

Pope names 22 new cardinals; two Americans

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II named 22 new cardinals from six continents, including Archbishop Roger M. Mahony of Los Angeles and Anthony J. Bevilacqua of Philadelphia.

The pope, announcing the appointments May 29, said

several of the new cardinals had "paid with a high price of suffering for their faith in God and the church in difficult moments and conditions."

The list included Czechoslovakian and Romanian bishops who spent many years in prison under state persecution of the church. No new cardinals were named in Soviet republics, however.

The pope also revealed the identity of a Chinese cardinal he named in *petra*—secretly—in 1979, while the bishop

was serving a 30-year prison sentence for "counterrevolutionary" activities. He is Bishop Ignatius Kung Pin-mei of Shanghai, 89, who left China in 1988 and currently resides in the United States.

The pope set June 28 as the date for a consistory, when the new cardinals will be formally installed in a Vatican ceremony. The appointments bring the total number of cardinals to 163, matching the previous record number (see POPE APPOINTMENTS, page 16)

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Cox, Lampert, Stewart are ordained

by John F. Fink

Bernard R. Cox, Vincent Lampert and Jonathan L. Stewart were ordained priests by Archbishop Edward T. O'Meara last Saturday, June 1, at SS. Peter and Paul Cathedral in Indianapolis.

The previous day they were given their first assignments, effective July 3. All will be associate pastors. Father Cox will be at Our Lady of the Greenwood in Greenwood, Father Lampert at St. Malachy in Brownsburg, and Father Stewart at St. Lawrence in Lawrence.

Most of the priests of the archdiocese and a large crowd of families and friends witnessed the ordination ceremonies.

The Rite of Ordination took place between the Liturgy of the Word and the Liturgy of the Eucharist. As each of the candidates' names was called, he answered, "Present," and approached the archbishop. After hearing from Father Paul Koetter and Franciscan Sister Rita Hermann, director and associate director of the Office of Vocations, that each O'Meara formally called them to be ordained.

Instead of a homily, Archbishop O'Meara read an instruction from the Roman Pontifical because it tells so well what a priest is. It recalls that Jesus chose certain men to carry out the priestly ministry, and thus so does the church. These men, the instruction said, are joined to the local bishop in the priestly order and they serve the church by helping its members to become the people of God.

(see THREE MEN, page 3)



ORDINANDS—Fathers Vincent Lampert, Jonathan Stewart and Bernard Cox meet with Archbishop Edward T. O'Meara after their ordination to the priesthood on June 1 at SS. Peter and Paul Cathedral. The new priests celebrated their first Masses in Indianapolis parishes: Christ the King, Holy Trinity and Sacred Heart. (Photo by Margaret Nelson)

U.S. bishops cautioned about women's pastoral

Catholic News Service

VATICAN CITY—The May 28-29 international church meeting on the U.S. bishops' draft pastoral on women drew words of caution from the Vatican's second-in-command and other participants.

At the same time, the head of the U.S.

bishops' conference, Archbishop Daniel E. Pilarczyk of Cincinnati, noted that other bishops will likely face the same question in the future. He said that American Catholic women want to be taken more seriously by church leaders.

According to the archbishop, some participants felt the method used in gathering comments and data for the

project—gathering input from thousands of American women—might indicate church teaching is up for grabs.

Bishop Joseph L. Imesch of Joliet, Ill., chairman of the pastoral drafting committee, said he hoped the concerns expressed by some of the participants would not mean that portions of the draft "expressing reality" would be cut.

A statement issued by the participants May 29 listed "three major areas of concern" with the draft:

► "The precise nature of the document and the related question of methodology," meaning its level of authority and the way information from the consultations was presented in the draft.

(see U.S. BISHOPS, page 17)

Three archdiocesan priests to retire this year

By Margaret Nelson

Three archdiocesan priests will retire this year. Father Joseph V. Beechem, pastor

of St. Lawrence; Msgr. Joseph D. Brokhage, administrator of St. Maurice, Napoleon, and Immaculate Conception, Millhousen; and Father Francis B. Dooley, administrator of Holy Rosary in Seelyville until 1990. All will retire as of July 3, 1991.

Father Beechem celebrated the 50th anniversary of his June 9, 1940, ordination last year. A graduate of St. Meinrad Seminary, he earned his master's in sociology and economics at Catholic University of America in Washington, D.C. His first assignment was as assistant pastor of St. John, Indianapolis. In 1944, he went to Our Lady of Lourdes, where he

remained for eight years to work mainly with the youth groups.

Going to St. Patrick, Terre Haute, in 1952, Father Beechem was instrumental in building Schulte High School and became its first principal. He also served as chaplain of Catholic students at Indiana State University and Rose Hulman, helping to establish the Newman Center there. While in Terre Haute, he earned his master's degree in education at Indiana State.

He remembers spending most of his spare time at the Newman Center. "They sure were active there. We got three or four vocations from that group," he said.

In 1971, Father Beechem was named to

his present post as pastor of St. Lawrence, Indianapolis. "This is a great parish; this parish is something else," he said. "It is really a two-man parish. The last two years (see THREE ARCHDIOCESAN, page 3)

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Father Joseph Beechem



Msgr. Joseph Brokhage



Father Francis Dooley

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Some observations about the new cardinals

by John F. Fink

Important news always seems to come on Wednesday or Thursday—right after an issue of *The Criterion* has been put to bed. Last week's biggest international church news—the naming of 22 new cardinals—came on Wednesday morning, so it missed last week's issue.

Of the 22 new cardinals, only two are Americans—Archbishops Roger Mahony of Los Angeles and Anthony Bevilacqua of Philadelphia. Neither was a surprise. Los Angeles is the largest diocese in the United States and Philadelphia has always been an important see.

It's disappointing, though, that more U.S. archbishops were not appointed. Other U.S. sees that have had cardinals as their ordinaries in the past but do not today are Baltimore, St. Louis and Detroit. Today the only U.S. sees with cardinals as their ordinaries are Chicago (Cardinal Joseph Bernardin), New York (Cardinal John O'Connor), Boston (Cardinal Bernard Law), Washington (Cardinal James Hickey), and now Los Angeles and Philadelphia.

THERE ARE SOME OTHER American cardinals though. Two are retired and over the age of 80 and therefore ineligible to vote in a papal election—Cardinal John Carberry of St. Louis and Cardinal John Krol of Philadelphia. Two others serve in the curia in the Vatican—Cardinal William Baum, formerly Archbishop of Washington and now head of the Vatican court called the Apostolic Penitentiary; and Cardinal Edmund Szoka, formerly Archbishop of Detroit and now president of the Prefecture for the Economic Affairs of the Holy See.

There are two others either naturalized U.S. citizens or



U.S. residents: Cardinal Myroslav I. Lubachivsky, head of the Ukrainian Catholic Church worldwide. After being forced out of the Ukraine he came to the U.S. in 1947 and became a U.S. citizen. He returned to the Ukraine this year for the first time in more than 40 years.

The other is Cardinal Ignatius Kung Pin-mei of Shanghai, China, who has been living in Stamford, Conn. since 1988. The pope announced that he was named a cardinal in *refere*—secretly—in 1979 while he was serving a 30-year prison sentence in China.

THE NEW AMERICAN cardinals are somewhat different. Cardinal-designate Mahony became well known during his term as chairman of the U.S. bishops' Committee on International Policy. He is recognized for his willingness to speak out on tough issues such as U.S. involvement in the Persian Gulf, immigration policy, and Central American strife. He is considered a progressive bishop but one who also backs the Vatican positions on abortion, homosexuality and birth control.

Cardinal-designate Bevilacqua is a canon and civil lawyer and the only cardinal in U.S. history entitled to argue cases before the U.S. Supreme Court. He was admitted to the bar of the Supreme Court in 1988. He is a conservative who received national attention in 1986 when, as Bishop of Pittsburgh, he told his pastors that women could not be included in the Holy Thursday foot-washing re-enactments. He was recently in the news again when he criticized Philadelphia newspapers for their coverage of abortion and for columns he characterized as anti-Catholic.

While the United States got only two new cardinals, there were 14 Europeans named, seven of them Italians. Two of the Italians, though, had to be named because of the positions they hold. Archbishop Angelo Sodano is the Vatican Secretary of State, chief administrator for both internal church matters and relations with other states. And Archbishop Pio Laghi, former pro-nuncio to the U.S., is prefect of the Congregation for Catholic Education.

Church rules require these positions be filled by cardinals and technically, the two men have been only acting heads of their offices since their appointments.

One surprise is that only one African is among the new cardinals, especially since the pope has devoted so much attention to that vast continent and since the number of Catholics there is growing rapidly.

There is also only one Asian, Filipino Archbishop Jose T. Sanchez, and only one from South America, the part of the world with the largest proportion of Catholics. He is Argentine Archbishop Antonio Quarracino, president of the Latin American Bishops' Council. He has long been an advocate of economic justice for the poor but a strong opponent of Marxism and its influence in Latin American societies.

There are, though, two other new cardinals from this hemisphere: Archbishop Nicolas de Jesus Lopez Rodriguez of the Dominican Republic and Archbishop Juan Jesus Posadas Ocampo of Guadalajara, Mexico.

Like Chinese Bishop Kung, two of the new cardinals suffered imprisonment under communist regimes: Romanian-rite Archbishop Alexandru Todea and Slovakian Bishop Jan Chryzostom Korec. Their life stories are truly inspirational and you can read about them on page 17.

ONE OF THE NEW cardinals is not a bishop—Jesus Father Paolo Dezza. Under rules established by Pope John XXIII, priests named to the College of Cardinals should be ordained bishops before they are formally installed. However, Father Dezza is 89 and ineligible to vote for a new pope, so he will undoubtedly ask for an exception from that rule. This was done by two current cardinals: French Cardinal Henri de Lubac, who was an 86-year-old Jesuit priest when named cardinal in 1983; and Italian Cardinal Pietro Pavan, who was an 81-year-old priest when made a cardinal in 1985.

Pope John Paul II has now named 101 of the 163 cardinals, 88 of the 120 eligible to vote for a pope.

EDITORIAL COMMENTARY

What now with the bishops' pastoral on women?

by John F. Fink

What will happen to the U.S. bishops' proposed pastoral letter on women's concerns after last week's meeting at the Vatican (see story that begins on page 1)?

It is dead now that participants at the meeting suggested that, if the U.S. bishops want to say something about women, it not carry the weight of a pastoral letter. Or will it make the bishops even more determined to issue the letter?

About the only thing certain is that it will become even more controversial.

The meeting at the Vatican demonstrated at least two things: that we American Catholics are far ahead of the rest of the church when it comes to justice for women, and that the rest of the church is very interested in what we are doing.

The fact that the meeting took place shows the latter point. This pastoral letter was originally scheduled to be discussed and voted on at last November's meeting of the U.S. bishops, but that was postponed when the Vatican said it wanted to talk about the pastoral first. That was done during last week's meeting, attended by five Vatican officials, five U.S. bishops, and bishops from 12 other countries. Two women involved in the writing of the pastoral were present as observers.

Archbishop Daniel E. Pilarczyk of Cincinnati, president of the U.S. bishops'

conference, seems to have done a good job defending the writing of the pastoral and the methodology of holding widespread consultations with women before writing it. He emphasized that the U.S. bishops see the issues raised in the pastoral as justice issues rather than theological issues. He also told the bishops from other countries that the issues raised might not be of concern to them yet, "but that time will most likely come."

The U.S. bishops were reminded that the church is "catholic," i.e., universal, and that what Americans might feel about the role of women is not necessarily true in other countries.

They were also criticized for those widespread consultations with women because of the danger that it gives the impression that church teaching responds to those who shout the loudest. Apparently no mention was made of the fact that other recent U.S. pastorals, including those on nuclear war and on the economy, also were written after extensive consultations.

The best guess would be that the bishops will not issue the pastoral, the third draft of which is now being prepared. It's difficult to see how anyone could get the necessary two-thirds of the bishops to

vote in favor of it. It was already being opposed on the one side by those who don't want women to have expanded roles in the church and on the other side by those who think it is deficient because it doesn't call for women's ordination. If you now add those bishops who would simply follow Rome's obvious wishes, there wouldn't seem to be many bishops left to vote in favor of issuing the pastoral.

At this stage, there seems to be no point in issuing the pastoral since it would no longer carry much weight anyway. Whether or not the Vatican intended it, last week's meeting killed any authority the pastoral would have.

What should be done now is for the church in this country to continue to do everything it can to promote equality of men and women and to continue to give women positions of authority in the church. One would have to be blind not to see that that is what is being done. In our parishes, women have positions they could not have dreamed of 20 years ago, including parish life coordinators responsible for the complete administration of parishes.

That has extended to the top levels of archdiocesan management, too. Last week we reported that Suzanne Magnant will become the first lay woman to serve as

chancellor, or chief administrative officer, of the archdiocese. On July 1 she will replace another woman, Providence Sister Loretta Schafer. Last week Archbishop O'Meara told a group at the Catholic Center that, when he appointed Sister Loretta chancellor back in 1989, it was neither because she was a woman nor despite the fact that she was a woman, but only because he thought she was the best person for the job. And, he said, the same is true of Magnant.

That is the best way to achieve equality between men and women. Actions speak louder than words anyway.

OFFICIAL APPOINTMENTS

Effective July 3, 1991

REV. BERNARD COX, newly ordained, to associate pastor at Our Lady of Greenwood Parish, Greenwood.

REV. VINCENT LAMPERT, newly ordained, to associate pastor at St. Malachy Parish, Brownsburg.

REV. JOTHAN STEWART, newly ordained, to associate pastor at St. Lawrence Parish, Lawrence.

REV. MICHAEL H. KELLEY, from associate pastor at Our Lady of the Greenwood, Greenwood, to administrator at Sacred Heart Parish, Clinton, and St. Joseph Parish, Universal, with residence at Sacred Heart Parish, Clinton.

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

Archbishop O'Meara's Schedule

Week of June 9

SUNDAY, June 9—Confirmation for the Korean Catholic Community and incorporation of the Community into St. Lawrence Parish, Korean Catholic Chapel, 10 a.m.

—St. Bartholomew's 150th Anniversary Celebration, St. Bartholomew, Columbus, Mass. at 3 p.m. with buffet dinner and festivities following.

MONDAY-THURSDAY, June 10-13—Archdiocese of Indianapolis Presbyterate Convocation, Inn of the Four Winds, Bloomington.

FRIDAY-SATURDAY, June 14-15—NCCB/USCC Spring General Meeting, St. Paul, Minn.

Providence High School creates novel 'Adopt-a-Student' program

Providence High School is appealing to its alumni, neighbors and area business leaders to "adopt" students who would otherwise not have the opportunity to attend the high school.

The "Adopt-a-Student" program was the idea of Chuck Jones, a New Albany businessman and husband of a Providence grad. Believing that other business people in the area also recognize the value of a Providence education, he organized the first of several informational luncheons.

Of the 132 graduates in the Class of 1991, 97 percent will receive some secondary education. And of the 6,000 graduates of Providence during its 40-year history, 90 percent have obtained further education.

One-third of these graduates return to the community to contribute to its economy. Jones believes the discipline, education and values systems they acquire at

Providence makes the graduates important assets to the business community.

Even though a Providence education is an investment in the future, Jones knows that it is not an easy commitment for all those who aspire to it. The Adopt-a-Student program is designed to assist students with their tuition, beginning in the fall of 1991.

Jones is asking business and professional leaders to donate tuition for a full year (\$2,300 for 1991-92). The money will be distributed to prospective students on the basis of need, academics and other criteria. The program may benefit present Providence students who are unable to return because of financial hardship.

Those wishing to inquire about the program should call Chuck Jones, 812-945-2636, or Linda Medley at the school's development office, 812-945-3350.



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Three archdiocesan priests to retire this year

(continued from page 1)

have been kind of he. We've got so many activities, it's almost a joke." He said that the staff makes a point of being on call at the hospitals and visiting each of the four nursing homes once a month.

In 1986, he agreed to have the Korean Catholic Community of Indianapolis gather at St. Lawrence for Mass and prayer services. Later the Korean people bought a nearby building. The archbishop will incorporate the community as part of St. Lawrence next Sunday.

Father Beecham has served as president of the North Deanery and archdiocesan boards of education, president of the Priests' Senate and has been chaplain of the Indianapolis Notre Dame Club 16 years.

He was president of the Metropolitan Area Citizens' Organization, which worked for the renovation of homes and a shopping center in the Devington area. "Renovating Devington was very satisfying. That place would be gone," Father Beecham said. "That's flourishing now."

"Some people thought I should have my head examined. That and the new church. They had been promised the church 30-some years," the church was dedicated in 1986, and the former church became a gymnasium/auditorium, called the Father Beecham Parish Center.

Father Beecham said it was "sinful" but, "I just enjoy what I'm doing too much. In a nutshell, it has been 50 great years of my life. I never ever regretted."

Fort Benjamin Harrison is in the middle of the parish. "The retirees go here and to the chapel. They support both places. We're kind of been the official school of Fort Harrison," he said.

Father Beecham is on the board of directors of Habitat for Humanity in the Indianapolis area and has been a 40-year member of the Optimists, 20 at Lawrence.

"Oh, I'm not going up on the shelf," said Father Beecham. He plans to continue to minister in the archdiocese. And he is expected to do some traveling. He has already traveled throughout the U.S., Mexico, Canada, Europe and the Holy Land.

Father Brokhage was ordained in Rome on March 19, 1959, after studying at the Gregorian University. He became assistant pastor at St. Joan of Arc, Indianapolis, for one year before taking the same assignment at Holy Rosary. Though he is a Vincennes native, he did not become part of the Evansville Diocese that was formed in 1944 because he was assigned to the Indianapolis parish at the time.

In 1946, he began graduate studies in moral theology at Catholic University in Washington, D.C. He was named assistant at St. Thomas Aquinas, Indianapolis, in 1948. In 1949, he was named archdiocesan synodal examiner.

In 1951, Father Brokhage became pastor of St. Leonard, West Terre Haute, and instructor at St. Mary of the Woods College. Ironically, the holder of master's and doctor's degrees had to study at Indiana State to qualify for a teacher's license.

"I saw a tremendous opportunity for missionary work in Terre Haute," he said. "I felt we had to do it through the school."

So for four years, he taught elementary school each morning and philosophy at the college in the afternoon. The grade school grew from 29 to 125.

In 1955, he became founding rector of the Latin School, a high school seminary in Indianapolis, and served as pastor of Holy Rosary. Latin School grew from two classrooms at Cathedral High School to a full school at Holy Rosary with 225 students. Dorms were added for out-of-town students to stay during the week.

Msgr. Brokhage was designated censor of books in 1957 and papal chamberlain in 1964. Named domestic prelate in 1967, he was next appointed pastor of St. Catherine, Indianapolis, in 1972.

At the same time he became director of the archdiocesan committee of personnel for priests and seminarians. He wanted to work in this area because he heard so many complaints from younger priests who were having trouble with their pastors. "I felt something had to be done," he said.

