTWO, Channel 2; Terre Haute; June 16, 12 noon, WLW-TV, Channel 7, Cincinnati, Ohio; and June 23, 11 a.m., WTHR, Channel 13, Indianapolis. A video is also available by calling 1-800-235-USCC.

*vips...*



**Franciscan Father Thomas Richstatter** will celebrate his 25th anniversary of ordination on Saturday and Sunday, June 8-9. Friends and relatives are invited to a special Mass at 11:30 a.m. followed by a reception at St. Paul Church, Tell City, on Sunday, June 9. An invitational dinner/dance will be held the evening before. Father Thomas has been associate professor of sacramental/liturgical theology at St. Meinrad since 1984.

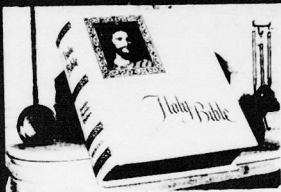
**Father William E. Lori**, son of Francis and Margaret Lori of St. Anthony of Padua Parish, Clarksville will be named prelate of honor with the title of Monsignor at the Shrine of the Immaculate Conception in Washington, D.C. in June. Father Lori is secretary, master of ceremonies and theological advisor to Cardinal Hickey, Archbishop of Washington, D.C.

A reception in honor of her retirement will be held for **Darlyne A. O'Brien**, principal of St. Simon School, Indianapolis for the past 10 years, at 1 p.m. on Sunday, June 9. A 3 p.m. Mass will conclude the celebration. O'Brien is the first lay principal of the school which opened in 1961.

**Franciscan Sister M. Marilyn Oliver** has joined the administrative staff of St. Francis Hospital as vice president. She replaced Franciscan Sister Margaret Rose Bova, who relocated to the Franciscan convent in Mishawaka for reasons of health.

*Due to a mistake in the May 17th issue, Seek & Find, we will pick a winner selected from eight answers instead of nine. We apologize for our error 'Seek Ad on page 10' and hope you continue to play our game.*

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**LIVING STUDY**—Junior high social studies classes at Nativity School heard Romeo Joson (from left), Charles Kemp and Joe Eble tell their experiences of military service. Kemp, a veteran of World War II, talked about material they studied. The two Our Lady of Lourdes graduates, Joson and Eble, thanked them for their letters to the Persian Gulf. (Photo by Rob Rash)

# High school graduations scheduled

by Mary Ann Wyand

Archbishop Edward T. O'Meara will celebrate Cathedral High School's Baccalaureate Mass and will present diplomas to graduates of the eight other Catholic high schools during commencement exercises in the Archdiocese of Indianapolis during late May and early June.

Several parish priests will concelebrate Cathedral's Baccalaureate Mass with the archbishop May 31 at 6 p.m. in a scenic outdoor setting on the school's wooded northeast-side campus. An altar banner inscribed with the words "We Came As Many—We Leave As One" will remind graduates of their high school years together.

Cathedral's 71st annual commencement is scheduled June 2 at 1 p.m. at the Circle Theater in downtown Indianapolis. The Indianapolis Symphony Quintet will provide music for the ceremony, and bagpiper Larry Everhart will perform a musical interlude during the commencement exercises.

Daniel J. O'Malia, chairman of the board, and Julian T. Peebles, president of the school, will present diplomas to Cathedral's 111 graduating seniors. During the commencement, Michael McGuire will present the valedictory address and Steven Pfanstiel will deliver the salutatory address.

Bishop Chataud High School's 149

graduating seniors will participate in Baccalaureate services June 2 at 7:30 p.m. at St. Lawrence Church in Indianapolis with Father Don Quinn, chaplain, celebrating the Mass.

Chataud's commencement exercises are scheduled June 4 at 7:30 p.m. at the Hilton U. Brown Theater on the campus of Butler University. Archbishop O'Meara will assist principal Ed Smith with presentation of diplomas. During the ceremony, Brian Traub will deliver the valedictory speech and Amanda Kramer will present the salutatory address.

Brebeuf Preparatory School students will attend Baccalaureate Mass June 2 at 10 a.m. at the school chapel with Jesuit Father James Stoeger, principal, celebrating the liturgy.

Archbishop O'Meara and Jesuit Brother Patrick Sheehy, principal, will present diplomas to 137 students during Brebeuf's commencement exercises June 5 at 8 p.m. at the Circle Theater in Indianapolis.

Father Stoeger will serve as master of ceremonies and Jesuit Father J. Paul O'Brien, rector of the Jesuit community, will deliver the invocation. The Indianapolis Brass Quintet will provide music for the graduation ceremony. Brebeuf seniors select one student to speak to the class.

At Cardinal Ritter High School, Father Joseph Schaefer, assistant principal, will celebrate Baccalaureate Mass for 90 gradu-

ating seniors June 5 at 7:30 p.m. at St. Michael Church in Indianapolis.

The archbishop will assist Frank Velikan, principal, with presentation of diplomas during Ritter's commencement exercises June 7 at 8 p.m. at the Hilton U. Brown Theater on the Butler University campus.

Ritter's valedictorian is Diana Stach, Julie LaEace ranks second in the class. Jarrod Prather, Amy McClain and Chrissy Litzelman are also scheduled to speak during the commencement exercises.

Secunia Memorial High School will recognize 113 graduates during Baccalaureate services June 2 at 3:30 p.m. at Little Flower Church in Indianapolis. Father Karl Miltz, school chaplain, will celebrate the liturgy.

Commencement exercises for Secunia graduates are scheduled June 6 at 8 p.m. in the school gymnasium, with Archbishop O'Meara assisting Larry Neidinger, principal, during presentation of diplomas. Kris Markovich is Secunia's valedictorian. Doug Walker and Ed Parada will present salutatory addresses.

Graduating seniors at Roncalli High School will attend Baccalaureate services May 28 at 6 p.m. at St. Barnabas Church in Indianapolis with Father Dan Atkins, school chaplain, and South Deaneys priests, concelebrating the liturgy.

Roncalli's 151 graduates will receive their diplomas from Archbishop O'Meara and Joe Hollowell, principal, during commencement exercises May 29 at 7 p.m. at the south-side school. Valedictorian Mark Craney and salutatorian Jeff Utage will speak at the ceremony.

Graduating seniors at the Oldenburg Academy of the Immaculate Conception

will celebrate graduation with several ceremonies during the month of May.

A special graduation Mass for seniors is scheduled May 24 at 2:10 p.m. in the school chapel.

The following week, 45 Oldenburg seniors will attend Baccalaureate and a senior awards ceremony May 29 at 7:30 p.m. in the school auditorium. At that time, valedictorian Tina Fasbinder and salutatorian Julie Pulskamp will address the audience. Franciscan Sister Norma Rocklage is also a featured speaker.

Archbishop O'Meara will concelebrate ICA's graduation Mass with Father Varin Schlake, the school chaplain, June 1 at 4 p.m. in the school chapel, with admission by ticket only.

Our Lady of Providence High School graduates will attend Baccalaureate Mass May 26 at 11 a.m. DST in the school gymnasium. Father Michael Hildebrand, chaplain, will celebrate the liturgy and Providence art teacher Rick Stuber will deliver the Baccalaureate address.

Commencement exercises for 135 Providence graduates are scheduled May 30 at 7 p.m. DST, also at the school gymnasium. Archbishop O'Meara and principal Gerald Wilkinson will present diplomas. Amy Hallal is the valedictorian and Maria Bautista is the salutatorian.

At Madison, Shawe Memorial High School will graduate 15 seniors. Baccalaureate Mass is scheduled May 31 at 7 p.m. in the Hilary G. Meny Gymnasium, with Fathers John Meyer and Jeffrey Charlton concelebrating the liturgy.

Graduation follows in the same location on June 2 at 2 p.m., with Archbishop O'Meara assisting Victoria Vaughn, principal, during presentation of diplomas. Senior class president Jennifer Smith will address Shawe's graduates, as will valedictorian Eric Armbricht and salutatorian Dennis Potter.

## Benedictine Center to host national meeting for catechists

by Margaret Nelson

"This is a big thing for us to be hosting this national workshop for our area," said Bob Meaney, coordinator of youth catechesis and catechetical formation for the Office of Catholic Education.

Meaney was referring to "A Silver Summer '91," a professional workshop for religious educators which will be held at the Beech Grove Benedictine Center on July 8 and 9.

One of the speakers will be Maureen Kelly, a major contributor to the development of the Rite of Christian Initiation of Adults (RCIA) program in the U.S.

Archdiocesan leaders will remember her as the chairperson of the steering committee of the North American Forum they attended in Chicago in 1988. Kelly will lead the general session on "Growing in Faith" on July 9. She will facilitate workshops on "Women in the Bible" and "Children's Catechumenates."

Franciscan Father David Conrad will speak at the July 8 general session on "I Am

Amazingly and Wonderfully Made." The author will lead workshops on "Ministering to the Minister and Beyond" and "We've Only Just Begun: Understanding the Mass."

Florida teacher and liturgist Pam Ferguson will present workshops on "Children's Liturgies and Prayer Services" and "Using Music Creatively in the Classroom." California publishing consultant Madeline Hamilton will give "Here I Am, Lord" and "Back to God, Again and Again." And author and consultant Kate Ristow will cover "Keeping the Faith Alive in Junior High" and "Prayer and Scripture with Children."

Maureen Kelly is catechetical advisor to Bishop Burdett and Ginn publishers, which will sponsor the event in cooperation with the Benedictine Center, the Archdiocese of Indianapolis and the Diocese of Lafayette, Ind.

Those interested may call the Benedictine Center, 317-788-7581, before June 15. Scholarships are available for those parishes and schools that purchase certain publications.

## Clarification about youth ministry

by John F. Fink

In *The Criterion's* story last week about the recommendations made to the Archdiocesan Pastoral Council by the Council of Priests, the fourth recommendation was "to clarify the CYO role in youth ministry and to improve the youth ministry program of the archdiocese. The priests asked for a clear decision about which office is responsible for youth ministry and to give greater importance to this work."

At the council meeting it was reported that youth ministry is now in the Office of

Catholic Education. It is not. It is currently under the Catholic Youth Organization (CYO). However, the Office of Catholic Education is responsible for adolescent catechists.

In parishes, youth ministers are sometimes hired by boards of education and they sometimes come under the parish administrator of religious education.

These are the reasons the priests asked for a clear definition of which office is responsible for youth ministry.

Currently an ad hoc committee has been established by the archdiocese to try to resolve the various issues concerning youth ministry.

Naughton Jr., vice president for programs; Hector Gonzalez, vice president for membership; Thomas McKeand, vice president for vocations; John F. Fink, vice president for communications; John Klee, secretary; and William Schaefer, treasurer.

Also serving on the club's board of directors are past president Donald Beckerich and four trustees—Frank F. Boarini, Robert J. Cook, Dr. Joseph A. Fitzgerald and Robert Loughery. Father Thomas Murphy is the club's chaplain.



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## Dreyer elected Serra president

Shirley I. Dreyer, parish administrator of religious education at St. Jude Parish, Indianapolis, has been elected the first woman president of the Serra Club of Indianapolis.

The Serra Club is an international organization of Catholic lay men and women. Its primary purpose is to foster and promote vocations to the priesthood and religious life.

Other officers for 1991-92 are Francis S. (Mike) Connelly, president-elect; Joseph A.



# MOMENTS IN CATHOLIC HISTORY

by John F. Fink

Editor, The Criterion  
Seventh in a series of articles

Pope Innocent I was the first pope of the fifth century, reigning from 401 to 417. He succeeded his father, Pope Anastasius I, and proved to be a man of great ability.

Innocent seized every opportunity to assert the primacy of the Roman see, a claim previously made by a predecessor, Pope Damasus, but never as forcefully as did Innocent.

He did this in his condemnation of another early heresy of the church, Pelagianism. Pelagius taught that Adam had a natural right to supernatural life and held that humans can attain salvation through the efforts of their natural powers and free will, without the gift of divine grace.

After two regional councils in Africa condemned Pelagianism, Pope Innocent was asked to add the anathema of the Holy See to that of the African bishops, one of whom was St. Augustine of Hippo. Innocent condemned perverse views on the nature of grace and excommunicated Pelagius. He also, though, went on to praise the African bishops for referring the matter to his judgment (which they really had not intended), thus following the tradition that disputes over matters of faith should be submitted to the successor of Peter.

## Two 'great' popes and one who made a serious error

Pope Innocent still had his difficulties with the eastern bishops, though. When St. John Chrysostom was exiled from his See of Constantinople, through the efforts of Bishop Theophilus of Alexandria and Empress Eudoxia, Innocent sent John letters of encouragement and refused to recognize the bishop appointed in his place. When John died in exile, Innocent cut off relations with the eastern bishop who had persecuted John.

The next great pope of the fifth century was St. Leo (the Great), who reigned from 440 to 461. He was the fifth pope after Innocent I, plus another antipope, Eulalius, who was elected by a few priests at the same time as Boniface was elected by others in 418. It was Leo the Great who was pope at the time of the important Council of Chalcedon (see fifth article in this series, April 26 issue).

Leo followed the lead of Innocent in infusing all his *bullae* and pronouncements with the conviction that supreme and universal authority in the church, bestowed originally on Peter by Christ, had been transmitted to each subsequent bishop of Rome as the apostle's heir.

Leo the Great is known for facing down some of the barbarians who were attacking Italy at that time. In 452 he personally met with Attila the Hun and persuaded him to withdraw. In 455 he met with Gaiseric the

Vandal outside the walls of Rome and, although he couldn't prevent the looting of Rome, he did induce Gaiseric not to massacre the people.

The decline of imperial Rome dates from the sacking of the city by the Vandals in 455.

While all this was going on in Rome, something important was happening on the small island country of Ireland. St. Patrick arrived there in 432 and by the time of his death in 461 or 462 most of the country had been converted from paganism, monasteries were founded and a hierarchy established.

We really don't know much about St. Patrick. We don't even know where he was born, but it was either Dunbarton, Scotland or Cumberland, England. When he was 16, he and some of his father's slaves were captured by Irish raiders and sold as slaves in Ireland. Patrick was forced to work as a shepherd.

He finally managed to escape when he was 22 and returned to England. He became a priest (although we're not sure where he studied) and was consecrated bishop at the age of 43. But he always wanted to return to Ireland to preach the Gospel there, and was finally given the chance to do so.

Patrick was frequently criticized for the way he carried out his mission, especially by some who felt that his education had been defective. You can't argue about the results, though. No other country has remained more faithful to the Catholic religion down through the centuries than his Ireland.

With the decline of imperial Rome after 455, more of the Christians of Western Europe were no longer subjects of the Roman emperor. Many Germanic tribes now lived in Europe—the Visigoths in Spain, the Franks in what is now France and Germany, the Angles and Saxons in England. In 496 a significant event occurred when Clovis, King of the Franks, was converted and became the defender of Christianity in the West. The Franks became a Catholic people.

The most significant man during the beginning of the sixth century was St. Benedict (480-550). A hermit early in life, he eventually shifted toward community life and began to build one of the most famous monasteries in the world—Monte Cassino. The rule he developed for his monks prescribed a life of liturgical prayer, study, manual labor and living together in community under a common father (abbot). By the Middle Ages, all monasticism in the West was brought under the rule of St. Benedict, while the monks of the East continued to follow the rule of St. Basil from the fourth century.

Pope Gregory I, the second pope in the history of the church to be called "the Great," began his reign in 590. During his 14-year reign he set the form and style of the papacy which prevailed throughout the Middle Ages, exerted great influence on doctrine and liturgy (Gregorian Chant was named after him although the Gregorian sacramentary was a later compilation), and strongly supported monastic discipline.

A monk himself (the first monk to be elected pope), Gregory strongly resisted his election as pope, even writing to Emperor Maurice asking him to withhold his consent (the Roman emperor still had that power over the church). Gregory's letters reveal his unhappiness at being dragged from the contemplative life to the burden of the papacy. As pope he granted important privileges to monks.

Pope Gregory the Great was a voluminous writer, enough that he was named one of the Fathers of the Church. (The others, all theologians noted for their outstanding sanctity and learning, were Ambrose, Augustine and Jerome in the West and John Chrysostom, Basil, Gregory of Nazianzen and Athanasius in the East.)

Gregory made use of monks for missionary purposes, most notably in 596 when he sent Augustine, prior of Gregory's Roman monastery, and 40 other monks to Christianize England. At first Augustine made a big U-turn and returned to Rome when he met opposition, but Gregory sent him back and Augustine met with great success. Augustine was later named Archbishop of Canterbury.

A decision of Gregory's was to have great implications for future missionary activity: He permitted Augustine to allow English converts to continue to use their traditional places of worship provided they were sprinkled with holy water and to continue pagan customs that were not inconsistent with Christianity.

Gregory was involved in temporal as well as spiritual affairs, eventually becoming virtually the civil ruler of Italy. He negotiated treaties, paid troops and appointed generals.

When he first became pope it was in a city with a starving population. To find the means to feed the Romans, he reorganized what was known as "the patrimony of Peter," the vast estates owned by the papacy in Italy, Sicily, Dalmatia, Gaul and North Africa. In doing so, he laid the foundations for the future papal state.

At that time the Lombards were threatening Rome and Pope Gregory dealt with that matter. At first he negotiated a truce with Ariulf, duke of Spoleto, but the Lombards broke that truce and attacked Rome in 593. Gregory rallied the troops and saved the city, but he did it by bribing King Agilulf and promising yearly tributes.

Pope Gregory, as did his predecessors, also sought strongly for the primacy of Rome in ecclesiastical affairs. The battle was with the patriarch of Constantinople and it was caused by one of the canons passed by the Council of Chalcedon in 451. Canon 28 granted Constantinople the same patriarchal status as Rome, the grounds that they were both imperial cities. Gregory objected to the title the bishop of Constantinople used, "ecumenical patriarch," as challenging the supremacy of the pope. The wrangling continued throughout Gregory's life, and much beyond it.

Between Gregory's death in 604 and the year 625 there were five popes. Then Pope Honorius I reigned for 13 years. Honorius has the dubious distinction of being anathematized by an ecumenical council for teaching heresy. The council was the Third Council of Constantinople, held in 680-81, long after Honorius' death. This action by the council, ratified by Pope Leo II when he approved the acts of the council in 682, caused considerable controversy later on when the question of papal infallibility was debated.

What happened was that, in 634, Honorius received a letter from Sergius I, patriarch of Constantinople, in which he proposed that it be asserted that Jesus had "two distinct natures but one operation." In his reply, Honorius too hastily agreed with Sergius and went on to say that, since the Word acted through both natures, he had only one will. The pope developed this theme in other letters, too.

Sergius and the Emperor Heraclius promoted this view and the emperor, in 638, published *Ecthesis*, a decree that ordered the confession of one will in Christ (the technical term for this is "monothelism").

Honorius died in 638 and his successors refused to accept the *Ecthesis*, calling it heretical. Despite considerable pressure from succeeding emperors and patriarchs to grant the imperial mandate for a new pope to take office, the next nine popes steadfastly insisted that Christ had two wills, not one. The church was again badly divided between the East and the West.

Eventually, in 678, Emperor Constantine IV wrote to the pope inviting him to send representatives to Constantinople for a conference to debate the issues with eastern representatives. This became the Third Council of Constantinople.

The council declared, in explicit agreement with letters from Pope Agatho, that there were two wills and operations in Christ, the divine and the human, and went on to condemn the teachings of Pope Honorius that Christ had only one will. Pope Agatho was dead before the end of the council but his successor, Pope Leo II, ratified the council in a letter to Emperor Constantine IV and formally anathematized Pope Honorius.

The case of Pope Honorius was debated at the time the First Vatican Council declared the infallibility of the pope. It was decided at that time that Honorius had not meant to declare his teaching to be infallible and that he was not so much heretical as he was imprudent.

The Third Council of Constantinople succeeded in ushering in a period of peace and collaboration between the churches of Rome and Constantinople—at least for awhile. It was none too soon, too, because a new threat to Christianity had developed that was to prove much more serious—Islam, the religion of the Muslims.

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# Faith Alive!

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## The sign of peace should be prayerful moment

by Fr. Laurence E. Mick  
Catholic News Service

She was the first one I came to that day in a group of several people who were preparing to become members of the church. I was imposing hands on their heads during the first scrutiny in Lent—one ritual in the Rite for the Christian Initiation of Adults.

Afterward she told me it was a good thing she was the first in line and that she had time to wait where she was until I finished with the others. If I had asked her to move right after I had imposed hands, she said, she couldn't have done it.

For the experience was so powerful that she was overwhelmed. It was as if every molecule of her body was set in motion because the presence of God was so real.

She had really been "touched" by God. Her experience is a reminder that God's power is at work when people gather for worship, and it can reach them mightily through another's touch.

For many Catholics, the idea of physical touch in church seems a bit strange. Yet our worship has always included human touch in a variety of forms.

Infants are anointed on the chest and later on the top of the head during baptism. The seriously ill are anointed on the head and the hands.

Penitents in the sacrament of reconciliation have hands imposed on their heads as the prayer of absolution is said. Those being confirmed are anointed with chrism on the forehead. The bride and groom at a wedding hold hands as they exchange their vows and then place rings on each other's hands.

The most common form of touch in our worship today, however, is the sign of peace.

Many people think the sign of peace is a new element in worship, but it dates from the church's earliest days.

St. Paul, in three different letters, tells the early Christians to "greet one another with a holy kiss" (Romans 16:16, 1 Corinthians 16:20, 2 Corinthians 13:12). Justin Martyr, an early Christian writer, notes that this gesture was part of the Lord's Supper around 150 A.D.

Over the centuries, this ritual underwent a variety of changes until it was restricted to the clergy in recent centuries. The ancient gesture was restored to the whole congregation at Mass following Vatican Council II.

People today still sometimes complain that the sign of peace interrupts their preparation for Communion. And parish worship commissions sometimes suggest that the ritual should be moved earlier in the Mass, noting that to greet one another when the Mass is more than half over doesn't make sense.

The first thing to realize is that the sign of peace is not intended as a greeting, a



**GREETING**—The most common form of touch in our worship today is the sign of peace, which serves a powerful purpose due to its placement just before Communion in the order of Mass. This ancient liturgical gesture dates from the church's earliest days and was even a part of the Lord's Supper. In recent centuries it was

restricted to the clergy, then was restored to the whole congregation at Mass following Vatican Council II. The sign of peace reminds Catholics that we dare not receive the body of Christ in the Eucharist unless we are willing to accept the body of Christ around us. (CNS photo by Miriam A. Gilmer)

time to say hello and to see who is sitting behind us. We should greet one another and acknowledge our neighbor's presence even before the Mass begins.

