

# Revisions are proposed for Creed, Our Father

by Jerry Filleau  
Catholic News Service

WASHINGTON—If a proposed new English translation of the Mass is adopted, Catholics praying the Nicene Creed

will begin to say Christ came down from heaven "for us" instead of "for us men."

They will also say he "became truly human" instead of "became man."

Among the most striking of possible changes for U.S. Catholics—one rejected by the U.S. bishops when they last

dealt with the question in the 1970s—could be a new translation of the Our Father that eliminates such archaic English forms as "who art" and "thy."

These were among sample changes sent in April to the U.S. and other English-speaking bishops' conferences (See CHANGES PROPOSED, page 32)

## THE CRITERION

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### Six deacons to be ordained priests

by Margaret Nelson

Six men followed different paths to the altars where, in June, they will be ordained to the priesthood for the Archdiocese of Indianapolis.

Bishop William Higi of the Lafayette Diocese will preside at the June 6 priestly ordination of Deacons John P. Gallagher, David J. Groeller, Anthony Hubler, William G. Marks and Roger Rudolf at St. Peter and Paul Cathedral.

On June 27, Paul D. Etienne II will receive the Order of Priest in his home church of St. Paul, Tell City, from Bishop Gerald A. Gottling of Evansville. Both ordinations will begin at 11 a.m. EST.

Three of the men were drawn to the archdiocese from other states—Groeller and Marks grew up in Illinois, and Shelbyville-native Gallagher returned from a California career and seminary. Hubler, Rudolf and Etienne came from spots that make a triangle on the map of the archdiocese: New Albany, Beech Grove and Tell City.

All six of the new priests followed other careers before entering the seminary. "Peter" Gallagher taught religion at a respected Catholic high school in inner-city Los Angeles. Groeller chaired high school theology departments—in Cleveland and Indianapolis (Roncalli)—and was a member of the Cleveland Orchestra Chorus.

Hubler was a furniture salesman and store manager in New Albany. Etienne had a retailing background in Tell City, as a clothing store manager, before he joined the National Conference of Catholic Bishops (NCCB) in Washington.

Marks was an international representative for a college fraternity. And Roger Rudolf was an executive with the Boy Scouts of America, with some experience as a radio announcer.

More complete biographies of all six ordinands will appear in *The Criterion*. The recent St. Meinrad graduates are featured this week on page 3; stories of the other three men will appear next week.

Gallagher is the son of Elizabeth (Moore) Gallagher and of David Gallagher. He will celebrate his first Mass at his home parish of St. Joseph, Shelbyville, at 11:30 a.m. on Sunday, June 7. Father Joseph Shea, vocations director for the Archdiocese of Los Angeles, will be the homilist.

Congregants will include Fathers Michael Robert and John Maung, Ben

Davison will be deacon. A reception will be held in the parish cafeteria after the Mass.

Groeller, the son of Mary and the late Albert Groeller, grew up in St. Augustine Parish, Chicago. Father Groeller will celebrate a 2 p.m. Mass of Thanksgiving at St. Pius X Church on June 7.

Benedictine Father Aurelius Boberek will be the homilist. Fathers Martin Peter, Thomas Schlessmann, Anthony Volz, Michael O'Mara and Joseph Montoro (Gary Diocese) will celebrate. After

the liturgy, a reception in Father Groeller's honor will be held in the parish's Ross Hall.

"Tony" Hubler will celebrate his first Mass in his home parish of Our Lady of Perpetual Help, New Albany, at 12 noon EDT on June 7. Congregants will be Jesuit Father Rick Dileo, the homilist, and Fathers John Fink, Jerry Held, Lawrence Voelker, Joseph Rautenberg and Jesuit Father Paul Kelly.

After the Mass, a reception will be held to honor Father Hubler, who is the

son of John and Margaret (Koch) Hubler of New Albany.

The son of Charlene and the late Charles F. Marks, "Bill" Marks is a native of St. Joan of Arc Parish in Lisle, Ill. On June 14 at 12:45 p.m., Father Marks will offer a Mass of Thanksgiving at the Lisle parish. St. Andrew the Apostle, Indianapolis, will host an ordination party for him on June 6 at 6 p.m. and a liturgy at 11:30 a.m. June 21.

Father Marks will celebrate a Mass of Thanksgiving at St. Mary, North Vernon, at 3 p.m. on June 7. Fathers Robert Drewes and Jeffrey Godecker, Msgr. Francis Tuohy, and Benedictine Father Roman Galiardi will celebrate.

Roger Rudolf is the son of Bernard and Frances Rudolf of Holy Name of Jesus Parish, Beech Grove. He will celebrate his first Mass in his home parish at 5:30 p.m. on June 6. Father James Wilmoth will celebrate and serve as the homilist.

There will be a reception to honor Father Rudolf in the Holy Name parish hall after the Mass.

St. Paul, Tell City, is home to Paul Etienne. Because he will receive his degree from Gregorian University later, he will not be present for other archdiocesan ordinations at the cathedral June 6.

The son of Carolyn (Voges) and Paul D. Etienne Sr. will be ordained at St. Paul on June 27. Father Etienne will celebrate his first Mass at 11:30 a.m. on June 28 in his home parish.

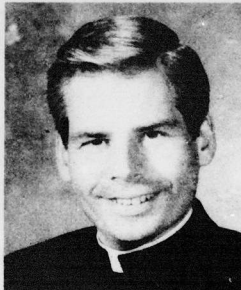
He will be assisted by Deacon Brian Hipp of Dodge City, Kan. Congregants will include Msgr. Robert N. Lynch, general secretary of the NCCB. A reception will follow the Mass in the St. Paul parish hall.



Deacon Paul D. Etienne II



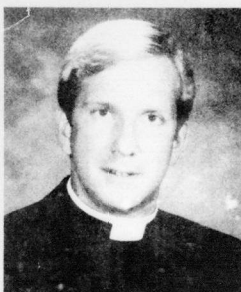
Deacon John P. Gallagher



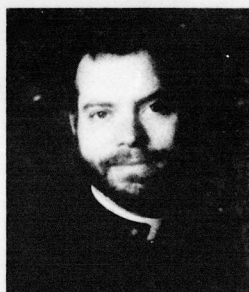
Deacon David J. Groeller



Deacon Anthony Hubler



Deacon William G. Marks



Deacon Roger Rudolf

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

A 16-page pull-out Vacation/Travel Guide is included in this week's issue. Included is a schedule of activities in and around the Archdiocese of Indianapolis from May 29 to Sept. 30.