That was the beginning of consulting priests about their assignments, though Archbishop Biskup did call the men the year before.

Msgr. Brokhage became pastor of St. Matthew in 1973 and the first director of priests' personnel from 1974 until 1982. When Msgr. Francis Tuohy was named chancellor after Archbishop Biskup's death, he appointed Msgr. Brokhage as delegate to himself as archdiocesan administrator.

He began his present work as administrator of St. Maurice, Napoleon, in 1975, intending "to stay a week or two." He started the same ministry at Millhouses in 1982. He is pleased with the rapport that developed among all the churches in the Napoleon community after his arrival.

Msgr. Brokhage expects to continue presiding at liturgies in his retirement, but he said, "One of the reasons I want to retire is I don't want to fool with all the meetings and all the forms." He said that it makes church participation especially difficult for people in the rural areas with large families, who do farming and work at factories and many of their wives work.

"They don't have time to go to all the meetings required by officials in the Catholic Center. It's just not their way of doing it," he said. But he believes that, after the training provided by two religious sisters who began serving as pastoral associates at the parish in the '70s, the lay people at Napoleon are capable of leadership with little dependence on the clergy.

Having just returned from a trip to China and Thailand, Msgr. Brokhage hopes to do more traveling in his retirement. "I enjoy people—seeing other cultures, how they live and relate to each other and how they relate to us," he said.

Father Francis Dooley was ordained at Oldenburg on March 2, 1945 after studying at St. Mary, Baltimore. His first assignment was as assistant pastor of St. Joseph, Indianapolis. From there he took the same position at St. Patrick, Terre Haute. In 1950, he went to St. Mary, Greensburg, and St. Joan of Arc, Indianapolis. He served at St. Mary, Indianapolis, from 1951 to 1956.

Named administrator of St. Joseph, Clark County then, Father Dooley became assistant pastor of St. Philip Neri, Indianapolis, in 1957. He was named chaplain of Providence Convent, St. Mary of the Woods, in 1959. During that time, he taught church history and theology to Providence novitiates and postulants.

In 1963, Father Dooley was made pastor of St. Bartholomew, Columbus. He served as chaplain of St. Vincent Hospital from 1968 until 1971, when he became pastor of Our Lady of the Springs, French Lick.

Father Dooley became co-pastor of St. Catherine, Indianapolis, in 1973, and pastor there in 1976. In 1981, he was named pastor of Mary, Queen of Peace, Danville. He was co-pastor of St. Jude in Indianapolis from 1983 until 1986, when he became administrator of Holy Rosary, Seelyville. Since 1990, he has resided at St. Paul Hermitage, Beech Grove.

During the last five years, Father Dooley served as a part-time chaplain at Community Hospital East in Indianapolis.

Asked about his retirement plans, he said, "I'll do whatever the Spirit moves me to do. I may do some traveling, but not as much as my brother," whom he described as "one of the most-traveled priests." He recalled his own three-week trip to Italy, France, England and Ireland, when he visited the shrine at Lourdes.

The brother he referred to is Father Joseph Dooley, who retired in 1987. Two other brothers were ordained, totaling 150 years of ministry. All four boys entered the seminary right after elementary school.

"In the fourth or fifth grade, I wanted to become a priest," Though his brother Joseph was older, Father Francis Dooley said, "I don't remember him mentioning it (wanting to be a priest)."

Despite recent health problems, Father has not retired because, "I felt well enough. I knew there was a shortage; and I thought it would be helpful."

Of his future ministry plans he said, "I'll help out with penance services, Christmas and Easter. I can help out during the weekends of Lent. But I'm not going to be pinned down to a regular schedule," said Father Dooley.

"I always enjoyed my ministry as a priest—working with the people of God, especially the last 20 years since Vatican II. Pope John XXIII let in some fresh air," said Father Dooley. "Everything was kind of rigid and legalistic, cut and dried. There was no freedom of movement. Priests were in front of a wall with their backs to the people. It was like saying Mass to myself. If asked to return to that, I'd have to say, 'Sorry, Holy Father. I can't do that.'"

Father Dooley said that Mass now is similar to what it was in the early church.

Archbishop O'Meara to dedicate chapel for Korean community

by Margaret Nelson

Archbishop Edward T. O'Meara will celebrate Mass at 10 a.m. Sunday in the chapel of the Korean Catholic Community of Indianapolis, which is to be incorporated into St. Lawrence Parish. He also will confirm 47 people in the assembly, 42 of them adults.

"It is really an exciting moment for us Korean Catholics in Indianapolis, and in Bloomington, West Lafayette, even some parts of Kentucky," said past chairman Thomas Rhee. The community consists of 125 Korean Catholic families.

In April, 1986, a group of Korean lay people obtained permission to use St. Lawrence for prayer meetings and to hold Korean Masses. A Korean priest came from Cincinnati to celebrate Mass every other month at first, then once a month, then every other week, Rhee said.

In February 1988, the Korean Catholic community held its first Mass in a building it had purchased at 7336 E. 46th St. Since then Masses have been offered in the Korean language every Sunday.

Since March 1990, the Korean people have had a priest from the Pusan Diocese living at the 46th Street address. Father Peter Choy is a language student at Marian College. He prepared the 47 confirmandi to receive the sacrament.

Father Choy was ordained for the Pusan Diocese in 1976. He received his doctor of theology degree in Rome at Perseus Seminary. Rhee said Father Choy is the first priest to write about the theory of the Legion of Mary for his doctoral dissertation.

Before Father Choy came, two Korean

priests stayed at the Korean rectory during their sabbaticals. Retired or inactive priests from the Indianapolis Archdiocese have "helped fill the gap," Rhee said.

The history of the Catholic church in Korea is similar to the situation here, Rhee said. Most countries in the world had missionaries bring the faith to them. But about 300 years ago, the Korean people got books from China and "self-introduced" themselves as Catholic faith, he said. They read the Bible and Catholic books and appointed their own priests and leaders. Finally, the missionaries came from France about 200 years ago and "corrected them."

Here, the community asked permission of the archbishop to start its own mission. "The mission started in Korea is pretty similar to what we have done here," said Rhee. Some members travel from Indiana University in Bloomington, Purdue in West Lafayette and Fort Knox, Ky. One month ago, Hu Joseph Kim was named the new chairman of the community.

"The Korean people are a fantastically religious people," with a special interest in the Legion of Mary, said Father Beecham. "They ask help from nobody. They really help each other and they are all hard workers."

Fathers David Coats, archdiocesan vicar general; Joseph Beecham, pastor of St. Lawrence, and Mark Swazcock, pastor-designate; Joseph Kos and Msgr. Charles Ross will celebrate the Mass with the archbishop and Father Choy.

After the Mass and confirmation, a reception will be held at Father Conen Hall at St. Lawrence.

Three men are ordained priests

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The archbishop reminded the candidates that they would be performing the sacraments in the name of Christ and urged them to imitate the Good Shepherd who came not to be served but to serve and to seek out the lost sheep.

After hearing the instruction, the three candidates made their promises of obedience and respect to Archbishop O'Meara and to his successors. This was followed by the laying on of hands, first by the archbishop and then by all the other priests present.

They then were invested with the stole and chasuble and their hands were anointed with chrism. They were then presented with the bread and wine they would be offering as priests. Finally, they exchanged the kiss of peace, first with Archbishop O'Meara and then with the other priests present.

The newly ordained priests then joined in celebrating the Liturgy of the Eucharist with the archbishop and other priests.

The new priests attended three different theologates during their preparation for the priesthood. Representatives from those schools were present for the ordinations and were introduced by Archbishop O'Meara. Father Cox attended Sacred Heart School of Theology in Hales Corners, Wis.; Father Lampert studied at St. Mary of the Lake Seminary in Mundelein, Ill.; and Father Stewart graduated from St. Meinrad School of Theology.

The new priests all celebrated their Masses of Thanksgiving on Sunday, June 2. Father Cox celebrated at 10 a.m. at Sacred Heart Church, Indianapolis. Father Lampert at 3 p.m. at Holy Trinity Church, and Father Stewart at noon at Christ the King Church.



SHELTER HELP—Peter Seybold (from left), board vice president, and director Thayer Caskey, of Bloomington/Monroe County Overnight Shelter, Inc., accept a \$1,735 check from Donna Wensinger, St. John Janis Dopp and Noelle Driscoll, St. Charles; and Father Kim Wolf, co-pastor of St. Paul Catholic Center. The funds were raised when the peace and justice and outreach committees of the Bloomington Catholic churches co-sponsored the presentation of "Storytelling and Song: If You Want Peace, Work for Justice," a portrayal of Catholic teaching on social justice issues by Call to Action players. The Campaign for Human Development also co-sponsored the event.

Commentary

EVERYDAY FAITH

What if the evangelists were better reporters?

by Lou Jacquet

There's a verse in the Gospel of John (20:30) that has always intrigued me. It reads: "Now Jesus did many other signs in the presence of his disciples that are not written in this book."

When the journalist in me hears that passage proclaimed, I always want to stop the narrative in midstream to ask a few pertinent questions.

What kind of a person, I want to know, would be writing about the greatest series of events of all recorded history and leave out anything about what happened? The



Gospel is not news coverage, of course; the evangelists were not reporters. Yet I can't help but wish that they had given us more of the flavor of the moment.

We do get some details. Alas, the sort of basic biographical information and reportage that would intrigue today's more historically-minded readership rarely seems to surface. I have always wanted to know a great deal more about that marvelous foster father of Jesus, St. Joseph, for example, than we find in the Scriptures. We hear next to nothing about Mary's personal life, either, while the intriguing glimpses into the personal lives of the apostles are never fleshed out the way we might wish. Even the "coverage" of the ministry of Jesus himself leaves a great deal to be desired at certain points from our modern, news-conscious perspective.

Gospel commentaries rightly point out that each evangelist wrote for a specific audience and chose his material based on the purpose he had in mind. Still, don't you sometimes find yourself wishing that we knew more about the everyday events surrounding Jesus and the apostles? Where are the descriptions of height, weight, color of eyes, color of hair? What were the Lord's favorite foods? What kinds of games did he play as a child? When he rested in between his appearances during his public ministry, what kinds of subjects did he discuss with the apostles and his circle of friends?

Surprisingly, we find almost no evidence of his interest in their family lives, though he surely must have asked on occasion about the wives and children they had left behind to follow him. Was the mission he was intent upon accomplishing for the Father so other-worldly that he never took time to enjoy and comment upon a stunning golden sunset, a particularly delightful meal or flask of wine, a song that especially pleased him? That seems unlikely.

These omissions make it difficult at times to identify with a God/man who seems so good but so removed from our daily concerns.

The evangelists were masters at shaping narratives that brought the Lord's ministry alive. When it comes to supplying the kinds of details today's reader of the Gospels would like to find, however, they left a great deal to be desired.

Still, a case could be made that it is a good thing the Lord performed his public



ministry in the time and place that he did, "covered" by so few. Had he come along now, his every action would have been recorded by hordes of reporters and beamed worldwide on CNN. He would have had to appear on network news programs to defend his teachings. And the publicity machinery put into motion by publishing houses to get out the word about the Word would have dwarfed anything done for Kitty Kelley.

It's all too much to contemplate. Maybe the evangelists had the right idea after all.

THE YARDSTICK

On capitalism, the pope and the U.S. bishops

by Msgr. George G. Higgins

In an earlier column I took issue with an analysis by Richard John Neuhaus of the pope's new encyclical, "Centesimus Annus." The analysis appeared in the May 2 Wall Street Journal.

I questioned Neuhaus' assertion that "capitalism is the economic corollary of the Christian understanding of man's nature and destiny" and disagreed with his severe indictment, in light of the new encyclical, of the U.S. bishops' 1983 pastoral letter on the economy.



I have drawn up an issue-by-issue comparison between the encyclical and the pastoral letter. This schematic breakdown of the two documents fully supports the judgment of Archbishop Rembert Weakland of Milwaukee, chairman of the bishops' drafting committee, as quoted in *The New York Times* May 3:

"The pope's approach to capitalism is exactly the one we took, to accept its good qualities but also to insist that it needs to be controlled and limited by other forces in society outside it."

I would agree with the archbishop; Neuhaus obviously disagrees. So be it.

Yet this is the same pastoral letter Cardinal Agostino Casaroli, the Vatican's recently retired secretary of state, praised just a few weeks ago at a conference on

church social teaching at the University of Notre Dame. Would he have praised the bishops' pastoral if he thought that the pope considered it "unrepresentative," in Neuhaus' words, of authoritative Catholic teaching?

The head of the Vatican's Council on Justice and Peace, Cardinal Roger Etchegaray, told a recent conference in Washington sponsored by the National Conference of Catholic Bishops that "it is to your honor that, with great courage, you published such documents as 'Economic Justice for All.'"

Would someone of Cardinal Etchegaray's rank at the Vatican have said this if he had any reason even to suspect that the pope looks with disfavor on the U.S. bishops' pastoral letter?

These are not rhetorical questions. I raise them to make the point that this is not the first time that Neuhaus and others who share his views have tried to play the pope off against the bishops to the disadvantage of the latter. It is highly regrettable that this tiresome and rather tawdry game should reappear now.

Neuhaus and the *Journal's* editors are, of course, free to interpret the encyclical according to their best lights, but it is most unfortunate that they have chosen this way to do it. There has to be a better way for people with different views to carry on a reasoned dialogue. The encyclical is too important to be used selectively for polemical purposes.

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THE HUMAN SIDE

The joys of continued growth, learning in adulthood

by Fr. Eugene Hemrick

Priests who continue studies after ordination tend to be somewhat happier than those who don't, according to our recent study of priests ordained five to nine years.

My guess is that the same is true for adults in many walks of life. Continuing education fosters their sense of satisfaction.

Taking a course in an educational setting offers a welcome addition to one's lifestyle. At a new stage in a person's life, it reintroduces the world of students and professors, libraries and structured approaches to learning.

We meet new people with learning goals similar to our own. And the exchange of ideas expands our world as we begin to exercise our thinking powers along new avenues.

We've all heard people bemoan the fact that they wasted evening after evening watching senseless TV programs, that they never read anything of substance or have fresh ideas—much as people who cease physical exercise will express disappointment in themselves, feeling as though they are atrophying.

The human spirit needs to feel it is progressing. But such progress requires a

disciplined exercise of the mind, the will and the physical self.

Continuing education provides an opportunity to reflect more deeply think critically, gain useful information, analyze, synthesize and evaluate ideas more profoundly. Often self-confidence grows, along with skill at communication, such an essential skill in adulthood.

The ultimate joy of education occurs as newly acquired knowledge is linked with insight and we make it our own.



To the Editor

Decision should be on the side of life

This letter is in reference to the Sue Ann Lawrence situation as reported on the front page of the May 24 *Criterion*.

I support all those who are trying to save Sue Ann's life. Here's why. Sue Ann was not dying nor in imminent danger of death. However, she has now been subjected to being put to death by being starved and denied water. A very bothersome element of this drama of death (versus life) is that a Catholic priest and a Catholic hospital are involved.

Father Joseph Rautenberg uses the words "from a Catholic perspective" in order to influence thought that killing a person by starvation is a Catholic concept. From that establishment of an intellectual atmosphere he makes his own judgment: "I would think artificial nutrition and hydration can be considered futile in the case of a vegetative state." Since Father says, "I would think," he is evidencing that there could be other equally authoritative thinking.

And indeed there is! And it is for life, so precious and divinely given by Our Lord God and so wisely taken by HIM—innocent life not to be taken by man. I refer The *Criterion* reader to the Catholic opinion of the Human Life Center in Steubenville, Ohio. This group says the Vatican, in its 1980 Declaration on Euthanasia, "was very clear in stating that actions or omissions intended to hasten death are considered euthanasia." The Human Life Center statement also says "taking away food and water, no matter how they are provided, is wrong if the purpose of doing so is to cause death."

It is the belief of most of the bona fide pro-life community that if there is question in the decision about whether a person should be helped to live or be given aid in dying that the decision should always come down on the side of life. It bothers me that Father Rautenberg, as reported in *The Criterion*, doesn't mention the Vatican clarification noted above and seems serenely positive that this woman should be starved.

There are many other important elements of thought that can be brought out here; for instance, the precedent of starvation of Sue Ann would set for many other severely handicapped and terminally ill, but not in imminent danger of death,

patients; or the economic and convenient (as opposed to "disproportionate," "extraordinary" and "burdensome") method of tube feeding; for Sue Ann, a quite common and comfortably accepted method for many hospital and home patients familiar, no doubt, to many *Criterion* readers.

My hope and sincere prayer is Jesus' love in grace, mercy and divine justice take charge in this life versus death situation and his incomprehensible power of consolation and comfort be Sue Ann's and her family's constant source of strength.

Robert Rust

Greensburg

Withholding food and water from ill

Personally I feel those who have permitted withholding food and water from the dying have made a serious, though, I'm sure, sincere mistake. They want so much to lessen the suffering of all concerned. Notwithstanding, without the permission of the Chair of Peter, they proceed on their own course, allowing to be put into action what has not and, I believe, could not receive approval. Why are we doing this policy when the issue has not been settled by the church?

I am grieved by these events. What is this policy but mercy killing being done in a Catholic hospital? Personally, I don't think that Rome will ever approve the withholding of food and water. Our Lord said feed the hungry and give drink to the thirsty (even the least person) and if we fail to do that, he will say depart from me into everlasting fire.

As we see from the work of Mother Teresa, feeding the dying is the milk of human kindness. It is an awesome sign from God, when patients survive removal of medical support equipment and go on breathing and living on their own. It is his will that they continue to live.

Let's choose life and let God decide the time. Scripture says there is a time to be born and a time to die and no man knows the day or the hour. We must comfort the dying and not starve or deprive them even though they may live a long time in a hopeless condition.

Mrs. William Rosner

Indianapolis

(Those on the other side of the issue also quote the Scripture that there is a time to die and

LIGHT ONE CANDLE

Father Bruce Ritter revisited

by Fr. John Catoir
Director, The Christophers

Recently a woman named Ursula Smith asked me for an appointment. She was Father Bruce Ritter's secretary.

You may recall that Covenant House was plunged into allegations of scandal last year and Father Ritter, its founder, resigned in disgrace. I had never met Ursula before this visit but I was happy that she came to me. I wanted to know how Father Ritter was doing.

I listened with respect and was deeply impressed with her loyalty to him. She was totally convinced of his innocence. After an hour and a half, I asked her if she would be willing to write down some of the points she shared with me so I could share them with you. At first she said no, but in a few days she wrote me this letter.

"Working for Father Bruce and Covenant House was not a job—it was a way of life, as he was serving God through every homeless street person whom he gave shelter. He was not only a life-line for our kids but also for his staff. I worked for him as his secretary. These years were very special years for me. Father Bruce worked long days, tirelessly and unselfishly. I often

marveled at his energy level especially after he barely survived Hodgkins disease. It was truly inspiring and energizing. Some of us tried to keep up with his pace—needless to say this was impossible. There was always still time for him to console someone when needed, whether it was early in the morning before a previously scheduled meeting or late at night when he stepped off a plane. He did this with incredible kindness and compassion—a true example for all of us.