When we gather as the assembly of God, we need to learn to be hospitable toward one another and to recognize the presence of Christ in each community member. To wait until the sign of peace to say hello is illogical.

So the sign of peace is not a first greeting of our neighbor. It is placed in our liturgy intentionally as part of the Communion rite, an important element in our preparation for sharing the body and blood of the Lord.

The sign of peace reminds us that we dare not receive the body of Christ in the Eucharist unless we are willing to accept

the body of Christ around us. To do so, Paul insists, is to eat and drink a judgment on ourselves (1 Corinthians 11:29).

Receiving Communion means entering into communion with the whole body of Christ, head and members. If there is a need for reconciliation with others in the community, we must be willing to make peace with them before we approach the table of the Lord (Matthew 5:23).

When the sign of peace is exchanged, it should be a prayerful moment. As members of a faith community, people should wish those around them the peace of Christ, sincerely praying that the Lord's peace will fill their lives and that all will live in Christ's peace together.

Such openness to all those who belong

to Christ is precisely the attitude needed for receiving the body and blood in Communion.

In this contemporary age of isolation and alienation, the sign of peace invites people to reach out to those around them, to get in touch with their brothers and sisters in Christ, to stay in touch with Christ's body and to let Christ touch them through others.

Christ may want to use the hand of the person next to us in church to touch our hearts and remind us of his great love for us and the peace he gives to us.

So, keep in touch!

(Father Mick is a priest of the Archdiocese of Cincinnati, Ohio, and is also a free-lance writer.)

### DISCUSSION POINT

## Exchange of peace shows love

### This Week's Question

What difference does the exchange of peace—or handshake of peace—during the Mass make to you? What is its value?

"It gives you an opportunity to notice the people around you. You get to communicate with them on a deeper level than just a nod." (Susan Winger, Evansville, Indiana)

"It makes your heart grow bigger." (Brian McNulty, sixth-grader, St. Louis, Missouri)

"It gives us a chance to be friendly and to know each other better. . . . It will make your day go better." (Jessica Medvez, sixth-grader, St. Louis, Missouri)

"The exchange of peace . . . reminds me that . . . I must . . . check on my love of neighbor as a requirement in showing my love for God." (Sister Marie Pillion, Sisters of Mercy of the Union in the United States, Ottawa, Illinois)

"The sign of peace makes the Mass more personal for

me . . . . It is also a reminder to reach beyond ourselves." (Beth Schoentrup, Shelbyville, Indiana)

"This practice is the most unsanitary action I have had to participate in . . . . Thank you for letting me say my piece." (Doris L., St. Petersburg, Florida)

"It's a graphic way of showing . . . that the liturgy is not just between me and my God, but an expression of my relationship with God and my community." (Sister Loretta Hennekes, Green Bay, Wisconsin)

### Lend Us Your Voice

Upcoming editions ask: "What are essential qualities of a truly supportive person?" and "What forces in life pressure people to compromise personal integrity?"

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



# Scriptures teach peace

by Fr. Eugene LaVerdiere  
Catholic News Service

We take our senses for granted: sight, hearing, taste, smell, and most of all touch. Senses are simply part of being alive.

Sensing is like breathing. Does anyone ever think of breathing?

When we become aware of our senses, it is because something has gone wrong. Blindness or loss of hearing, for example, are terribly isolating.

Jesus and the Gospels did not take senses for granted, not even our lower senses, not even our sense of touch, said to be the lowest and most basic of our five senses.

Jesus knew the importance of touch. He knew its power, and so did those who gathered around him.

True enough, touch could be for good or for ill. Jesus and the Gospels understood well that touch, something meant to be holy, could become a desecration.

There was the touch of Judas whose kiss was a touch of death. And there was the touch of Jesus, always a healing and reconciling touch.

Jesus' touch today is described as sacramental and salvific, the touch of God's word made flesh, communicating God's life and salvation to all who approach him.

What would it be like to be unable to feel anything, to have no sense of touch?

We can see from a distance, hear from a distance, and smell from a distance. We cannot taste from a distance, but that is because taste is so closely related to our sense of touch.

Touch puts us "in touch." Touch is basic to our sense of belonging. We can survive without our other senses, even without sight and hearing, but we cannot survive without touch.

We notice the importance of touch with children. Sometimes when a baby is crying all it needs is to be picked up and cuddled.

People used to bring children to Jesus. The disciples tried to prevent them, no doubt out of consideration for Jesus. When they did that, Jesus said to them, "Let the children come to me, do not prevent them, for the kingdom of God belongs to such as these" (Mark 10:14).

Jesus even told his disciples that whoever did not accept the kingdom of God like a little child would not enter it. With that he would embrace children and bless them.

Hearing and watching Jesus, we can understand the meaning of the incarnation. It is simply a matter of God wanting to be in touch with us all.

We can extend that presence of God by reaching out and touching the human beings around us, even people we do not know, and say: "The peace of Christ."

Peace is communicated not through our words but through our touch.

The elderly show us the meaning and importance of touch. As people get older, both men and women, they spontaneously come closer to others.

On greeting someone they take the person's hand, not perfunctorily but gently and warmly. This is a gesture of loving welcome, with not an ounce of fear.

I remember how it was with my grandparents. In their last years I would stop by their home and visit with them. On warm days we would sit on the porch overlooking the river behind their home.

Both Grandma and Grandpa would place a hand on each of mine as I sat quietly between them.

The touch of their aging hands is my clearest image of the touch of Christ and what it must have been like for those who came to him.

That touch is also my fondest memory of my grandparents.

(Father LaVerdiere is senior editor of Emmanuel magazine.)



**IN TOUCH**--We can extend the presence of God by reaching out and touching the human beings around us, even people we do not know. Touch puts people "in touch" with others. Touch is also very basic to our sense of belonging as members of a faith community. (CNS photo by Gene Plaisted)

## Sign of peace expresses faith

by David Gibson  
Catholic News Service

Garrison Keillor of radio's "Prairie Home Companion" once asked how shy people should exchange the sign of peace during Mass. He said a decision was reached at the parish in his fictional hometown, Lake Wobegon, Minn., to conduct the exchange of peace solely with a handshake--and without any eye contact!

Much is written about the tendency of harried people today to rush past each other, barely noticing one another's existence. Is the exchange of peace at Mass, then, countercultural? Its purpose obviously is to thrust people into contact.

The church, from its beginnings, believed the community's members were transformed by the Spirit within them. The exchange of peace was a physical way to express their faith in the Spirit within and to share it.

At times, the value of human touch is cheapened in television programs and movies that exploit it. Nonetheless, touch, as seen in the exchange of peace, has an authentic, Spirit-powered worth noting for Christians--the power to create warmth among those present for the liturgy, to increase their awareness of each other and also to build up the worship atmosphere.

A little eye contact, too, can't hurt. (David Gibson is the editor of Faith Alive!)



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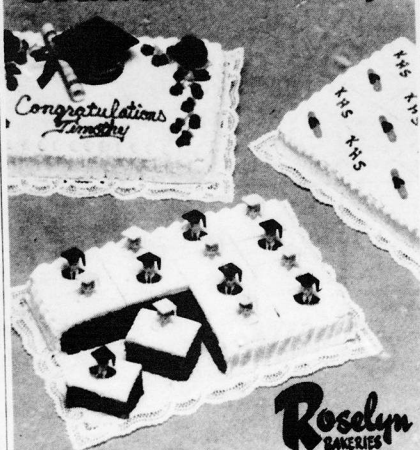
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# Vacation/Travel Guide

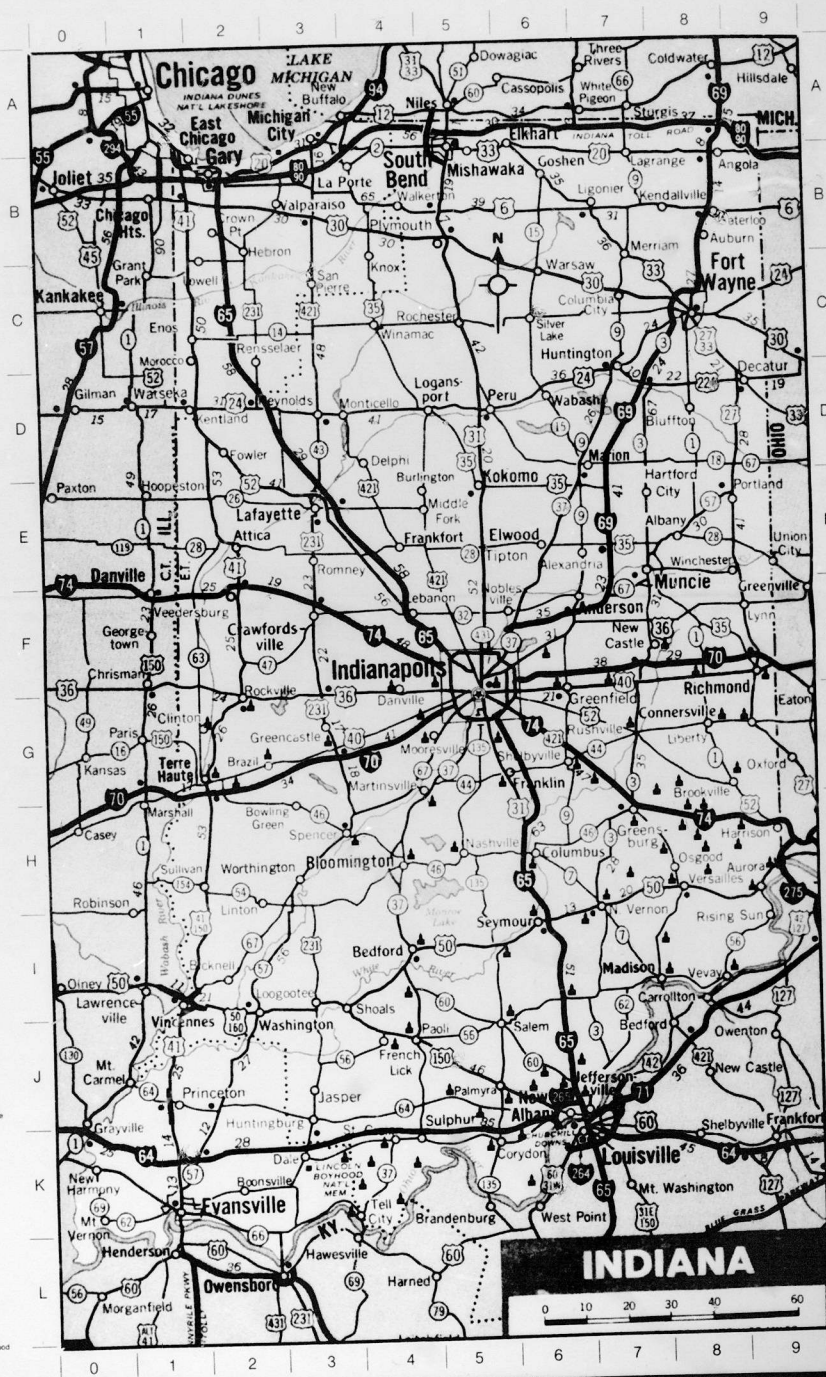


# The Parish Guide

As a service to our readers, this map indicates approximate locations of Catholic churches and missions in the Archdiocese of Indianapolis. To locate the church nearest your vacation spot,

simply find your location on the map using the grid for reference. Churches are located by city using these reference numbers. (See Summer Mass Schedules, pages 18 & 19.)

- F-2 Montezuma — St. Mary  
F-5 Brownsburg — St. Malachi  
F-6 Fortville — St. Thomas  
Greenfield — St. Michael  
F-7 Knightstown — St. Rose  
New Castle — St. Anne  
F-8 Cambridge City — St. Elizabeth  
F-9 Richmond — Holy Family, St. Andrew, St. Mary  
G-1 St. Mary of the Woods — St. Mary of the Woods  
Universal — St. Joseph  
West Terre Haute — St. Leonard  
G-2 Brazil — Assumption  
Clinton — Sacred Heart  
Rockville — St. Joseph  
Sellersville — Holy Trinity  
Terre Haute — Sacred Heart, St. Ann, St. Benedict, St. Joseph, St. Margaret Mary, St. Patrick  
G-3 Greencastle — St. Paul  
G-4 Danville — Mary Queen of Peace  
Paintfield — St. Susanna  
G-5 Beach Grove — Holy Name  
Franklin — St. Rose of Lima  
G-6 Greenwood — Our Lady of Greenwald  
Indianapolis — St. Peter & Paul Cathedral, Assumption, Holy Angels, Holy Cross, Holy Name, Holy Trinity, Holy Spirit, Holy Trinity, Immaculate Heart of Mary, Nativity, Our Lady of Lourdes, Our Lady of the Kings, Sacred Heart, St. Andrew, St. Ann, St. Anthony, St. Barnabas, St. Bernadette, St. Bridget, St. Catherine, St. Christopher, St. Gabriel, St. James, St. John of the Arc, St. John, St. Joseph, St. Jude, St. Lawrence, St. Luke, St. Mark, St. Mary, St. Matthew, St. Michael, St. Monica, St. Patrick, St. Philip, St. Placid, St. Rita, St. Roch, St. Vincent, St. Therese, St. Thomas Aquinas, Mooreville — St. Thomas Moore  
G-6 Shelby County — St. Vincent  
Shelbyville — St. Joseph  
G-7 Decatur County — St. Paul  
Rushville — St. Mary  
St. Maurice — St. Maurice  
G-8 Brookville — St. Michael  
Connersville — St. Gabriel  
Hamburg — St. Anne  
G-9 Cedar Grove — Holy Guardian Angels  
Oak Forest — St. Cecilia of Rome  
Liberty — St. Bridget  
H-3 Spencer — St. Charles  
H-4 Bloomington — St. Joseph, St. John, St. Paul Catholic Center  
Martinsville — St. Martin  
H-5 Nashville — St. Agnes  
H-6 Columbus — St. Bartholomew, St. Columba  
Edinburgh — Holy Trinity  
H-7 Greensburg — St. Mary  
Jennings County — St. Anne, St. Dennis  
Millhousen — Immaculate Conception  
Napoleon — St. Maurice  
H-8 Batesville — St. Louis  
Enochsburg — St. John  
Milan — St. Charles  
Morris — St. Anthony  
New Alliance — St. Paul  
Oldenburg — Holy Family  
Osgood — St. John  
Ripley County — St. Nicholas, St. Pius  
St. Mary of the Rock — St. Mary of the Rock  
H-9 Aurora — Immaculate Conception  
Dover — St. John the Baptist  
Franklin County — St. Peter  
Lawrenceburg — St. Lawrence  
St. Leon — St. Joseph  
Yorkville — St. Martin  
I-4 Bedford — St. Vincent  
Mitchell — St. Mary  
I-5 Brownsburg — Our Lady of Province  
St. Joseph  
Seymour — St. Anthony  
Scottsburg — American Martyrs  
I-7 Madison — St. Mary, St. Michael, St. Patrick  
New Marion — St. Magdalen  
North Vernon — St. Mary  
I-8 China — St. Anthony  
Vevay — Most Sacred Mother  
J-4 French Lick — Our Lady of the Springs  
Paei — Christ the King  
J-5 Bradford — St. Michael  
Crawford County — St. Joseph  
Frankfort — St. Bernard  
Salem — St. Patrick  
J-6 Charlestown — St. Michael  
Clarksville — St. Anthony  
Hartsville — St. Francis Xavier  
Jeffersonville — Sacred Heart, St. Augustine  
Newlettsville — St. Mary  
New Albany — Holy Family  
Our Lady of Perpetual Help, St. Mary  
St. Joseph Hill — St. Joseph  
St. Mary of the Knobs — St. Mary of the Knobs  
K-1 Sellersburg — St. Paul  
Starlight — St. John  
K-3 Fults — St. Boniface  
St. Meinrad — St. Meinrad  
Siberie — St. Martin  
Tall City — St. Paul  
Troy — St. Pius  
K-4 Cantonment — St. Michael  
Leopold — St. Augustine  
Perry County — St. Isidore, St. Mark  
St. Croix — Holy Cross  
K-5 Corydon — St. Joseph  
New Middletown — Most Precious Blood  
K-6 Harrison County — St. Peter  
Lanesville — St. Mary



# Spirituality can be discovered on vacation

An archdiocesan priest tells how his California vacation opened his heart and touched his soul

by Fr. Jeff Godecker  
Pastor, St. Andrew, Indianapolis

Vacations are for rest and relaxation. But my vacation to California was much more than that. It was also a vacation that opened my heart and touched my soul. In the midst of a very good time my mind discovered an old reality that had been smothered. In other words, it was a spiritual experience.

At almost every turn of the crowded roads and off-the-beaten paths in Northern California the taste, the smell and the beauty is overwhelming. That is the great perk that enables so many people to live in what is aptly called the Golden State.

Almost everything in California tastes good: the wine, my sister's lemon cookies and coffee cake, the Italian food of North Beach in San Francisco, the fresh fish, the authentic and truly tasty Mexican food.

The smell of the sea and Eucalyptus trees and sage brush are equally wonderful. The natural beauty of mountains, water and sun along with the created grandeur of bridges and houses precariously perched on the side of hills is dazzling to the eye.

In California there is so much beauty and taste and smell that I couldn't possibly miss it. And it made me wonder how much beauty I (you) don't notice or how much taste and smell I miss in the normal course of a day right here in Indiana.

The first three days on vacation I found myself restless and just moving around aimlessly. As I slowed down and immersed myself in the California sun and sights I began to realize that I had gotten so caught up in the work, the routines, the ambitions, the conflicts, the many things to get done, that I had lost the un hurried grace of tasting and seeing. And it's not only the taste of food and wine and the enchantment of California but the taste and enchantment of the equally unhurried grace of conversation with friends and family that I rediscovered as well.

Sometimes we forget just how good life is. How much the senses can enjoy, and the extraordinary amount of beauty on the earth. I think it's a sin not to notice how gracious creation is. It's a sin to roll along so fast and so much that we don't taste or see or enjoy. The great evil of our time is the chosen restlessness that constantly pushes us into being "barrels rolling down a hill" and not taking the time to taste the food we can not to savor the conversation time with others.

The lives of many of us lead permit us only to hurry and not to live at all. Thomas Merton remarked once that the rush and pressure of the modern world were its most common forms of violence.

Life has been very generous with large menus for tastes, sights and other senses. But sometimes we are very stingy and circumscribed in the living of that life. Life can come and go unhurried, not shared, not savored. What a tragedy!

My California discovery of taste and sight may sound pretty humanistic to the Christian whose thought and philosophy is that this earth is just a valley of tears, and we really shouldn't enjoy ourselves too much. God knows, there are enough tears in life, even in California. But my discovery has been very spiritual for me. For how can I taste and see the Lord if I

can't taste and see the life the Lord made? How can I delight in God if I can't delight in what God made?

I think of Psalm 104 which tells of the majesty and splendor of God who "opened the springs that run down from the mountains" and "brings forth food from the earth and wine to cheer people's hearts," and who "made the sea with its vast expanse teeming with countless creatures," and who "provides food as people gather."

Psalm 104 concludes with how I often felt on vacation: "I shall sing to Yahweh all my life, make music for my God as long as I live. May my musings be pleasing to him for Yahweh gives me joy. Bless Yahweh, my soul."

**BUT IN GOING TO California**, I not only rediscovered how important it is to enjoy life, I also rediscovered how important it is to work for justice. It's impossible to totally enjoy God's creation when some things are not right, when some people can't enjoy it because of injustice. While California is obviously and abundantly beautiful, it is also the symbol of much that needs changing.

Nowhere is the contrast between rich and poor more evident in the United States than in central San Francisco. There you find the large and luxury hotels such as the Parc Hyatt and the St. Francis and the wonderful restaurants such as the Carnerian Room and the Iron Horse. But there also you find the "Tenderloin District" crowded with homeless, the displaced elderly, the drug addicts, all wandering with expressionless faces that speak of death rather than of life. Their eyes read like a large sign that says VACANT.

Like not tasting and seeing beauty, we are also good at ignoring these folks. We move by them as if "we are a barrel moving down a hill." When you are sitting in a hotel that has a 200-foot waterfall that simulates rain in the middle of a large room, you easily forget the rags and smells and people down at the other end of the block.

We seem to have developed Alzheimer's disease in regard to poverty, drugs and the myriads of people who are displaced. The blindness caused by forgetfulness is not an excuse. It's just as much a sin when we forget these people as when we forget to enjoy life. In order not to forget, I deliberately walked the Tenderloin and Mission Districts for part of the day to clear the Alzheimer's that seems to be so much a part of middle-class America including those of us in the church.

We cannot really claim that the earth is a beautiful place to live until we set right the wrong that has left many people excluded from opportunities that we have had as people with personal and family resources.

It is especially when we are on vacation that we ought to notice that we who are rich or middle-class enjoy our richness often at the expense of the poor. The hotels we stay in are almost totally staffed by Hispanics and blacks except for management. The restaurants we frequent and enjoy have had the food picked by migrants, the tables set and the dishes washed by migrants, poor. Without the minority poor our streets would not be clean, the garbage would cover the alleys, and the stores we buy from would be much less full.

And all these people are notoriously and consistently underpaid. The poor are

constantly serving us but we fail to notice and we fail to pay them in a very real sense. We fail to relate. We fail to respond. And we fail to set things straight.

While I was in California, the Middle East and the budget remained the focus of the news. Both contain a common thread called "protecting our lifestyle." Whose lifestyle? What about the lifestyle of the poor? What about the lifestyle of those at the bottom of the heap?

Another area that needs to be set right is the environment. After a beautiful day of driving the coast I came to Los Angeles on what was a clear day elsewhere. I drove in on U.S. 101 where I should have been able to see the San Gabriel Mountains. What is one of the more beautiful settings of any city in the world was shrouded in smog.

Los Angeles became for me that day one of those symbols of the terrible things we have done to our planet through auto and factory emissions, pesticides, chemical and nuclear wastes and the garbage that make our planet look more like a garbage heap than a place of beauty.

Los Angeles passed a clean air act that was the model for the clean air act passed recently by the U.S. Congress. But the constant cry is, "We can't afford it!" That's pretty hard to believe unless we really think we can just continue to go at the same rate of polluting the planet and stay alive.

California is indeed a wonderful and beautiful place. It teaches us much about beauty. But it also teaches us about ugliness, and reminds me of my God-given and Christian obligation to lessen the ugliness by setting things right.

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# Our trip around the Mediterranean

We found it a good choice for a once-in-a-lifetime trip. We recommend it

by Cynthia Dewes

The plane took off—destination Milan, Italy—and the most important decision we would have to make for the next three weeks was "Shall it be chicken or fish for dinner?" After a particularly stressful year, my husband and I had thrown obligations and money (MONEY!) to the winds and signed up for a trip to visit "Spring Gardens and Palaces" with the National Trust for Historic Preservation.