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

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THE CRITERION

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## Our religious leaders and the environment

by John F. Fink

The long-awaited United Nations-sponsored Earth Summit starts next week in Rio de Janeiro, Brazil. Representatives of about 160 countries, including 60 heads of states, will meet from June 3 to 14 to discuss the environment and, specifically, to sign a treaty that addresses the problem of global warming caused by carbon dioxide emissions that have damaged the ozone layer.

Unfortunately, the treaty will not accomplish as much as it could have if President Bush had not threatened to boycott the summit unless the treaty was weakened. It was hoped originally that industrial nations would pledge to reduce their emissions to the 1990 level by the year 2000, and President Bush refused to go along with that. He said that such a commitment would harm economic growth in the United States.

RELIGIOUS LEADERS have been way ahead of politicians when it comes to urging greater care of the environment. And chief among those religious leaders has been Pope John Paul II. He even beat the other world leaders to Brazil.

When he was in Brazil last October, the pope said that the destruction of the environment is one of the great problems affecting society today. The root cause of this destruction, he said, is "a desire to have and enjoy, rather than to be and to grow." This leads to an "excessive and disordered" use of natural resources.

The pope quoted his own encyclical, "Centesimus Annus," in which he reminded us that we cannot "make arbitrary use of the earth, subjecting it without restraint . . . as though it did not have its own requisites

and a prior God-given purpose, which man can indeed develop but must not betray."

"Centesimus Annus" was the encyclical that the pope wrote for the 100th anniversary of Pope Leo XIII's social encyclical "Rerum Novarum," so most of it was on economic issues. But the pope included our destruction of the environment as a great issue. "At the root of the senseless destruction of the natural environment," he wrote, "lies an anthropological error, which unfortunately is widespread in our day. Man, who discovers his capacity to transform and in a certain sense create the world through his own work, forgets that this is always based on God's prior and original gift of the things that are."

"Instead of carrying out his role as a cooperator with God in the work of creation," the pope continued, "man sets himself up in place of God and thus ends up provoking a rebellion on the part of nature, which is more tyrannical than governed by man."

The Vatican will be represented at the Earth Summit by a team led by Archbishop Renato Martino, head of the Vatican observer mission to the United Nations. Bishop James McHugh of Camden will be a member of the team.

THE U.S. BISHOPS issued a statement on ecology last November titled "Renewing the Earth: An Invitation to Reflection and Action on the Environment in Light of Catholic Social Teachings." They began by saying, "At its core the environmental crisis is a moral challenge. It calls us to examine how we use and share the goods of the earth, what we pass on to future generations and how we live in harmony with God's creation."

In the lengthy statement, the bishops highlighted the ethical dimensions of the environmental crisis; linked questions of ecology and poverty; stood with working men and women, and the poor and disadvantaged persons, whose lives are most often impacted by ecological abuse and tradeoffs between environment and development; promoted a vision of a just and sustainable world community;

invited all of us to reflect more on the religious dimensions of this topic; and began a discussion of what the church can do regarding environmental questions.

THE ENVIRONMENT IS also a cause that religions are working on together, both nationally and internationally. Religious leaders have been meeting with scientific leaders, too. Spurred on by religious leaders such as Father Theodore Hesburgh and by scientific leaders such as Carl Sagan, three large meetings have now been held—in Oxford in 1988, in Moscow in 1990, and in Washington earlier this month. Nearly 100 nations have been represented at these meetings.

At the Washington meeting, Sagan noted that the alliance of science and religion seems to be essential for any kind of mitigation of the ecological crisis. And he noted, "All the facts in the world are no good unless they are guided by some moral compass. All the moral guidance in the world is no good unless it is guided by facts." I think that statement should be engraved somewhere where scientists and religious leaders will remember it.

We wish more people would become more concerned about ecology and the environment. Unless there are more advances in space travel than I expect, this is the only world we will live in, and we must take better care of it.

As Father Hesburgh wrote, "It is we who have made our air unbreathable, our water undrinkable, our land sterile. It is we who have blithely turned a beautiful habitat into a garbage heap. We have polluted our rivers, lakes, and seas. We have even risked absolutely irreversible disaster by creating a greenhouse effect which threatens to destroy the earth's temperature balance and to eliminate the ozone layer that protects us from dangerous ultraviolet rays. Correcting these man-made threats to our planet is the role of ecology. We must study what is best to do to reverse our ignorant foolishness of the past. And, most difficult of all, once we agree, we must actually take bold action and do what must be done."

## EDITORIAL COMMENTARY

## Dan Quayle, Murphy Brown and unwed mothers

by John F. Fink

It's remarkable that such a fuss was made about Vice President Dan Quayle's remarks about Murphy Brown. The comedians and cartoonists had a field day at Quayle's expense, and suddenly this was the top story of the day. All the other politicians had to have something to say about it.

First of all, let it be known that I do not watch the TV show "Murphy Brown," so all I know about it is what I've read in the secular press, seen on TV news shows, and been told by those who do watch it. I suspect, too, that Quayle doesn't watch it either or he might not have used this

television program as an example to make the point he was trying to make.

His point was that we must get back to good, old-fashioned family values if we are going to solve some of the serious problems in our country. And one of those serious problems is the high number of children born to unmarried women.

He is absolutely correct about that. In many circles unwed motherhood among teen-agers has become the norm instead of the exception. Teen-age sex is taken for granted, children are raised without fathers, mother and children remain in poverty to be supported through welfare, and crime by children without fathers has

skyrocketed. Nothing good happens when unwed teen-agers have children. Quayle saw Murphy Brown as glorifying unwed motherhood since she had a baby while unmarried. If this encourages teen-agers to do the same, the TV show is a bad influence.