"In today's troubled world we are always looking for heroes. Our kids called Father Bruce their hero. He was a hero who trusted too much—because he could be trusted. I would like to say to everyone who loves him—we have not lost a hero. In my heart I believe in his innocence because he is a man of great integrity and holiness. I know, I have been there, in the good times and the bad. I have seen the incredible pain and injustice inflicted on him. Today, I still don't understand why—I only wish that I could help heal the wounds."

Thank you Ursula. I know there are many others who share that wish.

(For a free copy of the *Christopher News Note*, One Person: You Can Make a Difference, 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.)

maintain that artificial nutrition and hydration (which is different from taking food and water by mouth) keep patients alive beyond the time when God wants them to die. They consider it a refusal to accept God's will that it is time for the patient to die. They favor allowing the patient to die when God wants rather than keeping him or her alive artificially.)

Catoir column has muddled thinking

The views expressed by Father John Catoir in his column on conscience, contraception and church law in the May 17 issue of *The Criterion* are upsetting and annoying. Without being unnecessarily accusatory, his views are typical of the muddled thinking which many of the clergy and religious engage in today.

It would have been better had the columnist forcibly stated the church's teaching on contraception and how it has held its use as a serious sin. It would have been better had he given out a little instruction on conscience, its formation, its relationship to church law and the ultimate source of church law on the subjects of faith and morals.

Instead, the columnist gives us a set of confusing instructions. Apparently, he believes that an erroneous or false conscience should be followed in the matter of contraception. He gives no instruction regarding the formation of a true conscience in the matter. He does not mention at all that conscience must conform to a higher law and that it must be adjusted to a more accurate rule of truth. He does not raise for our consideration and edification that Christ communicates his will to us through Scripture, through tradition and through the teaching magisterium of the church. It does not occur to him to tell us that for fundamental laws of faith and morals the motive for acceptance of the laws is respect for Christ's truth. The motive for obedience to disciplinary laws is obedience to the authority of Christ. The Catholic sees Christ's will behind them.

He also raises the specter of the so-called "parallel magisterium" in deciding moral matters for the faithful or, at least, being a valuable source of information for them to use in the formation of their consciences. The "opinions of the theologians," "people of esteemed virtue" and "the teaching of other traditions" apparently form this body of knowledge of moral certitude. I shudder to think of the quality of our moral environment if we were to rely on the likes of Curran, McBrien, Matthew Fox and others of their ilk for help in the formation of our consciences.

I have always thought that whenever I have a problem with a law or discipline of the church, it is a conflict between what I as a sinner would like to do versus what Christ wants me to do. I know from experience that a lot of the conflict arises out of ignorance of the moral reasoning behind the church's teaching. Father Catoir rightly suggests that we "read the relevant documents" of the church on contraception. I heartily concur. We all might find inspiration in the pages of *Casti Connubi* of Pius XI, *Humanae Vitae* of Paul VI and *Familiaris Consortio* of John Paul II.

After reading them, it might be well for us to reflect on what they and the church ask us to do and just where the contraceptive mentality has brought us as a society. Could we mention destruction of marriage and the family, promiscuity, out of the closet homosexual conduct, lethal sexually transmitted diseases and cancer of the cervix now occurring in teen-agers? We certainly must mention the murder of millions through abortion.

It seems to me that now is the time for moral rigor when it comes the subject of contraception. It is not the time to engage in "people pleasing morality" which some men and women of the cloth seem to want to engage in. Being a faithful Catholic is both difficult and easy. It is difficult to throw away our self-centered desires. Once done, however, following Christ's lead through obedience to the laws of his church becomes a real joy.

John W. Bloxdorf, M.D.

Terre Haute

THE LOVE BOAT

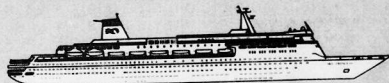
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CORNUCOPIA

Local pet hides true identity

by Cynthia DeVos

We used to think Tigger was just your ordinary mean, snooty, finicky kind of cat. He has all the credentials which endear him to cat-lovers, and at the same time confirm the worst suspicions of cat-haters.

I say "used to" because an acquaintance of mine who has become more supernatural than usual told me she thought he might be a familiar of the devil. She had met Tigger only once, but the memory of that meeting apparently stuck with her. She continued to ask rather fearful questions about him any time she telephoned.

It's true that Tigger's territorial imperative leads him to the opinion that he owns the world. This "me cool" attitude is also related to belief in his own genetic superiority, although he does sometimes

deign to interact with humans. But is that necessarily satanic?

Tigger can be intimidating when he is peeved, gracious when his fur is stroked in the right direction, even friendly when he is whining to be fed. If the eyes are the mirrors of a human soul, Tigger's eyes are the mirror, and his tail the rear-view mirror, of whatever it is animals have instead.

Dilated pupils, narrowed-slit eyes, a drooping, or violently switching tail, all provide answers to unasked questions by his "masters": Is he going to attack? Does he want to be petted? How may we serve him best? Maybe my other-worldly friend is correct when she sees some diabolical qualities in him.

Tigger also seems to possess supernatural life, in a mystical feline sense of the word. He's about 11 years old (cats don't keep good statistical records), and we figure he's on life number seven or eight out of the usual total of nine. He's been in three or four fights which just about did him in, plus surviving assorted serious illnesses of one kind or another.

An inner ear infection suffered early in his youth left Tigger with his head permanently cocked to one side. He strolls down the street in front of our house looking askew, as though he were returning after hours from the local pub. Come to think of it, he does have an evil look.

This mysterious aberration has earned him some fame among our friends and neighbors, as has his skill at hunting. The chipmunk and mouse populations are on hold in our neighborhood, thanks to his vigilance. No rabbit who values his life would dare trespass on local vegetable gardens.

Humans (not just my sensitive friend) also stand in awe of Tigger's menacing demeanor and threatening claws and teeth. He has "a look." Furthermore, his displays of happiness (we assume it's happiness) are definitely bizarre.

Tigger's been known to leap stiff-legged around the house, scandalizing the dog and amusing whoever else is present. Innocent passersby are startled when he zooms past them down the hall, or leaps out of doorways as they pass.

Is Tigger demonic? We'll never believe it unless, of course, we catch him appearing on the Oprah Winfrey show with a coven of modern witches or other apologists for the New Age.

Check it out...

The Celebrant Singers Christian music ministry group will present a Concert of Christian Music at 7 p.m. on Wednesday, June 19 in St. Simon Church, 8400 Roy Road. Ten singers and a 12-piece orchestra will perform a service of music, praise and worship and preaching of the Word. A free-will offering will be taken.

The 52nd Annual Tekakwitha Conference, dealing with concerns of the Native American community and honoring Blessed Kateri, will be held August 7-11 at the University of Oklahoma at Norman. For more information contact: Tekakwitha Conference National Center, P.O. Box 6768, Great Falls, MT 59406-6768, 406-727-0147.

CORRECTION: The Reunion Mass of Cathedral Grade School Class of 1941 will begin at 5 p.m. on Saturday, June 15.

The United Neighborhoods Coalition (UNC) 1991 Congress will convene at 8 a.m. on Saturday, June 15 at Broadway United Methodist Church, 609 E. 29th Street. Workshops on neighborhood improvement will be presented. Mary Nixon, the representative of the Urban Parish Cooperative (UPC) to UNC, was recently named as its most valuable volunteer by the Rosecrest Neighborhood Association.

Master's and certificate programs in Pastoral Family Studies have been inaugurated at the College of Mount St. Joseph near Cincinnati, Ohio. An information session will be held at 7:30 p.m. on Thursday, June 13 at the college. Call 513-244-4212 for more information.

Secunia Memorial High School's Class of 1961 will hold its 30th Reunion on the weekend of July 12-14. The event will include a get-together on Friday night, Mass and dinner on Saturday, and a family picnic on Sunday. Several class members are still unaccounted for. For more information please call Bev (Commons) Brelage at 317-849-2850.

Vips...

Three residents of the Archdiocese of Indianapolis have been re-elected to office by the 31,000 members of the Indiana Knights of Columbus at their annual state meeting. Charles E. Maurer Jr., of St. Andrew Parish in Richmond was re-elected state advocate. St. Ambrose, Seymour, parishioner Eugene W. Henrix was re-elected state treasurer. And John Holloran of St. Barnabas Parish, Indianapolis, was re-elected state secretary.

During the same meeting of the Knights of Columbus, Maurice Kochert, newly elected as state warden, was also

named Catholic Layman of the Year. He is a member of St. Mary Parish, Lanesville and a board member at Gibault School for Boys. Jack and Doris Campbell of St. Augustine Parish in Jeffersonville were named Catholic Family of the Year. They have three daughters and six grandchildren.

Daughter of Charity Sister Nancy Crowder celebrated her 25th anniversary of commitment to religious life with a Mass of Thanksgiving and reception on June 1, attended by her brother and other out-of-town friends. Sister Nancy is director of the Holy Family Shelter program of Catholic Social Services. She served for two years as president of the Indianapolis Homeless Network.

Former Holy Cross parishioner Mary Eta Kiefer will profess first vows as a Sister of St. Benedict at 5 p.m. on Saturday, June 8 at Monastery of Immaculand. She entered the Benedictine community in 1989 and has since worked as a grants writer in the development office there. Sister Mary Eta has a daughter and three grandchildren.

Her brother, Gwynn Spencer McPeck of Michigan, and sister, Franciscan Sister Betty Gittins of Oldenburg, will attend the ceremony and dinner following.

Members of the 1941 First Communion Class of St. Paul Parish, New Albany celebrated their 50th anniversary on May 19 with a day of reminiscing. Father William J. Turner, pastor at St. Paul, joined them for dinner. Seven class members attended: Frances Stock, Doris Crab Back, Dorothy Weber Burkhardt, Martha Doll Schuman, Mildred Fette Meyer, Ruth Miller Back and Thelma Brichler Becker.

Two members of the Benedictine monastic community at St. Meinrad Archabbey celebrated jubilees of ordination to the priesthood on June 2. Benedictine Father Adelbert Buscher celebrated 50 years and Benedictine Father Warren Heitz celebrated 25 years. Father Adelbert has served as spiritual director, and professor of philosophy, liturgy and moral theology at St. Meinrad Seminary. Father Warren has served in several departments in the business office at the archabbey.



Mr. and Mrs. David Mendez Sr., formerly of Holy Cross Parish in Indianapolis, will be honored at a surprise reception in honor of their 50th Wedding Anniversary on Saturday, June 8 in St. Jude Church. The reception will begin at 5:30 p.m. while the couple is attending 5 p.m. Mass. The Mendez's are the parents of six children, including Patricia Place of Australia, who will be a surprise guest: David Jr., Sandra Switzer, Debra Wiseman, Cynthia and Jerome. They also have 12 grandchildren and one great-grandchild.

The Dominican Sisters are leaving the city of Jeffersonville at the end of this school year, after teaching at St. Augustine from 1924-69 and at Sacred Heart from the time the school opened in 1954.

Dominican Sisters James Ann Ross and Ruth Marie Smith taught at Sacred Heart until last year, when they became part-time aides. Sisters Collette Bauer and Elise Graves reside at the Sacred Heart convent.

The two parishes are holding a farewell celebration on June 7 with a dinner at Walpole Hall at Sacred Heart at 5 p.m. and a Mass at 6:30 p.m.

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Retired Providence nun earns volunteer award

by Marilyn Bisch

Sister of Providence Agnese Boddington of St. Mary of the Woods was recently named one of five finalists in the first annual Terre Haute area Golden Rule Awards.

The "retired" 81-year-old sister was recognized for her outstanding volunteer work at the Sisters of Providence Co-op, a second-hand store located in the congregation's former print shop at St. Mary of the Woods. The store is open to the public every Wednesday.

As the entire staff of the co-op, Sister Agnese spends four days a week sorting, washing, ironing, mending and organizing donated clothing. During store hours, she serves as sales clerk.

Seven Golden Rule Awards were presented on April 24 in Terre Haute. They were sponsored by J. C. Penney Co., the Volunteer Action Center, and the Wabash Valley United Way.

Top honors in both adult and youth volunteer categories went to individuals representing organizations run by Catholic Charities of Terre Haute.

Sister Agnese and four others were chosen as finalists from a field of over 80 nominees. Each finalist received a certificate and a \$250 donation to their non-profit organization.

After receiving the volunteer award, Sister Agnese said she was "very honored" but emphasized that "it really is a community effort" because of assistance

from people who support her work by donating items and shopping there. Those who know Sister Agnese have come to expect such modest responses.

As Providence Sister Veronica Ann Rooney explained, "Sister Agnese gives an example of loving care for others in a most practical way, dedicating her time to those less fortunate than herself. Without regard for personal recognition, she goes out of her way to provide one of the necessities of life for those whom she considers her friends—customers of the co-op."

Sister Joyce Brophy, provincial for the Sisters of Providence Sacred Heart Province, said "Sister Agnese is a fine example of a religious woman of today. She has always been willing to change with the times. . . . She meets each new challenge as a gift from God and works gladly to carry out every new ministry."

Since she took over operation of the co-op six years ago, Sister Agnese has reorganized displays and secured larger quarters. The store now has over 200 regular customers.

Sister Agnese keeps prices low so that even those with limited incomes can afford to shop. At Christmas time, she makes a special effort to have new clothes in the store, which she sells to her regular customers at used clothing prices.

"So many people know so much

sadness," she explained. "When you can bring a little happiness into their lives, that makes you really know that it's all worthwhile."



TOP VOLUNTEER—Providence Sister Agnese Boddington, at work in the co-op store at St. Mary of the Woods, says she has been "retired, recycled and reassigned." (Photo from Sisters of Providence)

It's time for parishes to hold their Vacation Bible Schools

It's time for churches to sponsor Vacation Bible School again. The first ones seem to be starting the week of June 17-21, according to the bulletins sent by the parishes.

St. Lawrence in Indianapolis is using the theme, "Share God's Blessings." The sessions will be from 9 a.m. to 11:30 a.m. the week of June 17-21 and are open to children from four years of age through fifth grade. Bible stories will be taught. Worship, art and crafts, activities, singing, refreshments and baby sitting will be offered, if there are enough volunteers. A special feature will be the clown troupe. The religious education office should be called between 8:30 a.m. and 4:30 p.m. at 317-543-4925.

St. Benedict, Terre Haute, is also using the "Share God's Blessings" theme for the program the same week—June 17-21. Besides the Bible sessions, there will be snacks and recreation. Those interested should call Tina Elliott at 812-877-9589 or Rene Poths at 812-234-2779.

At St. Luke, Indianapolis, all parish children are invited to the Vacation Bible School, June 17-21 at 9:30 a.m. to noon each day. Music, Bible stories and crafts will be featured. Those interested should call Rose at 317-259-4374 or Jane at 317-846-3952.

Sacred Heart Parish in Indianapolis is also offering music, crafts, a magician and a picnic during its June 17-21 Vacation Bible School at the church. Sheri Berg at 317-637-9741 is the contact person.

St. Mary, Danville, will co-sponsor the Community Vacation Bible School from June 24 to June 28. Bible stories will be

taught and the children will participate in crafts, music and refreshment activities. The telephone number for registration is 317-539-4024.

At St. Paul the Apostle in Greencastle the Vacation Bible School will begin with the family pitch-in on Sunday, June 23 at the Robe-Ann Park Shelter #5. The school itself will be from 9:30 to 11:30 a.m. each day from June 24-28. Registration forms are in the back of the church.

Holy Cross is one of the churches on the near east side of Indianapolis that are cooperating in the third annual Kaleidoscope program for children, ages 6-15. The multi-cultural program is hosted by Woodruff Place Baptist. The five nights of July 8-12 will focus on Hispanic, black, Asian and American folk cultures, using song, dance, crafts and collaborative games to foster Christian respect and community. Those interested may call 317-633-8230.

An ecumenical Vacation Bible School by these same churches, including Holy Cross, will be held at Westminster Presbyterian from July 29 to August 7. The sessions for children, ages 4 to 12, are from 9 a.m. to noon. Those interested should call 317-637-2620.

St. Monica is sponsoring its third annual Marketplace 29 AD for the children. The sessions will be in the mornings of July 15-19 for children from four years old through the completion of the fourth grade. Teen and adult volunteers are needed for crafts, "tribal mothers," dance, music, kitchen and child care. Those wishing further information should call the religious education office, 317-257-3043.

Four women retire at Catholic Center after combined 67 years



HONORED—Mary Jo DeLuca (from left), purchasing department, and Valerie Dillon, director of the Family Life Office, discuss their retirement. Helen Rodgers, chancery secretary, opens a gift of Waterford crystal as Archbishop Edward T. O'Meara watches.



GREETING—Because of her illness, Providence Sister Loretta Schafer, retiring chancellor, could not attend the party in her honor. A videotape has those who attended the event holding life-size masks of Sister with the message, "You're on our mind." Sister Loretta made her profession 56 years ago. (Photo by Margaret Nelson)

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Priest is impressed by African church culture

by Cynthia Dewes

Just a few miles outside Kampala, the capital of Uganda, the Good Samaritan Sisters run a novitiate, and a place from which they support themselves and a home for the aged in Entebbe. There is no electricity and no running water.

Every day the sisters carry four containers of water (about four gallons each) from a well in the valley up a hill to their compound, balancing the plastic water jugs on their heads. They cook all their food over open fires outdoors.

This is the scene which greeted Father Harold Kneuev, pastor of St. Augustine Parish in Jeffersonville, when he arrived in Uganda on a sabbatical leave last summer. He had just completed a three-day airplane journey to Africa, landing in Nairobi, Kenya.

"I wanted to learn about the church and the seminaries in Africa," Father Kneuev said. "I was interested by how the mission church operated in another country, compared to ours."

To further that ambition, Father Kneuev participated in Uganda's Fifth National Theological Week during his visit to the country. The conference theme was: "The Church's Contribution to the Making

of a New National Constitution for Uganda."

Uganda is 60 percent Catholic. Father Kneuev said. The government leaders are very respectful of the Catholic Church, and grateful for the morality and obedience it inspires in its members. Although the country is primitive in many ways, and people live at a subsistence level, their faith is strong.

Father Kneuev said that Americans think because there are so many vocations to the priesthood and religious life in Africa that it must be a country with plenty of priests to go around. But the fact is, while the ratio of priests to parishioners is one for every 1,200 in the U.S., the ratio is something like one for every 5,000 or 10,000 in Africa.

Vocations are inspired not only by faith and respect for the church, he said, but also for economic and social reasons, as they were in the U.S. during the early immigrant invasions. In a poor country like Uganda, a position in the church is a way to advance education and living standards. Bishops and other members of the hierarchy especially enjoy privilege and property.