## Dear Travel Diary:

From Milan we traveled by bus to Como in northern Italy. We are now housed (or, rather, palaced) in the Villa d'Este on the shores of Lake Como, recovering from jet lag in style. Princes of the church really knew how to live in the old pre-Vatican II days. The Villa d'Este is a former 16th-century

cardinal's palace, converted to a luxury hotel in 1873 and still luxurious.

We are sleeping on hand-ironed, monogrammed linen sheets, drinking tiny cups of coffee on a private balcony overlooking Lake Como, and eating salmon trout and gâteaux with authority, as though we'd done this forever.

"Historic preservation" was certainly the right sponsor for this trip. Most of the other people on it appear to be rather historic themselves, and extremely well-preserved. This is because it takes many years to accumulate enough spending money to go on a first class tour, as we are learning every moment.

From Como we were bused to Genoa and are boarding the "Argonaut," a large yacht which (surprise!) has a Greek crew. Like characters from Homer we will sail

around the Mediterranean Sea, stopping at various islands, Spanish ports, and North Africa with several forays inland along the way.

There is a small swimming pool on the top deck, next to the bar. This is a popular place, but so far we are the only two people who have actually gone in the water. The pool is filled with salt water from the sea and drained daily. We float just great, and have a crust on us when we get out.

Today we visited the island of Corsica. We saw the house where Napoleon was born and the cathedral where he was baptized. The guide said Napoleon took after his mother, who was a tough old lady interested in buying property and achieving social status.

The resident art historian on this trip is giving slide lectures now and then so we can understand what we are looking at. Even though we will forget it by next month, it's interesting to know that 32,000 men out of a population of 240,000 Corsicans were killed during World War I, a fact which is still causing economic and property inheritance problems on the island.

We went to the island of Mallorca today, the largest of the Balearic Islands and formerly the cultured pearl capital of the world. I say "formerly" because when I offered to buy pearls for my children on this trip they were polite but unimpressed. In my generation we would've killed to own a string of Malloccan pearls. Oh well.

We learned during a wonderful luncheon in a classy place called Tio Pepe's that mayonnaise was invented on a neighboring island. If what we were eating was any indication, it was a greater invention than Kraft or Hellmann's would lead us to believe.

Today we stopped at Barcelona, birthplace of Picasso and display case for the architectural wonders of Antonio Gaudí, who favored wavy lines and mosaic tile and weird animal shapes. When you see this stuff, you know you aren't in Kansas anymore.

Spain is being torn up, literally, to

prepare for the big doings in 1992. They are going to celebrate the 500th anniversary of Columbus' discovery of the New World (that's us), and host the Olympics.

When we approached North Africa after a thrilling early-morning look at Gibraltar, Casablanca came into view. All the ladies were dreaming of Humphrey Bogart and Ingrid Bergman, but after a morning in the Casbah the romance kind faded. The vendors swarmed onto us "wealthy Americans" like ants on a pool of maple syrup.

We spent a few days tracking the rich and famous. We saw the late Barbara Hutton's house, the late Yves St. Laurent's garden, and the gardens and military miniatures museum of the late Malcolm Forbes. A bus driver informed us, five blocks from Forbes' home, that the street carpet leading to his famous birthday party had begun on that spot. Oh, wow.

We departed from our ship in Cadiz, Spain. No more Captain's Dinners, no more watching the dolphins frolic alongside the moving ship, no more Greek salads. But we were still enjoying fields of wild poppies, olive groves, and the hot sun that reminds us of California, just as the hot California sun must've reminded the early explorers of Spain.

As the trip wound down, we tried to sort out our experiences. Now we can spot the Moroccan style instantly, and are experts (at least temporarily) in identifying the design of mosques, cathedrals, synagogues, villas, palaces, and memorial buildings of every kind.

We know the difference between Moorish and Christian garden fountains—the Moorish are low, bubbly, and soothing, while the Christian ones spout high and are noisy and important. We know a formal garden when we see one, with topiary trees, azaleas or eucalyptus groves.

We even know about the huge black metal bulls we saw perched on Spanish hillsides here and there. We thought they were some kind of national symbol of pride until we were told they were "silent" advertisements for a particular kind of sherry. Advertising billboards are illegal in Spain.

We enjoyed ourselves, we met nice people, we learned interesting things. The Mediterranean is a good choice for a once-in-a-lifetime trip. We recommend it.

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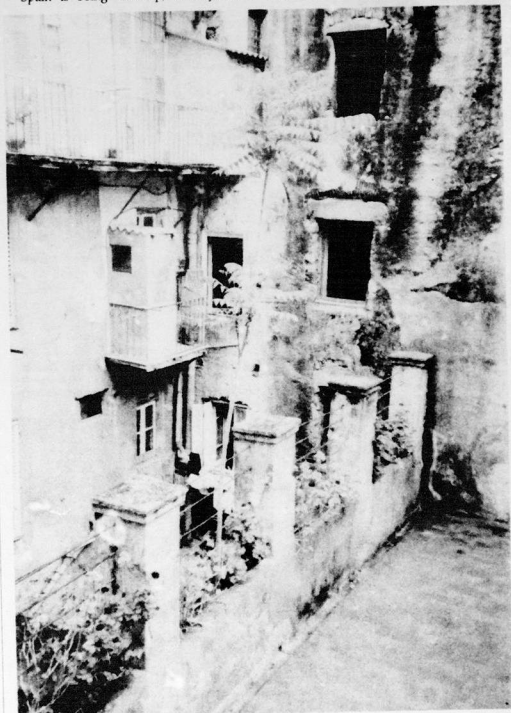
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**NAPOLEON'S VIEW**—Looking out at the neighbors' house from an upstairs window in the house where Napoleon was born in Corsica. (Photo by Cynthia Dewes)

# Discover scenic wilds of 99 nature preserves

by Mary Ann Wyand

Hoosiers will be celebrating the 75th anniversary of the establishment of state parks in Indiana with a variety of special events at park sites this summer.

But away from the crowds and the amenities of civilization, Hoosiers also will be discovering the wild beauty of this Midwestern state by exploring some of Indiana's 99 dedicated nature preserves.

Serious hikers who are willing to rough it a little will find an amazing variety of wildlife, plant life, and natural formations during visits to these out-of-the-way sites.

Dennis McGrath, state director of the Indiana Chapter of the Nature Conservancy, said there are only a few rules for visitors to the dedicated nature preserves.

Guests must respect the natural flora and fauna of the area by leaving the habitat intact, McGrath explained. That means carrying all food and disposables back out of the area and letting the wildflowers grow undisturbed even though they would make lovely bouquets.

"The Nature Conservancy mission is to preserve plants, animals and natural communities that represent the diversity of

life on earth by protecting the lands and water that they need to survive," he said. "We do that in a number of ways. We identify, acquire and manage important natural areas in the United States specifically, and our international program is helping build partnerships in South American and Central American countries."

Some of the nature preserves in Indiana are located on public land, McGrath said, and others cover privately-owned acreage. All preserves are open to the public, but the sites cannot tolerate a lot of people and hikers must be sensitive to and respect fragile environmental conditions.

Nature Conservancy staff members offer guided tours through some of the sites, he said, and also provide information to hikers who want to explore on their own.

For specific information about some of the state's beautiful backwoods regions that have become dedicated nature preserves, telephone the Nature Conservancy at 317-923-7547 or write to 1330 W. 38th St., Indianapolis, Ind. 46208. The office is located on the scenic grounds of the Indianapolis Museum of Art, which McGrath described as a "natural location" for their headquarters.

To obtain additional information and



**HIKERS**—St. Thomas Aquinas School students, teachers, and parents from Indianapolis explore the Walnut Creek Nature Preserve in Putnam County during a tour arranged by the Indiana Nature Conservancy staff. (Photo by Mary Ann Wyand)

topographical maps with directions to the preserves, contact the Indiana Department of Natural Resources, Division of Nature Preserves, 605-B State Office Building, Indianapolis, Ind. 46204 or telephone the division office at 317-232-4052.

Department of Natural Resources regulations restrict access to some preserves "because of the fragility of the sites" so some "access is by written permission only."

But hikers who want to get away from city life and explore the wilds of Hoosier woodlands, prairies, marshlands, and caves can wander Indiana on foot in scenic locations like Fox Island, Wolf Cave, Hornbeam, Knobstone Glades, Hemlock Bluff, Little Bluestem Prairie, Tamarack Bog, Leon Lake, Cedar Bluffs, Hawk Woods, Clifty Canyon, and Yellow Birch Ravine.

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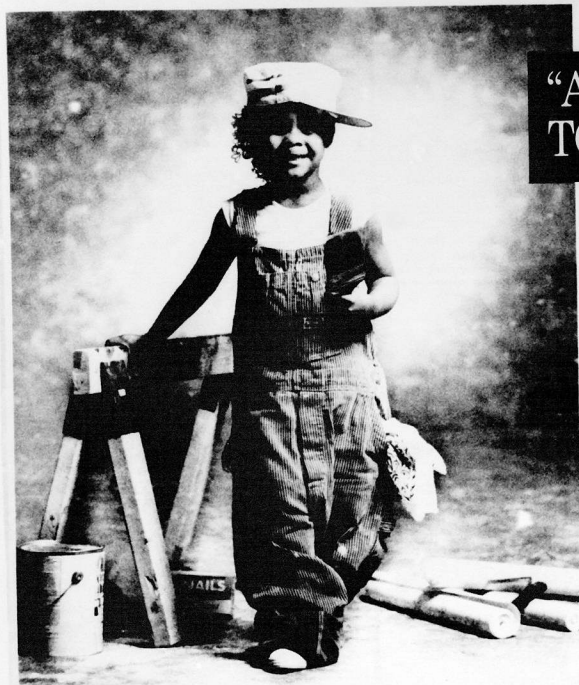
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# Things to do this summer in Indiana

## Some of what's available to do in and around the Archdiocese of Indianapolis

### May 23-24

Columbus Jazz Festival. The Commons, Columbus (Bartolomeo County). Local and regional jazz bands perform free for two nights each May on the Commons stage. 7 p.m.-9 p.m. Stan Davis, (812) 376-2535.

### May 24-26

Old Court Days on the Courthouse Square. Madison (Jefferson County). Three-day festival of arts, crafts and antiques. 9 a.m.-dark. Bonnie Smart, (812) 273-1549.

### May 24-26

Richmond Food Celebration. Richmond (Wayne

County). Area restaurants, music and food celebration. (317) 983-7275.

### May 24-June 2

8th Annual Wabash Valley Festival. Fairbanks Park, Wabash (Vigo County). Carnival rides, flea market, many different types of food, musical entertainment nightly, booth displays from various businesses, hydroplane races on the Wabash River. Weekdays 6 p.m.-11 p.m., weekends noon-11 p.m. Rita L. Coleman, (812) 232-2727.

### May 25

46th Annual Budweiser "Night Before the 500." Indi-

anapolis Raceway Park, Indianapolis (Hendricks County). One of the oldest and most prestigious open-wheel events in motorsports, featuring the United States Auto Club National Midget Series. Noon-10 p.m. Admission charge. Eileen Daniels, (317) 291-4095.

### May 25-October 26

Brown County State Park, Nashville (Brown County). Behind Nature Center. Each Saturday at 6:30 p.m. Anticipated Sunday Mass presented by St. Agnes Church at the state park.

### May 24-31

Indianapolis "500" Festival.

Activities set at various locations in Indianapolis and Speedway (Marion County).

The "500" Festival is a non-profit civic organization responsible for all activities that lead up to the "500" Mile Race on May 26. Some events are free and some charge. Josephine Hauck, (317) 636-4556.

### May 30-June 2

2nd Annual Quilt America! Quilt Show and Sale. Indianapolis Convention Center, downtown Indianapolis (Marion County). Classes and lectures. Thursday

through Saturday 10 a.m.-6 p.m. and Sunday Noon-5 p.m. Admission charge. (317) 455-3310.

### May 31-June 1

Irish Street Fair. One-and-a-half miles southeast of downtown Indianapolis in historic Fountain Square. St. Patrick's Church, 950 Prospect St., Indianapolis (Marion County). Monte Carlo (in air-conditioned comfort), entertainment in the beer garden, games for all ages and a variety of good food. Children's games to benefit the Children's Wish Fund of Indiana. \$4,000 grand prize drawing. Friday 5 p.m.-midnight and Saturday 3 p.m.-midnight.

### May 31-June 2

Summer Festival '91. St. Bernadette Church, 4826 Fletcher Ave., Indianapolis (Marion County). Poor Jack's Amusement rides, crafts, entertainment, old-fashioned auction, turtle races, beer garden and lots of homecooked food. Friday 5 p.m.-midnight, Saturday 4 p.m.-midnight, Sunday 3 p.m.-10 p.m. (317) 356-5867.

☆☆

13th Annual Quilt and Coverlet Show. Brown County Society Building, Nashville (Brown County). Show includes heirloom quilts and coverlets as well as contemporary quilts of both original and traditional design. Among the 100-plus entries are wall hangings, crib quilts, quilted garments and entries for a quilt block contest. Quilting, spinning and weaving demonstrations. Some quilts for sale. Friday and Saturday 10 a.m.-5 p.m., Sunday 10 a.m.-3 p.m. Admission charge. Claire Jones, (812) 988-6288.

☆☆

1991 Indiana Special Olympics Summer Games. Indiana State University, Terre Haute (Vigo County). Nearly 2,300 athletes with mental handicaps compete from all over the state in a variety of Olympic-type sports. Friday noon-7 p.m., Saturday 8 a.m.-6 p.m., Sunday 9 a.m.-noon. No admission charge. Rhonda Hite, (317) 328-2000.

### June 1

Mini Retreat. Sacred Heart Church, 1530 Union St., Indianapolis (Marion County). "Spirituality of the 12 Steps." 8 a.m.-noon. Mass at 8 a.m. in the Blessed Sacrament Chapel. Brother Theo, facilitator. (317) 638-5551.

☆☆

42nd Annual Summer Picnic. St. Paul Church, 218 Scheller Ave., Sellersburg (Clark County). Booths, handmade quilts, beer garden and all-you-can-eat chicken dinners served 4-8 p.m. (DST). Picnic festivities run from 4:11-3 p.m. (DST) (812) 246-5890.

☆☆

Heartland Antique Show. Wayne County Fairgrounds, Richmond (Wayne County). 160 antique dealers from 20 states participate in this quality antique show. 8 a.m.-4 p.m. Admission charge. Jennifer Smith, (513) 456-5087.

### June 1-2

Log Cabin Tour. Nashville (Brown County). A self-guided tour leads visitors through the countryside as they visit five or six of the county's log cabins and country homes. Brown County is famous for its rustic lifestyle and visitors can share some of the county's charm. 10 a.m.-4 p.m. Tickets available at Nashville Chamber of Commerce. Jenny Austin, (812) 988-7437.

☆☆

Ninth Annual Art On the Green Art Fair. East Market and Main St., New Albany (Floyd County). Two-day juried fine arts and crafts featuring local entertainment, a children's art experience area, antique cars and historic home tour. Saturday 10 a.m.-6 p.m. and Sunday noon-5 p.m. Theresa Bohr, (812) 949-4238.

### June 2

Pancake and Sausage Breakfast. Our Lady of the Springs Church, 101 Wells Ave., French Lick (Orange County). 8 a.m.-2 p.m. (812) 936-4811.

☆☆

Parish Benefit Party. St. Joan of Arc Church, Rectory Court

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May 28 & 29  
Indians vs Pawtucket Red Sox 7:00  
May 30  
Indians vs Scranton Red Barons 7:00  
June 6  
Indians vs Syracuse Chiefs 7:00  
June 7 — Indians Cap Night  
(First 2,000 Fans)  
Indians vs Syracuse Chiefs 7:30  
June 8 — The Famous Chicken  
Indians vs Syracuse Chiefs 7:30  
June 25 — Win A Trip Night  
Indians vs Toledo Mud Hens 7:30  
July 4 — Fireworks Spectacular  
Indians vs Richmond Braves 7:00

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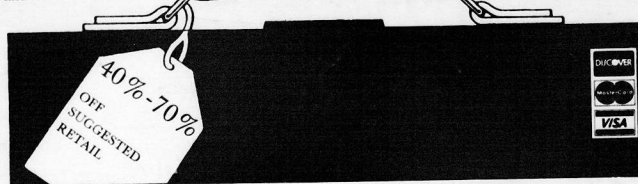
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**WINDOW**—In color, this shot of a window in an abandoned house near Bono, Ind., won the Best of Show color prize at the 1989 Indiana State Fair. (Photo by Charles Schiala)



Yard, 4217 Central Ave., Indianapolis (Marion County). Donation \$50 per person. Call (317) 283-5508 for reservations.

Reminiscence Day. Fountain City (Wayne County). Tour the Historic Levi Coffin House, "Grand Central Station" of the Underground Railroad. See demonstrations such as weaving, tatting, spinning and blacksmithing. 1 p.m.-5 p.m. Admission charge. Sandra Jackson, (317) 847-2432.

#### June 6

Downtown Terre Haute

Strawberry Festival. First Congregational Church, Terre Haute (Vigo County). Large portion of Indiana-grown strawberries served on a shortcake biscuit with vanilla ice cream and whipped topping. Sidewalk cafe or indoor carry-out lines. Carriage rides. 10 a.m.-7 p.m. Beth Krantz, (812) 232-8880.

#### June 6-8

Lion's Club Red, White and Blue Festival. Community School grounds, Crothersville (Jackson County). Help honor the country's flag while enjoying arts and

crafts, parade, cloggers, waterball contest, antique engine display, horseshoes, antiques and collectibles. Thursday and Friday 5 p.m.-10 p.m., Saturday 9 a.m.-11 p.m. Sherry Mosley, (812) 523-8413 or (812) 793-2188.

#### June 7-9

Parish Festival. Little Flower Church, 4720 E. 13th St., Indianapolis (Marion County). Teen booths, adult games, rides. Live music nightly in the beer garden. Hourly drawing for 25 Hoosier Lottery Tickets, bingo, Monte Carlo and a 1991 Voyager

mini-van raffle. Catered by Jugs. Friday 5-11 p.m., Saturday 3-11 p.m., and Sunday noon-9 p.m. Sunday Brunch served 10 a.m.-1 p.m. J. Patrick Wilson Irish Combo in the beer garden Sunday 6-10 p.m. (317) 357-6189.

☆☆☆

Annual Parish Festival. Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood (Johnson County). Poor Jack rides, food, games, bingo, and a beer garden. Friday 5:30 p.m.-midnight, Saturday 2 p.m.-midnight, and Sunday 2 p.m.-10 p.m. with a free concert by "The Marlins" from 4 p.m.-7 p.m. (317) 888-2861.

☆☆☆

Eighth Annual Shelby County Tractor, Craft & Flea Market. Shelby County Fairgrounds, Shelbyville (Shelby County). Over 250 antique tractors, engines, bakers fan, steam engine, saw mill, arts, crafts, flea market, food, entertainment, bake sale, tractor pull, classic car show, parade, games, and church service. Friday noon-10 p.m., Saturday and Sunday 9 a.m.-10 p.m. Robert Branson, (317) 392-2333 or (317) 392-1032.

☆☆☆

Rummage Sale. St. Louis School, 13 St. Louis Place, Batesville (Ripley County). Friday 9 a.m.-6 p.m., Satur-

day 9 a.m.-4 p.m., and Sunday 8:30 a.m.-noon. (317) 934-3204.

#### June 8

Clay City Pottery Festival. Clay City (Clay County). Only working commercial stoneware pottery in Indiana. Pottery tours and demonstrations, craft show and sale, quilt show, flea market, antique car display, entertainment. Saturday 9 a.m. John Mercer, (812) 939-2208.

#### June 8-9

Parish Food Fair and Festival. Holy Angels Church, 740 W. 28th St., Indianapolis (Marion County). Soul food. Noon-10 p.m. Saturday and Sunday. (317) 926-3324.

☆☆☆

Civil War Days. Billie Creek Village, Rockville (Parke County). Indiana's largest Civil War re-enactment Saturday at 4 p.m. and Sunday at 1 p.m. Civil War "ball" with authentic entertainment 8 p.m. Saturday. Battle competitions include best drill unit, bayonet knitting and most authentic costume. Ladies' competitions include morning tea and best ball gown. Authentic campsites and mercantile create a total Civil War setting. 11 a.m.-4 p.m. Doug Weisheit, (317) 569-3430.

☆☆☆

36th Annual Talbot Street Art

Fair. Spans Talbot Street from 16th to 19th Streets between Pennsylvania and Delaware, Indianapolis (Marion County). Approximately 250 artists and craftsmen will display original work in all media. Strolling minstrels, food. 10 a.m.-6 p.m.

#### June 11-July 13

Poetry on the Buses Competition. Indianapolis (Marion County). Address entries to 1426 W. 29th St., Indianapolis, Ind. 46208 by July 12 for annual competition open to poets 18 years old or older living in Marion and contiguous counties. Each month the winning poems are reproduced on placards inside METRO buses and published in Arts Indiana. Mary Anna Hunt, (317) 924-7060.

#### June 13-15

Summer Festival. St. Anthony Church, 379 N. Warman Ave., Indianapolis (Marion County). "Trash to Treasures" booth, games, family fun and good food. \$2,500 raffle. Thursday and Friday 5-10 p.m. and Saturday 5-11 p.m. (317) 636-4828.