The Murphy Brown character, however, is hardly your typical unwed mother. (In fact, according to newspaper stories, the baby was fathered by her former husband; therefore, at least in the eyes of the Catholic Church, she's not an unwed mother, although she's still a single parent.) I understand, too, that in one episode of the show Murphy Brown had to decide whether or not to have an abortion and chose not to. So apparently

the show has emphasized pro-life values; at least, presidential press secretary Marlin Fitzwater said it did.

In another episode, I'm told, Murphy and the father discussed whether or not they should remarry for the sake of the baby and decided that wasn't a good idea. That decision, too, is the correct one. There are, therefore, obviously, worse TV shows than Quayle could have pointed to as destroying family values.

Quayle is right that Hollywood "thinks it's cute to glamorize illegitimacy." It does this mainly through the lives of actresses who don't bother to marry the fathers of their babies. Teens see actresses doing it and believe that's the acceptable thing to do. Besides the immorality involved here, teens don't realize that the actresses are able to support their children better than a high-school student with few good job prospects can.

Unfortunately, Quayle didn't differentiate between the act of becoming pregnant out of wedlock and the decision to continue to have the baby after a pregnancy occurs. In citing "Murphy Brown," sometimes the top rated show on television, he was apparently hoping to get some publicity. He certainly succeeded in that.

## Grants help schools open 18 new classrooms

Father David Coats, administrator for the archdiocese, has awarded grants that will enable the opening of 18 new classrooms in Catholic schools in the Archdiocese of Indianapolis.

The grants, ranging from \$1,000 to \$5,000, were intended to diminish the financial risk of starting new classes. A total of \$52,300 was distributed.

Schools receiving the grants are St. Vincent de Paul, Bedford, St. Charles, Bloomington; St. Joseph, Corydon; St.

Paul, Sellersburg; St. Nicholas, Sunman; and in Indianapolis, Holy Angels, Our Lady of Lourdes, St. Andrew, St. Mark, St. Michael, St. Philip Neri, St. Roch, and St. Simon.

Cardinal Ritter and Roncalli high schools in Indianapolis received grants for classroom additions.

Criteria in awarding the grants was the ability of each school to attract new students. It is possible that 238 additional students can be accommodated in these new classrooms next year.

In September 1991, many of the 71 schools in the archdiocese indicated significantly increased enrollments. The rise was attributed to three years of marketing efforts by the schools in cooperation with the Office of Catholic Education (OCE).

The Educational Choice Charitable Trust grants were offered in August 1991, to pay half-tuition for low income families. The grants also had a significant effect on enrollment in Catholic schools in the city of Indianapolis.

Father Coats, realizing that the schools with enrollment increases would need to expand, asked several business executives to contribute to new classrooms for the next school year. Their response was generous.

In addition, the Archbishop Edward T. O'Meara Education Memorial Fund was established when the prelate died in January, 1992. Funds from this source were also used for the project.

Catholic schools expect an additional increase in students next year. During the 1991-92 school year, the OCE used a radio,

television and direct mail campaign to invite parents to "Discover Catholic Schools." Schools followed up with local efforts to attract new families.

## Council studies mission statement

by Margaret Nelson

The Archdiocesan Pastoral Council gathered "to lay a foundation for a new pastoral plan that will need to be approved by the next archbishop," said Providence Sister Marie Kevin Tighe, director of the Office of Pastoral Councils.

The May 16 meeting was held at St. Mary Church, New Albany. Its focus was to begin to develop a mission statement that flows from the goals the council had discussed, said Franciscan Sister Catherine Schneider, associate director of the pastoral-councils office.

A new committee was formed to take suggestions for the revision of the statement developed by the executive committee. They will present a first draft to be reviewed at the August meeting.

The committee includes: Father Clement Davis, Daughters of Charity Sister Mary Elizabeth Cullen, Patty Schmalz, Rosemary Coraggio, and Father Paul Koetter, chairman.

Father Jeffrey Godecker, assistant chancellor for project implementation, briefed the council on future parish staffing, the Catholic education study, urban ministry

strategy and the Catholic Center management study.

Council Chairman Ron Donssee presented a plaque to David Gootee, who will be leaving the council. Gootee began in 1988 as chairperson for the archdiocesan pastoral planning committee, the group responsible for putting the archdiocesan council in place.

After Sister Marie Kevin announced her resignation as director of the pastoral planning office, David Gootee gave her a plaque and flowers to express the council's gratitude for her service to the archdiocese. Father Coats remarked that her service has great historical significance, especially for her role in establishing the Archdiocesan Pastoral Council. (Further details of Sister Marie Kevin's resignation are on page 7.)

Father Coats announced to the council that Sister Catherine accepted his appointment to serve as acting director of the Office for Pastoral Councils.

Two new members joined the council: Father Kenneth Taylor, representing the Council of Priests, is the pastor of Holy Trinity parish in Indianapolis; and Mary Weber, member of St. Pius parish, Troy, represents the Tell City Deanery.

05/29/92



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## ST. MEINRAD DIVINITY GRADS

## Groeller, Marks, Rudolf answer God's summons

by Margaret Nelson

## DAVID J. GROELLER

"When I was in grade school, there always was this thought about the priesthood," said David Groeller.

But he avoided going to Mass from the time he was a sophomore in his Catholic high school through his sophomore year in Chicago State University. "All the time I was involved in church stuff, like the youth group. I kind of fell out of the worship aspect," he said.

Ironically, dating was indirectly responsible for bringing Groeller to the priesthood. "When I was a sophomore in college, I was dating a girl whose mother was very involved in her parish. She heard me singing in a bar. She insisted that I help with the music group in the church. That got me involved in the liturgy again," he said.

Groeller spent 11 years with the Franciscans, making his solemn profession with the Order of Friars Minor of the Sacred Heart Province in 1981.

"When I first joined the friars, my intention was for the priesthood. But when I was with them, the priesthood didn't seem so important as being brother to one another," Groeller said.

He spent a year in Indianapolis in 1978-79, when he lived at Sacred Heart and taught at St. Roch. Later, he taught at a Catholic elementary school in Chicago and at a Franciscan junior high in Cleveland. He was the chairman of the theology department of Padua Franciscan High School in Parma, Ohio.