Women are not yet "liberated," Father Kneuev said. They do all the hard labor, and kneel on the floor while men sit on



HEAVY WATER—Good Samaritan Sisters carry four-gallon jugs of water to their compound in Ttomi, Uganda.

chairs. Nevertheless, he was told that "they like it that way."

To illustrate the point, he told of meeting a female judge, the first in Uganda, who said, "I am a judge with powers to send men to execution all day long. But when I get home at night I kneel on the floor like the other women."

Men must pay large dowries for a bride, sometimes so expensive that the couples forgo marriage and simply live together. This creates a problem for the church in teaching about sacramental marriage.

The music of African liturgies is delightful, Father Kneuev reported, with drums always supporting the rhythm. The people participate with enthusiasm and sing beautifully, he said. He even heard "We Shall Overcome" once or twice.

Although Ugandans are poor, they eat well and often. The staple food is *matooke*, or bananas, which are served steamed and mashed, like potatoes. Most meals include rice, fish or meat with gravy. Irish potatoes, ground peanuts, vegetables such as cabbage, tomatoes or corn, and fruit.

"Africans have a saying, 'Life is for eating,'" Father Kneuev chuckled. "I guess (it's like) Americans would say, 'Money is for spending.'"

During his three weeks in Uganda and one week in Kenya, Father Kneuev visited a home for the handicapped, several churches, convents and seminaries, an orphanage, and private homes. He attended a wedding, a bishop's ordination, a soccer game and an engagement ceremony, among other things.

Kenya, while less Catholic than Uganda, also displays great respect for the Catholic Church, Father Kneuev said. At a police check-point on the highway one day in which Father and other priests were riding. Before searching the car for possible contraband the officer asked if they were Catholic. When they said they were, he said, "You can go on. Catholics are not allowed to steal."

Father Kneuev became interested in visiting central East Africa some years ago after meeting several Ugandan priests in Rome. Later he acted as host when they visited the U.S. In particular, Father Kneuev planned to visit Msgr. Charles Kimbowa, Father Kabuka Kapia and Father

Peter Iraki Njoroge, who are all involved with seminary and religious education in Uganda and Kenya.

He also made a spur-of-the-moment visit to Sister Mary Beth Riedeman, a former Franciscan of the Oldenburg community. A native of Greensburg, Sister Mary Beth was Father John Geis's secretary when he was pastor of St. Mary Parish there. Later she became a layworker for the Mennonite Church in Botswana, Africa, an experience which led to her decision to serve the poor by joining the Missionaries of Charity.

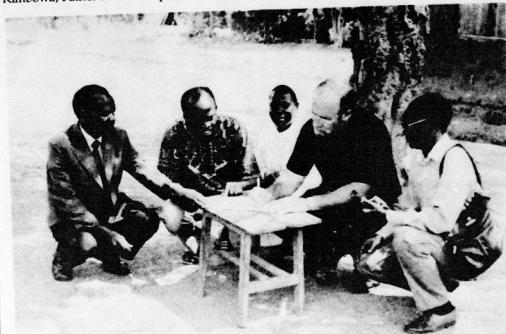
Father Kneuev visited Sister Mary Beth, now a postulant in Mother Teresa's order, in Nairobi, Kenya. Sharing his impressions of Africa with her was one of the highlights of Father Kneuev's trip, and a surprise reminder of her Indiana home for Sister, he said.

When people ask Father Kneuev how he spent his summer vacation, they never know what to expect. The energetic priest has climbed the Rocky Mountains, and traveled all over the U.S. and Canada. He says he's never been to Mexico, except for a trip to Acapulco, which "doesn't count." Father previously took sabbaticals to Japan in 1967, to India in 1974, and to Rome in 1982. While on the Rome trip, he visited the Holy Land and most of the countries of Europe. The cultural understanding and intellectual experience he gained on these trips are invaluable to his ministry as a priest, he said.

In order to return the hospitality he enjoyed at the Good Samaritan novitiate in Uganda, Father Kneuev is trying to raise \$10,000 to install running water for the sisters. So far the fund is up to \$2,500.

Anyone who wishes to contribute to this cause, or to hear his presentation on his African experience, may contact Father Kneuev at St. Augustine Church, 315 E. Chestnut Street, P.O. Box 447, Jeffersonville, IN 47130, 812-282-6234.

Sabbaticals are educational leaves granted to priests of the Indianapolis Archdiocese by Archbishop Edward T. O'Meara through the Office of Ministry to Priests and the Priests' Personnel Board. They are not vacations or sick leaves or formal study/degree programs, but rather opportunities for a priest's personal growth and refreshment of his ministry.



SHARING LEARNING—Father Harold Kneuev (second from right) shares his ideas of church with African friends during his sabbatical visit to Uganda last summer.

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MOMENTS IN CATHOLIC HISTORY

by John F. Fink
Editor, The Criterion
Eight in a series of articles

In the seventh century, while Christians of the East and West were arguing about whether Christ had one or two wills, a new threat arose that was soon to challenge Christianity over a large part of the world—Islam, the religion of the Muslims.

Islam means "submission" in Arabic, and Muslim (or Moslem) means one who submits. What the Muslims submit to is the will of God (Allah in Arabic) and his precepts as set forth in the Quran (or Koran). The Muslims believe that the prophet Muhammad (or Mohammed or Mahomet) was the last in a long line of prophets that started with Ibrahim (Abraham), the patriarch of the Arabs through his first son Ishmael. Their other prophets include Musa (Moses), who received the Torah; Dawud (David), who spoke through the Psalms; and Isa (Jesus), who brought the Gospels. But they deny the divinity of Jesus and the doctrine of the Trinity.

Muhammad was born in Mecca, Arabia, around 570. His father, Abdullah, died before his son's birth and his mother, Aminah, died six years later, so Muhammad was raised by his grandfather and then by an uncle. At the age of 28, he married a wealthy widow, Khadijah, by

Islam is born, Muslims soon threaten all of Christendom

whom he had two sons and four daughters.

During this period of his life he traveled widely and came into contact with Christianity in Syria. Then, in his 40s, he began to retire to meditate in a cave on Mount Hira outside of Mecca. It was here that he began to hear the voice of the Archangel Gabriel who dictated, over a period of 20 years, what was to become the Quran.

Muhammad started preaching in Mecca, but he met opposition, with his followers being harassed and even tortured. Learning of a plot to kill him in 622, Muhammad escaped to the city later named Medina. This flight became known as the Hijrah (or Hagra) and this marks the beginning of the Islamic era.

Muhammad then became a military leader, organizing Bedouin tribes around Medina to battle against the Meccans. By 629 he re-entered Mecca without bloodshed, destroyed the idols in the Kaaba there, and made it Islam's sacred shrine. He died there three years later, in 632.

After his death his successors, called caliphs, started fighting the battles that in the brief span of 100 years, would extend Islam's influence throughout the Arabian peninsula, across North Africa, into Spain and as far north and west as France, throughout the entire Middle East, and through Persia to the very borders of China.

The principal aim of the first caliph, Abu

Bakr (632-34), and the second, Umar (634-44) was the integration of all the Arabs in the Arabian peninsula, Syria, Palestine, Egypt and Iraq. Here they ran into Christian Arabs, many of whom could trace their ancestry back to the time of Christ. During the third to fifth centuries, Arab Christianity had developed into the distinctive form of the Syriac church with a mature Arab Christian culture, an Arab episcopate, Arab monasteries, and an Arabic liturgy.

During the fifth century the heresies of Nestorianism (which denied the unity of the divine and human natures in the person of Christ) and Monophysitism (which held that Christ had only a divine nature) spread among the Christian Arabs. Even after the conquests of the Muslims in the seventh century, and their continued control of those countries to this day, they still remain active Christian Arab communities.

This was partially due to the fact that the Muslims administered the conquered territories with great tolerance. In Syria, for example, where Christians had been involved in bitter theological disputes with Byzantine authorities, the coming of Islam was welcomed as an end to tyranny. And in Egypt the Coptic Christians not only welcomed the Arabs but enthusiastically assisted them.

Both Christians and Jews were treated well by the Muslims after their conquests. This is because, according to the Shari'a, the revealed law of Islam, Jews and Christians had a special, privileged status as "People of the Book," those who shared in God's revelation to mankind. Islam considered itself, not a new religion, but the oldest of all religions, the original religion of Abraham.

With the conquest of Palestine and Syria, the Holy Land came under the control of Muslims. This control was to last, except for 88 years in the 12th century when the Crusaders were able to establish a Latin Kingdom of Jerusalem, for almost 1300 years, until the Ottoman Empire was broken up after World War I.

Jerusalem, sacred to both Jews and Christians, was conquered in 638. The Muslims immediately appropriated Mount Moriah, where the Jewish Temples had been built, and erected there an Islamic sanctuary that was meant to rival both the Jewish Temple and the Christian Church of the Holy Sepulchre. This was the al-Aqsa Mosque, the successor of which still stands today.

But this mosque was soon outshone by a much more elaborate shrine: The Dome of the Rock, completed in 691-92. The golden dome of this magnificent shrine still dominates the Old City of Jerusalem. It is still sacred to the Muslims and is widely visited by tourists to this day. It is built over a huge rock that had been used in the Jewish Temples for sacrifices. It is the rock on which Jews believe Abraham was going to sacrifice his son Isaac, and the rock from which Muslims believe was the point from which Muhammad ascended into heaven.

The Dome of the Rock, although definitely Muslim, stresses that Islam, Judaism and Christianity all have a common heritage. The mosaic decoration of the interior includes representations of Jesus and Mary and the principal inscription in the mosque accepts the Hebrew prophets and specifically Christ among the forerunners of Islam.

From 657 to 680 a conflict developed within Islam over the succession of caliphs, a rift that was to result in a major division between the Sunnis and the Shiites. The Sunnis believe that caliphs should be elected while the Shiites believe that he must come from the family of Muhammad. In the ensuing conflict, power shifted to the Umayyad clan in Damascus, Syria. It was a Umayyad caliph who built the Dome of the Rock.

Whereas the first four caliphs were content to conquer lands with the same ethnic and cultural environment as the Arabian peninsula in order to unite and integrate the Arabs, the Umayyads turned their forces against the pagan East and the Christian West. As the empire grew so did the secular interests of the caliphs, at the expense of religious concerns.

The Umayyad forces advanced westward along northern Africa, conquering everything in their path. Finally, in 711, they invaded Spain. Five years later the Muslims controlled the entire Iberian peninsula and began to probe northwards into France. At the same time, they also moved against Constantinople in the East. For a time it looked as if both Byzantium and the Christian West would fall to Islam.

This was not to be. In the West Charles Martel halted the Arab advance north of the Pyrenees with a great victory over the Umayyad forces at the Battle of Tours, or Poitiers, in 733. In the East the siege of Constantinople was finally lifted. By 750 the first great period of Islamic expansion was over.

This does not mean that the Muslims left Spain, though. After their defeat by Charles Martel, the Muslims focused their attention on what they called al-Andalus, southern Spain (Andalusia), and to build there a civilization superior to anything Spain had seen before. Just as they had done in Syria and Egypt, they treated the Catholics in Spain with tolerance.

Cordoba soon became one of the most sophisticated cities in Europe. In the 10th century it had a population of about 500,000 (compared with 38,000 in Paris). The city is reported to have had 60,000 palaces, 700 mosques and 70 libraries, the first street-lights in Europe, and some 900 public baths. The caliphal residence, Madinat al-Zahra, a complex of marble, stucco, ivory and onyx, took 40 years to build and was considered one of the wonders of the age. (Destroyed in the 11th century, its restoration is underway today.)

In the 11th century, a Christian army under Alfonso VI rose up and retook the city of Toledo, Spain. It was the beginning of what Christians called the "Reconquest," but it took a long time.

At first, the Muslims in Spain called for help from a North African Berber tribe called the Almoravids. They crushed the Christian uprising but then seized control of Andalusia themselves. In 1147 they, in turn, were defeated by another coalition of Berber tribes, the Almohads.

Meanwhile, the Christian armies were getting stronger and, slowly but surely, forcing the Muslims to retreat. By the 13th century, there were only a few scattered kingdoms in the mountains of southern Spain.

Ironically, it wasn't until the 13th century, 500 years after the Muslims' defeat by Charles Martel, that they created the kingdom for which they are most famous—Granada, and especially its Alhambra, the citadel above the city that has been called "the glory and the wonder of the civilized world."

The Alhambra was begun in 1238 as a fortress but over the next two-and-a-half centuries evolved into a remarkable series of delicately lovely buildings in pink granite, with quiet courtyards, pools and gardens. Today it is one of Spain's greatest tourist attractions.

It wasn't until 1492 that King Ferdinand and Queen Isabella, two strong Catholic monarchs who had married and merged their kingdoms, were able to conquer Granada. In the same year that they sent Christopher Columbus to America, they hoisted the Spanish flag over the Alhambra and sent the last Muslim king into exile.

For another century most of the Muslims stayed in Spain, mainly because they had nowhere else to go. The Christians permitted them to work, serve in the army, own land, even practice their religion. In the 17th century, though, under the Spanish Inquisition, all the rights of the Muslims were withdrawn and most of them were forced out of Spain.

While all this was going on in Spain, the Muslim forces also were making advances in the Mediterranean. Crete was conquered in 823 and Sicily was invaded in 827, conquered in 902 and remained in Arab hands until 1092. Rome itself was pillaged in 846. Eventually, though, all these offensives by the Muslims were thwarted and Christian Europe wasn't threatened by Islam again until the aggression of the Ottoman Empire in the 16th century.

In the Near East, Byzantium was fighting the Muslim forces. In 969 both Antioch and Aleppo were captured and Armenia and Syria were restored to the Byzantine Empire. However, in the mid-11th century, Muslim forces succeeded in gaining control of all of Asia Minor and Byzantium appealed to Latin Christendom for help.

It was time for the Crusades, which were to continue from 1097 to 1265.

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Faith Alive!

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Prayer of the Faithful expresses our concerns

by Fr. Lawrence J. Madden
Catholic News Service

It happens frequently enough at Sunday Mass. Despite all good intentions, the Prayer of the Faithful gets "done" during the liturgy without many people paying serious attention to it.

It doesn't feel like prayer, and it doesn't feel like it has been their prayer, though it is supposed to be the prayer of the faithful.

Restored to the Roman liturgy in our times, this prayer once was seen as a very important element in the church's ancient eucharistic liturgy.

What were its origins and why has the church restored it?

Like most other elements of the Christian Eucharist, the Prayer of the Faithful has its roots in Jewish liturgy.

The liturgy of the synagogue contained a series of 18 blessings. These blessings contained requests for universal and individual needs. By 150 A.D., a similar prayer could be found in the Sunday liturgy of both the Eastern and Western regions of the church.

St. Justin Martyr, describing a second-century Eucharist, tells us what was done after the readings and homily: "We rise together and pour out our prayers."

A remnant of the early form of this prayer used at Rome can be heard in the solemn prayers on Good Friday.

The Prayer of the Faithful had special importance for several reasons.

First, it was the prayer of the "faithful." Participation in this prayer was seen as a special privilege of the baptized, who were members of Christ the high priest.

The prayer expressed their special priestly function of praying for the needs of the whole human race.

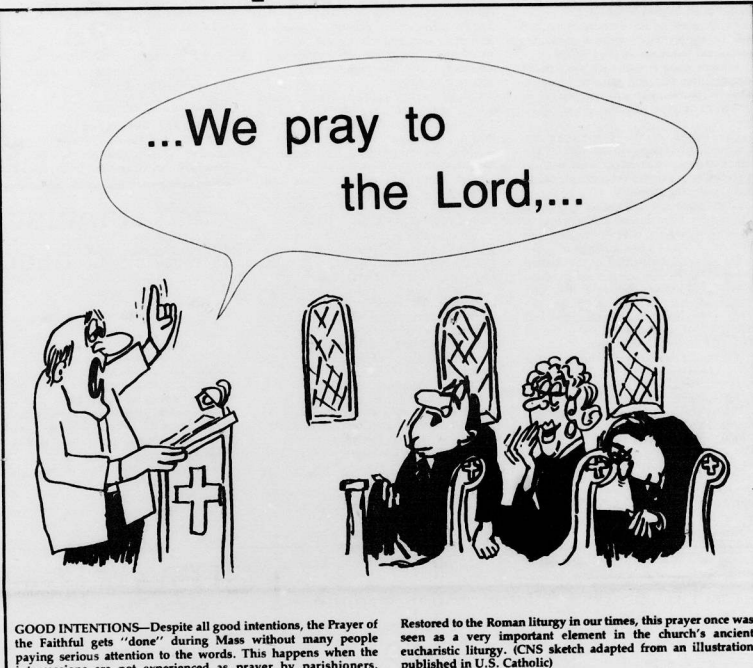
Catechumens, the people preparing to enter the church through baptism, were not allowed to participate in this prayer and were dismissed from the assembly before the prayer began.

This prayer also had special importance precisely because of the concern it showed for the welfare of the whole world. It was not to be directed just to the needs of one assembly gathered to pray.

That is why it is also called the General Intercessions, or more accurately, the "universal prayer." In the General Intercessions, the church advises us to pray "for the church, for civil authorities, for those oppressed by various needs, for all mankind and for the salvation of the world."

Although the priest-president introduces the Prayer of the Faithful by inviting the people to pray, it is significant for a deacon or another minister to introduce the intentions.

It was the deacon in ancient times whose special ministry was the care of those in need, such as the widows and orphans. If a deacon is not present, another



member of the faithful proposes the intentions to pray for.

These prayers, except on Good Friday, disappeared from the Roman Mass for centuries. They were restored by the reforms of Vatican Council II.

Why is it that despite their theoretical importance the General Intercessions can sometimes seem to be an unimportant ending to the Liturgy of the Word? I suggest that this happens when the intercessions are not experienced as prayer.

They are not felt to be prayer sometimes because of the ways they are composed, spoken or sung. They sometimes resemble an examination of conscience based on the Scripture readings of the homily just delivered, not an interior act of prayer. That is not their purpose.

Sometimes they seem to instruct God to

take specific actions to remedy certain needs. That is not their purpose either. Sometimes they are simply too wordy and too preachy in tone. They are not supposed to be mini-homilies.

Then sometimes they are said in a way that gives no time to the assembly to truly pray. This situation can be improved if a period of silence is observed after the intention is voiced.

The deacon or other minister then breaks the silence by saying or singing: We pray to the Lord. And the assembly responds: Lord, hear our prayer.

Another option is for the assembly to simply pray in silence without giving any spoken response to each intention. Usually a better atmosphere of prayer can be created by using an appropriate musical setting for the General Intercessions.

Contrary to some advice given to liturgy planners, I don't feel it is a good idea frequently to vary the people's response. More often this practice distracts from the prayer rather than promotes it.

Although these intercessions are "general," there is a place in them for the local community's needs. As a rule, the sequence of intentions is: a) for the needs of the church, b) for public authorities and the salvation of the world, c) for those oppressed by any need and, finally, d) for the local community.