#### June 13-16

Riley Lions Summer Festival. Riley Elementary School, Riley (Vigo County). Fun for all ages, free entertainment, rides, games, flea markets, "Nothing But the Best" Bou-

(continued on page 10)



ST. MARK SCENE—During a festive turkey shoot fundraiser, the lake at St. Mark, Perry Co., reflects the church at the right. The old school at left is now used as a religious education and meeting center. Between the lake and center is the parish cemetery. (Photo by Peg Hall)

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# SUMMER MASS SCHEDULES

(June 1, 1991 to August 31, 1991)

PARISH	SATURDAY ANTICIPATION	AM MASS	SUNDAY PM MASS
<b>INDIANAPOLIS</b>			
SS. Peter & Paul Cathedral	5:00	10:30	
Assumption	5:00	9:30	
Christ the King	5:00, 6:30	7:30, 9:00, 10:30	Noon
Holy Angels	6:00	9:00, 10:30	
Holy Cross	5:30	10:00	
Holy Name	5:30	7:30, 9:00, 11:00	
Holy Rosary	4:30		12:15
Holy Spirit	5:30	7:30, 9:00, 10:30	Noon
Holy Trinity	5:30	9:00, 11:00	
Immaculate Heart of Mary	5:30	8:00, 9:30, 11:30	
Little Flower (St. Therese)	5:00	7:30, 9:00, 11:00	6:00
Nativity	5:30	8:30, 11:00	
Our Lady of Lourdes	5:00	8:30, 10:30	
Sacred Heart	5:00	8:00, 10:00	
St. Andrew	5:30	9:00, 11:30	
St. Ann	5:30	8:30, 11:00	
St. Anthony	5:30	8:00, 11:00	
St. Barnabas (Begins July 1st)	5:30	7:00, 8:45, 10:00	Noon
St. Bernadette	6:00	8:00, 11:00	
St. Bridget		8:00, 10:30	
St. Catherine	4:30	11:00	
St. Christopher	5:30	7:00, 8:30, 10:30	Noon, 5:30
St. Gabriel	6:00	8:00, 10:30	Noon, 6:00
St. James		9:00	
St. Joan of Arc	5:30	8:30, 10:30	5:30
St. John	5:30	8:00, 11:00	
St. Joseph	5:30	7:00, 9:00, 11:15	
St. Jude	5:00	7:00, 8:30, 10:00	Noon
St. Lawrence	6:00	7:30, 9:00, 10:30	Noon
St. Luke	5:30	7:30, 9:00, 11:00	12:30
St. Mark	5:30	7:30, 9:30, 11:30	
St. Mary	5:20	10:00	Noon, *1:15
St. Matthew	5:30	7:30, 9:00, 11:30	
St. Michael	5:30	8:00, 10:00	Noon
St. Monica	5:30	8:00, 10:30	Noon, 6:00
St. Patrick		8:45	
St. Philip Neri	5:30	9:00, 11:00	
St. Pius X	5:30	7:45, 9:00, 10:30	Noon
St. Rita	6:00	8:30, 11:00	
St. Roch	6:00	8:00, 10:30	
St. Simon	5:30	7:30, 9:00, 10:30	Noon
St. Thomas Aquinas	5:30	8:00, 10:30	
Aurora, St. Mary	5:00	8:30, 11:00	
Batesville, St. Louis	5:30, 7:30	6:30, 8:00, 9:30, 11:00	
Bedford, St. Vincent de Paul	6:30	10:30	
<b>BLOOMINGTON</b>			
St. Charles	5:00	8:00, 10:00	Noon
St. John	5:30	10:00	
St. Paul Catholic Center	6:30	8:00, 9:30, 11:00	
Bradford, St. Michael	5:30	8:00, 10:15	
Brazil, Annunciation	7:00	9:00, 11:00	
<b>BROOKVILLE, St. Michael</b>			
Brookville, St. Michael	5:30	7:00, 10:00	
Brownsville, St. Malachy	5:30	8:00, 9:30, 11:30	
Brownstown, Our Lady of Providence			Noon
Cambridge City, St. Elizabeth	5:30	7:30, 10:00	
Cannelton, St. Michael	6:00	8:30	
Cedar Grove, Holy Guardian Angels	7:30	8:30	
Charlestown, St. Michael	5:30	9:00, 11:00	
China, St. Anthony		8:30	
Clarksville, St. Anthony	5:00	8:00, 10:00	Noon
Clinton, Sacred Heart	5:00	10:30	
<b>COLUMBUS</b>			
St. Bartholomew	6:00	9:00, 11:30	
St. Columba	4:30	7:45, 10:15	
Connersville, St. Gabriel (Begins June 3)	5:30	8:00, 10:30	
Corydon, St. Joseph	5:00, 7:30	7:30, 9:30	
CRAWFORD COUNTY, St. Joseph		9:00	
Danville, Mary, Queen of Peace	5:00	8:00, 10:00	
DECATUR COUNTY, St. Paul	7:30**		
Dover, St. John	6:00	8:30	
Edinburgh, Holy Trinity	6:00	10:00	
Enochsburg, St. John	7:00	9:00	
Floyds Knobs, St. Mary of the Knobs	5:00, 7:30	8:00, 10:00, 11:30	
Fortville, St. Thomas	5:30	8:00, 10:30	
Franklin, St. Rose of Lima	5:00	8:00, 10:45	
FRANKLIN COUNTY, St. Peter	7:00	9:30	
French Lick, Our Lady of the Springs	6:00	7:00, 11:00	
Frenchtown, St. Bernard	6:30	7:45, 10:15	
Fulda, St. Boniface	5:00	8:00	
Greencastle, St. Paul	5:15	8:30, 11:00	
Greensfield, St. Michael	6:00	8:00, 10:45	
Greensburg, St. Mary	5:30	7:00, 8:30, 10:00, 11:30	
Greenwood, Our Lady of the Greenwood	5:30	7:45, 9:00, 10:30	Noon
Hamburg, St. Ann		7:30	
HARRISON COUNTY, St. Peter		10:00	
Henryville, St. Francis Xavier		9:30	
<b>JEFFERSONVILLE</b>			
Sacred Heart	5:30	8:30, 11:00	
St. Augustine	5:30	9:00, 11:00	
<b>JENNINGS COUNTY</b>			
St. Anne		10:00	
St. Dennis	4:00		
St. Joseph	7:15	8:00	
Knightstown, St. Rose	7:30	11:00	
Lawrenceburg, St. Lawrence	5:30	8:00, 10:30	
Leopold, St. Augustine	5:30	8:30, 10:30	
Liberty, St. Bridget	4:00	10:00	
Liberty, St. Bridget	7:00	7:00, 9:00	
<b>MADISON</b>			
St. Mary (No Masses until after 1st Sun. of Sept.)			
St. Michael	6:00	10:00	
St. Patrick	4:30	8:00	
Martinsville, St. Martin	6:00	7:30, 10:30	
Milan, St. Charles	5:00	8:00, 10:30	

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PARISH	SATURDAY ANTICIPATION	SUNDAY AM MASS	PM MASS
Millhousen, Immaculate Conception	5:30	10:30	
Mitchell, St. Mary	4:30	8:30	
Montezuma, Immaculate Conception		8:45	
Mooreville, St. Thomas More	6:00	8:00, 9:30	
Morris, St. Anthony	5:30	8:30	
Napoleon, St. Maurice	7:00	9:00	
Nashville, St. Agnes	5:00, 6:30	8:30, 10:45	
Navilleton, St. Mary	5:00	8:00, 9:30	Noon
NEW ALBANY			
Holy Family	5:45	8:00, 10:00, 11:30	
Our Lady of Perpetual Help	5:30	8:00, 10:00	
St. Mary	5:30	8:30, 10:30	
New Albion, St. Paul	7:00	8:00	
New Castle, St. Anne	5:00	8:30	
New Marion, St. Magdalene	7:00		
New Middletown, Most Precious Blood		8:00	
North Vernon, St. Mary	6:00	7:30, 8:45, 11:00	
Oak Forest, St. Cecilia		8:00, 10:00+	
Oldenburg, Holy Family	5:30	7:00, 8:30, 10:30	
Osgood, St. John	5:00	8:00, 10:00	
Paoli, Christ the King		9:00	
PERRY COUNTY			
St. Isidore	6:00	9:00	
St. Mark	5:30	8:30	
Plainfield, St. Susanna	5:30	8:00, 10:30	
RICHMOND			
Holy Family	5:30	8:00, 11:00	
St. Andrew	6:00	10:00	5:00
St. Mary	5:15	9:00, 11:00	
RIPLEY COUNTY, St. Pius	7:00		
Rockville, St. Joseph	5:30	10:30	
Rushville, St. Mary	5:30	7:00, 9:00, 11:00	
St. Cross, Holy Cross	6:00	10:00	
St. Joseph Hill, St. Joseph	5:30	8:00, 11:00	
St. Leon, St. Joseph	5:30	9:00	
St. Mary-of-the-Rock, St. Mary-of-the-Rock	7:00	10:00, 8:00	
St. Mary-of-the-Woods, St. Mary-of-the-Woods	7:00	9:00	
St. Maurice, St. Maurice		10:30	
St. Meinrad, St. Meinrad	6:30	8:00, 10:30	
Salem, St. Patrick		10:30	
Scottsburg, American Martyrs	6:00	8:30	
Seelyville, Holy Rosary	5:00	9:00	
Sellersburg, St. Paul	5:00	8:45, 11:00	
Seymour, St. Ambrose	6:00	8:00, 10:00	
SHS COUNTY, St. Vincent	6:00	8:00, 10:00	
Shelbyville, St. Joseph (Begins June 2nd-Sept. 1st)	5:00	7:00, 9:30	
Siberia, St. Martin		9:30	
Spencer, St. Jude	5:00	8:00, 10:30	
Stadlight, St. John	5:30	8:00, 10:00	
Summan, St. Nicholas	5:30	7:00, 10:15	
Tell City, St. Paul	5:30	7:30, 9:30, 11:30	
TERRE HAUTE			
Sacred Heart	5:30	9:00	
St. Ann		11:00	
St. Benedict	5:30	8:00, 10:00	
St. Joseph	5:00	7:00, 9:00, 11:00	
St. Margaret Mary	5:00	8:30, 10:00	
St. Patrick	5:30	9:00, 11:30	
Troy, St. Pius	7:30	10:00	
Universal, St. Joseph		8:30	
Vevay, Most Sorrowful Mother	4:30	8:30	
West Terre Haute, St. Leonard	5:00	7:00, 10:00	
Yorkville, St. Martin	5:00	9:30	

\* Special Mass in Spanish at 1:15 PM and Mass in Sign Language at 5:20 PM  
 \*\* 1st Saturday of the Month Only  
 + 8:00 Mass on 1st, 3rd and 5th Sundays of the Month; 10:00 Mass on the 2nd and 4th Sundays of the Month  
 P 8:00 Mass on the 1st and 3rd Sundays of the Month; 10:00 Mass on the 2nd, 4th and 5th Sundays of the Month  
 † 10:00 Mass on the 1st and 3rd Sundays of the Month; 8:00 Mass on the 2nd, 4th and 5th Sundays of the Month  
 ‡ 10:00 Mass on the 1st, 3rd and 5th Sundays of the Month; 8:00 Mass on the 2nd and 4th Sundays of the Month

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# Things to do this summer in Indiana

(continued from page 7)

tique (a specialty crafts show), and gigantic free fireworks display. 4 p.m.-10 p.m. Cheri and Garry Wright, (812) 894-2068.

## June 14-15

8th Annual Italian Street Festival. Holy Rosary Church, 520 Stevens St., six blocks south of downtown Indianapolis (Marion County). Wide variety of Italian meats, pastas, salads, desserts. Monte Carlo tent, games and rides for kids. 5-11 p.m. Procession and Mass on Saturday at 8 p.m. (317) 636-4478.

## June 14-16

Railroad Days Festival. North Vernon (Jennings County). Events are centered around the theme "railroad days" with theme dress and decorations encouraged. A "railroad reception" is held, at which time a railroad of the year is named. Depot is converted into museum for this event. Friday 3 p.m.-9 p.m., Saturday 9 a.m.-5 p.m., and Sunday 11 a.m.-5 p.m. Barbara Tracy, (812) 522-8617 or (812) 346-7377.

## June 15

Park History Day. All Indiana State Parks, statewide. Cele-

brate 75 years of the state park system in Indiana. Learn park history with hikes and special programs. Times vary. \$2 park admission charge. Chief Naturalist, (800) 622-4931.

## June 15-July 14

Gather 'Round: A Storytelling Jubilee. The Children's Museum, Indianapolis (Marion County). World's largest children's museum celebrates artistic and historic perspective of storytelling in this museum-wide festival. Special emphasis will be placed on encouraging young people to write and tell original stories. Monday through Saturday 10 a.m.-5 p.m., Sunday noon-5 p.m. Admission charge for museum. Larry Gard, (317) 924-5431.

## June 15-16

Rush County Arts and Crafts Festival. Memorial Park, Rushville (Rush County). Juried arts and crafts with excellent entertainment. Midget car race on Saturday night. Saturday 9 a.m.-8 p.m. and Sunday 10 a.m.-6 p.m. Bill Ward, (317) 932-2555 or (317) 629-2482.

## June 16, 19-22

Rose Festival. Wayne County

Fairgrounds, Richmond (Wayne County). Indoor and outdoor family fun in one central location. Six-foot apple pie, food, music, arts and crafts, exhibitors, entertainment, daytime and evening parades. Convenient parking, easy access. 9 a.m.-11 p.m. Sharlene Clouse, (317) 935-7673.

## June 17-21

Children's Vacation Bible School. Sacred Heart Church, 1530 Union St., Indianapolis (Marion County). Crafts, magician, picnic and music. 9 a.m.-noon. (317) 638-5551.

## June 21-22

Glenwood Old Fashioned Days. Community Park, Glenwood (Rush County). Haunted hayride, flea market, auction, contests and games, dancing. Friday 4 p.m.-10 p.m., Saturday 10 a.m.-10 p.m. Dennis Richardson, (317) 679-5730.

☆☆☆

109th Annual Lexington Old Settlers Day. Lexington Park, Lexington (Scott County). Arts and crafts, flea markets, kid's games, firemen's games, country music, and parade on Saturday. All-day festivities. Joe Gibson, (812) 889-2671.

## June 21-23

Parish Festival. St. Simon the Apostle Church, 8400 Roy Road, Indianapolis (Marion County). Rides, Monte Carlo, food, bingo and specialty booth for both children and adults. Friday 6 p.m.-11 p.m., Saturday 5 p.m.-11 p.m., and Sunday 4 p.m.-11 p.m. (317) 898-1707.

☆☆☆

Summer Festival. Holy Name Church, 89 N. 17th St., Beech Grove (Marion County). Rides, food, balls, plenty of games, crafts, and beer garden. Monte Carlo Friday and Saturday. Festival runs Friday and Saturday 5-11 p.m. and Sunday 1 p.m.-8 p.m. (317) 783-5454.

☆☆☆

## June 22

Taste of Bloomington. Bloomington (Monroe County). Over 35 restaurants bring a taste of their specialties to the day-long festival. Ethnic, gourmet, and Hoosier favor-



PATTERN—This photo of a scenic bridge in Lawrence County won a prize in a recent Indiana Historical Society contest. (Photo by Charles Schiala)



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ites are among menu items. Music and a waiter/waitress race also included. 3 p.m.-9 p.m. Admission charge. Talisha Coppock, (812) 334-3681.

Summerfest '91. New Palestine (Hancock County). Food booths, entertainment, car show, fitness run/walk, arts and crafts booths, tennis tournament, chili cook-off and hog roast. 7 a.m.-9 p.m. Marcia Parker, (317) 861-5366.

Annual Bean Supper. Clay Township Fire Department, Spencer (Owen County). Food, entertainment and flea market for crafts, collectibles and yard sale items. 9 a.m.-dark. Richard Hamm, (812) 876-5264.

#### June 22-23

Hoosier Artists. Arts Fair on The Square, Monroe County Court House, Bloomington (Monroe County). Open-air event emphasizing the work of local (south-central Indiana) artists, craftspeople and performers. Saturday 10 a.m.-6 p.m., Sunday noon-6 p.m. Frank Young, (812) 334-3100.

Whitewater Memorial State Park Festival. Liberty (Union County). Family fishing contest, classic car show, entertainment, and naturalist programs. Saturday 8 a.m.-5 p.m. and Sunday 11 a.m.-4 p.m. Admission charge. Meri Gentry, (317) 458-5565.

#### June 22-30

Historic Centerville Quilt and Needlework Show. Mansion House Inn, 214 E. Main St., Centerville (Wayne County). Three floors of the historic Mansion House Inn are filled with quilts and other needlework. Demonstrations include weaving, spinning and quilting. Stitching Nook retail shop will have patterns, fabric, books and many surprises. 10 a.m.-5 p.m. Admission charge. Andrea Angi, (317) 966-3911 or (317) 966-2261.

#### June 23

Sacred Heart Church Parish Festival at German Park, 8202 S. Meridian St., Indianapolis (Marion County). Bingo, games, craft booth featuring handmade items. Raffle of handmade quilt. German food and German band. Noon-7 p.m. (317) 638-5551.

Parish Festival. St. Nicholas Church, Sunman (Ripley County). All-you-can-eat chicken dinners country-style

10:30 a.m.-3 p.m. Cafeteria style dinners 3 p.m.-7 p.m. Genuine turtle soup (eat in or carry out). Handmade quilts, games, booths and drawings. Fresh homemade baked goods. Carry outs available all day. Booths and games open 10:30 a.m.-7 p.m. Mary Ann Hartman, (812) 623-2964.

Old Settlers' Day. Wanamaker (Marion County). Enjoy 175 arts and crafts booths, mini flea market, kid's corner with pony rides, other fun activities. Pioneer crafts, antique cars and motorcycles, entertainment, plus CASI-sanctioned state chili cook-off. 11 a.m.-5 p.m. Julia Dunkman, (317) 862-5078 or (317) 862-6386.

#### June 23-28

TRIRI State Park 75th Anniversary Season. Family-oriented bicycle tour of rural Indiana celebrating 75 years of Indiana State Parks. Camping stops at Turkey Run, Shakamak, McCormick's Creek, Spring Mill, and Brown County state parks. Bag and equipment transfer, hot showers at overnight stops. Entry fee. Barbara Anderson, (812) 332-6028.

#### June 27-29

Indiana Shakespeare Festival Mainstage Season. Garfield Park Amphitheater, Indianapolis (Marion County). "Shakespeare In The Park," two classic Shakespeare plays run in repertory, usually a comedy and tragedy. Thursday-Sunday 8 p.m. Martinlow Spaulding, (317) 631-1188.

#### June 28

Popfest '91. Bartholomew County Public Library, Columbus (Bartholomew County). Noon concert by Pro Musica Orchestra and Chorus. Dinner concert by Columbus City Band. Evening concert by Indianapolis Symphony Orchestra. Noon-9 p.m. Elizabeth Booth-Poor, (812) 379-1255.

#### June 28-29

Annual Parish Funtest. St. Mark Church, 535 E. Edgewood Ave., Indianapolis (Marion County). Used car raffle, adult and children's games, home-cooked dinners and a big cash drawing. Friday 5 p.m.-midnight and Saturday 4 p.m.-midnight. (317) 787-8246.

Worldfest '91. St. Monica Church, Indianapolis (Marion County). Juried art fair

featuring fine arts and crafts, especially those with an ethnic or international perspective. Friday 5 p.m.-11 p.m., Saturday 2 p.m.-11 p.m. John Rosenbalm or Michael Perigo, (317) 253-2193.

#### June 28-30

Abe Martin Folk Music Festival. Nashville (Brown County). Dulcimer music, workshops, square dancers, cloggers, concerts, entertainment, food. 10 a.m.-dark. Teresa McKee, (812) 988-7303.

Moscow Covered Bridge Festival. Moscow (Rush County). Festival featuring parade, auction, "chicken pull," bingo, lip-synch contest, street dance, outdoor church service, arts and crafts, flea market, food concessions, entertainment. The 330-foot Moscow bridge is one of five in Rush County listed on the National Register of Historic Places. Friday noon-midnight, Saturday 6 a.m.-

midnight, Sunday 6 a.m.-5 p.m. Jane Rogers, (317) 544-2450 or (317) 888-2060.

#### June 29

Sesquicentennial Celebration. St. Joseph Church, R.R. 3, St. Leon (Dearborn County). Tours through the rectory. Parish cookbook for sale as well as T-shirts, hats and a parish history book. Parade at noon. Games and food throughout the day with a special chicken dinner. 10 a.m.-10:30 p.m. Archbishop Edward T. O'Meara will celebrate an outdoor Mass at 5:30 p.m. Outdoor dance follows at 7:30 p.m. (EDT). (812) 576-3393.

4th Annual Main Street Fair in Old Towne Greenwood. Greenwood (Johnson County). Artisans set up along Main Street in historic downtown area. All-day entertainment and food booths. Juried handicraft and original works. 9:30

a.m.-5 p.m. Carmen Madson, (317) 888-3213.

June Fest '91. St. Michael Church, 354 High St., Brookville (Franklin County). Games for everyone, arts and crafts booths, and hourly drawings each day. Pork chop dinners Saturday and family-style chicken dinners Sunday. Saturday 4 p.m.-10 p.m., Sunday 10 a.m.-9 p.m.

Evangelization Ice Cream Social. Holy Cross Church, 125 N. Oriental St., Indianapolis (Marion County). Ice cream and fellowship after 5:30 p.m. Mass. (317) 637-2620.

#### June 29-July 4

Limestone Heritage Festival. "S" Street between Highway 450 and 19th Street, Bedford (Lawrence County). Limestone exhibits and quarry tours Saturday at 2 p.m., with one of the largest parades in southern Indiana. July 4th events include

ice cream social, bands, and fireworks. John Williams, (812) 279-6555.

#### June 30

Summer Festival. St. Augustine Church, 315 E. Chestnut St., Jeffersonville (Clark County). Booths, beer garden and lots of family fun. Southern hospitality and Skip's famous fried chicken. Noon-6 p.m. (812) 282-2677.

New Hope Herb Farm Festival. Spencer (Owen County). Tours of many display gardens, crafts, music, demonstrations, food. 10 a.m.-5 p.m. Carolee Bean, (812) 829-6186.

#### July 1-11

Poetry on the Buses. 1426 W. 29th St., Indianapolis (Marion County). Annual competition open to poets 18 years old or older living in Marion and contiguous counties. Each month the winning poems are reproduced on placards inside METRO buses and published in Arts

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RENEWED—The old tabernacle setting in St. Augustine Church in Leopold has been carefully redone. (Photo by Margaret Nelson)

Indiana. Artist entry deadline July 12. Mary Anna Hugt, (317) 653-7060.

### July 3-4

Fourth of July Celebration. Greencastle (Putnam County). Kids' day, games and prizes, craft booths, food, and fireworks on July 4. (317) 653-4517.

☆☆☆

161st Fourth of July Celebration (oldest in the United States). Pekin Community Park, Pekin (Washington County). Old fashioned fiddler's contest, parade, queen contest, prince and princess contest, fireworks, brass band contest, music, etc. Wednesday 5 p.m.-7 Willis Kay, (812) 967-3334 or (812) 967-3636.

☆☆☆

Old Fashioned Fourth. Hendry Breeding Farm, Columbus (Bartholomew County). Steam engine demonstrations, games, antique cars and antique steam engines on display, entertainment, crafts, and thresher dinner. 10 a.m.-4 p.m. Admission charge. Roberta Cirantoneo, (812) 372-3541.