He came back to Indianapolis in 1984 to chair the theology department at Roncalli High School. While there, he earned a master of religious education degree (with an emphasis on liturgy) from Loyola University in Chicago.

Living at Alverno, the Franciscan brother "fell in love" with the archdiocese and began considering the idea of priesthood, not for the friars, but for the archdiocese.

He left for St. Meinrad in 1989 and received his master of divinity degree there this spring.

"My mother said I sang commercials and TV theme songs when I was two or three," said Groeller. "I never studied music, but when I was teaching in Cleveland, I was a member of the Cleveland Orchestra Chorus. That was wonderful. Then I took formal voice lessons."

He recognizes his gifts as an educator. "I teach pretty well," Groeller said. He took teaching gradually. "In Chicago, I taught first, second, and third grades in and all-black inner-city school. In Cleveland, I taught fourth, fifth, and sixth," before teaching in the high school.

"I really enjoy doing adult religious education more than with children," he said. "I always thought, when teaching one grade level, 'This is where I want to stay.' I kind of had a fear of teaching at an older level."

"But I've learned after experiencing all those different age groups, that I am definitely an organizer. I could color-code your life," he quipped.

How will that fit into his ministry? When he started out at St. Meinrad at age 37 (he's now 39) he said, "My intention for going was to get the degree I needed in order to be ordained. But the seminary showed me sides of myself before I knew they were there."

Besides affirming that he would be a good priest, they showed him that he would be empathetic and understanding. "Meinrad has been good for me. They have shown me those gifts. They have shown me that I can be more than a taskmaster in a classroom," Groeller said.

"I guess it all has to do with my theology, ecclesiology. I'm there among all the baptized to answer God's call to be a sacramental leader."

He was drawn to the archdiocese because it displayed "lots more ownership of what it means to be church. It's not just ordained and women and male

religious." But Groeller said, "People involved are willing to get 'dirty' in what it means to be church."

"I think that, along with the organization, we need to let people have a good time in working for the church and let them know that it's not always such a serious kind of thing," he said. "It's something we all need to do together. It's not just 'Father's job.' That will never work."

"All of my experience has been group-related. I have never done music alone; it has all been group-involved," he said. Whatever his responsibilities, he is ready to call on his inter-personal relational skills.

"My experience at (St.) Pius X has been very influential," Groeller said. "While I was at Alverno, I shopped for a church where I could worship on Sunday. People told me about Pius X because I liked music and Charley (Gardner, archdiocese music director) was there." Later, Groeller became a music minister in the parish.

"From the first Sunday, I felt it was a warm, welcoming kind of community. (The late Father) Jim Sweeney had a lot to do with it, but I think it's still there. It's a very hospitable place. I felt like I belonged. I have only been a member since 1984, but people are excited about my ordination as if I grew up there," he said.

Another influence was the friar who was associate pastor of Groeller's home parish when he was a teen-ager. "He knew we didn't go to Mass, but he treated us as if he didn't care. He was a priest who was concerned about us as people," said the future Father David Groeller.

## WILLIAM G. MARKS

Now 29, "Bill" Marks was quite young when he first considered the priesthood. The seed was planted by the pastor of his home parish in the fifth grade. "I didn't take it seriously until I was a sophomore in college."

That's when Marks said he first remembers having serious thoughts of a religious vocation. "It was a question—I don't even remember it. But I fought it for two years while I was a junior and senior in college. I thought, 'No, I'm not going to do this.' I really think I wanted to experience the world before—to see what was out there."

He was a 1984 graduate of Western Illinois University, with a major in mass communication. A member of Lambda Chi Alpha International Fraternity, Marks became one of the fraternity's eight education leadership representatives. The job involved traveling to various states and working with college men.

"I saw a variety of different kinds of people. It was in that experience of community that I really saw myself going to the priesthood and serving as a parish priest," he said.

"The community element makes sense to me," Marks said. "The family teaches the basic elements of love, trust and support, but that needs to be tested with the larger community."

"When people see me as a fraternity man, they don't comprehend my becoming a priest because of the bad stereotype fraternities have," he said.

"During those two years I experienced a lot of growth and self-discovery—an awakening to the world. In going to different spots around the country, I could see that we all have basic needs—the need to be intimate, loved and affirmed."

"Seeing that drew me closer to the priesthood," said Marks. "I think that's the challenge of the church to be a vehicle of intimacy and love for people—to give people a place to grow and challenge them to grow."

"What does the priesthood mean to me? It is rapidly changing," he said. "There are no clear-cut answers. When I began studying I had a limited idea of what priesthood meant. But it's much bigger than I thought. And I think it will become bigger and bigger as I become part of it."

When he considers what drew him to the priestly vocation, Marks said, "You don't go in for the right reasons, but when I was into it, the reasons became right."

"That's an important part of seminary," he said. "People don't need to be definite, it's something is haunting them, then I think they should go to the seminary. My classmates who didn't 'make it' have no regrets. It still educates people to be leaders in the church. And you don't have to be ordained to be a leader."

Marks said, "My heart is in parish life. I think church happens there and grows there. That's the core of the church in people's daily experiences. The important thing I've learned is that the experience of God happens every day. We just need to be attuned to it."

The fact that the church is changing doesn't scare Marks. "I have faith in the Holy Spirit and God, that we're being directed in the right way. Whatever the Spirit brings in the church by priesthood or laity, you've got to trust that and see a bigger picture of it."

"I think what makes church happen and parish happen is that the people of God are good people, very competent and very involved in the church. Even when they are angry it's a sign that they really believe that it's worth getting upset about," he said.

"I do see it as a positive time in the church, not a negative time. It's a challenging time. It's good to be in the midst of it. We're asking good questions about ourselves and our church and it's exciting to be part of that process," Marks said.

"I grew up with the Benedictines. I never knew what diocesan priests were like. In my travels I got to know people in different dioceses," he said.

"The Indianapolis diocese really impressed me because it was so alive, it had good priests and good people coming from the laity. I really see a church that is healthy and nurturing and willing to risk, at times, in order to be faithful to its mission."