Of course, in particular celebrations such as marriage, confirmations or funerals, it is appropriate to have the intentions focus more closely on the special occasion.

(Jesuit Father Lawrence Madden is a staff member with the Georgetown Center for Liturgy in Washington, D.C.)

DISCUSSION POINT

Petitions ask for heartfelt needs

This Week's Question

If you were to add a petition to the Prayer of the Faithful at next Sunday's Mass, what would it be?

"For peace for the afflicted world, home and family, sick and dying, those trampled down by the enemy." (Louis KuKanich, Eagle River, Wisconsin)

"For the parents of abused and neglected children, that they might . . . learn to give and receive love in their own lives." (Laura Madden, Champaign, Illinois)

"Lord, grant us the gift to know the dangers of drugs and alcohol." (Adeline Perrino, Clearwater, Florida)

"For the virtue of patience." (E.I.M., Lincoln, Illinois)

"That we claim what we did to the Iraqi people (during the Persian Gulf War) and search for the hopeful side in all this." (Jim Cheney, Denver, Colorado)

"That people's hearts would be softened and

attitudes changed so that we could all accept each other and live together in harmony." (Arlene Woolfell, Lansing, Michigan)

"I would pray the prayer of the Indian: that all people put themselves in the moccasins of another so that we could understand each other and be non-judgmental of others." (Sue Seckinger, Minneapolis, Minnesota)

"For those alienated from Mass attendance for whatever reason . . . For those whom the church has neglected or hurt in any way, whether real or imaginary." (Mary Ann Wilcox, St. Petersburg, Florida)

Lead Us Your Voice

An upcoming edition asks: What does the word "faith" mean in your own words?

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



Keep prayers personal

by Fr. Lawrence E. Mick
Catholic News Service

"For my Aunt Elsie, who has a bad cold, let us pray to the Lord."

"For my pet gerbil, who died yesterday, we pray to the Lord."

"That I will pass the spelling test I didn't study for, let us pray to the Lord."

So it goes when elementary school children are invited to speak spontaneous petitions at the Prayer of the Faithful.

What is good is that such prayers are current, personal and usually heartfelt. What is problematic is that they often cannot actually be embraced by all those present.

The Prayer of the Faithful—or the General Intercessions—is the part of the Mass that is most current and most local, an opportunity to express the concerns of the local worshipping assembly.

At the same time, it is necessary that the petitions can be embraced as the prayer of the whole assembly, not just the particular concerns of one or a few worshippers.

The General Instruction of the Roman Missal indicates that the general intercessions should always include at least one petition in each of four categories: the needs of the church, public authorities and civil society, those oppressed and in special need, and the local community.

Petitions for these categories help keep the prayer universal and not too narrow. We pray for the needs of the whole world and not just for issues in our own back yard.

Those local issues, however, also are important and should be included. A lack of local relevance and timeliness is probably much more common than petitions that are too particular. One reason is that many parishes rely on published books of petitions and do not compose petitions based on the current concerns of their own community.

Published materials can serve a valuable purpose as models and starting points for locally composed prayers. The problem is that publishers cannot know months in advance how events will turn out—the outcome, for example, of the recent Gulf War. Yet prayer about that crisis was needed as it developed from day to day.

Parishes have found various ways to develop appropriate petitions for the Prayer of the Faithful. Some have planning groups that meet briefly each week to identify concerns in the parish and current events that should become the focus of the community's prayer.

Sometimes the petitions are composed by the group, but many find it better to entrust the actual wording to one person who can write clear, yet poetic language.

Other parishes entrust formulation of the prayers to several individuals who take responsibility for a given Sunday. Each writer is expected to be in touch with the needs of the community so the prayer is truly the prayer of the whole parish.

Other parishes place a book in the vestibule where any parishioner can suggest prayers. A writer or group of planners then uses this book as a starting point.

How can this part of parish worship be evaluated? Ask questions such as these: Are the prayers current? Do they reflect the community's concerns? Are they both universal and particular? Are they written in poetic language of proper beauty for worship?

Do they sometimes challenge the community to broaden its concern, as good prayer does? Is sufficient time allowed for people to hear and pray for each petition? To sum up, do the prayers evoke a heartfelt response from the assembly? Then they are probably a true Prayer of the Faithful!

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



HEARTFELT—What's good about the child's prayer for his pet gerbil or Aunt Elsie's bad cold during the Prayer of the Faithful is that such prayers are current, personal and usually heartfelt. What is problematic is that they often cannot actually be embraced by all those present. (CNS illustration from photo by Jeffrey High)

Each community brings hopes, fears and needs to the liturgy

by David Gibson
Catholic News Service

It happens frequently. Our family exchanges concerned glances during the Sunday liturgy when the community is asked to pray for someone we know—often someone who is sick or injured.

One recent Sunday we learned during the Prayer of the Faithful that a 4-year-old girl for whom our daughters baby-sit was in the hospital.

The fact is, you learn a lot during the Prayer of the Faithful, and it may move you into action on someone's behalf.

But these prayers are more than news flashes. They are one way the liturgy,

celebrated throughout the world, becomes local, becomes "ours."

If the liturgy gives much to us, we also give to it. Each community brings itself—its hopes, fears and needs—to the liturgy.

The Prayer of the Faithful is among the opportunities for a particular community to open its spirit to God, and for its members to open their spirits to each other, inviting each other's support.

So the petitions that individual parishioners express are not silent prayers, to be uttered barely above one's breath. They are meant to be heard. When they are heard, they may even call members of the community into concerned action.

(David Gibson edits Faith Alive!)

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TENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, June 9, 1991

Genesis 3:9-15 — 2 Corinthians 4:13-5:1 — Mark 3:20-35

by Fr. Owen F. Campion

This weekend's first scriptural reading is from the Book of Genesis. While controversial because of the stress fundamentalism places upon attaching modern realities to the ancient symbols written in Genesis, this ancient book of the Hebrew Scriptures is most unfamiliar to many Christians. In fact, it is a reservoir of revelation and faith.

In this weekend's reading, there is an interplay between Adam and God. Adam already has eaten from the forbidden tree. He is naked. God addresses Adam, and Adam defends his disobedience, and that of the woman with him. God then turns to the snake that had tempted the two. He sentences the snake to an existence of rejection. People will scorn the snake.

The story is neither reporting in the style of modern newswriting, nor is it a fairy tale. The images speak volumes.

First, Adam, whose very name means humankind, can communicate with God, and God with him.

Secondly, Adam and the woman have



thought through their act of disobedience. God's very expectation of them presumes their ability to decide and to act upon their decision. The message is that neither is helpless, subject to instinct, and without personal ability to act upon choice.

Thirdly, acts have their consequences, good or bad. Good inevitably follows living according to God's plan.

Fourthly, the devil is real, dangerous, and sly.

When Genesis first was circulated as a religious story, intended to explain deep realities and yearnings in life, the Jews were surrounded by pagan religions, most of which venerated snakes as symbols of fertility and eternity. (Snakes shed skins, seemingly to go on forever.) The snake in Genesis warned God's people that to play with paganism invited doom. The incident reminds us of God's supreme power over the devil.

All in all, the story alerted its listeners to important facts. God is the author of truly just law. To vary from that law is to create havoc. The devil tempts people. But people may choose right or wrong, and then act accordingly. Always, however, God is near with his guidance and his strength.

The second reading this weekend is from St. Paul's Second Epistle to the Corinthians. In this reading, St. Paul

reassures the Corinthian Christian: that God himself sustains them and fortifies their will. In their faith, they must respond to God. That response is to imitate the Lord. Most often, imitating the Lord will be more easily said than done.

Finally, the Gospel reading, from the Gospel of St. Mark, has one of the most direct and sobering lessons in the Scriptures.

In this setting described by Mark, the Lord relentlessly speaks his message, identifies himself boldly as God's own representative. He dismisses his own family. They plead with him to return to them, forsaking such strong preaching. The Gospel specifically lists Mary, the mother of Jesus, among his complaining relatives. Jesus warns his listeners of the devil, and of his power over the devil. Finally, he says that those faithful to him are as close to him as his mother and his family.

Reflection

We glorify in Mary and in the saints, many of whom were related to the Lord and among, his initial followers, people who knew him face to face. However, even so, and appropriately so, this weekend's Gospel story reminds us that even the greatest of the saints, Our Lady herself,

was human, without the fullest understanding of the Incarnation, an understanding obviously available only to God. She was perfect, without the fetters of Original Sin. How much more unenlightened we must be about life and about God's role in life.

Our misunderstanding and misinformation make us a fertile field for the devil's workers. However, this reading from Mark is no denunciation, no sentence that in our limitations we are helpless and bound for destruction eternally.

Rather, the story tells us that the Lord has dominion over the devil, and that in our faith and through our baptism we are linked with him. He loves us. He strengthens us. We need not fear.

With that comforting word, however, this Liturgy of the Word also tells us that we face choices and that we can act upon our choices. We have options. It summons us to God's will. It reminds us that God is at hand if we ask his help and wisdom. But God will not handle us as if we were an unwilling child. We must decide to turn to him. Otherwise, the deadly snake lies in the grass nearby, poised with his eternal venom.

THE POPE TEACHES

The Holy Spirit fills people with peace, reconciliation

by Pope John Paul II
Remarks at audience May 29

The many conflicts between individuals and social groups in our world are in striking contrast to the growing desire for peace among people of good will.

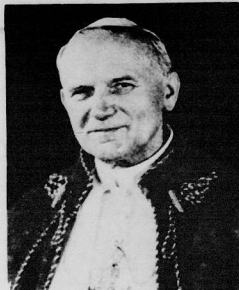
As Christians, we know that true peace is not a human achievement but rather a gift of the Holy Spirit.

By giving us a share in the reconciliation which Christ won for us on the Cross, the Spirit fills individuals with an inner peace which becomes the basis of peace in society.

According to St. Paul, peace is the "fruit of the Spirit" (cf. Galatians 5:22); it is opposed to "the works of the flesh" (ibid. v. 19), which give rise to division and conflict within our souls and within society.

Paul urged the Philippians to avoid anxiety and to persevere in prayer, assuring them that "the peace of God which passes all understanding, will keep your hearts and your minds in Christ Jesus" (Philippians 4:6-7).

Within the Christian community, the Spirit's gift of peace enables believers to live together in respect for one another and with generous concern for the good of all. Since "the Kingdom of God . . . is righteousness and peace and joy in the Holy Spirit" (Romans 14:17), the exercise of



Christian freedom must always be governed by the demands of charity, and believers must make every effort to "maintain the unity of the Spirit in the bond of peace" (Ephesians 4:3).

When the Holy Spirit reigns in our hearts, he encourages us to be peacemakers in all our relations with others: as individuals, families, communities and nations. Let us pray that Christians and all people of good will throughout the world will respond ever more fully to the promptings of the Spirit of peace!

MY JOURNEY TO GOD

A Portrait of Jesus

Can I really draw a picture of Jesus?
How would I begin?
How would I proceed and how would his features be?
Would he be portrayed as a person of my own choosing.
Or would I taint it with other's views?
Would this be good?
Yes, what would my Jesus be?
Would others know it was him?
Would Jesus be full of reaching?
Would his eyes show it?

Would he express love in this reaching out?
Would this Jesus be me?
For this is what I must be.
Each day, I paint this portrait as I live and in the manner of my living.
To paint, I must be Jesus.
Yes, Jesus must be seen in me, not the painter, but the person.

—by Paul Jackson

(Paul Jackson is a member of St. Benedict Parish in Terre Haute.)

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Entertainment

VIEWING WITH ARNOLD

Idealistic fervor paces 'Spartacus' restoration

by James W. Arnold

"Spartacus," the 1960 spectacle about the gladiator who led a revolt of slaves in ancient Rome 70 years before the birth of Christ, has its sup porters and its detractors. But it's riveting as a kind of "religious" non-religious movie, a fervent statement of populist idealism that we almost never see in movies anymore.

Spartacus himself, as played by Kirk Douglas in the peak period of his remarkable career, is a sort of secular saint or pre-Christ figure. He's not only a totally good man, but he suffers and dies in one of history's most noble but totally lost causes.

One can hardly imagine a more down-beat ending for an epic. Every last "good guy" is crucified, as the terror-efficient Romans hang the remnants of the slave army on 6,000 crosses on the public highway, as a kind of bad-spirited warning to potential rebels. The only comparable catastrophe is the Christian Crucifixion, which was not really an ending (though the Romans just as grimly intended it to be), but a prelude to Resurrection.

We don't know what the real Spartacus felt. The moviemakers realize the audience must have something other than depression to take home with them. They conjure a heart-cracking finale in which the dying hero sees his wife and child escape, and knows his son will live as a free man.

Whether or not there was an actual child, the movie is more interested in

legend. It wants to suggest we're all symbolic sons of this man who "dreamed the death of slavery 2,000 years before it would die." Unfortunately, the line may be optimistic, since slavery in its various forms seems as hard to kill as the dream of freedom in the human heart.

The movie, with a new widescreen print and six-track sound, has been restored under the supervision of Robert A. Harris (who did the same for "Lawrence of Arabia"). It's back in theaters as part of the American Film Institute's 1991 tribute to Douglas's career. Douglas was its star, producer, and driving force. Director Stanley Kubrick, then only 30, came on late and was mainly a talented hired hand.

No question that the film was also a defiant statement by Hollywood liberals amid the timid conformity of the blacklist decade. Both writers—novelist Howard Fast and scenarist Dalton Trumbo—had been targets of the McCarthy and HUAC period. From their perspective, the film offered a noble revolutionary hero and his wholesome people's army of workers, peasants and families—ordinary folks—battling the awesome might of Rome's decadent aristocrat class, who used "patriotism" as a cynical cover for self-interest.

In any case, no one interested in the overall power and influence of idealism in movies should miss it. Just as entertainment, "Spartacus" wipes out its current competition, despite its extraordinary length, now back to the original 197 minutes (including overture and intermission music). While it may not be obvious to 1991 audiences, the cast was world-class. Laurence Olivier (in his mature prime) subtly underlined the contradictions in the Roman villain Crassus (and spoke of a "new world order" in ways to give George Bush



SPARTACUS RETURNS—Actor Kirk Douglas, as the Greek slave Spartacus, raises his sword defiantly as he leads runaway slaves against their Roman oppressors in a rerelease of the 1960 epic "Spartacus." The U.S. Catholic Conference calls the movie "spectacular" and says it "still packs an emotional wallop." It classifies the newly restored, uncut version A-III for adults. (CNS photo from Universal)

pause) Charles Laughton (as a senator sympathetic to the rebels) was in the second-last role of his great career. Peter Ustinov, a household name at the time, won an Oscar as the obsequious slave trader who survives and prospers under an evil system, but still knows his own worth as well as that of Crassus and Spartacus. The beautiful Jean Simmons, then 31, was a top star and one of the few actresses capable of making "Mrs. Spartacus" more than a pretty face. Tony Curtis, fresh from "Some Like It Hot," was at his matinee idol peak. He's taken too many bad raps for what is a restrained and moving performance as the army's "poet-laureate."

The R rating, by today's standards, is a joke. The worst violence is typical sword-and-spear combat in the arena and on the battlefield. (The climax, in which Spartacus's forces roll huge carpets of flame down the advancing phalanxes of the Roman army, is a dazzling military set-piece. Also typical of Kubrick is a pan of the human cost—piles of bodies as far as the eye can see.)

In terms of sex, the film (even with restored cuts) is adult in the best sense of that period. The decadence is so indirect you may miss most of it entirely, as in the much noted Olivier-Curtis bath dialogue about their preference for eating oysters or

snails. If it's understood, of course, it associates bisexuality with decadence.

The Douglas-Simmons relationship, set to the haunting love theme of composer Alex North, is almost inarticulate, if you count the words spoken. But arguably, given the wodge, it's one of the memorable (and chaste) romances of a movie-going lifetime.

(A classy movie spectacular, with great themes and some great scenes; violence, adult situations; recommended for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Citizen Kane	A-III
Forever Mary	A-III
Only the Lonely	A-III
Wild Hearts Can't Be Broken	A-I
Stone Cold	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 s before the title.

'Listening to Teens' waters down its message on sex

by Sister Mary Ann Walsh and Henry Herx
Catholic News Service

An upcoming NBC-TV special on teen-agers offers a strong challenge to youths but unfortunately "watered down" its message by implying teens can't say no to sex, a Roman Catholic Church official said recently.

Paul Henderson, associate director of the U.S. Catholic Conference Secretariat for Family, Laity, Women and Youth, made his comments after previewing "Listening to Teen-agers," which is set to air from 7 p.m. to 8 p.m. June 9 on NBC.

In the documentary program, former U.S. Surgeon General C. Everett Koop looks at adolescent health needs in America.

"It paints a wonderful portrait of what young people are going through today," Henderson said.

Nevertheless, the overall message of the program is weakened, he said, because while telling teen-agers "to say

no to drugs and alcohol (and) to work for a smoke-free environment," it hesitates to say just as strongly "teen genital activity is unhealthy not only for religious reasons but also for emotional and physical reasons."

Henderson specifically criticized the program's message of "safe sex through contraceptives" and warned that it is "a subtle commercial for school health clinics which provide a wide range of services," including, apparently, the distribution of contraceptives to minors in the school environment.

In general, however, the U.S. Catholic Conference official praised the program, especially for its portrayal of faith and religion as "a positive force in teen development."

Henderson applauded Koop's approach in "calling for a network of the family, church school and peers."

He also emphasized that, "The school cannot take the place of the family, nor can the church, but both of these can support and sustain the family while challenging young people."

In a review, Henry Herx, director of the U.S. Catholic Conference Office for Film and Broadcasting, wrote that "the program deals with some essential moral questions facing adolescents from the pragmatic perspective of health concerns."

Herx added that it "does not deny the moral dimension of the problems and the benefit of raising children with religious values."

And, Herx said, parents with teen-agers may find "Listening to Teen-agers" to be a useful discussion-starter not only on sexual matters but also on other areas of adolescent concern."

TV Programs of Note

Sunday, June 9, 9-11 p.m. (ABC) "Weekend War." Rerebroadcast of a 1988 drama about a group of U.S. National Guardsmen (Stephen Collins and Daniel Stern, among them) on a routine training mission in Honduras where they get caught in an outbreak of deadly guerrilla warfare with only one experienced soldier (Charles Hall) in the entire unit. It's not for children.

Sunday, June 9, 9-11 p.m. (PBS) "A Touch of Murder/Family Affairs." The first two episodes in a rerebroadcast of the 1977 "Masterpiece Theater" 13-hour series, "I, Claudius," introduces viewers to the royal

household of the Emperor Augustus (Brian Blessed) and the intrigues that will lead to the ruin of the Roman Empire.