☆☆☆

Old Settler's Day. Old Capital Square. Corydon Capital State Historic Site, Corydon (Harrison County). A pioneer celebration of independence featuring demonstrations of 19th-century crafts and skills appropriate to the era. 10 a.m.-5 p.m. Helen Reas, (812) 738-4890 or (812) 738-2137.

☆☆☆

Independence Day Festival. Hagerstown Airport, Hagerstown (Wayne County). Custom car show, plane rides, dinner, horse show, volleyball tournament, fireworks. 6:30 a.m.-10 p.m. Max Soliday, (317) 489-5215.

☆☆☆

Community Patriotic Program and Fireworks Display. Fairbanks Park on the Banks of the Wataash River, Terre Haute (Vigo County). Started in 1922 to entertain children from two orphan homes and went public in 1923. 2 p.m.-10 p.m. Fred Schwartz, (812) 232-6870.

☆☆☆

Fourth of July Festival. Lawrence Community Park, Lawrence (Marion County). Parade starts the activity, gigantic fireworks climax the day. 9 a.m.-10 p.m. Vera Bates, (317) 549-4815.

### July 4-6

Fortville Summer Festival. Main Street, Fortville (Hancock County). Fourth of July parade 11 a.m. on Main Street and fireworks at dusk at Mount Vernon High School. Merchants' Sidewalk Sales on July 5, and craft fair, food, booths, and entertainment on July 6. Shirley Arnett, (317) 485-5317 or (317) 485-4449.

### July 4-7

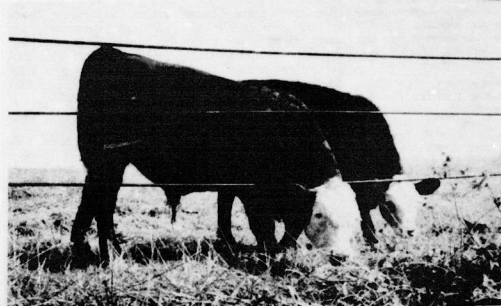
Indiana Shakespeare Festival. Mainstage Season. Garfield Park Amphitheater, Indianapolis (Marion County). "Shakespeare in the Park." Two classic Shakespeare plays run in repertory, usually a comedy and tragedy. Thursday-Sunday 8 p.m. Martinlow Spaulding, (317) 631-1188.

☆☆☆

Liberty Festival. Courthouse Square, Liberty (Union County). Parade, waterball contest, fireworks, children's games, and flea market on the courthouse lawn. Thursday 4 p.m.-7 and Sunday 4 p.m. Bonnie Ross-Kaelsing, (317) 458-5976.

☆☆☆

McCormick's Creek 75th Anniversary Celebration.



LOOKIN' UP—Cattle graze peacefully. (Photo by Charles Schisla)

McCormick's Creek State Park near Spencer (Owen County). Celebrate the 75th anniversary of McCormick's Creek and Indiana State Parks. Music, food, entertainment, naturalist programs. Admission charge. Dwight Brooks, (812) 829-2235.

### July 6

Austin Street Fair. High Street in Austin (Scott

County). Local musical talent, arts and crafts booths, and contests. 10 a.m.-6 p.m. Earl Burris, (812) 794-2257 or (812) 794-3324.

☆☆☆

Versailles State Park Fireworks Display. Versailles State Park near Versailles (Ripley County). Beautiful fireworks over the lake at dusk. Ted Tapp, (812) 689-6424.

### July 6-7

Indiana Governor's Cup Hydroplane Race. Ohio River at Madison (Jefferson County). Racing competition by the world's fastest boats. Noon-5 p.m. Admission charge. Dan Carter, (812) 273-3731 or (812) 273-2162.

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## Race Time! Party Time! Cookout Time! JOE O'MALIA TIME!



No question about it, this is **THE week!** The world's largest single sporting event is just a few days away and the eyes of the world will be focused on Indianapolis this Sunday.



Then on Monday, we'll all try to relax and enjoy the true holiday — Memorial Day. And we at O'Malia's are ready to help you prepare for this weekend — whether you're going to the race, or having a cookout, or a party — or all three!

If you're having a party, don't forget our **PARTY TRAYS**. Call your nearest O'Malia Deli. But do it now. We can only prepare so many because we take such great care to insure that your tray will enhance the occasion. And don't forget our **FRUIT and VEGGIE TRAYS** in Produce.

**Cookout time?** Check out our Race Week Specials in the Meat and Deli Department. Ground Chuck, Sliced Beef, Sliced Turkey or Chicken, Pork, Swiss Cheese. You name it. If you can grill it, barbecue it, or take it on a picnic — O'Malia's is the place to get it.

**Heading for the Race? The Parade? A Picnic?** Call the Deli for our fantastic **BOX LUNCHES**. Plenty of good food at reasonable prices. And **CONVENIENT**, too!

Throughout the store, we've got specials on everything you need to feed your hungry gang — soft drinks, beer, and charcoal — just to mention a few.

So, don't panic if you haven't already planned for the weekend. Just stop at O'Malia's. We'll have what you need. And we'll be more than happy to help you.

Don't look for us on Memorial Day. We want all our employees to be able to spend that day with their families, so we'll be closed. But we'll be open all day (8 to 10) Saturday, and 9 to 7 on Sunday (Race Day) to help you with your needs.

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13610 North Meridian

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12th St. & Cass Rd.

Open: 10:00 a.m. - 6:00 p.m.

NOBLEVILLE STORE

155 Sheridan Rd.

Open: 10:00 a.m. - 6:00 p.m.

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7403 West 10th St.

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(Wayne County). Livestock show and sales. Truck events, horse, pony and tractor competitions, demolition derby, midway, craft exhibits, free entertainment. 10 a.m.-10 p.m. Admission charge. Thelma Davies, (317) 489-4820.

#### July 11-11

Indiana Shakespeare Festival Mainstage Season. Garfield Park Amphitheater, Indianapolis (Marion County). "Shakespeare in the Park," two classic Shakespeare plays run in repertory, usually a comedy and tragedy. Thursday-Saturday 8 p.m. Martinlow Spaulding, (317) 631-1188.

#### July 8-12

Third Annual Kaleidoscope Program. Woodruff Place Baptist Church, 1230 E. Michigan St., Indianapolis (Marion County). Multi-cultural program for children ages 6-15 is made possible by the generous efforts of many parents and members of the various participating churches and the expertise of some of Indianapolis' finest teachers in ethnic and cultural diversity. The five nights will focus on Hispanic, Black, Asian, and American folk cultures. Registration 6-30 p.m. Program 6:30-8:30 p.m. (317) 633-8230.

#### July 8-13

Dearborn County 4-H and Community Fair. Dearborn County Fairgrounds, Lawrenceburg (Dearborn County). 4-H sponsored county fair with 4-H exhibits including livestock, complete amusement midway, commercial exhibits, horse pull, draft horse show, entertainment area with continuous free entertainment, free parking. Monday-Friday 6 p.m.-11 p.m. Saturday 1-11 p.m. Phil Weaver, (812) 926-3867.

#### July 11-13

Parish Festival. St. Christopher Church, 5301 W. 16th St., Speedway (Marion County). Games, booths, rides, and food. Carry-out 4:30 p.m. Dining room 5 p.m. Grounds? p.m. (317) 248-0004.

#### July 11-14

Indiana Shakespeare Festival Mainstage Season. Garfield Park Amphitheater, Indianapolis (Marion County). "Shakespeare in the Park," two classic Shakespeare plays run in repertory, usually a comedy and tragedy. Thursday-Saturday 8 p.m. Martinlow Spaulding, (317) 631-1188.

☆☆

Gospel Music Week. The Commons, Columbus (Bartholomew County). Four days of music with over a dozen national, regional and local southern Gospel entertainers. 7-9 p.m. Stan Davis, (812) 276-2535.

#### July 12-14

General Morgan Days. Dupont (Jefferson County). Confederate troop encampment with demonstrations, fireworks, pork chop supper, flea market, food games, entertainment, and parade. 10 a.m.-dark. Debbie Pettit, (812) 265-9942 or (812) 273-2239.

☆☆

White River Park State Games. Locations within Indianapolis (Marion County). Indiana's only statewide amateur sports festival. Hours vary. Admission charge. Brian Kimball, (317) 237-5000 or (800) Hi-Fives.

#### July 13

Jonesville Fireman's Festival. Various sites in Jonesville (Bartholomew County). 16th annual celebration, parade, flea market, bazaar, fish fry, garden tractor pull, auction, doggers, horseshoe pitch tournament, bucket brigade competition, and more. 9 a.m.-8 p.m. Michael Pringsten, (812) 522-2180 or (812) 522-9815.

#### July 14

Tri-Parish Picnic. Harrison County Fairgrounds (Harrison County). St. Joseph (Corydon), Most Precious Blood (New Middletown), and St. Peter (Harrison County). Booths, bingo, quilt booth, rides for kids and games for everyone. Chicken or ham dinners served family style and homemade pies. 11 a.m.-5 p.m. (812) 968-3242.

☆☆

St. Charles Borromeo, 2222 E. Third St., Bloomington (Monroe County). Marian Prayer Service sponsored by Daughters of Isabella, Knights of Isabella, and the Bloomington Deaneys Councils. Candlelight ceremony outdoors at 7 p.m. with Scripture, rosary and Benediction. Bring your own lawn chair. Reception following. Ruth Lloyd (812) 332-1978.

#### July 14-20

Shelby County Fair. Shelby County Fairgrounds, Shelbyville (Shelby County). 4-H judging and exhibits, game pageant, farm machinery, auto dealers, midway carnival, dis-lays, entertainment, grandstand event, antique exhibits, petting zoo, demo derby, free pull and various concessions. 9 a.m.-midnight.

Admission charge. Robert Branson, (317) 392-1032.

#### July 16-20

Floyd County 4-H Fair. Floyd County Fairgrounds, New Albany (Floyd County). 4-H exhibits, 4-H livestock shows, nightly entertainment. Friday and Saturday night rodeo. Tuesday-Friday 6 p.m.-10 p.m. Saturday 1 p.m.-10 p.m. Donna Foster, (812) 946-5470.

#### July 18-21

Indiana Shakespeare Festival Mainstage Season. Garfield Park Amphitheater, Indianapolis (Marion County). "Shakespeare in the Park," two classic Shakespeare plays run in repertory, usually a comedy and tragedy. Thursday-Sunday 8 p.m. Martinlow Spaulding, (317) 631-1188.

#### July 19-20

Spiceland Freedom Days. Spiceland (Henry County). 70-unit flea market, food, arts and crafts, collectibles, largest parade in Henry County, annual Spiceland Freedom Days Queen Pageant, free live entertainment, youth activities, pork chop barbecue. 9 a.m.-midnight. Admission charge. Donald McCox or Ron Zimmerman, (317) 987-8146 or (317) 987-7075.

☆☆

Seymour Mid-Summer Art Show. One. Seymour (Jackson County). Art exhibits for merit awards (two or three dimensional), booth display for two and three-dimensional art. Purchase awards over \$700. Merit awards over \$800. Friday 4 p.m.-7 p.m. exhibits, Saturday 9 a.m.-3 p.m. Admission charge. Kathie Kinzel, (812) 523-3700 or (812) 522-4746.

☆☆

Crawford County 4-H Fair and English Reunion. William H. English Park, English (Crawford County). Parade, horse pull, veterans bean supper, recognition program, pretty baby contest, pedal tractor pull, livestock show, ATV mud bog exhibit displays with 4-H homemakers, and open classes. Monday-Friday 6 p.m.-10 p.m. Saturday-Sunday noon-midnight. Sharon Broughton, (812) 338-2800.

#### July 19-August 25

Festival of Emerging American Theatre. Phoenix Theatre, 749 N. Park Ave., Indianapolis (Marion County). National playwriting competition. Hoosier Artists Program Thursday-Saturday 8 p.m. and Sunday 3 p.m. (317) 635-Play.

#### July 20

Countryside Peddlers Arts and

Crafts in the Park. Arbuckle Acres Park, Brownsburg (Hendricks County). The largest art show in Hendricks County with over 400 juried exhibitors. Features country, Amish, Victorian, and Shaker items. All art and craft items are handmade, with nothing commercial. Features artists from Indiana, as well as 10 other states. 9 a.m.-4:30 p.m. Gerry Baughert, (317) 852-8466.

☆☆

Oldenburg Freudenfest. Tocan Hall, Oldenburg (Franklin County). German food and music. Noon-midnight. Paul Selick, (812) 934-4676.

☆☆

Monte Carlo Night. Holy Cross Church, 125 N. Oriental St., Indianapolis (Marion County). 6:30 p.m.-1 (317) 637-2620.

#### July 21

Summer Festival. St. John Baptist Church, 331 S. Buckeye St., Osgood (Ripley

County). Best chicken dinner of the summer! 11 a.m.-4 p.m. (EST). (812) 689-4244.

☆☆

Parish Picnic. St. Mary Church, 7500 Navilleton Rd., Floyd's Knobs (Floyd County). Quilts, games, booths, cake, candy, fruit, country-style chicken dinners. 10 a.m.-6 p.m. (812) 923-5226.

☆☆

Summer Festival. St. John Baptist Church, 25470 State Route 1, Guilford (Dearborn County). Raffle, booths, bingo, beer garden, chicken dinner. 11 a.m.-7 p.m. (EDT). (812) 576-4159.

#### July 25-28

Indiana Shakespeare Festival Mainstage Season. Garfield Park Amphitheater, Indianapolis (Marion County). "Shakespeare in the Park," two classic Shakespeare plays run in repertory, usually a comedy and tragedy. Thursday-Sunday 8 p.m. Martinlow Spaulding, (317) 631-1188.

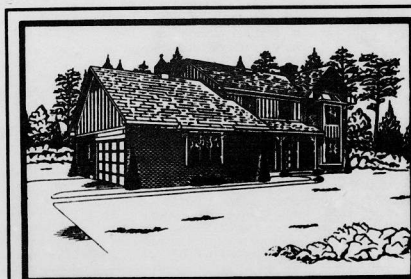
day-Sunday 8 p.m. Martinlow Spaulding, (317) 631-1188.

#### July 26-27

Morrisstown Derby Days Weekend. Between Morrisstown Junior/Senior High School and Morrisstown Elementary School, Morrisstown (Shelby County). Yearly fish fry. Square dancing Friday night. Softball tourney ends Sunday. Booths in the fish fry tent Friday and Saturday for merchants to display and sell goods. Games both days. Friday 5 p.m.-9 p.m. and Saturday 11 a.m.-9 p.m. Dick Reed or Max Rouse, (317) 763-6857.

#### July 27

Celebrate Summit. Summit Lake State Park near New Castle (Henry County). Concerts, kite flying, funfest, family fishing contest. Ad-



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FASCINATING—House used as a funeral home in Berne, Ind. (Photo by Charles Schisla)

mission charge. Larry Ahlers-meyer, (317) 766-5873.

Riverfest '91, Fairbanks Park, Terre Haute (Vigo County). Speaks event day for entire family with running, bicycle races, 5-mile Wabash River race, skateboarding, contest, waterball, volleyball contests, children's games, arts, crafts, and music. 8 a.m.-6 p.m. Pat Mozley, (812) 299-1121, extension 285.

Parade of Homes. Area subdivisions throughout Terre Haute (Vigo County). New homes and their builders in some of Terre Haute's developed subdivisions. Monday-Friday 5 p.m.-8 p.m. and Saturday-Sunday 1 p.m.-5 p.m. Diana Rinehart, (812) 234-5736.

#### July 28

Church Picnic. St. Augustine Church, Leopold (Perry County). Quilt raffles, games, horseshoe contests, bingo, country dinners. 11 a.m.-7 p.m. (812) 843-5143.

#### July 29-August 2

Ecumenical Vacation Bible School. Westminster Presbyterian Church, 445 N. State St., Indianapolis (Marion County). Co-sponsored by Holy Cross Church for children ages 4-12. Fun, food and faith! Verlan Major, (317) 637-2620.

#### July 31-August 2

Country Music Week. The Commons, Columbus (Bartholomew County). Three days of country music on stage at The Commons. 7

p.m.-9 p.m. Stan Davis, (812) 376-2535.

#### August 2-3

10th Annual Kroger NASCAR 200. Indianapolis Raceway Park, Indianapolis (Hendricks County). Largest and most prestigious short track stock car race in the Midwest, featuring NASCAR Busch Grand National Series with many Winston Cup drivers participating. Friday 5 p.m.-9 p.m. Saturday Noon-10 p.m. Admission charge. Eileen Daniels, (317) 291-4095.

Chamberfest '91. Hoosier Artists. Main Street, Cumberland (Hancock County). Fish fry, pork barbecue, commercial displays, youth talent show, dance bands, square dancing, parade, classic rock and custom car show, arts and crafts, queen pageant, stage play and entertainment. John Varry, (317) 894-4105 or (317) 894-3153.

Perryville Fun Days. Perryville Park, Perryville (Vermilion County). Parade, garden tractor pull, softball tournament, runs for fun, musical entertainment, food and games all day. John Haga, (317) 793-3462.

Pioneer Engineers Club of Indiana Annual Steam Show. One mile east of Rushville (Rush County). Demonstrations of antique farm equipment for the enjoyment of young and old alike, including threshing wheat with steam engines, sawing logs, crushing rock and making a road. Antique tractor pull contest and a hider's

contest. Show lasts all day and evenings. Admission charge. Dan Spalding, (317) 729-5283.

#### August 4

Annual Picnic. St. Boniface Church, Fulda (Spencer County). Quilt stand with over 30 handmade quilts, bingo, kiddie tractor pull, raffles, games for children and adults. Roast beef and chicken dinners, sandwiches and homemade turtle soup. 10:30 a.m.-9:30 p.m. (812) 357-2483.

Annual Picnic. St. Cecilia Church, mid-way between Oldenburg and Brookville at Oak Forest (Franklin County). Raffle, homemade ice cream, and family-style chicken dinners. 10 a.m.-3 p.m. (EST). (317) 647-4768.

#### August 8-9

Fatima Retreat House Rummage Sale at Our Lady of Lourdes School gymnasium, 5333 E. Washington St., Indianapolis (Marion County). 9 a.m.-6 p.m. (317) 356-5819.

#### August 10

Gosport Lazy Days. Town Park on Main Street, Gosport (Owen County). Hog roast, country music show, fish fry, talent show, bean dinner, parade, and bed race. Viola Hall, (812) 879-4300.

#### August 9 & 10

Summer Festival. Assumption Church, 1117 Blaine Ave., Indianapolis (Marion County). Delicious food, games for young and old, raffles. All Saints Alumni Early-Bird Drawing on Friday



FULDA QUILTERS—Lidwina Miller (from left), Doris Schaefer, Anna M. Kern, Rita Kunkler, Nellie Holtzman, Lorine Zogman, Brenda Kress and Marilyn Haefling pause with their handiwork on the quilting frame they use to prepare quilts for the Aug. 4 church picnic at St. Boniface Parish in Perry County. Some of the 30 quilts are displayed in the background with a few favorites from home. (Photo by Peg Hall)

at 9 p.m. Festival hours 5-10 p.m. (317) 632-4157.

#### August 10

Mid-America Regional Championship Drum and Bugle Corps Competition. Indiana University Memorial Football Stadium, Bloomington (Monroe County). Twelve of the top world-class drum and bugle corps present a unique evening of family musical entertainment. Performances feature highly skilled musicians and dancers, colorful costumes and choreography, and a wide range of musical selections from classical to

jazz. 6 p.m. Admission charge. 1-800-321-YMCA.

#### August 10-11

Hoosier Storytelling Festival. Indianapolis Art League, Indianapolis (Marion County). Live storytelling presented by nationally-known storytellers and selected storytellers from the Midwest. Ghost tales, stories for children, and stories for the whole family. Storytelling workshops. Swapping ground where anyone can share a story. Saturday noon-11 p.m. and Sunday Noon-5 p.m. Bob Sander, (317) 255-7628.

Parke County Arts and Crafts

Days. Billie Creek Village, Rockville (Parke County). Thirty craft booths in addition to over 35,000 hand-crafted items in the Billie Creek General Store. 11 a.m.-4 p.m. Admission charge. Doug Weisheit, (317) 569-3430.

#### August 11

Annual Parish Picnic. St. Mary Church, St. Mary's Drive, Lanesville (Harrison County). Chicken and ham dinners. Quilts. 10:30 a.m. (812) 952-2852.

#### August 14-25

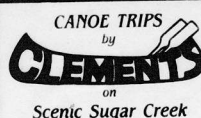
1991 Indiana State Fair. State Fairgrounds, 1201 E. 38th St., Indianapolis (Marion County).



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ty). The Indiana State Fair showcases Indiana's best exhibitors, competitors and entertainers, along with top national entertainment and blue-ribbon agricultural exhibits. Top Indiana youth exhibitors. 7 a.m. to closing (varies). Admission charge. Paul Miner, (317) 927-7524.

#### August 15-18

Swiss Wine Festival. Downtown streets of Vevey (Switzerland County). Grape stomping, steintossen, children's pedal tractor pull, polka and country music, parade, beer and wine garden, Edelweiss Princess contest. Thursday 6 p.m.-11 p.m., Friday 6 p.m.-midnight, Saturday 11 a.m. to midnight, Sunday 10 a.m.-6 p.m. Rose Harbert, (812) 427-3773.

#### August 16-17

Two-Parish Festival. St. Catherine and St. James parishes, 1155 E. Cameron St., Indianapolis (Marion County). Fish and spaghetti and meatball dinners, kids' games, amusement rides, and a grand drawing. Friday and Saturday 5 p.m.-11 p.m. (317) 784-1460.

#### August 17

Turkey Run 75th Anniversary Celebration. Turkey Run State Park near Marshall (Parke County). Celebrating the 75th anniversary of Turkey Run and Indiana State Parks. Naturalist programs, entertainment, pioneer demonstrations, eighth annual Lusk Ice Cream Social. 11 a.m.-7 p.m. Admission charge. Marquita Manley, (317) 597-2654.

#### August 18

Parish Pitch-In Picnic. St. Andrew Church, 240 South 6th St., Richmond (Wayne County). Entertainment for all ages. Noon-4 p.m. (317) 962-3902.

#### August 23-25

Sellersburg Celebrates! Silver Creek High School, Sellersburg (Clark County). Parade, food, entertainment, contests, arts and crafts booths, balloon race on Saturday. 10 a.m.-10 p.m. Cathy Gillespie, (812) 949-6681.

#### August 23-31

Bears of Blue River Festival.

Downtown Public Square, Shelbyville (Shelby County). 5-K and 10-K runs, parade, free nightly major entertainment, crafts, flea market, various foods, medical exhibits and free testing. Times vary. Evan Tingle, (317) 392-6446.