"I really didn't know what I was getting into," said Marks. "It's a scary door to open. And you leave stuff behind—like a job—to follow a dream or more of an itch. And it's paid off. It truly has paid off."

He received a master's degree in Catholic thought and life, and this spring, his master of divinity from St. Meinrad School of Theology.

"The seminary will not give you all the answers, but you find what your questions are," he said.

"We all do that with one another. We ask each other questions," Marks said. "So why not do that on our relationship with God?"

## ROGER RUDOLF

"As a child, when my friends talked about being farmers or police officers, I thought about being a priest," said Roger Rudolf.

"I pretended to say Mass with an imaginary group of people, using potato chips for hosts. Since there were no people, I ate them myself," he said with a smile.

After attending Holy Name grade school, Rudolf went to the Latin School of Indianapolis, a high school seminary. "I'm married now. I have four nieces and four nephews. When the family gets together there are 21 of us. Sometimes when I see my brothers and sisters' families, I see myself in that situation."

"While I was at Secunia, I became a eucharistic minister which helped encourage my thinking about the priesthood."

At Secunia, while on a Christian Awakening retreat, Roger began vocalizing for the first time his thoughts about the possibility of a calling to the priesthood.

After studying at IUPLI and obtaining a bachelor's degree in organizational communications from Indiana University, Rudolf worked for the Wabash Valley Council of the Boy Scouts of America in Terre Haute as a district executive for about two years. He also ran the county summer camp program for three years.

During this time, he also wrote and produced commercials for a country radio

station. "I really enjoyed what I was doing, but the call to the priesthood kept growing," he said.

The scouting connection helped. "Father Mark Svarczkopf really got me active in scouting as an adult," Rudolf said. Besides serving on the Catholic Committee on Scouting, Rudolf also served as scoutmaster and as the Catholic district commissioner on the Indianapolis south side while in college.

The real turning point in Roger's life was at a scouting conference in Brown County.

"During the conference, I wrote a letter to myself. It made me realize I really needed to take steps toward entering the seminary," Rudolf said. He contacted Father Paul Koetter and made the decision to follow the application process.

"After I was accepted, I asked to work in a parish to make sure I was making the right decision," he said. While doing a pastoral year at St. Joseph, Universal, and Sacred Heart, Clinton, "I became more committed to my call. The parishioners of Clinton gave me a lot of support in the seminary. I'm not sure I'd have made it all the way through without their prayers and encouragement," Rudolf said.

He called the first year at St. Meinrad "pretty good." He spent that summer in Columbus. Besides working in the parishes, he also helped at Joy Howe, an alternative school for troubled high school-age youth.

Rudolf called it "a discerning summer. These teen-agers came from really bad home situations. All but one were from broken or dysfunctional homes."

He began to consider social work as an option, but decided to "stick" out one more semester. "I discerned that each semester in ministry experience, 'I became more committed to my call to the priesthood.'"

Considering the past three summers, Roger has worked with Father Kenneth Taylor at Holy Trinity and Father James Wilmoth at St. Michael. Father Wilmoth was pastor at Holy Name during Rudolf's high school and college years, and a strong influence on him considering the priesthood.

For the past three school years, he helped out at St. Mark and St. Augustine in Perry County. He also was involved in the chaplaincy at a state prison near St. Meinrad. All of these ministries, including helping at Ritter High School this year, helped his focus.

"I would hope my ministry would focus on family ministry," said Rudolf. "Every aspect of the parish should look at what they are doing to support the family. It is not just the meetings, but the meetings should be on one night—with baby sitters provided—so family members are not spending a number of nights away from the family."

"A parish should provide the opportunity for families to spend quality time together and the opportunity to discuss faith and other issues of importance."

Rudolf said that families should be able to worship together on Sunday, not forced to go to different Masses because of the ministries they perform. Rudolf sees the church's beginning to change.

"One of the strengths I bring is that I am a fairly good mediator between parents and siblings," he said.

Two weeks after his ordination as deacon, Rudolf officiated at the wedding of his youngest brother and his wife. All three of his brothers and all six sisters are married now. "I have four nieces and four nephews. When the family gets together there are 21 of us. Sometimes when I see my brothers and sisters' families, I see myself in that situation."

"One thing that kept me out of the seminary was knowing that priests weren't able to get married," Rudolf said. "I wanted a wife of my own, and kids. But the thought (of priesthood) was still there."

"For me, celibacy is a good thing," Rudolf said. "But not everyone is called to be a priest and a celibate person. You've got to accept both things."

"Being part of the 'gang' is good for me. It is important to me to be recognized as Roger, not deacon or priest. I understand why some priests have to be called 'Father.' They want to be recognized as a person, not a title."

"I love the outdoors, camping and hiking and anything having to do with water. I will be going on a white water rafting trip a few days after ordination," said the future priest.

# Commentary

## THE BOTTOM LINE

### Aging care-givers now serving aged parents

by Antoinette Bosco

The problem of aging children taking care of their aged parents is likely to worsen, and there seems to be no help in sight. According to the latest statistics, one in five families takes care of an elderly parent. And with people living well into their 80s and 90s, that number is certainly going to increase.

There was a news story recently about an 82-year-old man who, suffering from Alzheimer's disease, was left abandoned outside a men's room at a dog-race track in



Idaho. He held a bag of diapers and a teddy bear, with a note pinned to his chest.

He had been checked out of a nursing home in Portland, Ore., by a family member and apparently left at the track. But his predicament is not an isolated case.

The American College of Emergency Physicians estimates that 70,000 elderly Americans were abandoned last year by family members unable or unwilling to care for them or pay for their care.

In many cases, care-giving children of aged parents can become overwhelmed by mounting bills, bureaucratic hassles and hopelessness. Statistics show that the burden often falls on the female relatives; three of four people caring for the elderly are women.

People who care for an aged parent often reach a breaking point when that

parent is ailing. My 83-year-old mother has developed a progressive paralysis of her legs and feet in the past few months. She is widowed, lives alone and is adamant in her refusal ever to go to a nursing home.