Monday, June 10, 8-9 p.m. (PBS) "The Logan Challenge." In this episode of the "Adventure" series, a trio of mountaineers with a dog team of 24 huskies slog their way up the treacherous slopes of the world's largest mountain mass, a frozen wilderness crowned by Canada's highest peak, Mount Logan.

Monday, June 10, 9-10 p.m. (PBS) "Singapore." The third program in the "Mini-Dragons" series profiles the tiny country of Singapore which, after 26 years of independence from Malaysia, has become a prosperous giant with a growing role as part of the global economy.

Tuesday, June 11, 8-9 p.m. (PBS) "The Controversial Dr. Koop." This rerebroadcast of a 1989 "Nova" profile of the former surgeon general provides a behind-the-scenes account of a man who speaks his mind on AIDS, smoking and abortion.

Tuesday, June 11, 9-10:30 p.m. (PBS) "The Color of Your Skin." Taking part in a 16-week intensive course in race relations for the U.S. military, a dozen Americans—black, white and Hispanic—confront their racial anger, pain and bewilderment, as observed in this "Frontline" report.

Wednesday, June 12, 8-9 p.m. (PBS) "The Health Quarterly." The first program in this documentary magazine series looks at the 60 million Americans who do not have health insurance and examines the risks of losing coverage by those who are insured.

Thursday, June 13, 10-11 p.m. (PBS) "Web of Life." In this rerebroadcast of a "Smithsonian World" program on genetics, a group of scientists, historians, sociologists and a philosopher consider the origins, myths and potential of the human quest to control the genetic basis of life.

Friday, June 14, 9-10 p.m. (PBS) "The Hollow Boy." This "American Playhouse" dramatization of a short story by Hortense Calisher describes the lives of two teen-age boys who become neighbors, then friends, in post-World War II New York City, though their two families couldn't be more different.

(Check local listings to verify program dates and times. Sister Mary Ann Walsh writes for Catholic News Service. Henry Herx edits the TV Programs of Note as part of his responsibilities as director of the U.S. Catholic Conference Office for Film and Broadcasting.)

Videos

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Recent top rentals

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| 1. Predator 2 | O (R) |
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| 3. Marked for Death | O (R) |
| 4. Three Men and a Little Lady | A-II (PG) |
| 5. Quigley Down Under | A-II (PG-13) |
| 6. Pacific Heights | A-III (R) |
| 7. Mr. Destiny | A-II (PG-13) |
| 8. The Jungle Book | A-I (G) |
| 9. The Bonfire of the Vanities | O (R) |
| 10. Presumed Innocent | A-IV (R) |

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Top 10

For video reviews

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QUESTION CORNER

Singles need inclusion

by Fr. John Dietzen

Q I always find your column a real help. I hope you can assist me and a lot of others with some ideas for single people.

I have never married, but it seems society is so couple-oriented. Even where I work, if you are not married or are not living with a member of the opposite sex, you're not considered normal. Is there any literature I could read that would have suggestions for us? (Ohio)



A Our society at large, and our churches in particular, including the Catholic Church, have yet to recognize the size and the needs of two major groups in our midst.

One is single-parent families who have more than doubled in the past 25 years. Today they make up from 10 percent to more than 50 percent of the family units in any large congregation.

The other is the group to which you seem to belong, those who for whatever reason intend never to marry. The numbers are swelled also by the impressive number of men and women who will marry much later than their parents did a generation ago. Not many people are aware of all this.

I can say as a pastor that even when parish staffs are deeply concerned about the subject, it is difficult to know what to do about it.

I'm heartened by your concern, and I hope those who are sharing your experience will aggressively study what might be done and how they fit into the church's ministry to themselves and others.

The subject is vastly complicated, as you know. The conditions of single men and women, for example, are

profoundly different in the matter of anticipating a possible marriage. If a woman desires to marry and have children, her biological clock must influence many of her options and decisions. Men are not under the same age constraints.

You ask where to turn. Dozens of books are available. One resource which covers the field in a brief and basic manner is "The Single Experience: A Resource." Published by the U.S. Catholic Conference Department of Education, it could serve as a beginning resource, for example, for a group of single people who seriously wish to study their (at least present) choice in life and discover how they might serve and be served by the religious community around them.

More directly for Catholics, it nevertheless directs one's thinking and analysis to the experience of single life of anyone of any age.

The manual is available from USCC Publications, 3211 Fourth St. N.E., Washington, D.C. 20017-1194. If you follow through on your search, please let me know what you learn.

Q What is the Holy Chrism Mass on Holy Thursday? I thought the only Mass that day was the Mass of the Lord's Supper. This other Mass was at 10 in the morning in our cathedral. (Missouri)

A The Chrism Mass is the occasion each year when the diocesan bishop consecrates the chrism (the oil used at baptism, confirmation, ordination and other occasions), and blesses the oil of the sick and the oil of catechisms used in ceremonies before baptism.

This Mass is ordinarily on Holy Thursday morning. Since that is a difficult time for priests and others to attend, however, it may be (and often is) on another day shortly before Easter. (See Sacramentary for Holy Thursday, and Appendix II.)

(A free brochure answering questions Catholics ask about Mary, the Mother of Jesus, 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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FAMILY TALK

*'Drink responsibly' is
good rule for all adults*

by Dr. James and Mary Kenny

Dear Dr. Kenny: I keep hearing that people need to "learn to drink responsibly." I've always been taught that if you have a problem with drinking, you must stop entirely. Is this true? If not, how do you know whether you can set limits and stay within the limits? What is meant by the term "responsible drinking"? (Iowa)

Answer: Some people who have had problems with alcohol can learn to drink responsibly. Not every alcoholic needs to stop completely. How does one know the difference?

Some suffer from "alcohol dependence." They are physically addicted to alcohol. They usually drink large amounts, often daily. If they stop drinking, they suffer symptoms of physical withdrawal.

Persons who are addicted to alcohol must stop drinking totally. As the saying goes, "One drink is too many, two is not enough." The best treatment for alcohol dependence is regular attendance at Alcoholics Anonymous meetings.

Other people suffer from "alcohol abuse." This means that alcohol is causing serious problems in their lives. When alcohol leads to physical illness, marital discord, job loss and crimes such as assault and driving under the influence, these are obvious indicators that something must be done about the drinking.

They may say that they can control the alcohol. That can be easily determined. Try it. Cut back on drinking. If they can, the problem is solved. If not, they must stop drinking entirely.

Responsible drinking involves more than just cutting back. Here are four rules for responsible drinking, rules which can be learned and rules which should be a part of all social drinking.

► **Set limits.** A good rule of thumb is to drink less than one ounce of alcohol for every 50 pounds of body weight. If a person drinks even this much, the chances of being legally drunk are 50-50. A person who consistently goes over the limit should not be drinking at all.

► **Eat something before drinking.** Food in the stomach will help the body process the alcohol with fewer signs of mental disorientation.

► **If you drink, don't drive.** A person who has more than one drink should not get behind the wheel. Let someone else drive. If necessary, stay put.

► **Use alcohol as a reward, not an escape.** Drinking to hide from problems can become a dangerous habit. One beer after a job well done is a better formula than drinking to blot out troubles.

The simple moral for every adult to remember is to always "drink responsibly."

If you can't drink responsibly, then don't drink at all.
(Reader questions on family living or child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978.)

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Pope appoints 22 new cardinals; 2 Americans

(continued from page 1)

following the pope's appointments in 1988. Of these, 120 are under the age of 80 and therefore eligible to vote in a papal election.

The pope said his appointments "reflect in an eloquent way the universal character of the church." The new cardinals include prelates from Zaire, the Philippines, Argentina, Ireland, Australia and the Dominican Republic, among other countries.

The pope's selections, however, were weighted this time toward the Vatican Curia and Europe. They included 14 Europeans, seven of them Italian. Six of the new cardinals work at the Vatican, and one is a retired nuncio.

In Eastern Europe, where the church is enjoying a springtime of renewal after the fall of many communist regimes, the pope rewarded two pastors who were clandestinely ordained as bishops, who ministered in secret and who were sent to prison for their religious activities.

►Romanian-rite Archbishop Alexandru Toduș of Fagaras and Alba Julia, 78, who

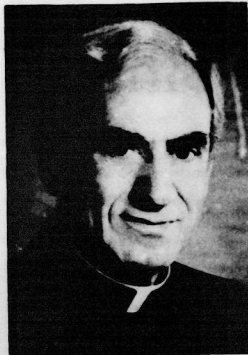
was sentenced to life imprisonment in Romania in 1951 and released in 1964. He was officially promoted by the pope last year and was recently elected head of the Romanian bishops' conference.

►Slovakian Bishop Jan Chryzostom Korec of Nitra, a 67-year-old Jesuit who was imprisoned in 1960-68 for his ministry among workers at an office building where he was a librarian. After his release, he continued his clandestine ministry while working as an elevator repairman. Last year the pope named him bishop of Nitra, and he has since been elected president of the Slovakian bishops' conference.

Chinese Bishop Kung will be installed as a cardinal along with the other 22 appointees, since in peccore cardinals do not have official standing in the college. Although the Vatican still considers him to be the bishop of Shanghai, he has resided in Connecticut since 1988 and suffers from several ailments. His post in Shanghai is currently taken, without



Cardinal-designate Roger M. Mahony



Cardinal-designate Anthony J. Bevilacqua

Vatican approval, by a bishop elected by members of a pro-government Chinese organization of Catholics.

Two of the pope's appointees are over the age of 80, and will receive the cardinal's red hat mainly as a sign of papal gratitude and esteem. They are:

►Jesuit Father Paolo Dezza, 89, former confessor to Popes Paul VI and John Paul I, who was named by the pope as interim head of the Jesuits during a period of rocky relations between the Holy See and the order in the 1980s.

►Archbishop Guido del Mestri, 80, a Yugoslavian-born former Vatican diplomat who was papal nuncio first in Canada and then in West Germany, with responsibility for East German church matters.

The six nominees from the Vatican Curia, the church's central administrative agency, were:

►Italian Archbishop Angelo Sodano, 63, who was named in December as Vatican secretary of state. Next to the pope, he is the Vatican's chief administrator for both internal church matters and relations with other states.

►Italian Archbishop Pio Laghi, 69, prefect of the Congregation for Catholic Education and a former pro-nuncio to the United States.

►Australian Archbishop Edward I. Cassidy, 66, president of the Pontifical Council for Promoting Christian Unity. His appointment as a cardinal was seen as an important sign of papal regard for the church's ecumenical efforts.

►Filipino Archbishop Jose T. Sanchez, 71, secretary of the Congregation for the Evangelization of Peoples. His unexpected nomination was a sign that he will soon be named to a higher post.

►Italian Bishop Virgilio Noe, 69, coadjutor archbishop of St. Peter's Basilica.

►Italian Archbishop Fiorenzo Angelini, 74, president of the Pontifical Council for Pastoral Assistance to Health Care Workers. A much-traveled prelate who organized an important Vatican conference on AIDS, he has been mentioned for years as a cardinal candidate.

Others among the new cardinals included these diocesan bishops:

►Archbishop Antonio Quarracino of Buenos Aires, Argentina, 67, who has been a key Latin American church leader over the last decade, when he served four-year terms as secretary general then as president of the Latin American Bishops' Council.

►Irish Archbishop Cahal Brendan Daly of Armagh, 73, an outspoken critic of Irish sectarian violence who last year became the primate of all Ireland.

►Archbishop Nicolas de Jesus Lopez Rodriguez of Santo Domingo, Dominican Republic, 54, who heads the oldest diocese in the Americas and who will host the pope during ceremonies next year commemorating the 500th anniversary of the arrival of Christopher Columbus. He will become the youngest member of the College of Cardinals.

►Italian Archbishop Camillo Ruini, papal vicar for the Diocese of Rome, 60, a rising star of the Italian episcopate. In January the pope named him to administer the Rome Diocese, and more recently he was chosen to head the Italian bishops' conference.

►Italian Archbishop Giovanni Salardini of Turin, 66, a respected biblicist named in 1989 to head the archdiocese where the Shroud of Turin is kept. The shroud is believed by some to be the burial cloth of Jesus.

►German Bishop Georg M. Sterzinsky of Berlin, 55, who was named to his position after the fall of the Berlin Wall. During the process of German reunification that followed, he called publicly for reconciliation and warned against the development of a narrow nationalism.

►Archbishop Frederic Etsou-Nzabi-Bamungwabi of Kinshasa, Zaire, 60, a member of the Missionhurst missionary order who was transferred last year to Zaire's largest see. He is the only African among the new group of cardinals.

►Mexican Archbishop Juan Jesus Posadas Ocampo of Guadalajara, 64, whose archdiocese includes more than 4 million Catholics.

►French Archbishop Robert Coffy of Marseilles, 70.

►Swiss Bishop Henri Schwery of Sion, 59.

In announcing the new cardinals at a weekly general audience, the pope said he wished he could name more from among the church's "very worthy" candidates. But he said he intended to respect the rule, instituted by Pope Paul VI, that limited the number of voting-age cardinals to 120.

When the cardinals are installed, Pope John Paul will have chosen 101 of the 163 members of the College of Cardinals. Of the 120 cardinals able to vote, the pope will have named 88.



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College of Cardinals by Region

	North America	Asia & Oceania	Latin America	Europe	Africa
1963	7	7	13	57	1
1978	15	16	24	66	12
1991*	16	19	25	66	17

* includes cardinals to be installed June 28

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Eastern Europe's new cardinals were in prison

by Mark Pattison & Cindy Wooden
Catholic News Service

WASHINGTON—The two Eastern Europeans named to the College of Cardinals by Pope John Paul II were both secretly ordained bishop 40 years ago and were both imprisoned by their communist government for their religious activities.

Cardinal-designate Jan Chryzostom Korec of Nitra, Czechoslovakia, 67, and Cardinal-designate Alexandru Todea, 78, leader of Romania's Eastern-rite church, will be formally made cardinals at a consistory to be held June 28.

When Cardinal-designate Korec was ordained a bishop in secret nearly 40 years ago he was thought then to be the world's youngest bishop. His appointment to Nitra in February 1990 marked the first episcopal appointment since communist rule ended the year before.

Born in the Slovakian city of Bosany Jan. 22, 1924, Cardinal-designate Korec told his life story at a talk in Germany in March 1990, excerpts from which were published in *Compass*, a magazine of the American Jesuits.

Released from military obligations due to poor health after authorities closed all seminaries, Cardinal-designate Korec said he was ordained a priest by Bishop Robert Pobozy in a hospital "on the pretext of a medical examination." Bishop Pobozy ordained Jesuit Father Pavol Hnilica as a clandestine bishop in January 1951, and a half-year later, as police issued an arrest warrant, Bishop Hnilica clandestinely ordained young Father Korec a bishop.

"I was wrestling oil barrels as a manual laborer at the time," Cardinal-designate Korec recalled.

He himself was arrested in 1958. "The police had known since 1951 that I had been secretly consecrated and that, along with other activities, I was ordaining priests," he said. "I had already received instruction directly from Rome that there should always be two bishops—'uno nascito, uno attito' " (one hidden, one active).

He was sentenced to 12 years in prison in 1960 for helping seminarians with studies and ordaining them, and remaining loyal to the pope. While in jail, seminarians continued their studies and were ordained there. "We celebrated Mass in secret; we learned to produce

hosts and wine. We had to know the texts by heart because anyone caught with written papers was punished severely," Cardinal-designate Korec said.

He was paroled in 1968 during the "Prague Spring" of communist reform leader Alexander Dubcek. Even after Soviet tanks crushed the movement, "we shook off our fear and carried on our work," he said.

In 1969, "I went to Rome, where I was given an audience with Pope Paul VI, who welcomed me warmly," the cardinal-designate said. Yet after the meeting he was at times excluded from the *Annuario Pontificio*, the Vatican's yearbook, for fear of further harassment.

Cardinal-designate Korec once said he had not carried on a normal conversation in his room for seven years, instead either writing what he had to say or rolling up a paper and speaking directly in the listener's ear.

"I myself have been detained by the police 30 times since 1976," he said. "Although I was still required to do manual labor—my last job was as a mechanic, fixing elevators in Bratislava—I still managed to have daily contact with engineers, doctors, students, committed laity, and the editors of underground newspapers.

"With God's help, since 1971, in the privacy of my room, I have also written about 60 books, each of them about 150 to 200 pages long, about 15 published abroad. These books acted as leaven for members of religious communities and lay people as well."

Romanian Cardinal-designate Todea had been a bishop for almost 40 years when Pope John Paul II was able to restore the entire Romanian hierarchy in March 1990. The

Eastern-rite church in Romania had been illegal since 1948, and restrictions were placed on the Latin rite.

Cardinal-designate Todea was secretly ordained a bishop by U.S. Archbishop Gerald P. O'Hara, the Vatican representative to Romania and bishop of what was then the Diocese of Savannah-Atlanta. The Vatican authorized the episcopal ordinations of several young priests, hoping they could keep the church alive underground.

Then-Archbishop Todea was arrested in 1951, tried and sentenced to life in prison. He was granted amnesty in 1964.

In a January 1990 interview with Vatican Radio, he explained how the Eastern-rite Romanian Catholic Church, which was forcibly merged with the Romanian Orthodox Church, managed to survive under communist oppression, which included the imprisonment of a third of the clergy.

"The priests who survived persecution secretly formed small groups of faithful, celebrating the liturgy, administering the sacraments and visiting the sick," he said.

Cardinal-designate Roger M. Mahony of Los Angeles visited Romania last August with other U.S. bishops and wrote about Cardinal-designate Todea in his archdiocesan newspaper, *The Times*.

"As a priest in Romanian prisons, Archbishop Todea was assigned to what the prison authorities thought was the worst job in the prison—cleaning the prisoners' latrines," he wrote. He said the cardinal-designate "accepted the assignment with joy because it actually gave him free run of the prison. Moving about from cell block to cell block, he and another prisoner carried out a remarkable ministry to the entire prisoner population."

U.S. bishops cautioned about women's pastoral

by Mark Wooden (continues from page 1)

► "The need for a more profound anthropology, especially in the light of Pope John Paul II's apostolic letter 'Mulieris Dignitatem' on the dignity and vocation of women.

► "The need to develop more fully the Marian dimension of the church."

The Vatican secretary of state, Cardinal-designate Angelo Saldano, at the opening of the meeting told participants the consultation could help the U.S. bishops make church teaching on the issue more understandable without "betraying" the Christian message.

"We set our minds on studying the most effective way to announce Catholic doctrine on the role of women in the church and in the society of our time," he said.

While what the pastoral finally says is up to the U.S. bishops, "we can offer them important elements of judgment, so they can present the Catholic doctrine on the mission of women in a way more understandable to modern mentality without, however, betraying anything of the integrity and originality of the Christian message," he said.

He told the participants, who came from 13 countries, that "we all know that the church of Christ is neither European, nor African, nor Asian, nor American. It is the 'catholic' church by definition."

The participants included 18 bishops, five Vatican officials and two U.S. women observers.