#### August 24-25

Archway Days. Various locations in Centerville (Wayne County). 5-K run, antique auto show, horseshoe pitching, food booths, craft booths and demonstrations, pageant, community vesper service. Saturday 8:30 a.m.-7 and Sunday noon-8 p.m. Charles Magner, (317) 855-2291.

#### August 25

Annual Open House and Ice Cream Social. Thomas E. Lindley House, Paoli (Orange County). Annual old-fashioned ice cream social sponsored by the Orange County Historical Society at the Thomas E. Lindley House, a restored Quaker farmhouse. Open house and costumed hostesses in each room 1-4 p.m. Regina Wilson, (812) 936-4998.

#### August 27

Riverfest '91. Fairbanks Park, Terre Haute (Vigo County). Sports event day for the entire family with running races and bicycle races all in the a.m. Ratt race five miles on Wabash River, skateboarding, waterball, and volleyball contests. Children's games, arts and crafts, food vendors, music in the park. 8 a.m.-6 p.m. Pat Mozley, (812) 299-1121, ext. 286.

August 29-September 2  
37th Annual NHRA U.S. Nationals. Indianapolis Raceway Park, Indianapolis (Hendricks County). World's oldest, largest and most prestigious drag racing event, featuring over 1,000 competitors and posted awards of over \$1.5 million. 7 a.m.-6 p.m. Admission charge. Eileen Daniels, (317) 291-4095.

#### August 30-September 1

Neavill's Groves 107th Annual "Old Settlers Meeting." Neavill's Grove, Madison (Jefferson County). Three-day festival of family fun. Entertainment, kids' games, horseshoe pitching contest.

singing, dancing, arts and crafts, antique tractor and farm machinery display, wheat threshing, corn shelling and shreading, flour milling. Friday 5-10 p.m., Saturday 9 a.m.-10 p.m. and Sunday 10 a.m.-5 p.m. Lloyd Lamb, (812) 866-2000.

#### August 30-September 2

Little Italy Festival. Clinton (Vermillion County). Grape stomping, pizza and spaghetti eating contests, puppet shows, several museums, arts and crafts, state soccerball tournaments, Italian singers, polka bands, celebrity auction. Friday 5 p.m.-11 p.m., Saturday through Monday 11 a.m.-11 p.m. Ernie Gilio, (317) 832-3128.

☆☆

Labor Day Weekend Arts and Crafts Festival. Harrison County Fairgrounds, Corydon (Harrison County). Unique blend of arts and crafts from local residents and members of the Neighborhood Arts and Crafts Association, which boasts membership in five states. 10 a.m.-10 p.m. Oscar Reardon, (812) 283-8745.

☆☆

Farmers Pike Festival. Corner of 850 East and 200 South, New Castle (Henry County). Approximately 250 spaces. Antiques, crafts and unique collectibles. Live entertainment to include dance bands, gospel groups, and much more. Many food concessions. Friday 6:30 p.m.-10 p.m. and Saturday through Monday 9 a.m.-10 p.m. Admission charge. Dick and Rheta Land, (317) 332-2134.

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Paragon Homecoming. Union Street, Paragon (Morgan County). Free stage shows, rides, games, parade, car show, food, flea market. Friday 6 p.m.-midnight, Saturday and Sunday noon-midnight. Monday noon-9:30 p.m. Ann Payton, (317) 537-2215.

#### August 31-September 1

Fourth Street Festival of Arts and Crafts. Fourth and Grant Streets, Bloomington (Monroe County). Exhibit of 90 artists and craftspeople. Saturday 10 a.m.-6 p.m. and Sunday 12 p.m.-6 p.m. Thomas Kemerly, (812) 988-0438.

#### September 1

Annual Chicken Picnic. St. John the Evangelist Church, 2204 County Line Rd., Greensburg (Decatur County). Chicken dinners. 11 a.m.-6 p.m. (812) 934-2880.

#### September 8

Fall Festival. St. Mary Church, 512 N. Perkins St., Rushville (Rush County). Chicken and ham dinners, booths, quilt raffle and grand raffle. 11 a.m.-4 p.m. (317) 932-2553.

#### September 13-15

Heritage Weekend. Gresham Memorial Park, R. R. 1, Lanesville (Harrison County). Crafts, food booths, parade,

rides, and tractor pull. Starts Friday noon and runs through Sunday evening. Jerry Reinhardt, (812) 952-2800.

#### September 15

Annual Fall Festival. St. Louis Church, 13 St. Louis Place, Batesville (Ripley County). Chicken dinners, turtle soup, country store, raffles, booths and crafts. 10:30 a.m.-8 p.m. (812) 934-3204.

#### September 20-21

Country Fare. St. Malachy Church, 300 N. Green St., Brownsburg (Hendricks County). Children's games, rides, and raffle for new Chevy S-10 pick-up truck. Hog roast and pork dinners. Friday 5-10 p.m. and Saturday 11 a.m.-10 p.m.

#### September 28

Church Festival. St. Bridget Church, 801 Dr. Martin Luther King Jr. Street, Indianapolis (Marion County). Food, games and raffles. 11 a.m.-7 p.m. (317) 635-6604.



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# Now family can gather around CYO campfire

by Mary Ann Wyand

One of the best vacation bargains in the archdiocese this summer is the Catholic Youth Organization's new family camping program June 30 through July 6 at Camp Rancho Framasa in Brown County.

For only \$28 a day for two people, \$38 a day for three campers, or \$46 a day for a family of four, parents can bring their children to CYO camp for several days or a week of fun outdoor experiences like horseback riding, swimming, canoeing, fishing, archery, and guided nature hikes.

Adults who camped there as children will be able to relive some of their nostalgic childhood memories and share the traditions of CYO camping with their own sons and daughters.

"We're not sure yet, but we'd love to do the Indian pageant," camp director Kevin Sullivan told *The Criterion*. "We're going to have some evening programs and we'll have campfires at night with a guitar. Camp will be just like they experienced it as children."

Families may opt to bring their own tent or camper rather than sleeping in the Rancho Framasa cabins, Sullivan said, but there are no water or electric hook-ups for independent camping sites. Cabins feature

the same bunk beds, showers, and restroom facilities from years gone by.

Daily camping fees also include meals in the mess hall and all camp activities, he said. CYO camp counselors will assist families with their choice of recreational pastimes such as riding or handicrafts, or families may leave Rancho Framasa for day trips to nearby Brown County State Park or Nashville.

Unlike the traditional CYO resident camp structure, he noted, campers don't have to stay all week. Families can register to spend one night or several days at the rustic 360-acre campgrounds during the Fourth of July holiday week.

For registration information about CYO's new family camping program, contact Kevin Sullivan at 812-988-2839 or write to him at Camp Rancho Framasa, R. 2, 4, Fox 185, Nashville, Ind. 47448.

"I think the brainchild of our new family camping program is that each year we hear from so many parents who used to go to camp," Sullivan said. "They love coming here. It's also a chance for parents who aren't totally comfortable with true camping to experience nature with their kids with the support of the camp staff."

Camp staff members will post the daily and weekly schedule of activities in the pavilion and mess hall, he said, so families can plan to gather at the flag pole at 10 a.m.



ARCHERS—Now family members can share the nostalgic childhood experiences of CYO camping at Camp Rancho Framasa in Brown County. Archery, canoeing, and horseback riding are among the family camping events. (Photo by Mary Ann Wyand)

for a deer-tracking hike, go horseback riding at 1 p.m., or meet at 5 p.m. to make key chains in the handicrafts building.

"We'll have the weekly schedule posted when the campers arrive," he said, "so they can look at it and say, 'Tuesday we planned to go over to the state park to look at the Nature Center,' or 'Let's go shopping and have lunch in Nashville on Wednesday afternoon.'"

Camp Rancho Framasa dates back to 1946, he explained, and for the first time this year families will be able to participate in the

rich history and tradition of CYO camping during the camp's 45th anniversary.

Best of all, Sullivan said, adult campers can step back in time to simpler years when summertime meant a three-month vacation from school.

"There's so much for them to see and do here," he said. "They can come down and sing campfire songs and make key chains and eat cafeteria food in the mess hall. It's the same kind of camp food they've had here for years and the same activities they remember from childhood."

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## TRINITY SUNDAY

## The Sunday Readings

Sunday, May 26, 1991

Deuteronomy 4:32-34, 39-40 — Romans 8:14-17 — Matthew 28:16-20

by Fr. Owen F. Campion

The ancient Book of Deuteronomy is the source of this feast's first scriptural reading. One of the five books of the Pentateuch, and attributed to Moses, Deuteronomy is a collection of those directives and guides that ancient Judaism built upon the initial revelation to Moses of God as one and of God as the special protector and friend of the Hebrew people.

In a society that, while generally irreligious, still recalls its religious roots in Christianity, it is easy to read such ancient writings as Deuteronomy without grasping their fuller meaning. Christianity is a religion of monotheism, of belief in one divine figure. However, in ancient times, monotheism was a novelty. Indeed, the ancient Egyptian, Greek and Roman religions all professed dozens of gods and goddesses. The unique aspect of the Jewish religion was its belief in one God. That belief came to the Jews as God's revelation; it was not a philosophical conjecture.

Thus, in the history of Jewish monotheism, two elements are important. The Jewish faith in one divinity was supreme to Judaism and unusual to the times. It was a distinct insight into the reality of God, and it was the product of Revelation, of God's outreach, as it were, to people, and of his sharing with them the most intimate details of his existence.

This feast's first reading expands upon the notion of God's sharing. Such sharing exhibits God's love. It is a love seen also in the rescue of the people from Egyptian slavery and in the protection they enjoyed from God as they wandered the Sinai desert in search of the land that he had promised them.

The Epistle to the Romans provides the second reading. It is useful to recall the religious environment in which it was written and in which it first was read. The Roman culture proclaimed many gods and goddesses, but they hardly were united in a relationship of serene, selfish love with the people. To view God as loving,

redeeming, and caring in itself was a novel view in ancient Roman times.

This feast's second reading underscores the fact of God as supreme creator and governor, but not in a distant, detached, or heartless sense. God relates to his people as a father relates to a child. It is an imagery that evokes the love and understanding of father and the deepest meaning of child.

St. Matthew's Gospel supplies this feast's Gospel reading. In the reading, Jesus identifies himself to the apostles as possessing "full authority" in speaking to them about God. Obviously, they have heard the words of their faith directly from the "best authority" himself. Then the Lord commissions the apostles to go into the world, to its farthest reaches, to enfold all into the family of God. To all, the apostles were told to preach the Good News. The symbol of God's reception of a person into his family, and of that person's wish to be close to God, was, and is, baptism.

Baptism is an act of God, accomplished in God's name, expressing in word and fact God's very nature, one in three.

## Reflection

This Sunday, the church celebrates the

## Pope reminds faithful to ponder the works of God

Pope John Paul II returned to Portugal May 10-13 as a pilgrim to the Shrine of Our Lady at Fatima.

The pope said he made the trip "in order to give thanks to God for saving my life 10 years ago and thus permitting me to continue to serve his church in the Petrine ministry."

Mary's message at Fatima can be summed up, he said, in the words with which Christ began his preaching: "The Kingdom of God is at hand; repent and believe in the Gospel" (Mark 1:15).

At Fatima, he said, "prayer led us to ponder the 'mighty works of God' (Acts 2:11) as they are reflected in the life of Mary and understood by those who are pure of heart. . . . Let us pray for an end to the many evils which threaten human life."

feast of the Holy Trinity. Despite all the theological wars that have been fought, and the many differences among the Christian groups, and while a few indeed reject the doctrine of the Trinity, the belief that God is one in three perfectly equal divine persons is still a fundamental belief for most Christians.

While theologians and philosophers long have considered the doctrine of the Trinity, and note that while it is mysterious, it is not illogical, the doctrine still comes to humans as Revelation. Knowledge of the Trinity only could have been realized by the human mind through that process of love and communication we call Revelation.

Unfortunately, discussions about the Trinity too often seem abstract and academic. The better understanding of the doctrine, a mystery, is in the implications about God and our relationship with him that it raises. To know the Trinity is to have heard Revelation.

Revelation is the outpouring to us of the nature and details of God himself. It is

always an expression of love. It always reaches through the ignorance and limitation of our human nature to supply us with whatever might be lacking so that we can know God and respond to his love with our loyalty and love.

The doctrine itself proclaims a divinity not static but eternally and fundamentally alive. God's expression is in the Son. God's love is shared and treasured in the Spirit. God is creator, redeemer, and sanctifier.

These lofty theological ideas say that God is supremely alive, powerful, and life-giving.

The church proclaims to us in these scriptural readings this feastday that God exists, and that marvelously loves us. Indeed, we are not alone. Baptized into God's family, we have access to God himself in all our needs. Wonderfully, not only do we have access, but we have the comfort of knowing God generously fortifies us in all our trials, refreshes us in weariness, reaches out to us in love, calls us to himself.

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## MY JOURNEY TO GOD

## An Early Adventure



I must tread softly through these woods,  
Lest I disturb a mother and her young—  
Or interrupt the song of some sweet bird.  
When it awakens with the morning sun—  
In fantasy, I hear the "blue-bells" ring.  
Or is it just the rhythm of the breeze  
That travels with light feet upon the boughs,  
Delivering soft kisses through the trees?  
I pause a moment, just to think—  
Alone? Oh no, for here is God—  
We have a peaceful little talk,  
Each morning, as these woods I trod—

—by Jean Cox

(Jean Cox is a member of St. Rose of Lima Parish in Franklin. She enjoys writing poetry.)



(Photos by Charles Schida)

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# Entertainment

VIEWING WITH ARNOLD

## 'A Kiss Before Dying' is over-plotted thriller

by James W. Arnold

"A Kiss Before Dying" offers Matt Dillon in one of those frankly corny old-fashioned melodramas in which a nice but ditsy heiress falls for and marries a handsome con artist who will (if he has to) murder her for her money.

This fantasy survives because it's built on every woman's deep, irrational fear that the man she most trusts could be the opposite of what he seems, and that once she marries him he'll turn into a monster. (It happens, regrettably, with dismal frequency.)

The role of the menacing heartbreaker is obviously well-suited for actors with romantic appeal, and it's been played by everyone from Cary Grant and Charles Boyer to Jeff Bridges and Rob Lowe. It seems especially apt for Dillon, whose natural bent and dark-shadowed good looks have typed him for a dozen years as a sensitive punk, precisely, in fact, as a beautiful but dangerous man.

You get the basic idea right away in the



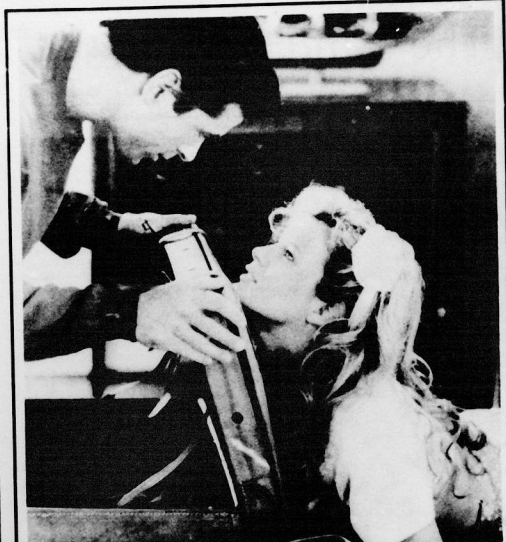
opening minutes of "Kiss." Audiences watch him escort Sean Young to the marriage license bureau at the Philadelphia City Hall, then take her to the roof and push her off. If it seems that Sean is suffering another quick exit (as in "No Way Out"), just be patient. She shows up in the next scene as her twin sister, the movie's real heroine. She's destined to fall for Matt, too (not as far, we hope). The issues are how long it will take her to discover he murdered her sister and whether she'll survive to tell about it.

Is this guy a serial murderer of twins? No. It develops that Jonathan (Dillon) grew up in Pittsburgh and became obsessed with the super-rich copper-mining Carlsson family. (Their freight cars kept running through his backyard.) In a not unusual twist on Horatio Alger, he decided to get ahead quickly by marrying the boss's daughter. When she disqualifies herself by getting pregnant too soon, he was lucky enough to have a second option.

This sounds vaguely like movie-of-the-week material, but the plot is really not that credible. Actually, the sisters don't have to be twins. One assumes it's done that way only for the momentary trick on the audience. Instead, this is old movie material. "Kiss" is a remake of a 1956 thriller in which sinister young Robert Wagner wooed Joanne Woodward under false pretenses. The original source is a novel by Ira Levin, who later wrote "Stepford Wives" and "Rosemary's Baby."

The new film is updated so that Ellen Carlsson (Young) is a volunteer helping troubled youths in Manhattan and her best pal is played by Joe Lee (Spoke's sister). Jonathan joins the group, dazzles her, marries her and is soon working his way to the top of the company by convincing her normally boyfriend-proof father (Max Von Sydow) of his virtue. Trouble is, Ellen is still trying to prove her sister didn't commit suicide, and Jonathan has to keep murdering people to keep her off his trail.

The movie is also contemporary in that



**MARRYING MAN**—Actor Alec Baldwin stars as a playboy millionaire who falls in love with cabaret singer Kim Basinger on the eve of his wedding to another woman in "The Marrying Man." The U.S. Catholic Conference says it is "brisk but fluffy" and classifies it A-III for adults. (CNS photo from Hollywood Pictures Company)

Ellen's fate never passes out of her own hands. No male is waiting in the wings to save her, though James Russo is around as a sympathetic police detective. At crunch time, it's strictly a battle between Ellen and Jonathan. Unfortunately, there's nobody for her to hug when it's over.

Writer-director James Dearden, the Brit best known for writing the "Fatal Attraction" screenplay, brings little moral sensitivity to the basic heroine-in-danger suspense. Jonathan is a psychopath without doubts or anguish (in one sequence disposing of body parts in a suitcase without breaking into a sweat). Dearden downplays even the social justice theme potential in the poor boy's perverted ambition.

Three murders happen on screen but (except for "Dracula" playing on the TV during one of them) they're routine,

neither softened nor exacerbated by art. Dillon and Young have two R-rated sex scenes that seem to endure significantly beyond what's required.

This is, at age 27, Dillon's 16th film, and he at least gets to wear a suit. He is the contemporary actor who most resembles, in looks and style, the Garfield-Brando-Dean mix of sweetness and violence. Unlike them, he has no stage training, and here he plays brightly but so sincerely that the character cannot be "enjoyed" (as a villain) or hated in the melodrama tradition. Young brings very little to her part but occasional sly good looks, and Diane Ladd is strong as the trite mom who thinks her son is a "good boy."

(Over-plotted thriller with only routine charge violence, graphic R-rated sex, some language; not recommended.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

Chopper Chicks in Zombietown ..... O  
Drowning by Numbers ..... O  
Truly, Madly, Deeply ..... A-III  
Madonna: Truth or Dare ..... O

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the \* before the title.

## 'Baby Girl Scott' dramatizes the use of life support

by Henry Herx  
Catholic News Service

The parents of a premature infant agonize over the medical procedures used in trying to save their child in the harrowing 1987 drama, "Baby Girl Scott,"

being rebroadcast Friday, May 31, from 9-11 p.m. on CBS. Weighing only 20 ounces, the newborn's underdeveloped heart and lungs require the use of advanced medical technology though the chances of survival are quite slim.

As the days go by with their infant tied

to life-support systems, the distraught parents begin to question whether the treatment is benefiting their child or doing further damage. Even worse, they come to fear that the infant is being used in experiments with new techniques.

When the parents refuse the doctors permission to operate, they are told the final decision is up to the hospital's ethics committee. As the committee discusses the medical, moral and legal questions involved in the case, viewers are awash in the incredible complexities of modern, high-tech medicine.

In the end, the infant's condition is diagnosed as terminal and she is released to her parents to die with some dignity.

The drama is a grueling emotional experience, made all the more so by the clinical details of the child's condition and treatment.

By empathizing with the parents (who are nicely played by Mary Beth Hurt and John Lithgow), viewers go through all the heartbreak of the situation—the fears, the hopes and, most of all, the uncertainties.

But what comes through most clearly in Christopher Knopf's script is the frustration in not knowing enough about what the doctors are doing or why.

The point of the drama is that medical technology has grown far beyond what the average person can comprehend. The question this raises is who—family or physician—is responsible for determining when the extraordinary means of medical technology to sustain life is no longer in the best interests of the patient.

Director John Korty handles the trauma of the parents with great sensitivity to their

personal anguish as well as the moral dilemma the ordeal poses for them. There are no pat solutions here.

It's challenging material and emotionally wrenching, but the subject is one of vital importance for our society. Though perhaps suitable for older teen-agers, its primary audience is adults who are willing to grapple with these unsettling issues.

### TV Programs of Note

Sunday, May 26, 7-7:30 p.m. (PBS) "All the Unsung Heroes." The history of the Vietnam memorial in Washington is chronicled in this special which recalls sacrifices the monument represents and records the ways families, friends and loved ones have remembered those whose names are inscribed on its wall of honored dead.

Sunday, May 26, 7:30-9 p.m. (PBS) "National Memorial Day Concert." Actor E.G. Marshall hosts this musical tribute to America's Persian Gulf forces and the USO on its 50th anniversary in a concert featuring Doc Severinsen with conductor Erich Kunzel and the National Symphony Orchestra, broadcast live from Washington.

Tuesday, May 28, 9-10 p.m. (PBS) "Vietnam Memorial." Rebroadcast of a "Frontline" documentary on the memorial's dedication in November 1982 when 150,000 veterans, families and friends gathered from across the nation to mark the occasion.

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

**THE CATHOLIC COMMUNICATION CAMPAIGN PRESENTS**

**MARKETPLACE PROPHETS**—The Catholic Communication Campaign and United States Catholic Conference will present "Marketplace Prophets: Voices for Justice in the 20th Century" June 2 at 11 a.m. on NBC. (Check local listings.) It marks the 100th anniversary of Pope Leo XIII's social encyclical on the rights of workers.



## QUESTION CORNER

## Interfaith wedding requires planning

by Fr. John Dietzen

**Q** I have been dating a Catholic for more than two years. We plan to be married soon. I have been a Presbyterian, but now I want to join the Catholic Church.

Among other reasons, I feel that religion is important in a family, and that if at all possible the husband and wife and children should go to church together. This is something my parents did not have.

The problem (if it is one) is that my fiancé wants to have a Mass at our marriage ceremony. Do I have to be Catholic before we can be married at Mass? How long would it take for me to become Catholic? We will appreciate any help you can give. (Illinois)



**A** Many couples looking forward to a marriage find themselves in much the same situation. I can give some insights and information, but some you will need to discuss with your local parish priest.