The closest one to care for her is my older sister, Rosemary. The problem is that Rosemary is 65, and she has a 77-year-old husband in poor health who needs constant care. With an elderly husband who needs to be bathed, fed and changed daily, how is Rosemary going to be able to care for our mother?

My other brothers and sisters are considerably younger than Rosemary. But they all have many family responsibilities. And they all work, most of them not too close to the old family home. They can give only limited time to nursing care.

What about me? I live in another state and still have to work. I can try to get to our mother's home on weekends to help care for her.

But what about during the week? How long would it take before Rosemary and I, with matching tough physical schedules like this, capitulate to fatigue?

Then there's another problem. We're not talking about an inert presence here but a parent who in some cases may be used to asking a lot from a son or daughter. A demanding parent can press the buttons that set your emotional buzzers ringing, even after you are past 60.

My mother's deteriorating ability to walk has finally been diagnosed. She has a benign tumor on the spine. After surgery and rehabilitation she should regain enough use of her legs to be on her own.



THAT'S ENTERTAINMENT?

But these recent events have been an eye opener as our family has had to face the possibility that mom could sometime become an invalid needing our full-time care. How can we do this? We have to struggle for some of the answers.

All I can say is that the aging care-givers who serve their aged parents so faithfully and lovingly, as does my sister, deserve sainthood. But, having said that, wouldn't it be nice if some real solutions could be found on how to help an aging adult child care for an aged parent.

## THE YARDSTICK

### Millions of employed in U.S. not 'middle class'

by Msgr. George G. Higgins

I have read many first-rate commentaries on Pope John Paul II's 1991 encyclical marking the 100th anniversary of Pope Leo XIII's encyclical on labor, but I have yet to read one treating what it says about the just wage. After the Los Angeles crisis, this issue may be timely.

Pope John Paul simply says "a workman's wages should be sufficient to enable him to support himself, his wife and his children." I regret that he fails to emphasize in this context that often the principal family provider is a woman.

In any event, he quotes Leo XIII's harsh criticism of widespread wage injustice in the 1890s and adds, "Would that these words . . . should not have to be repeated today with the same severity."



Millions of employed Americans do not belong to the middle class. The *Washington Post*, in a recent study, defined a nation's middle class by the percentage of population with an income between 33 percent less than the national average and 50 percent more than the national median.

By this definition, the U.S. middle-class (53.7 percent) is smaller than that of any other industrialized nation. Japan's middle class is largest: 90 percent. Sweden, Germany, Switzerland and a few other Western nations hover around 70 percent.

This means that in the United States millions of men and women of all races who work full time and never have been on welfare eke out a meager living on substandard wages. The Census Bureau reported that the proportion of full-time workers with low-paying jobs rose sharply over the past decade.

William Greider, a Washington reporter with expertise in economics, wrote about the plight of disadvantaged workers in a recent *New York Times* piece based on his

book "Who Will Tell the People: The Betrayal of American Democracy."

He conservatively estimates there are 20 million to 30 million such workers in the United States, "the anonymous people who do the dirty, ill-paying jobs" cleaning offices, carrying out trash in expensive restaurants, working two and three jobs.

His list doesn't take into account the millions working for substandard wages in marginal factories and on large-scale agricultural operations.

Another recent study shows that the United States, still the world's most productive country, has fallen to 13th place in wages paid to manufacturing workers.

Greider concludes: Our nation's first priority is jobs paying a decent wage.

It appears, however, that many Americans prefer to ignore wage justice and instead talk about the Los Angeles crisis almost exclusively in cultural (which often means racial) terms. They subscribe to the "culture of poverty" thesis.

There is something to be said for this thesis as a partial explanation of the

breakdown of family life and the cancerous growth of the so-called "underclass" in major cities.

But Jacqueline Jones, author of "The Dispossessed: America's Underclass from the Civil War to the Present," warns that the "culture of poverty" thesis is dangerously misleading and serves a larger, political purpose. "It encourages some people to believe that the poor positively revel in their own misery, that they shun stable marriages and steady employment almost as a matter of perverse principle."

She says even scholars and politicians sensitive to poverty's structural causes seem oblivious that menial, low-paying jobs are not sufficient to keep families intact or to ensure self-respect for breadwinners.

She also says this is an old story. Through the centuries all the world's "elites have expressed outrage over the moral implications of poverty, but less concern for its economic causes."

A serious rereading of Leo XIII in light of John Paul II's encyclical would help cure this social myopia.

## THE HUMAN SIDE

### People need to recover control over their finances

by Fr. Eugene Henrick

Do you find each month that you pay the minimum amount allowed on your credit-card balance?

Are your mortgage, rent, car-loan or utilities payments late more than three or four times a year?

Have you obtained a cash advance this year to make credit-card or student-loan payments?

Are you in the dark about your spouse's earnings?

When bills arrive, do you hide them away rather than pay them immediately?

If you answered yes to any two of those questions, Joan Witte, manager of a non-profit financial-planning organization, thinks you might want to seek financial counseling, according to a recent *Washington Post* article.

Other financial experts cited in a *Post* article by Carolyn Hughes Crowley note that a growing number of individuals and families are adding their names to the list of 872,000 people who filed for bankruptcy last year.



The number of personal bankruptcies filed in 1991 jumped by 150,000 over 1990, and some feel it will go over the 1 million mark in the near future. The average debtor owes more than two years of income in short-term, high-interest consumer debt.

Apparently one reason for the growing number of personal bankruptcies is that the consumer-credit industry has extended credit to millions of low-income Americans with few assets. "Other reasons include income reductions without corresponding expense reductions, medical expenses, extended layoffs, marital separation and divorce," writes Crowley.

Although unforeseen outside circumstances such as a medical emergency can seize control of our financial resources, generally speaking we need to be in control, making the decisions. Which leads me to ask what we do when we feel we are losing control.

Many would approach a financial counselor for assistance. But would we ever utilize asceticism as an approach to regaining control over our lives?

Asceticism is the exercise of properly directing one's life. It is the virtue by which we actively endeavor to base our lives on sound principles.