Archbishop Pilarczyk said many participants felt the document should not carry the weight of a pastoral letter, but be a pastoral statement or other type of document with "a lesser value of authority."

While that decision and the use of other suggestions will be left to the U.S. bishops, he said, "if we have our heads screwed on right we are going to listen to the input" because it is "valuable theological and pastoral input."

Archbishop Pilarczyk and the eight other U.S. participants speaking with reporters May 29 at Rome's North American College, a U.S. seminary, said, "We are dealing with issues here that are very complex, some of which are going to have resonances throughout the world."

He said meeting participants "thought it would be better to walk cautiously and go slowly rather than shoot all the big guns at once."

Archbishop Pilarczyk said in his opening remarks at the Vatican meeting that the U.S. bishops held widespread consultations with women because they "did not feel that they should presume to know what women thought or felt."

The bishops tried to listen to the concerns in "a pastoral way," explore how church teaching related to those concerns and "propose ways of addressing them within the framework of the teaching and discipline of the church."

"To many, the issues that are raised in the pastoral letter are not theological issues; they are justice issues," he said.

Archbishop Pilarczyk told participants that the consultations showed "women wanted to be taken more seriously in their relationship with the church."

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June 7

Catholic Charismatic Renewal of Central Indiana will celebrate First Friday Mass at 8 p.m. in Nativity Church, 7218 E. Payne Rd. Teaching 6:30 p.m., praise and worship 7:30 p.m. Call 317-357-1200 for details.

☆☆

Catholic Alumni Club (CAC) will attend First Friday at the IMA at 5:30 p.m. Call Jackie 317-241-3158.

June 8

St. Ann Parish, 2862 S. Holt Rd. will hold a Summer Festival from 4 p.m.-12 midnight. Chicken dinners, live entertainment, games.

June 9

A Sisters' Retreat on "Blessed Are You" will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-945-7681 for information.

☆☆

Little Flower will hold its Annual Parish Festival from 5-11 p.m. Fri., from 3-11 p.m. Sat. and from 12 noon-9 p.m. Sun.

The Annual Festival of Our Lady of the Greenwood Parish will begin at 5 p.m. Fri., 3 p.m. Sat. and 11:30 a.m. Sun. Rides, games, food.

☆☆

St. Louis School, Batesville will hold a Rummage Sale from 9 a.m.-6 p.m. Fri., from 9 a.m.-4

p.m. Sat. and from 8:30 a.m.-12 noon Sun.

June 8

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.

☆☆

Catholic Alumni Club (CAC) will hold a Wine Tasting at 6:30 p.m. at 9049 Autumn Woods Dr., Apt. 2B. Bring \$3 and board games.

June 8-9

A Food Fair and Festival will be held from 12 noon-10 p.m. each day at Holy Angels Parish, 740 W. 28th St. Soul food, raffle.

June 9

A Pre-Can Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$20 fee. Pre-registration required. Call 317-236-1596.

☆☆

A Revised Latin Mass will be celebrated at 11 a.m. at St. John Church, 126 W. Georgia St.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 9 a.m.; St. Barnabas, 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.

☆☆

Exposition of the Blessed Sacrament is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

June 10

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for a program on Beginning Experience.

☆☆

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.

June 11

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

☆☆

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 Ave Maria Guild will hold a Picnic at 12 noon at St. Paul Hermitage, Beech Grove. Bring covered dish. Guests welcome.

June 12

Cathedral High School Class of 1940 will meet at 12 noon at the K of C, 13th and Delaware Sts. Call Paul Lane 317-786-0088 for details.

☆☆

St. Vincent Hospital Guild will hold an Election Coffee and Business Meeting at 10 a.m. in the Stokely Mansion, 3200 Cold Spring Rd. Call 317-253-3694 for reservations.

☆☆

A Natural Family Planning class will be held from 7:30-9:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 317-236-1596.

June 13

Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will play miniature golf at Rustic Gardens, 1500 S. Arlington Ave. at 6:45 p.m. Call Patrick 317-637-4226 for more information.

☆☆

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Michael Perigo will present a free slide lecture on "The Art and Spirituality of Icons" at 8 p.m. at St. Monica Parish, 6131 N. Michigan Rd.

June 13-15

A Summer Festival will be held at St. Anthony Parish, 379 N. Warman Ave. from 5-10 p.m. Thurs.-Fri. and from 5-11 p.m. Sat. Food, games, trash to treasures, raffle.

☆☆

Mary, Queen of Peace Parish, Danville will hold its Annual Festival from 5-11 p.m. Thurs.-Fri. from 4 p.m.-12 midnight Fri. and

from 12 noon-12 midnight Sat. Food, rides.

June 14

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.

☆☆

The 4th Annual Chatham Alumni Golf Outing will be held at 12 noon. Call 317-849-6071.

June 14-15

An Italian Street Festival will be held at Holy Rosary Parish, 520 (Cont. on page 19)

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'The natural choice is life' is campaign theme

by Mary Ann Wyand

A new Catholic pro-life publicity campaign designed to remind Americans that "The Natural Choice Is Life" offers many teachable moments, Helen Alvare, spokeswoman of the U.S. bishops' Pro-Life Activities Office, told Catholic Press Association members May 23 in Phoenix.

The active list

(Cont. from page 18)
Stevens St. from 5-11 p.m. Procession, Mass Sat 8 p.m. Italian food, games and rides for kids.

June 15

The Catholic Widowed Organization (CWO) will hold a Pitch-In Social at 6 p.m. at the Catholic Center, 1400 N. Meridian St. Bring \$3 and covered dish.

☆☆☆

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

☆☆☆

Catholic Alumni Club (CAC) will attend 5:30 p.m. Mass at Holy Name Church, Beech Grove, followed by dinner at Napoli Villa, 758 Main St., Beech Grove. Call Mary 317-255-3841 late evenings.

June 16

A Sisters' Retreat on the theme "Blessed Are You" begins at Fatima Retreat House, 5353 E. 56th St., continuing through

June 21. Call 317-545-7681 for details.

Bingos:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: Roncalli High School, 5:15 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Magr. Sheridan K. of C. Council 6138, 695 Pushville Rd., Johnson Co., 7 p.m., food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K. of C. Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C. 6:30 p.m.; Westside K. of C. 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.; St. Roch, 3:45 p.m.

"Our theme is intended to say the natural choice, the choice that we know in our hearts, the good one for all of us, is life," Alvare said.

The bishops' new pro-life campaign also emphasizes that "1.6 million abortions a year can be 'right'" in advertisements. "There is a pro-life majority in the United States," she assured CPA members during a keynote speech as part of the association's annual conference.

Alvare said results of a nationwide poll conducted by the Wirthlin Group for the National Conference of Catholic Bishops show that 56 percent of Americans "would like to prohibit all abortions save those for rape, incest and life of the mother."

According to Planned Parenthood publications and Medicaid statistics, she said, abortions for rape, incest and life of the mother constitute less than one percent of all abortions performed.

"There's a majority that would prohibit somewhere around 98 to 99 percent of all abortions," Alvare said. "We found, however, that even some of those people who would prohibit the greatest majority of abortions want to call themselves pro-choice because that value is held in such great esteem by Americans."

The bishops' new pro-life publicity campaign seeks to emphasize that the right of the unborn must take precedence, she said. While acknowledging that Americans take pride in choice and freedom, new pro-life lobbying efforts must remind people that there are rights on both sides of this issue.

"When we interviewed persons in depth to find out what values undergirded their position on abortion," Alvare said, "the highest value in persons who considered themselves in favor of legal abortion is freedom. Many of those who hold pro-life values most deeply have as their highest value a religious value—salvation and eternal love and caring for others."

She said the bishops' new pro-life campaign will strive to motivate the committed to action, convert the conflicted to a pro-life stance, and teach through grass-roots legislation and lobbying efforts.

"We are hoping to move (legislators) to nothing less than

respect for unborn life," Alvare said, "to a commitment to a society that has policies so women are welcome with their children."

She said campaign goals also include greater emphasis on promoting the alternatives to abortion that are available to women.

"As we learned from study after study, a lot of women don't know about alternatives," she said. "When you offer them alternatives, a tremendous number of women change their minds. They're just so relieved that there's (help) out there."

Pro-life campaign goals will also address the hard facts about abortion in America, she said, with public education on how it affects society.

"Bringing to life the truth about the phenomena of the abortion practice in our society today is a great part of our message," Alvare explained, because people need to see "abortion for what it is—an operation that destroys an unborn life. It is nothing less than a destructive act."

The bishops also hope to bring to light the untruths and inconsistencies of the pro-abortion argument, she said.

Alvare said Harrison Hickman, a pollster for the National Abortion Rights Action League, has been quoted as saying, "The greatest detriment to our (pro-abortion) cause is new technology that allows people to see pictures of unborn life" because "people talk about it as a person."

"That's what they don't want people to know," Alvare said. "They don't want you to know there is someone human and alive" dying in abortion.

"The (secular) press has adopted the abortion lobbyists' notion that the most critical value in American society is choice," she said, "choice without limits, choice without an objective conscience. Choice is the American value. They also have adopted the mentality of women as victims."

The church's position on abortion is "gender blind," she said, and is based on the fact that "at conception there is a genetically new human being."

Alvare praised diocesan pro-life staffs for their dedicated work and applauded the Catholic press for excellent coverage of church messages on the "consistent ethic of life."

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May/
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June 7-9 — Men's Serenity Retreat. Especially designed for men whose lives have been affected by alcoholism. For costs and registration contact: Mike Hundley 317-257-6171.

June 16-21 — Sisters' Retreat. "Blessed Are You." This will be a time of reflection on God's good gift of life unfolding in each of us. The retreat will be based on the sacred scriptures of the Bible and of our own experiences. The format will allow for flexibility in participation. Introduction to meditations and morning and evening prayer will be shared by all. Options for daily participation include: 1) Solitude and reflective silence; 2) Faith-sharing and reflective conversation; 3) Meditations through art, color, clay, weaving and music (or a mixture of these elements). Director: Sister Mary Catherine Keene, SP, Artist and Musician.

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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Youth News/Views

World cries for peace

by Jon Sellers

Ever since time began, the world has cried for peace.

Today, thousands of years later, after many crusades and bloody battles, the world is still crying for peace.

Why has the question of world harmony always seemed to be the most complicated and unanswered cliché of all time?

Even before time began, in a place where only peace and harmony existed, there stirred a jealousy and greed for power among the angels.

Lucifer, trying to overthrow his creator, claimed equal rights in power and knowledge. In turn, the fallen angel, now an evil spirit, was cursed by God to roam the universe forever. This was the beginning of the eternal campaign between good and evil.

Meanwhile, God created man, according to plan, with love and peace in mind. Man was given a woman and everything he needed to live in a healthy, peaceful atmosphere.

And although the earth was seeded with plenty of food, one tree was chosen to bear forbidden fruit. This tree of "good and evil" was a test of man's loyalty to his creator.

So far, man knew nothing of evil, or wrong-doings, or of the eternal campaign. Curiosity, man's only human weakness, was easily pursued by the disguised evil spirit. Disobeying God's one and only restriction was the same as doubting the word of the creator.

As a result, the enchanting spell of peace and harmony was finally broken. Adam and Eve were forced to search for peace on earth and happiness on their own. The evil spirit that had tempted them was also unleashed to roam the earth with his deceiving lies. Now the campaign had

transformed into the eternal war between good and evil.

Man's human weakness would now be inherited through his children. Soon after, his first-born was tempted with jealousy and greed for power by the evil spirit. When Cain refused to listen to reason, the first recorded family feud resulted in the violent death of his brother Abel.

God knew then that the "ground war" had begun.

Considering there were only four people on earth at the time Cain murdered his brother, one may assume that this first act of hostility may also be considered as the world's first dual or combat aggression, according to "Webster's Dictionary."

Why then, in a world without weapons, couldn't there have been a more peaceful solution to violence?

Each time a violent act is committed against another, each time a nation strikes another, that's one for the evil side of the eternal ground war.

The forces of good and evil have been keeping score since man ate the forbidden fruit. From that day forward, peace and harmony have become an almost impossible human achievement.

Choosing good over evil has continued to be a delicate matter for man. Choosing war over peace has continued to be the only possible human solution.

Will there ever be a successful non-violent alternative to war or combat aggression in the history of the human race?

The push and pull of good over evil has been so overwhelming for man's weaknesses. Still, God continued to guide man and show him the way.

God even gave Moses a list of Ten Commandments for all to live by. Each rule was so simple and easy to follow, there was no need to include instructions.

Although situations may change down

YOU CAN MAKE A DIFFERENCE!



WORLD UNITY IS WITHIN OUR GRASP!

WINNING POSTER—Kellianne Mortimer, a high school senior from Wilmington, Del., won first prize in a poster contest sponsored by The Christophers with her poster on the theme "You Can Make a Difference—World Unity is Within Our Grasp!" (CNS photo courtesy of The Christophers)

through the ages, still the ground rules for good against evil will always remain the same. No matter how detailed our world becomes with laws and politics, men and nations, family and neighbors, the Ten Commandments will always be the golden rule for a peaceful life.

Considering we are all human, we must remember that man will never be perfect. No matter how educated or intelligent we become, still we possess the weakness of man. No matter how civilized, commercialized, or computerized the world may become, still the world is run by man. And man's emotions and how he controls them determines how he overcomes the weaknesses of jealousy and greed for power.

Communication is the key to understanding how others feel and what others need.

Nations are made up of people. But before nations can understand how to communicate, man must learn how to communicate with man. This important communication begins at home during the years of childhood.

In order to have peace with mankind, with nations, with the world, we must follow the golden rule and respect their human rights. All laws, all rights, stem from the Ten Commandments. It's the foundation for law and order on earth, no matter what the situation may be. Evil-doers will never succeed if man joins together in peace and harmony and works together for justice for all.

A world without violence is a world without evil. And a world without evil is a peaceful world, a healthy world, a world rich in love for God and mankind. It is a world where no one starves, no one lies, and no one hates... but most of all a world where no one cries in despair.

If we pray for strength against evil and violence, no one will ever have to cry for peace again and the war between good and evil will be no more... only tears of joy... peace on earth... and goodwill to mankind.

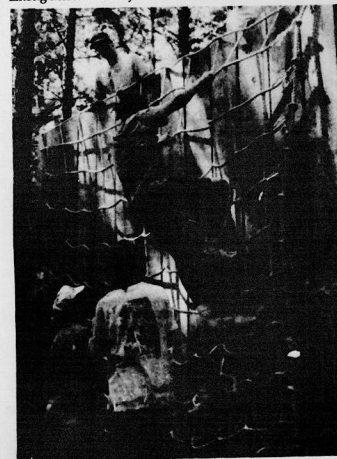
(Jon Sellers is a member of St. Joseph Church in Rockville. He is a 1991 graduate of Rockville High School.)

Cathedral athletes earn six-sport regional showings

by Dave Allen

The Irish baseball triumph at the Secena sectional last Saturday gave Cathedral High School its sixth Indiana High School Athletic Association regional qualifying performance of the spring season.

Cathedral's six-sport regional showing is its best spring sports effort to date. It also is the best all-around showing among Marion County schools this season.



CHALLENGE—Teen-agers tackle a challenge course obstacle with help from CYO camp director Kevin Sullivan (top) at Camp Rancho Framasa in Brown County. (CYO photo)

In the boys' baseball sectional, host Secena Memorial High School fell to the Irish in the first game by a score of 8-3. Then North Central saw its season end in the sectional final as Bryan Stratman's last-inning home run over the right-field fence with a man aboard put it away for the Irish with a 4-2 finish.

Cathedral now advances to the baseball regional tournament at Sheridan on June 8.

In girls' track and field, Cathedral sent 8 qualifiers, including only two seniors, to the tough Lawrence North sectional on May 14.

Senior Deborah Callaghan, who had cleared five feet to become the city high jump champion, took third at the sectional to earn a berth at the track and field regional at Carmel High School.

After taking second place with a 4.31 metric mile (1,600 meters) in the boys' city track and field tournament, senior Sean Donnelly joined six teammates to advance to the North Central sectional in every running event except one relay. His sectional fourth place sent him to the regionals in a very fast field of milers, as 4:20 was the slowest qualifier for the state.

At the Southgrove Golf sectional on May 31, co-medalist and Cathedral junior Sean Rowen at 74 strokes and sophomore Bob Delgrange, the runner-up at 75 strokes, led

the Irish charge to second place seven strokes behind winner North Central.

Cathedral, a 27-stroke winner in the city tournament, now advances to the regional at Valle Vista. Andy VanNoy, Matt Hughes, and Mike Wolf complete the regional-bound team.

Coach Paul Farrell seems to have a permanent reservation in the girls' tennis regional. During early May his team became city champions for the 10th consecutive time, then defeated Lawrence Central on May 20 to capture the sectional.

It took state finalist North Central to stop the Irish in the regional. Playing 1-2-3 singles were sophomore Meghan Caton, junior Amy Boyle, and senior Molly Farrell. At doubles were junior Linda O'Bryan and sophomore Catherine Brandt and seniors Debbie Dinn and Kerry McAllister.

Cathedral's girls' softball team advanced to their second regional in two years with 9-4 and 8-1 sectional victories over Lawrence North and Lawrence Central on May 18.

A balanced attack was evident as pitcher Carolyn Rhodes won both games, allowing six hits and one earned run over 14 innings. All-city selections Kelly Feeney, Christy Matthews, Carrie Caito, Amy Engel and Jackie Schaefer excelled at the plate and shortstop Kara Lathrop was the defensive star.

(Dave Allen is Cathedral's director of development.)

CYO adventure camping attracts teen-agers

Teen-agers who enjoy outdoor challenges can participate in three Catholic Youth Organization leadership- and community-building programs at Camp Rancho Framasa and Camp Christina in Brown County this summer.

Camp director Kevin Sullivan said CYO will offer its coeducational Leadership Training, Adventures Plus and Adventure Camping programs for teens in June and July.

For registration information, contact the CYO Youth Center office at 317-632-9311 or Sullivan at 812-988-2839.

CYO's new leadership training program for 16- and 17-year-olds mixes instruction in leadership techniques with recreational opportunities at Camp Rancho Framasa and Camp Christina. Activities emphasize development of outdoor skills and techniques for goal setting, assertiveness, organizing and leading groups, and motivating others.

Adventures Plus offers teen-agers who are 15 through 17

a fun and rigorous week of hiking, backpacking, whitewater rafting and camping, according to Sullivan.

That camp includes instruction in outdoor skills followed by trips to New River in West Virginia for whitewater rafting and to Daniel Boone National Forest in Kentucky for hiking.

"Each night will be spent camping outdoors," Sullivan explained, "and a large number of the group's meals will be cooked outdoors as well. Campers should be in good physical shape and expect a week of rigorous activity."

Adventure Camping is open to teens who are 13 to 15 years old. Campers reside at Camp Rancho Framasa or Camp Christina and also go spelunking at a cave in southern Indiana and on overnight canoe and camping trips.