It is possible for an interfaith wedding ceremony to include the celebration of Mass, under two conditions. The non-Catholic partner must be a baptized Christian, and both partners, not only the Catholic, must desire and freely request that their marriage be celebrated during Mass (Rite of Marriage, Introduction, 8).

The reason for the first is that normally only another Christian would understand and believe in the religious significance of the Lord's Supper, and therefore be to some degree aware of what our celebration of the Eucharist is all about and how it would relate, spiritually to the commitments being made by the new husband and wife.

## FAMILY TALK

## Reassure older person with love and support

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** What does one say to an ailing elderly person who says, "I don't want to live anymore" and asks "What good am I?" and "Why should I keep hanging around?" (Illinois)

**Answer:** Your letter is simple, direct, and more and more common in recent years. Many of our older senior citizens today feel that they have nothing left for which to live.

As consultant to a local nursing home of 150 beds, I am often with these elderly. By conservative estimate, one-third of the residents of the home I visit would choose to die today if it were possible.

More than once I have had the request, "Do something to make me die."

As one elderly man explained: "Eating's no fun. My stomach hurts all the time. I can't see, can't read or watch TV. All my bones ache. I have no family or friends left. No one visits me anymore." Finally, he added, "And it's not going to get better."

What could I say? Words of reassurance seemed so false they stuck in my throat. How could I tell this gentleman to keep hoping. How could I tell him that something may improve in his life?

A much better course is to respond with acknowledgment and understanding. "That's very hard; everything seems wrong. I don't know if I could handle what you are going through."

At that point, I held my elderly friend. We prayed together. I left, very aware that his situation would not improve much if at all and that his continued existence called for true courage.

Later I tried to arrange for some friendly visitors through his local church. Unfortunately, volunteers are too often inconsistent.

When a person says that he or she does not want to live anymore, that hits us hard. We want to deny it. The temptation is strong to argue, to respond with a list of possible improvements, a collection of happy times to look forward to.

To respond with denial or false hope is not to hear the pain. We need to respond to the hurt and hopelessness that the elderly person is experiencing, trying to place ourselves in their position and replying as one caring human being to another.

Visit as frequently as you can. During your visits, touch your elderly friend. Bring tangible gifts like pictures or clothing or food. Reply with statements like, "Tell me what I can do for you."

But most of all, avoid false reassurances. Instead, listen. Be patient while they tell you all about their pain, and try to understand. Read Scripture aloud and pray with them. Share stories. Ask questions. And remember to smile often.

(Reader questions on family living or child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison St., Bensenville, Ind. 47978.)

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The second condition acknowledges that the entire marriage ceremony should be relevant and spiritually expressive to both persons; one of them should not be in the position of saying to the other: If you want a Mass, go ahead, but it doesn't mean anything to me.

This same condition recognizes other considerations when deciding whether to have a marriage during Mass. The legitimate sensibilities of the non-Catholic's family must be carefully weighed, for example.

Neither the non-Catholic partner nor others present who are not of our faith would be able to receive Communion, a separation during the marriage rite that could be hurtful and embarrassing to the Catholic and non-Catholic families alike.

If your plans have not progressed too far already, I hope you will investigate the possibility of entering the Catholic faith before your marriage. You would be able emotionally and spiritually to share so much more in your preparations and in the wedding ceremony itself.

To learn how much time might be required to become Catholic, you need to sit down and talk with a priest or other parish staff person. Much might depend on the religious

background and Christian commitments which are already part of your life.

**Q** What is the church's official position about donation of organs? (New York)

**A** The church's position on organ donors comes first out of its commitment to charity, to our Lord's commandment to help others whenever we see a serious need.

It is also in many official statements, perhaps the most explicit and recent the words last year of Pope John Paul II decrying the frequently long and expensive wait for donated organs, and pleading for a "renewed sense of human solidarity" that would inspire people to make this kind of sacrifice for others (papal address to medical experts, April 30, 1990).

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

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

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# 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, Ind. 46206.

## May 24

Catholic Alumni Club (CAC) will attend Footline Musicals "Mame." Call Dan Jahn 317-842-0855.

☆☆

A "500" Festival will begin at 5 p.m. at Holy Trinity Parish, 2618 W. St. Clair St. Raffle, food, games.

## May 25

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

☆☆

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. Park.

☆☆

Catholic Alumni Club (CAC) will watch the Conner Prairie Balloon Races and eat out. Meet at 3 p.m. at flag pole at Marsh, 86th and Allisonville. Bring drinks, snacks.

☆☆

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

## May 26

Exposition of the Blessed Sacrament is held each Sun. from 1-6

☆☆

p.m. in St. Lawrence Parish chapel, 4650 N. Shadeland Ave.

☆☆

Pilgrimages to the Shrine of Monte Cassino near St. Meinrad conclude at 2 p.m. CDT with Benediction Father Noah Casey speaking on "Mary the First Disciple."

☆☆

Secular Franciscans will meet at 3 p.m. in Sacred Heart Parish chapel, 1530 Union St., followed by business and refreshments. Recitation of Franciscan Crown Rosary during Marian Devotions beginning 2 p.m.

☆☆

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Parnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

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

☆☆

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

## May 27

The Memorial Day Cemetery Mass will be celebrated at 12 noon in Calvary Chapel.

☆☆

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

## May 28

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St.

Mary Church, 317 N. New Jersey St. Call 317-786-7517.

☆☆

The Introduction to the Bible video course continues from 7-8:30 p.m. at Holy Spirit Parish, 7243 E. 10th St.

## May 29

Catholic Alumni Club (CAC) will hold a Gourmet Evening at Midtown Cafe, Broad Ripple at 7 p.m. Call Anna Mare by May 26.

## May 31

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

## May 31-June 1

An Irish Street Fair will be held at St. Patrick Parish, 950 Prospect St. Fish or salmon Fri., chicken/noodle dinner Sat., short orders, chances, games.

## May 31-June 2

St. Bernadette Parish, 4826 Fletcher Ave. will hold Summer Festival '91 from 5 p.m. Fri. from 4 p.m. Sat. and from 3 p.m. Sun. Food, music by "Memories," auction nightly, booths, drawings.

## June 1

A Mini-Retreat on the "Spirituality of the 12 Steps" will be held from 8 a.m.-12 noon at Sacred Heart Parish chapel, 1530 Union St.

☆☆

St. Philip Neri School Class of 1946 will hold its 45th reunion at 6 p.m. Call 317-357-6061 for details.

☆☆

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc

☆☆



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Church, 42nd and Central. Rosary, procession.

☆☆

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.

☆☆

Fatima devotions and a FIRE chapter meeting follow 8 a.m. Mass at St. Nicholas Church, Sunman.

☆☆

St. Paul Parish, Sellersburg will hold its 42nd Annual Picnic from 4-11:30 p.m. Dinners until 8 p.m., beer garden, quilts, prizes.

☆☆

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. Park.

☆☆

Pro-Lifers will pray the rosary at

9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

## June 2

Our Lady of the Springs Parish, French Lick will hold a Sausage and Pancake Breakfast from 8 a.m.-2 p.m. All you can eat.

☆☆

A support meeting for central city families which have a member with serious mental illness will be held from 3-5 p.m. at Holy Angels School, 2622 Dr. Martin Luther King Jr. St.

☆☆

St. Agnes Academy will hold an All-School Reunion beginning with 10:30 a.m. Mass at SS. Peter and Paul Cathedral, Call 317-356-3499 for information.

☆☆

A Benefit Party for St. Joan of Arc Parish will be held at 6:30 p.m. in the rectory courtyard. Donation \$50 per person. Call 317-283-5508 for reservations.

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**June 21-23 — Tobit Weekend.** Marriage preparation retreat for engaged couples. Director: Tobit Retreat Team.

**June 23-28 — Directed Retreat Week.** A personally directed retreat gives one a unique opportunity, with the assistance of a listening companion, to be attentive to one's life experience and to get in touch with God's presence within. Choice of Directors: Sister Diane Jamison, OSF—Fatima Spiritual Development Coordinator, Sister Karen Van de Walle, CSJ—Artist and Spiritual Director.

**June 24-29 — Personality and Human Development Workshop (PRH).** "Who Am I?" This first workshop of the PRH series explores a deeper self-knowledge and understanding of the make-up of the human person. Special emphasis is given to the positive core within us so that personal growth may be enhanced. This workshop is a pre-requisite for all following workshops. Director: Fr. Edward Farrell, Director of Formation, Institute of Ministry, Sacred Heart Seminary, Detroit.

**June 28-30 — Marriage Encounter Weekend.** For Costs and registration information contact: Dave and Mary Timmerman, 317-897-2052.

**July 14-19 — Directed Retreat Week.** A personally directed retreat gives one a unique opportunity, with the assistance of a listening companion, to be attentive to one's life experience and to get in touch with God's presence within. Director: Sister Diane Jamison, OSF, Fatima Spiritual Development Coordinator.

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# Give airwaves back to public, bishop urges

by Sr. Mary Ann Walsh  
Catholic News Service

WASHINGTON—Give the airwaves back "to their rightful owners: the American public," a bishop representing the U.S. Catholic Conference told a congressional subcommittee May 15 in a call for new regulations to govern the broadcast industry.

Bishop Anthony G. Bosco of Greensburg, Pa., issued the call in testimony before the House Subcommittee on Telecommunications and Finance.

In his testimony, Bishop Bosco, who is a member and former chairman of the USCC Committee on Communications, said recent deregulation of broadcasting has had "devastating effects" on the public.

Among the effects, he said, are a decrease in religious programming carried by networks and the growing inability

to get both sides of an issue presented on controversial issues.

"Ratings battles and marketplace economics have replaced legitimate public interest standards," Bishop Bosco said. "The American public has been deprived of its rights regarding a media resource which plays a key role in shaping the values and decisions of our society."

Despite the fact that the airwaves belong to the public, Bishop Bosco said, "broadcasters are proceeding as if they own the airwaves, a misperception which Congress and especially the FCC are doing little to dispel."

Over the past decade, "regulations have been skewed to protect only the rights of broadcasters, with no regard for the rights of the public," he said.

The prelate called for legislation guided by three basic principles: benefiting the public interest, citizen participation in licensing decisions, and assurance of fairness and diversity in ownership, employment and public access.

Bishop Bosco also called for government authorities to overturn the "tools of deregulation." Among them, he said, are:

- Loss of ascertainment procedures to determine what issues are important to a local community.
- Perfunctory post card license renewal forms.

- The abolishment of the Fairness Doctrine, which guaranteed balanced broadcasts on controversial issues.

- The lack of anti-trafficking rules governing sale of TV and radio stations.

- The increase in the number of broadcast licenses permitted a single owner.

Bishop Bosco cited the "definitive downturn in the amount of time and resources broadcasters have devoted to issues of community importance" since deregulation began a decade ago.

He also said that the time slots typically earmarked for public affairs discussions currently "lead one to wonder whether broadcasters perceive their primary audience for such fare to be innocents."

He was especially critical of time allotted to religious programming even when, he noted, a recent poll from the Graduate School of the City University of New York showed that "more than 90 percent of our citizens identify themselves with a particular religion."

"Given that figure, I suggest it is fair to say that religion is a significant issue of public importance," the prelate said.

"If the amount of religious programming is used as an indicator, however, then it is quite clear that broadcasters have a long way to go in fulfilling their obligations as trustees of the public airwaves."

He also cited the lack of fairness by some broadcasters, noting for example that the Turner Broadcasting System aired an unchallenged pro-abortion program, which, Bishop Bosco said, contained "numerous, often egregious, misstatements of fact about abortion and adoption."

The program, "Abortion Denied: Shattering Young Women's Lives," was produced by a group lobbying for unrestricted abortion and aired on the PBS Dec. 7 without equal time being granted those with opposing views. "Such actions by broadcasters is a clear manifestation of their growing belief that they own the airwaves," said Bishop Bosco.

## Pope stresses reservations about capitalism

by John Thavis  
Catholic News Service

VATICAN CITY—Pope John Paul II, underlining some reservations about capitalism made in his recent social encyclical, warned that the modern industrialized economy is leaving large gaps between rich and poor, as well as ecological destruction.

The pope, addressing a group of international economic and political experts at the Vatican May 15, said productive capital too often remains in the hands of a few.

He noted the disparity in living conditions between industrialized and Third World nations, but said imbalances also exist within countries, where the luxurious lifestyles of some are "scandalous."

He spoke at a Vatican conference held to commemorate the 100th anniversary of Pope Leo XIII's landmark social encyclical, "Rerum Novarum." The pope's own encyclical, "Centesimus Annus" ("The Hundredth Year") updated the church's teaching on the same economic and social questions.

One of the most urgent problems today, the pope said, is the contrast between worsening poverty in some parts of the world and the technical and economic possibilities in others. In the face of this, the church feels it must insist on "more radical and more efficient initiatives" in favor of the poorer nations, he said. In doing so, the church is not being "utopian"—it realizes that improving the situation may take time, he said.

The pope said unfairness is evident on local levels, too. He said "the unjust distribution of resources, the

exploitation of labor and the luxurious lifestyle of some are scandalous violations" of the principle that all share in the goods of the earth.

The church recognizes that productive capital increases development, he said.

"Nevertheless, this increase is not always accomplished for the benefit of a great number of people; instead, the capital remains concentrated in the hands of a few people. The social doctrine of the church has always defended the participation of many people in productive capital," he said.

Ecological damage is an urgent aspect of modern economies, too, the pope said. He said he was not only referring to the occasional ecological crisis—there are those who face daily forms of pollution, he said, such as "altered or harmful foodstuffs, and the chaotic circulation of vehicles that makes the air unbreathable."

The pope warned against overconfidence in technology in resolving ecological problems. Like all aspects of the modern world economy, this one has a moral dimension that should not be ignored, he said.

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Among Rosemary's 35 books are *The Transformation of Man* (1966), *The Passionate God* (1980), *The Re-Creation of Eve* (1985), and *Song in a Strange Land* (1991).

### CONVOCATION, June 5, 1991

First Friends Meeting, 3030 East Kessler Boulevard

The church, like its founder, is called to be a prophet. Prophetic spirituality is about how to be a Christian in the prophetic role for our time, how to be called to give for what is evil and to proclaim the possibility of another way.

### RETREAT, June 5-7, 1991

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# Youth News/Views

## Roncalli seniors learn work skills at school

by Mary Ann Wyand

Roncalli High School faculty members and staff offered their jobs to students during Senior Assist Day May 10 and the results were both fun and educational.

Seniors had to apply for school jobs and do well during interviews to qualify for the volunteer experiences.

Foreign exchange student Felix Gaertner of Hamburg, Germany, earned the opportunity to teach German classes for a day when he convinced instructor Nancy Johnson that he was the most qualified person for the job.

"It's so much fun," Felix said about his teaching experience. "You tell them something to do and they do it. I try not to be too hard."

As his lesson plan for the day, Felix said he chose to teach Roncalli students about German dating customs because "it's important to know what to say on a date."

In the principal's office, senior Erin Cissell said she struggled to keep up with the school administrator's steady flow of messages, duties, and telephone calls.

"I just wanted to try it for a day," she said between the incoming phone calls that she handled for principal Joe Hollowell.

In addition to answering the telephone and taking messages, Erin said she "had to call people and set up appointments and confirm appointments and talk to teachers and discuss summer school. This is a very busy job!"

Senior Teri Quackenbush replaced Donna Smith as school secretary for the day and also discovered what it's like to work in the busy school office.

"The phones have been ringing off the hook," Teri said. "I'm having fun and I'm learning a lot, but I didn't realize it was this busy in here!"

Downstairs in the cafeteria, seniors Jennifer Peters, Suzanne Reizicka and Ellen Steigewald arrived at school at 7 a.m. and spent the day helping cafeteria manager Mary Mullen fix hundreds of meals for hungry Roncalli students.

Senior Jeff Keller said he wanted to teach Kathleen Damon's U.S. history classes for a day but discovered that, "It's a lot different than I thought it would be. It's a lot of hard work!"



**HARD WORK**—Mary Mullen, Roncalli's cafeteria manager (left), works with student cafeteria helpers Jennifer Peters, Suzanne Reizicka, and student manager Ellen Steigewald to feed students during Senior Assist Day. (Photo by Mary Ann Wyand)



**EASY JOB**—Roncalli High School senior and foreign exchange student Felix Gaertner of Hamburg, Germany, finds that teaching German is both fun and easy during Senior Assist Day. "Sprechen Sie Deutsch?" (Photo by Mary Ann Wyand)

## Brebeuf senior Sophia Tzeng is named Presidential Scholar

Brebeuf Preparatory School senior Sophia Tzeng of Indianapolis has been named a 1991 Presidential Scholar, according to U.S. Senator Richard Lugar.

"The Presidential Scholar Program seeks to identify our country's most outstanding high school seniors," Senator Lugar noted. "I am proud of Sophia for academic accomplishments that bring recognition to the community and to all Hoosiers."

Sophia will visit Lugar's Senate office during a June 15-20 trip to Washington, D.C. She will attend a ceremony featuring an address by President George Bush on the South Lawn of the White House and also will participate in a variety of seminars and receptions during her five-day visit to the nation's capital.

She is among 145 Presidential Scholars chosen by the White House Commission on Presidential Scholars from a nationwide field of 1,500 high school senior semifinalists. The commission selects one high school-age boy and girl from each state, including the District of Columbia and Puerto Rico, based upon SAT or ACT test scores and other academic achievements.

Lawrence North High School senior Chad Christophersen of Indianapolis will also represent the Hoosier state as a Presidential Scholar this year.

Bishop Chatard High School's Marching Band and Winter Guard members received three awards during the Midwest Festival of Champions May 4-5 at St. Louis, Mo.

Chatard's Winter Guard won a first division trophy and a superior rating in the color guard competition.

The Trojans marching band received third place and an excellent rating in the parade competition. Chatard's concert band received a participation trophy in that division.

The Midwest Festival of Champions attracted bands, color guards, and choirs from schools throughout the United States.

Joe Kubala and Mary Gamache direct the color guard, and Mary Kubala directs Chatard's concert and marching bands.

Terre Haute Deane youth will volunteer their time and talents at Nazareth Farm in West Virginia June 30 through July 6.

The deane's annual youth trip to Center Point in the Appalachian Mountains gives teen-agers a chance to put their faith into action with a variety of community service projects for the poor.

Father Bob Showers and Janet Roth, youth minister for Sacred Heart, St. Ann and St. Benedict parishes in Terre Haute, will serve as adult leaders for the trip.

For registration information, contact Roth at 812-535-3391.

Bishop Chatard High School junior Chris Haworth has been chosen by the Indiana University Language Program to study in France for seven weeks this summer.

## New Albany Deanery honors outstanding volunteers

by Ray Lucas

There is a spirit about the New Albany Deanery's annual awards celebration that seems to ignite those present with new energy.

Maybe it's the gathering of over 230 teen-agers and adults to celebrate another year of youth ministry, or the sight of young people from throughout southern Indiana receiving recognition and awards for their dedicated leadership, or the fact that the event is a unique way of recognizing the many years that key adults have invested in the young people of our church.

Whatever the reason, this gala event on May 7 acts to renew the enthusiasm and commitment of everyone present.

"The New Albany Deanery has so much to be proud of in the area of youth ministry," Father David Coats, vicar general for the Archdiocese of Indianapolis, remarked during the evening. "The rest of the archdiocese is both envious and proud of all that you have done for youth. This deanery is indeed the shining star that everyone looks to in youth ministry."

This annual celebration is a chance for the deanery to recognize and thank youth and adult volunteers for the time and

talent they have devoted to youth ministry. Without the help of literally hundreds of volunteers, youth ministry in the New Albany Deanery could not begin to reach the numbers of youth that it currently does.

"One of the most important things we do during the awards celebration is to take a moment and reflect on the many blessings that have been showered on our deanery by the youth and the adult leaders who give so much of their time, talent, and support to the young church in southern Indiana," Jerry Finn, deanery director of youth ministry, explained.

The evening is an important way of renewing our volunteers through the recognition and affirmation that takes place," Finn said. "So often we get caught up in the day-to-day details of youth ministry and forget how truly remarkable and dedicated these people are. This event acts as a reminder."

One of the highlights of the evening was the presentation of the C. J. Smith Memorial Award to Deborah Zielberg of St. Mary Parish in Lanesville, and to Krista Kraemer of St. Mary of the Knobs Parish.

The C. J. Smith Award, which is the highest deanery award given to youth, recognizes exceptionally gifted, faith-filled young people who have displayed outstanding leadership. The award is not given annually and has not been presented

since 1987. This year both Deborah and Krista earned the coveted honor.

"Receiving the C. J. Smith Award was such a surprise and an honor," Krista said. "I've heard many stories about how special C. J. was, so it makes me feel very special that they would give this award to both Deborah and me. It also gave me a real sense of accomplishment to see all the people at the celebration that have meant so much to me over the past four years and to think about all of the things I've accomplished."

Several young people also received the deanery's Outstanding Service Award for their leadership and Christian lifestyle.

Recipients of this youth award were David Schickel, St. Mary Parish, Navilleton; Krista Kraemer, St. Mary of the Knobs; Stephanie Anderson and Deborah Zielberg, St. Mary Parish at Lanesville; Stacey LaMaster, St. Paul Parish, Sellersburg; Tammy Martin, St. John Parish at Starlight; Kyle Walker, St. Anthony of Padua Parish, Clarksville; Lisa Needles, St. Michael Parish, Charlestown; and Sarah Kincaid, St. Augustine Parish, Jeffersville.

Also recognized for their leadership and service to the deanery with Certificates of Leadership, Service and Faithful involvement were Elizabeth Hinkel and Jim Senn, St. Mary Parish, Navilleton; Jason

Thomas and Jeff Libs, St. Mary of the Knobs; Gregg Bissig, St. Mary Parish, Lanesville; Gina Kline and Jill Ernstberger, Our Lady of Perpetual Help, New Albany; Erica Renn, St. Joseph Hill Parish; and Marvin Briscoe, St. Bernard Parish, Frenchtown.

The evening also afforded an opportunity to honor five dedicated adults, involved in youth ministry for many years, with the St. John Bosco Award, the highest honor bestowed on adults in the deanery and the archdiocese.

Recipients of St. John Bosco Awards were Bob McBride, St. Anthony of Padua Parish at Clarksville; Linda McKay, Our Lady of Perpetual Help Parish at New Albany; Charles Horning, Jr., St. Paul Parish at Sellersburg; Kathy Granger, St. John Parish at Starlight; and Cary Dyson, Sacred Heart Parish at Jeffersville.