This virtue would challenge us to

question how we think about money. Not so much that it would put an end to our spending. Rather it would cause us to question whether we are directing the urge to spend in the right direction.

For example, we might ask whether we feel that once we have earned money it is ours to do with as we please. Or do we feel we are blessed to be earning money and that this blessing entails a responsibility to spend wisely?

Do we have spending priorities based on providing for essentials first?

Do we think that the purpose of money is to make us "feel" happy—and therefore whenever we have a happy feeling we spend? Or could it be that we use money to help us conquer the blues whenever we feel down? We treat ourselves.

Do moods, urges and flings outweigh values and the power of reason when it comes to the way we handle money?

Is there any higher order—any values system—that influences our spending?

We can spend our money on junk foods or healthy foods, flashy clothing or durable clothing, mindless entertainment or educational development, self-indulgence or charity. Why add charity here? Because it reminds us how privileged we are to have money at our disposal.

Once we begin to practice the virtue of asceticism, our thinking takes a new direction. Money assumes a "new look."

And, as current news reports indicate, money needs a new look in a great many people's lives. People need to regain control over their finances. Bankruptcy could be the alternative.

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# To the Editor

## Christ is in our Catholic schools

I attended an educational meeting in Shelbyville recently. It was called by Senator Jean Leising and included representatives from Golden Rule Insurance Co. and the Indiana Chamber of Commerce who are strong proponents of school choice for parents, including those wishing to send their children to private and parochial schools.

Others present at the sparsely attended meeting were lobbyists representing the American Federation of Teachers, Farm Bureau, Secondary School Principals' Association, and a State Department official. Missing was any representative from the Indiana State Teachers Association; who, I personally feel, was boycotting the meeting due to the strong testimonials given school choice—a no-no in ISTA and AFT circles.

The meeting was held in the new Shelbyville Middle School, a complex complete with swimming pool, glistening tile, and new carpet. Indeed, it is a beautiful complex costing the taxpayers somewhere around \$18 million.

Some two-and-a-half hours later, and after the smoke had cleared and all speakers had been heard and questions answered, the superintendent from

Shelbyville began his little half-hour tirade about state dictates, school funding formulas, the cost of coaches to his system (\$250,000), the need for 12 custodians in the middle school alone, and so forth.

Then, snarling somewhat from the testimonials given Catholic schools by the Chamber of Commerce and Golden Rule, he stated: "I don't know about parochial schools, but I've got 64 (?) of them in this building. Can you give me a reason for that?" The implication, of course, was that his new middle school must be superior. Otherwise, why would parents have chosen his school over the parochial school?

I believe the truth of the matter is that it all comes back to priorities. St. Joseph, Shelbyville, last year was forced to close its sixth grade when enough parents left the school to enroll their children in this gleaming, new monumnet to public education. What were the reasons? Social pressures, swimming pools, basketball teams, and? Yes, if you dangle a bone in front of a dog long enough, he will leap for it, particularly if it appears to have a steak on it. Swimming pools and sports only too often take precedence over religion, at least in the minds of some.

One thing I can tell the superintendent: I would not withdraw my child from the Catholic school for all the swimming pools, gleaming hallways, or all the sports programs in the world. The values taught and shared in our Catholic schools can

# Point of View

## The ultimate in pick-and-choose

by Greg Erlandson

In Conrath, Wis., nine disgruntled Catholic families unhappy with the decision of their bishop to close their mission church, have joined an Episcopal parish and are planning to be received into that church in July.

It is the ultimate in pick-and-choose Catholicism: Just pick yourself up and choose another denomination, all the while claiming that it was the church that was guilty of desertion under fire, not you.

This sad tale of abandonment is unfolding in the Diocese of Superior, in northwestern Wisconsin, and it is worth contemplating, because it exemplifies a mentality that is doing great harm to the church today.

The Superior Diocese has been struggling to deal with a steep decline in vocations. Two decades ago, the diocese had 140 diocesan and religious priests, according to a March 26 article in the *Superior Catholic Herald*, the diocesan newspaper. Today it has 69 active priests serving 116 parishes and missions. By the year 2000, the number of priests is expected to drop to 45.

Clearly, something has to give, and last Dec. 31, Holy Trinity Church closed its doors as part of a diocesan-wide plan to close specific churches.

While most of the 45 families who attended Holy Trinity are now attending Masses at St. John the Apostle, a nearby Catholic church, a fifth of them would rather give up the barque than accept this decision.

Their rhetoric is predictably inflamed. "I didn't desert my church. They deserted me," Grace Spooner told the *Herald*. "I've been Catholic all my life. I went to Catholic school and graduated from a Catholic college. I never thought I would change religions."

Not having been there, I do not know if the local authorities fumbled the closing in terms of public relations. But for the sake of argument, let us assume the worst—that the bishop was insensitive, the local priest uncommunicative, and raw ecclesiastical power was wielded without due regard for the people of Holy Trinity Church.

Let us also assume for the sake of argument, that it was the wrong decision, that the bishop erred, that maybe it was St. John the Apostle Church that should have been closed.

Is this grounds for abandoning the faith? Is the closing of a building's doors reason for deserting the church instituted by Christ?

If such an incusivity justifies desertion, imagine the excuses that could have been used by the saints and leaders who were falsely accused of heresy, or abandoned by their religious orders, or silenced by nervous church leaders? Should St. Teresa of Avila have become a Muslim once she saw her reform of the Carmelites was being reversed? Should Father Henri De Lubac have jumped to the Lutherans when he was silenced by the Vatican?

Is this what some American Catholics have come to—abandoning the faith when a building is closed?

What would we have done in Ukraine for the past 50 years, when all the church buildings were confiscated, and clandestine Masses were said in forests? What would we have done in Belarus when there were no priests and bishops to get mad at, and the faithful survived on clandestine prayers and fading memories of church life? What would we do if we were ever persecuted, for God's sake?

Liberal dissident and conservative dissident, all recte with George Scherz, another ex-Holy Trinity parishioner, the new creed: "Our point is that we're trying to stand up for what is right, and I think we are right. Years ago what (the church hierarchy) said went. That isn't true anymore."