Sullivan said "the stay at Camp Christina will include swimming in the lake, hiking the breathtaking vistas, and learning advanced camping skills."

All three camps are a great escape from city life.

St. Joan of Arc youth get clown ministry grant

St. Joan of Arc teen-agers who are members of the parish Neighborhood Youth Outreach program recently received a 1991 Youth As Resources grant to provide clown ministry in center city neighborhoods of Indianapolis.

"Clowning Around the Neighborhood," their new community service project, will begin this summer with \$1,509 in grant funds for special training made possible by Youth As Resources.

Kathleen Yeadon, Neighborhood Youth Outreach director, will assist the teen-agers with the 10-week training program.

"We're getting training from St. Christopher parishioner Don Berkowski of Smiles Unlimited on Tuesday nights at Community Hospital," Yeadon said. "Seven kids are in training, and we'll probably train others. Some adults in the parish have already expressed interest."

Clown training is "such a neat experience for them," she said. "God is working in so many ways."

The teen-agers will create their own clown troupe and perform at neighborhood senior citizens' centers, children's day camp, at a neighborhood park, and for

community events. Their goal is to break down barriers between generations.

Youth As Resources director Paula Allen said the youth grants help improve the lives of young people, promote community harmony, and encourage intergenerational interaction.

Funds for Youth As Resources grants are provided by the GTE Foundation, Associated Group, Inland Container Foundation, and Lilly Endowment.

☆☆☆

Cardinal Ritter High School girls' basketball coach Alan MacDonald invites girls

in the sixth through ninth grades to participate in the **Lady Raiders Basketball Camp** June 24-28 at the Indianapolis West Deamery high school.

MacDonald coached the Lady Raiders to a sectional championship in the 1991 Indiana High School Athletic Association girls' basketball tournament.

Camp costs \$33.85 a person and includes instruction from two former Indiana All-Stars, an All-American player, and college coaches. For information, telephone the school office at 317-924-4333.

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Books of interest to Catholics

by Richard Philbrick

WASHINGTON (CNS)—Here is a list of books of particular interest to Catholic readers.

"Traveler's Guide to Overnight or Short Stay at Religious Community Guest and Retreat Houses Around the World," by Victoria D. and James J. Hughes, Hugen Press, P.O. Box 2286, Bloomfield, NJ 07003 (available by mail only) \$17.95 prepaid, two vols., 222 total pages. Names, addresses, and telephone numbers of more than 800 religious houses in Europe, more than 500 in North America, and 70 in Oceania vacationers can make a retreat at or use as a base while sightseeing.

"Late Have I Loved You," by Jesuit Father James A. Mohler, New City Press, \$8.95, 159 pp. Interpretation of St. Augustine's views on human and divine relationships.

"Ordinary People," by Michael True, Orbis, \$10.95, 140

pp. Examination of moral questions the author believes Americans must consider to achieve a wholesome style of family life.

"Psalms for Contemplation," by Jesuit Father Carlos G. Valles, Loyola University Press, no price given, 281 pp. Presents the intimate meaning of each Psalm as well as the feeling it awakens in the author. His approach to praying the Psalms.

"At the Will of the Body," by Arthur Frank, Houghton Mifflin, \$17.95, 144 pp. Victim of a heart attack and of

cancer tells how illness affected him and what it can teach persons about life.

"The Ignatian Way," by Jesuit Father Simon Dedoux, Loyola University Press, \$10.95, 139 pp. Head of the formation programs of young Jesuits throughout the world describes the character of Jesuits and the molding effect of the order's institutions.

"Striving Together," by the Rev. Charles Kimball, Orbis, \$10.95, 132 pp. Southern Baptist cleric challenges Christians to examine their attitudes about living in a religiously plural world.

"Plus Sign on the Roof," by Father Paul van K. Thompson, St. Bede's Publications, \$9.95, 195 pp. Autobiography of a retired priest who was an activist at Columbia University and a chaplain in the Pacific theater in World War II.

† 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.)

location. 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.)

Catherine Gallagher and Loretta Hildwein; grandmother of 14; great-grandmother of three.

† **RODGERS, Alma Marie**, 84, St. Augustine, Jeffersonville, May 23. Mother of Marvin Coley; grandmother of six; great-grandmother of eight.

† **ROGIER, Charles H.**, 81, St. Paul, Tel. City, May 20. Husband of Helen (Schroeder); father of Wayne, Ron, and Carolyn Gray; brother of Albert, Christie, Lawrence, Thomas, and Gertrude Malone; grandfather of four; great-grandfather of three.

† **SCALES, Bobbie Paulette**, 33, St. Michael, Indianapolis, May 27. Wife of Don, mother of Christian Todd, Donald Jr. and Brandi Michelle; daughter of Salem and Patricia (Crook) Burdin; sister of Terry and Scott Burdin, Jamie Cameron and Cecilia Ell, granddaughter of Mary Burdin.

† **TANKSLEY, Keith J.**, 33, Holy Spirit, Indianapolis, May 26. Father of Kristi M.; son of Norval J. and Louise P. (La Rue); brother of Terry J., David L. and Gary J.

† **ULLRICH, Dorothy A. (Kernell)**, 67, Mary, Queen of Peace, Danville, June 2. Wife of C. William Sr.; mother of C. William Jr., Karl J., Stephen P., Michael G., Karen Houle and Dr. Jane Gowwin; sister of Mary Beeler, Dr. Jane Kernell and Alma Schisla; grandmother of six.

† **VANDEVELD, Frances A.**, 48, St. Pius X, Indianapolis, May 22. Wife of Robert, mother of Kellie and Thomas Gibbons and Jason; daughter of Anna Husakyo; sister of Ciel Kilboy.

† **WEDDLE, Glenn R.**, 53, St. Barnabas, Indianapolis, May 22. Husband of Madonna J.; father of John J., Mark A., Christopher G., Carla Ann, Marcum and Joyce Marie Sanchez; brother of nine; grandfather of four.

† **WHALEN, Margaret P.**, 84, St. Matthew, Indianapolis, April 16. Sister of Martha A.; aunt of Joseph A.; cousin of Robert A., Margaret Kerbey, and Mary P. and Mary Ellen Below.

Prov. Sister Mary Annette Mahoney dies on May 26

ST. MARY OF THE WOODS—Providence Sister Mary Annette Mahoney died here in Karcher Hall on May 26. The Mass of Christian Burial was celebrated for her on May 29 in the Church of the Immaculate Conception.

The former Mary Mahoney was 80. She was born in Waukegan, and entered the Congregation of the Sisters of Providence in 1925. She professed final vows in 1933.

Sister Mary Annette served as a teacher in Illinois, Indiana and Massachusetts schools. Her assignments in the Archdiocese of Indianapolis included St. Joan of Arc School in Indianapolis and St. Joseph in Terre Haute.

Three sisters and one brother survive Sister Mary Annette. They are: Providence Sister Marion de Lourdes of St. Mary of the Woods, Ann Carroll of Whiting, Noreen Nodyke of Hammond, and Joseph of Long Beach, Cal.

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† **AUGHE, Carolyn F. (Thayer)**, 45, Holy Spirit, Indianapolis, May 28. Wife of Charles L.; mother of Eugene Reed and Todd; daughter of Anna F. Thayer.

† **BENNETT, Marie Frances**, 91, Holy Name, Beech Grove, May 20. Sister of Margaret H. Quill and Hilda Huff.

† **BIXLER, Michael J.**, 31, St. Pius X, Indianapolis, May 18. Son of Jerome and Emma; brother of David J., and Mary C. Valentine.

† **CASSNER, Mary A. (Goebel)**, 66, St. Mark, Indianapolis, May 23. Mother of Mark Pickard; sister of John Robert, Edward L. and Thomas J. Goebel and Elizabeth Durling.

† **COON, Russell L. Jr.**, 67, St. Mary, Rushville, May 27. Husband of Ruth (Dusing); father of David, Donald, Beth Walsh, Frances Plummer, Dennis Vyran and Mindy Lower; son of Elizabeth Burkhardt; brother of Joetta Schneider, Jean Risch and Kay Dible; grandfather of nine.

† **ENCARNADO, Dolores**, 83, St. Mark, Indianapolis, May 17. Mother of Natividad "Natty" Buoy, Victoria Orlian, Dorothy Visculacano, Manuel, Edelmundo and Felino Jr.; grandmother of 23; great-grandmother of four.

† **FISCHER, Ray**, 52, St. Joseph, Shelbyville, May 22. Husband of JoAnn, father of Amy, Jonathan and Rebecca; brother of John, Lois Durbin, Mary Mammoser and Berneice McClintock.

† **GRAF, Leonard A.**, 83, St. Joseph Hill, Sellersburg, May 20. Brother of Gertrude.

† **HIOTT, Lloyd A. "Hay"**, 69, St. Rose of Lima, Franklin, May 20. Husband of Mary Annette; father of Garry L. and Lloyd S.; stepfather of Josine McClanahan, Joelle Beaver, Jonita Shields and Jo-Clare Moody; grandfather of six; step-grandfather of 12.

† **HOLICRAFT, Nellie K.**, 81, St. Mark, Indianapolis, May 26. Sister of Thelma Kriner and John K.

† **HUBER, Nellie Margaret**, 74, St. Michael, Cannelton, May 27. Wife of Lee; mother of Jeannine Moore, Dennis L. and Thomas T.; sister of Dr. Charles F. Jones; grandmother of 15; great-grandmother of 17.

† **HURLEY, Joseph Vincent**, 59, St. Joseph Hill, Sellersburg, May 17. Husband of Patricia; father of Diane Bertram, Dorothy Spencer and Debra Wiederhaupt; brother of JoAnn Simms and Janet Carlson; grandfather of five; great-grandfather of two.

† **JOHNSON, Ralph E.**, 83, St. Pius X, Indianapolis, May 26. Husband of Isabel; father of Marc and Eric.

† **MCCOY, Elizabeth A. (Speth)**, 73, Our Lady of Lourdes, Indianapolis, May 22. Wife of Walter; mother of Kathleen Miller, Patricia Lill, Maureen Craft, Michael, Daniel, James and Robert; sister of Louis, Paul and Francis Speth. Antoinette (sister) and Mary Wellman; grandmother of 22; great-grandmother of three.

† **MURDOCK, Florence L.**, 76, St. Barnabas, Indianapolis, May 25. Wife of Kenneth E.; mother of Kenneth Jr., Janice Williams, Kathleen Stevens, Sally Trefz and Anita Kelly; sister of Raymond Stucker, Marie Bernis, etc.

Religious beliefs of all kinds flourish in the Soviet Union

by Agostino Bono
Catholic News Service

MOSCOW—While a new religious freedom law allows the Catholic Church to start planting roots in the Soviet Union, the law already has produced a flowering of the Russian Orthodox Church.

Russian Orthodoxy, the country's main religion, has seen the number of its parishes grow by 63 percent since 1985 while Catholic parishes have grown by 30 percent. In absolute numbers, there are 11,118 Orthodox parishes as compared to 1,385 Catholic.

What both churches have in common is that recent changes in the communist government's attitude toward religion have reversed the trend of diminishing parishes. Government figures on state-recognized religions were made available during a May 22-24 Catholic-Marxist dialogue in Moscow, co-sponsored by Vatican and Soviet organizations.

The recent upswing in church activity was preceded by a period of decline. In 1966, there were 7,523 Orthodox parishes compared to 6,806 in 1985. Figures for Muslims, Jews, Baptists and Seventh-day Adventists show the same trend of steady declines between 1966 and 1985 and then a sharp upturn.

The trend upwards has resulted from a steady loosening of restrictions on religion culminating in the 1990 law, according to Yuri A. Rosenbaum, member of the Soviet legislative committee which wrote the law.

Secret decrees which damped down on believers and restricted public worship are no longer obeyed, he said. "The number of religions has grown. Denominations previously interdicted can now practice their religion," added Rosenbaum.

Restrictions have been lifted on church social work and religious books, and liturgical items can be imported, he said. Church schools are allowed and religion can be taught in public schools as an optional subject, said Rosenbaum. The state now accepts the idea of religious conscientious objection to military service and is working on a law for alternative service, he said.

Things are so good, according to Rosenbaum, that non-believers might consider themselves discriminated against. Non-believers are not recognized in the law and the state is ceasing atheistic propaganda, he noted. Despite the new attitudes and law, however, decades of state persecution means that it will be some time before many organized religions can take advantage of the new possibilities. The basic shortages are of money and trained personnel. How do you set up a school system without teachers and financing to construct or rent buildings?

Given the practical situation, it is no surprise that the Russian Orthodox Church has profited most from the situation. It has the longest and strongest roots in Soviet society. Historically, it has had the inside track under good times and bad.

Before the 1917 communist revolution, it benefited from centuries as the state church. Links to the Russian czars were so close that rulers supplied tons of gold to cap church domes. Catholicism was generally considered a suspicious Western influence and often subjected to discrimination.

After the communist takeover, the Orthodox Church lost its power and prestige, but it was allowed to survive. Critics

say the survival was in exchange for subservience to the state, including support of government policies. Orthodox officials have denied this, saying their church also suffered heavily under communist rule.

Although restricted, the Orthodox were allowed to maintain churches and operate seminaries and other basic institutions to assure continuity. In contrast, the Eastern-rite Ukrainian Catholic Church was made illegal in 1946 and is just now emerging from the catacombs. Many pockets of Latin-rite Catholics in far-flung regions were without priests and are only now being rediscovered by Catholic officials finally having the freedom to travel.

Currently, there are 52.4 million Orthodox and about 12 million Catholics.

The job of rebuilding the Catholic Church in a huge chunk of Russia belongs to Archbishop Tadeusz Kondrusiewicz, 45. In April he became the first resident bishop in Moscow in 55 years. His plans include building a seminary and a large cathedral. But these are economic impossibilities without major help from abroad.

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Pope urges morality in Poland in first post-communism visit

by Cindy Wooden
Catholic News Service

KOSZALIN, Poland (CNS)—Pope John Paul II, making his first papal visit to post-communist Poland, asked his fellow Poles to restore morality and truth wherever nearly five decades of communism had shattered them.

On the second day of his visit he also tried to diffuse some longstanding tensions between Poles and ethnic Ukrainians in the southeastern part of the country.

Arriving June 1 for his fourth papal trip to Poland, Pope John Paul expressed joy in the changes that have taken place in his homeland. He began his second day with a meeting with members of the military—something he said he had waited for "with a sad heart."

Under communist rule, official church contact with the military was forbidden.

"May this first meeting between a Polish pope and the Polish army remain a symbol of a 'new beginning' in the life of society and of the nation whose son I am," he said June 2 at the Koszalin military airport.

Landing in the Baltic Coast city the day before, he said, "we waited so many years for the time" when the nation's voice "could sound out in full truth." Poland's new democracy is "the historical fulfillment of what had cost so many lives and so much effort," he said.

While many necessary changes are still underway, "my deep desire is to preach peace" which "decreases hopelessness, restores harmony and stimulates love."

President Lech Walesa, in his welcoming address at the Koszalin airport, credited the pope with many of the

changes. "A free homeland is the fruit of the seed that you, too, have sown," he said.

The president and former Solidarity leader said that without the pope, the trade union would not have existed, the communists would not have lost control of the government in 1989 and there would have been "no victory of freedom."

Pope John Paul's teaching and support are still needed as Poland builds democracy, Walesa said. The process "must reach into the inner life of the person."

Poles are "finding life particularly difficult," he said. The side effects of a ruined communist economy and the conversion to a free market system are frozen wages, huge price hikes, unemployment and a decline in industrial production.

Celebrating Mass that evening with some 150,000 rain-drenched Poles, the pope said the Ten Commandments provide a moral foundation for human life.

"This moral foundation comes from God," he said. "If man destroys this foundation, he harms himself (and) disturbs the harmony of life and human co-existence in every dimension."

The pope planned to highlight one of the Ten Commandments in homilies at each stop throughout his June 1-9 visit.

At his June 2 meeting with the military, the pope thanked soldiers and militia who resisted atheist indoctrination and behavior which violated morality or harmed the nation.

"I acknowledge and give thanks to all those who did not benefit from various privileges in those hard times as well as those who missed the opportunity for more rapid advancement in rank in order to remain true to Christian values," he said.

The new democratic government reorganized the military in 1990, for example reducing the number of generals from 267 to 86. Military service is mandatory for young men and the armed forces number about 300,000.

In January Pope John Paul named Bishop Slawoj Glodz to head the renewed military ordinariate, the first time since 1939 that such an appointment was possible in Poland.

The pope, whose father was a Polish official in the Austro-Hungarian army, told the troops that Poland has a "knightly-soldierly tradition" of conscientious, moral service to the nation.

Speaking from an altar platform decorated with green and tan camouflage netting and white banners, he said the communists had tried to destroy the noble aims of military service.

"The return of the military chaplaincy removes the wall which served to separate the military from the rest of society," the pope said.

Traveling to Rzeszow in southeastern Poland June 2, he beatified Bishop Jozef Sebastian Pelczar, head of the Latin-rite Diocese of Przemysl from just before World War I until 1925.

The pope used the beatification Mass as a call to holiness and a meditation on the Second Commandment: "Do not take the name of the Lord your God in vain."

"If you are a Christian, may this name of yours not signify taking the name of the Lord in vain," he said, urging followers of the faith to be true to their identity.

The pope's evening activities focused on overcoming longstanding tensions between Poles and Ukrainians living on both sides of the Polish-Ukrainian border. At a meeting with Ukrainian Catholics he announced that they would be given the Latin-rite Church of the Sacred Heart, and he proclaimed the church to be the cathedral of the Ukrainian Diocese of Przemysl.

The papal announcement seemed to mark the end of a dispute between Latin-rite and Ukrainian-rite Catholics over ownership of another church—St. Teresa Church, which had been the Ukrainian Cathedral of St. John the Baptist until 1946. The pope's meeting with Ukrainian Catholics was originally scheduled to take place in the disputed church.

Pope John Paul said that any attempt to revive the historical nationalisms and aversions would be against Christian identity and a glaring anachronism, unworthy of two great nations.

Some 10,000 Ukrainians crossed into Poland to see the pope.

Also making the cross-border trip was Ukrainian Cardinal Myroslaw Lubachivsky of Lvov, who, because of a freer climate for religion in the Soviet Union, was able to take up residence in his see in April.

The pope greeted the Ukrainians and thanked God "that the church in Ukraine has been able to leave the catacombs" after being outlawed for 45 years.

Speaking to Latin-rite Catholics later in Lubaczow, the headquarters for the part of the Latin-rite Archdiocese of Lvov which remains in Poland, the pope continued his plea for unity between the rites.

Southeastern Poland and the western Ukraine, whose borders have changed several times, has always been "a region marked by the mutual encounter of two Christian traditions and two cultures," he said. He prayed that "the good which unites us may always prove stronger than all that, which... has led to conflict and division."

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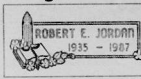


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