Youth award recipient Krista Kraemer summed up the importance of the evening. "As I watched the closing slide show, it was so neat to see the faces of all the people I've known through youth ministry," she said. "I believe the people involved are the ones that make all the difference. Without them, none of what I've experienced these past years would be possible."

(Ray Lucas is the coordinator of early adolescent ministry for the Aquinas Center in the New Albany Deanery.)

# Youth continue faith at college

by Mary Ann Wyand

Students active in the Roman Catholic faith during their junior high and high school years can find a new place to pray and experience community on many college campuses.

Thanks to Cardinal John Henry Newman, a 19th century prelate who saw the need for the church's presence at universities, students can continue to participate in their faith during college.

"When someone gets an education, it's not just getting a degree or purely academics," Father Adolph Dwenger, chaplain of the Newman Center at Indiana University/Purdue University at Indianapolis, explained. "Education comes about with the whole person, consciously and unconsciously, and is more than just selection of courses. Whether the degree is in finance or social work or medicine, the importance is that the whole person is touched."

Therein lies the purpose of the Newman Center ministry, he said, because center staff members and programming provide needed spiritual, social, religious, and physical dynamics for the college student.

"The importance of the Newman Center on any campus, but particularly at IUPUI, is to help the student integrate those four dynamics," Father Dwenger said. "The Newman Center staff help students ask questions and come to some answers and maybe ask more questions and do it in a fun way because life and learning is fun. There is also an element (in programming) of helping people understand who they are as a person and what gifts they have and what responsibilities they have in society."

Newman Centers are "a well-kept secret," the chaplain said, even though there are Newman Centers at hundreds of American colleges and universities. Contact IUPUI Newman Center staff member Karin Cramer at 317-632-4378 for information on Newman Center locations and ministries.

It's important for students to look for the Newman Center at their chosen school, the priest said, and to continue practicing the Catholic faith.

IUPUI Newman Center members recently prepared an evening meal for homeless men at the Lighthouse Mission in downtown Indianapolis, Father Dwenger said, noting that service activities "touch us spiritually."

## Deanery scholarships help three teen-agers

by Ray Lucas

Even though Deborah Zielberg of St. Mary Parish in Lanesville was accepted to the University of Evansville to study commercial art, she wasn't sure she would be able to attend because of the high cost of tuition.

"I really wanted to attend Evansville," she said, "but it was going to be hard for me or my parents to pay for."

At the New Albany Deanery annual awards celebration on May 7, she came one step closer to her dream as she received the Dean Kraemer Memorial Scholarship for her outstanding service in youth ministry.

"I was honored to receive the Dean Kraemer Scholarship," she said. "It will be very important in helping me pay for my college education, and it makes me feel good about all the things that I've done in youth ministry during high school."

Scholarships were also given to Krista Kraemer of St. Mary of the Knobs Parish, who received the Father Tom Stumph Memorial Scholarship, and to Stacey LaMaster of St. Paul Parish in Sellersburg, who also received a Dean Kraemer Memorial Scholarship.

All three students have been involved in youth ministry at the deanery and parish levels throughout high school as well as providing leadership at their schools and communities.

The deanery offers these scholarships as a statement that we believe further education, whether it be college or trade school, is important," Jerry Finn, director of youth ministry for the New Albany Deanery, explained. "It is also a statement that we want to recognize Christian values in the young leaders of today's church."

Finn said it is "very fortunate that Joyce Kraemer and Ed and Mary Stumph have been so generous to establish scholarships in memory of Dean Kraemer and Father Tom Stumph."

These scholarships "not only remember and recognize two important past leaders in our deanery," he said, "but also make a statement about the belief in the abilities of our youth."

Since 1982, the scholarships have been given to young people who have been outstanding leaders in the New Albany Deanery and who show some type of financial need. In all, 34 scholarships have been given to students over the past nine years.

"We were so pleased and happy for Stacey when she got the scholarship," Sheryl LaMaster said about her daughter's award. "We will have three in college next year, so every little bit helps. Her scholarship will help supplement books and tuition, but most importantly, it's a way of recognizing all that she has done in the past years."



BACK TO BACK—Janine Bryan and Steve Frank share kitchen duties at the Lighthouse Mission in Indianapolis.

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Search Committee, Saint Christopher's Church  
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Oct 8 vs Cardinals 7:30p	June 8 vs Pirates 2:15p	June 23 vs Rangers 1:30p
June 23 vs Expos 2:15p	June 23 vs Pirates 2:15p	July 7 vs Twins 1:30p
June 30 vs Cubs 7:00p-1:15p	July 14 vs Pirates 2:15p	July 27 vs Braves 1:30p
June 30 vs Cardinals 7:00p-1:15p	Aug 3 vs Giants 7:00p	Sept 1 vs Indians 1:30p
July 28 vs Reds 7:00p-1:15p	Sept 1 vs Mets 2:15p	Sept 22 vs Braves 1:30p
Aug 24 vs Reds 7:00p-1:15p	Sept 15 vs Astros 2:15p	Sept 29 vs Mariners 1:30p
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Sept 28-29 vs Cubs 1:15p-1:30p		

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## BOOK REVIEW

## Elf-Help from Abbey Press

**ELF-HELP BOOKS**, six titles, illustrated by R.W. Alley, Abbey Press, St. Meinrad Archabbey (St. Meinrad, Ind. 1987-1990), 72 pp., \$3.95 each.

Reviewed by Cynthia Deves

If the idea of heavy self-analysis turns you off, there is a pleasant way available to aid the process of reflection and bring a smile, both at the same time. It's the "Elf-Help" series of "therapies" published by Abbey Press.

The six little Elf-Help books, not to be confused with traditional self-help manuals, are simple collections of wisdoms centered on a given subject. Each reflection is illustrated on an accompanying page with the antics of delightful elves straight from the Black Forest, drawn by R.W. Alley.

Some of the ideas expressed in the Elf-Help series are admittedly cliché, but they are usually presented in ways that capture our attention: "Let go. Nothing is usually the hardest thing to do—but often it is the best," says suggestion No. 32 of the "Slow-down Therapy."

Many of the aphorisms included in the books are more challenging, e.g. suggestion No. 34, also found in "Slow-down Therapy": "When things are in chaos and you are in a frenzy, ask yourself: 'What is right about now?' Chances are, you already know what is wrong."

According to Steve Hrycniak, publications trade sales

manager for Abbey Press, the Elf-Help series was the brainchild of former staffer Cherry Hartman, who wrote the first book of the series, "Be Good to Yourself Therapy." Her idea of publishing some kind of "rules for life," expanded into the present line of Elf-Help "therapies."

Editorial and marketing staff members at the Press use a team approach to work out concepts to be covered in the series. There is "something of a '12-Step' orientation" to their selections, Hrycniak said.

The first Elf-Help book sold more than 100,000 copies, demonstrating that there was a definite interest in the idea of a user-friendly self-help publication. Hrycniak said he

believes the books' aphorisms "resonate" with readers. "They display healthy self-orientation," he said, rather than selfishness.

Reflecting on the pithy words of wisdom and studying the amusing examples of the elves in these books will not take much of the reader's time. The "therapies" are short and easily read, and the books are compact in size, making them ideal for carrying in one's pocket or purse to look at and think about in spare moments.

The Elf-Help series would make unique small gifts for teenagers or adults, and could be used to offer thoughtful support to friends or relatives who "need a break today."

In addition to "Be Good to Yourself" and the "Slow-down" therapies," Abbey Press offers: "Prayer Therapy," "One Day at a Time Therapy," "Be Good to Your Marriage Therapy," and "Play Therapy."

(Deves is assistant editor of *The Criterion* and a member of St. Monica Parish, Indianapolis.)

(The Elf-Help books may be purchased at Abbey Press; St. Meinrad Archabbey; St. Meinrad, Ind. 47577.)

## † 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.)

† **ALSEP, Edgar**, 79, St. James the Greater, Indianapolis, April 29. Husband of Frances; father of Frank E. G. Richard and Thomas E., brother of Evelyn Webber and Martha.

† **BOEHMAN, Evelyn F.**, 76, St. Meinrad, April 29. Mother of Dr. Louis L. Robert, L. Stephen C., Lina Beckman, Sue Ann Grundhoefer and Mary Jo Niess; sister of Amos Fischer; grandmother of 15.

† **CLEMENTS, Sara A.**, 78, Holy Spirit (formerly of St. Philip Neri), Indianapolis, April 11. Mother of Linda Taylor, Roselyn Colvin, Tom and Charles J. "Bud"; sister of Nellie Basinger, Madge Shaw, Mildred Barnes, Esther James, and Paul, Harlan and Byron Poole; grandmother of 13; great-grandmother of 12.

† **CORSARO, Anthony**, 80, St. Catherine of Siena, Indianapolis, April 25. Husband of Elizabeth; father of Concetta Hughes, Eva, Antoinette Hood, Frank C., Joe R., William A. and Mark; brother of Joseph R., Danny, Pete, and Lucille Feld; grandfather of 19; great-grandfather of 16.

† **CRONIN, Evelyn (Hannon)**, 80, St. Philip Neri, Indianapolis (buried from Our Lady of Grace Monastery, Beech Grove), May 12. Sister of Mary Hannon Funk; aunt of Evelyn F. Friedman, Benedictine Sister Pious Mary Margaret Funk, Carolyn F. Bennett, and James P., Edward J. and Kevin B. Funk.

† **DUGAR, Rosie**, 81, Holy Trinity, Indianapolis, May 8. Mother of Robert Sr., Dolores Poter and Gloria Leffler; sister of Yolanda Farnor and Maria Tomasetti; grandmother of 18; great-grandmother of 22; great-grandfather of two.

† **ETIENNE, Andrew J.**, 91, St. Paul, Tell City, May 6. Husband of Myrtle (Cassidy); father of Gloria Leclerc and Paul; brother of Edgar; grandfather of 11; great-grandfather of nine.

† **FISHER, Jane M.**, 87, St. Elizabeth, Cambridge City, May 10. Mother of Joseph E.; grandmother of three; great-grandmother of two.

† **FORESTAL, Richard Francis**, 55, St. Jude, Indianapolis, May 11. Husband of Katherine (Pitzer); father of Denise Bernauer and Anne; brother of Robert L., Joseph J., Jerome E., Helen Koebeler, JoAnne Kramak and Jane Zahn.

† **GERTH, Mary A. (French)**, 76, St. Mary, North Vernon, May 13. Wife of Bernard; mother of Raymond, Paul, Larry, James, David, Janice Bawter, Diane Franklin and Franciscan Sister Shirley; sister of Rosella French, Anne Jackson and Virginia McGuire; grandmother of 23; great-grandmother of five.

† **HECKEL, Leonard E.**, 86, St. Anthony of Padua, Clarksville, May 6. Brother of Benedictine Sisters Mary Francille and Mary Edward.

† **HESSMAN, Henry**, 76, St. Agnes, Nashville, May 13. Brother of Leo, John, Charles, and Rosemary Miller.

† **HILTERMAN, Margaret S.**, 87, St. Mary, Richmond, May 8. Mother of Judith and John; grandmother of six.

† **JONES, Harry T.**, 82, St. Mary, Rushville, May 12. Husband of Dorothy (Ruggen), father of Thomas, Betty Deslering, Laura Keefe, Carol Cook and Mary Lyon; grandfather of 12.

† **KOGLIN, Mary E.**, 80, Our Lady of Lourdes, Indianapolis, May 12. Mother of Harold Jr. and Gerald M.; sister of James F. Schwimmer, Frances Clancy and Ann Quinn; grandmother of seven; great-grandmother of nine.

† **LAUCCIK, Frank**, 58, St. Barnabas, Indianapolis, May 7. Husband of Barbara; father of Diane, James, Michael and Stephen; son of Mary; brother of Richard, and Mary Cantin; grandfather of one.

† **LEISING, John**, 84, St. Mary, Rushville, May 10. Husband of Martha (Schuck); father of Maurice, Bob, Larry, Allen, and Carolyn Maciejewski; brother of Marie Meyer and Thelma Niehoff.

† **MITCHELL, Wilma H.**, 82, Our Lady of Lourdes, Indianapolis, May 10. Mother of Jean L., Dowling and Joan M. Whitaker; sister of 11; grandmother of 12; great-grandmother of 14.

† **MORROW, Daniel Joseph**, 1 day, St. Elizabeth, Cambridge City, May 9. Son of Scott and Tanya Sue; brother of David Scott; grandson of Joseph and Marilyn Riall, Bill and Barbara.

† **PARAMSKI, Matthew John**, 5 weeks, St. John of Arc, Indianapolis, May 7. Son of Gary M. and Marie (Strzapa); grandson of Edward and Phyllis Strzapa; great-grandson of John and Dora Lombardi.

† **QUICK, Jerry W.**, 50, St. Paul, Tell City, May 8. Husband of Shirley; father of Gary, Daniel and Thomas; son of burnis; brother of Kenneth, Kermit, and Cathy Hewitt.

† **RISCH, Harry S.**, 90, St. Elizabeth, Cambridge City, May 9. Husband of Grace; father of Dorothy, Werner, Ruth Thompson, Viola Sherwood, Robert, Melvon and Paul; grandfather of 19; great-grandfather of 32; great-great-grandfather of five.

† **SEIDER, Frances M.**, 80, St. Mary, Richmond, May 15. Mother of John; grandmother of one.

† **SIGMAN, Russell W.**, 78, Holy Spirit, Indianapolis, May 7. Husband of Althea; stepfather of Carolyn Joyce Baker and Robert F. and Thomas G. Blanchard.

† **SMITH, Charles Robert**, 66, St. Bridget, Indianapolis, May 8. Father of Brenda Harrison, Brett, Brian and Brent; grandfather of Dennis and Damon Harrison.

† **TRIMPE, Ethel V.**, 97, Holy Spirit, Indianapolis, May 14. Mother of Jane Schulz and Robert F.; grandmother of seven; great-grandmother of 19; great-great-grandmother of one.

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# Women's pastoral consultation shows U.S. church leadership

by John Thavis  
Catholic News Service

VATICAN CITY—An unusual consultation will occur at the Vatican next week, one which finds the universal church lending an attentive ear to the teaching voice of a single national hierarchy.

Selected bishops from around the world have been called in to talk about the U.S. bishops' pastoral letter on women's concerns, currently in its ninth year of preparation.

Church sources said the May 28-29 meeting will offer international "balance" to an important document on a sensitive topic. It will also give the Vatican some chance for direct input—Rome is uncomfortable sitting on the sidelines while a national conference breaks new ground, they said.

The U.S. church is scheduled to send six representatives. They are: Archbishops Daniel E. Pilarczyk of Cincinnati, William H. Keeler of Baltimore and J. Francis Stafford of Denver. Bishops Joseph L. Inesich of Joliet, Ill., and Matthew H. Clark of Rochester, N.Y., and Msgr. Robert N. Lynch, general secretary of the National Conference of Catholic Bishops-U.S. Catholic Conference.

Archbishops Pilarczyk and Keeler are president and vice president, respectively, of the NCCB-USCC; Archbishop Stafford is a member of the Vatican Congregation for the Doctrine of the Faith. Bishop Inesich is chairman of the bishops' writing committee for the bishops' pastoral, and Bishop Clark is chairman of the NCCB Committee on Women in Society and in the Church.

Some Catholics might see the encounter as an attempt at Vatican control over bishops' conferences. The meeting, according to one curial official, was the idea of Pope John Paul II, and it has caused the U.S. bishops to delay their final vote on the document.

But this consultation can be read another way, church officials acknowledged. It signals that the old model of church teaching "from the top down" is becoming more flexible. In this case, a single bishops' conference has pushed a major issue into the universal arena, prompting a wide-ranging discussion that otherwise might not have occurred.

The second draft of the pastoral letter on women, made public a year ago, addresses controversial topics. It calls sexism a sin and, while defending the church's ban on women priests, calls for a reversal of church norms that exclude women from other ministries.

The Vatican secretary of state, Archbishop Angelo Sodano, who helped organize the May consultation, said its

purpose was to assure that U.S. bishops are "in tune" with papal thinking and that of other episcopates on women's role in the church.

It will be "a good thing" for U.S. bishops to hear the views of Cardinal Joseph Ratzinger, head of the Vatican's doctrinal congregation, Archbishop Sodano said. But he said, "There are no problems on the theological level."

The consultation will be an information exchange, the archbishop said, allowing bishops from other parts of the world to describe their cultural, economic and social situations, but leaving individual bishops' conferences free to deal with practical problems in their own countries.

One Vatican official said the meeting highlights the increasing influence of U.S. culture around the world, and the importance of what U.S. bishops have to say about new issues. He noted that there was a similar international consultation when the U.S. bishops wrote their pastoral letter on war and peace in 1983, although that meeting came more at the behest of other bishops' conferences than the Vatican.

In this case, the Vatican recognizes that "what's happening in one conference is going to have repercussions in the whole world," said the official, who asked not to be identified.

The question of women's dignity and equality is

intensely felt in the United States today, he said—another example of where "U.S. bishops are almost constrained to deal with a problem before other conferences are even aware of it."

The Vatican knows that what the U.S. hierarchy says and does has an enormous impact outside its borders, and that the challenges faced by U.S. culture "strongly influence great portions of the globe today," he said.

Another official involved in the meeting said one reason the Vatican gives special attention to the U.S. bishops' conference is because "everything it does gets publicized and filtered around."

One expert on bishops' conferences said the Vatican-sponsored meeting might turn out to be a milestone in collegiality—the responsibility shared by all bishops for church teaching and governance.

The meeting "can be considered a very positive development" and a sign that "collegiality works in a horizontal way," said Jesuit Father Angel Anton Gomez, who teaches at Rome's Gregorian University.

The U.S. church is more sensitive to the issue of women's dignity, he said, and has valuable theological and sociological experience in this area. The rest of the church can "profit" by hearing what they have to say, Father Anton said.

Bishop Eugenio Corecco of Lugano, Switzerland, who is less enthusiastic about the teaching role of bishops' conferences, said the consultation would be "very positive" as an opportunity to "balance" the U.S. document.

"The problem of women depends very much on culture, and is felt differently in the United States than in other parts of the world," Bishop Corecco said.

Bishop Corecco also said he thought any statement by a bishops' conference that concerns doctrinal issues should require unanimous approval by member bishops.

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# Steubenville charismatics being investigated

by Jerry Filleau  
Catholic News Service

WASHINGTON—Accusations of cult-like practices in Servants of Christ the King, a Catholic charismatic community linked with the Franciscan University of Steubenville, Ohio, have led to reported resignations of about 50 community members and an investigation by the Steubenville Diocese.

At the root of the controversy is the community's affiliation in recent years with Sword of the Spirit, a non-denominational evangelical organization founded in 1982 in Ann Arbor, Mich., which allegedly uses secretive, manipulative control techniques over the lines of members in about 50 charismatic communities it governs around the world.

On orders from Bishop Albert H. Ottenweller of Steubenville, Servants of Christ the King has severed its relationship with Sword of the Spirit.

In a letter to the community's leaders Jan. 10, Bishop Ottenweller said more than 35 members had told him that the community was infected with "elitist" attitudes, "unhealthy secrecy," invasions of personal and family privacy and "fundamentalist" views.

According to the allegations, "the lives of members have been controlled by coordinators and heads," he wrote. "Person after person has told me examples of sometimes subtle ways, sometimes open ways, in which they were forced to accept patterns of living, relationships, even the choice of marriage partners. Great psychological harm has been done to members."

He said the critics spoke of a "fundamentalist outlook on Scripture, on the world as evil" and of an attitude that the community's members "are more perfect" than the rest of the church.

He said he would not renew the yearly agreement under which, since 1980, the diocese had given the community a "fellowship parish" status "until we have an in-depth evaluation."

He formed a committee of priests, headed by Bishop Joseph C. McKinney of Grand Rapids, Mich., chairman of the U.S. bishops' Liaison Committee with the Charismatic Renewal, to visit the community and study its structures and practices. The visitation took place earlier this year.

Catholic News Service obtained a copy of the bishop's letter and other documentation on the controversy in mid-May, after several reports appeared in newspapers in the Steubenville area.

In a fact sheet, the charismatic community said it has about 375 adult members. In addition to those who left before the visitation, it said, 36 members resigned during the visitation.

One member who left was Keith A. Fournier, who had been one of the community's coordinators for 10 years. In a letter to the members explaining his departure, he described the gradual changes in leadership practices as a "well-intentioned" effort that "got off track" and became a form of "misguided social engineering."

Father James LeBar, a New York archdiocesan priest who is a specialist in religious cults and a member of the committee established by Bishop Ottenweller to evaluate the group, told CNS May 16 that the committee had completed its work and Bishop Ottenweller was expected to issue a report on it soon.

He described Sword of the Spirit's leadership practices as having elements of "mind manipulation or mind control" in which "a person is compelled to follow (the leader's instructions) in almost blind obedience."

In a brief news release May 6, the Steubenville diocesan communications office said Bishop Ottenweller had written to the whole Servants of Christ the King community Jan. 25 to inform them of the church evaluation, described as a "pastoral visitation" under church law.

The release said that both current and former community members "have had the opportunity to speak with the visitation committee both as a group and individually." The release did not discuss any of the allegations about the community. Msgr. Gerald Calovini, diocesan spokes-

man, said May 16 that he had no comment on the controversy. Tom Kneier, one of the community coordinators, said in an interview that the community hoped the visitation would give it "a better picture of what our strengths and weaknesses are."

"We believe the whole process is going to help us be a better Catholic community," he told *The Catholic Spirit*, newspaper of the neighboring Diocese of Wheeling-Charleston, W. Va.

He declined to comment about specific allegations, saying the visitation "will bring out if there are any problems that need to be corrected."

A Wheeling couple who belong to the community, Nancy and Ervan Trubiano, described it as a "loving and caring" parish and said some of the charges overstated or misinterpreted events.

The Franciscan University of Steubenville, run by Third Order Regular Franciscans, has been a leading academic center of the Catholic charismatic movement in recent years. Its president, Father Michael Scanlan, is a nationally known figure in the movement.

He resigned as pastor of the fellowship parish last year and as a leader of the charismatic community in early May, although he remains a community member. He cited his duties as university president as the reason.

Father Scanlan was a council member of Sword of the Spirit in the mid-1980s when a similar controversy arose in the People of Hope charismatic community in the Archdiocese of Newark, and Newark's Archbishop Peter L. Gerety ordered the group to sever its ties with Sword of the Spirit. At that time Father Scanlan wrote to Archbishop Gerety in defense of Sword's beliefs and practices.

Father Scanlan's secretary said the priest was not speaking to the media at the request of the bishop, but she and others contacted said they believed that he has broken off his relationship with Sword of the Spirit.

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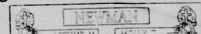
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