Holy Trinity was just a building—full of memories, to be sure, but still just a building. The church is the Mystical Body of Christ, a body of which we are privileged to be members. Our leadership is all too human at times, and the problems besetting us often seem overwhelming. But this church, watered by the blood of martyrs, taught by its saints, guided by the Holy Spirit, nourished by the sacraments, is Christ's gift to us.

How ungrateful we have become. How ashamed we should be.

(Erlandson is editor of Our Sunday Visitor. This viewpoint is reprinted from the April 19 issue of Our Sunday Visitor.)

never be replaced by material things. The teachings of Christ and the caring, loving ways of sharing in our schools is a precious gem to be treasured.

Our gym floor may have dead spots in it; some of the ceiling tiles may crack a leaking roof (not pool). Our coaches may be volunteer athletes, and we may have only one custodian. But *Christ is in our schools*. He stands by each teacher. He protects each child. He blesses each family.

Inside our entry a sign reads: "Be it known to all who enter here that CHRIST is the reason for this school. He is the unseen but ever present teacher in its classes. He is the model of the faculty and the inspiration of its students." What further reason do we need to choose Catholic schools?

God bless all of you supporters of Catholic schools. You are important if Christ is to continue his ministry through us.

I urge you to contact your state senator or representative if you favor school choice for all parents seeking a better education for their children.

Donald E. Burkhardt

Principal, St. Mary School

Rushville

## St. Bernadette's building utilized

As a parent of a student at Pope John XXIII School in Madison, I would like to say thank you to the people of Indianapolis who made it possible for groups such as ours to spend the night at St. Bernadette's School during an overnight field trip recently.

I am sure that the closing of that school was a very painful and sad occasion for many, but you can be proud that its heritage lives on. Because you allow that building to be utilized in this way, more know of St. Bernadette's now than in the past.

I would also like to thank the staff at the offices of the Catholic Center for a tour of their building and of SS. Peter and Paul Cathedral. Living two hours away from Indianapolis often makes us feel separated from our archdiocese, but you made us feel welcomed.

Jean Zubaty

Madison

## LIGHT ONE CANDLE

### Can suffering be a blessing?

by Fr. John Catoir

Director, The Christophers

Why do innocent children suffer? Why does anyone have to suffer? I wouldn't dream of trying to explain it, but this much I know. God wants our happiness, not our suffering.

Suffering is a great mystery, and no one is entirely free of it. Even when seen in the best light, suffering is difficult to comprehend. And yet there is a spiritual vision which enables us to see the redemptive value of emotional and physical pain.

By his cross and resurrection Jesus shows us that suffering has meaning and power. According to the saints, when suffering is united with the Cross of Christ it is a source of abundant blessings. The Blessed Hieronymus, a 14th-century mystic, wrote the following:

"Suffering is the coin that purchased our salvation."

"Suffering preserves the soul in humility and teaches patience."



"Suffering takes away sin, drives away temptations."

"Suffering quenches carnal desires and renews the spirit."

"Suffering mortifies the body, which is destined to die anyway."

"Suffering nourishes the precious soul."

"Suffering guards against grave falls."

"Suffering gives a person self-knowledge."

"Suffering teaches us to be compassionate toward our neighbor."

"Suffering gives wisdom. A man who has not suffered, what does he know?"

According to Suso, the angels consider patience in suffering a greater work than raising the dead.

Meister Eckhart once urged his readers "To suffer God" because he wants what is best for us more earnestly than we do ourselves. God intends to give us an eternity of happiness, and he knows how to get what he wants. Though we will never fully understand the mystery of suffering, Eckhart encourages us to trust God's wisdom, especially when our senses cry out for relief.

(For a free copy of the *Christopher News Note*, "Coping With Illness," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

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## CORNCUOPIA

# Kids learn how to grow up

by Cynthia Dewes

The graduate stood tall, proudly announcing his ambitions to thousands of viewers by way of a late evening news telecast. The television reporter stood at attention, respectfully holding the microphone to catch every word.

"I wanna be a fireman, and the man who drives planes, and a race driver," the graduate said, and promptly wet his pants on camera.

That's what comes of televising pre-school graduations on a slow news day, not to mention mounting such ceremonies in the first place.

By the time today's Sinclair and Bambi graduate from elementary school or law school or even beauty college, they'll be totally jaded by such precious moments. The triumph of real accomplishment will be lost.

There is this movement on to treat kids like miniature adults while, at the same time, complaining because they are too savvy and street-smart. We want cute tykes, dressed like Cher, who act and talk like Shirley Temple.

The Little Rascals or the Dead End Kids wearing their baseball caps backwards were as sassy as kids used to get. No rapping of fellow grade schoolers, no hand guns in their lockers, no murderous confrontations with their elders.

Sinclair will have enough trouble

trying to learn to be a man without added inappropriate forays into adulthood. Statistically he is probably: a) a child of divorce, living with a single female role model and not much extended family; b) dressed in Guess jeans or Nike shoes or Michael Jordan anything, no matter the size of his family's income; and c) up to his ears in remedial self-esteem programs conducted by uncertain adults.

Bambi fares no better. Instead of being taught to trust her own capabilities by studying substantive subjects in school, she's often encouraged to drift along in powder puff mechanics and the cheerleading squad. Rather than learning to be a genuine mom/caregiver by playing with a realistic doll, she's given a Barbie to dress up and down and entertain constantly with trendy play equipment.

Bambi herself is often dressed more seductively than many women over 30, sporting peek-a-boo blouses, leather mini-skirts, knee-high boots and halter tops. If the resulting impression were not so pathetic, it might be funny.

Nevertheless, fellow travelers on the journey, there's no retreating from Life As It Is Lived Today. We are obliged to stay where we were put, on this planet, at this time, and just try to do our best to figure out how to cope.

Sinclair and Bambi can still be kids if their parents are willing to be parents. They will likely even grow up to be a real man and a real woman, living in families of their own that function, if they have responsible men and women to model.

Kids won't need affirmation by wardrobe if mom and dad and the extended

family sincerely think they're O.K. They won't try to act like adults in inappropriate ways, or mimic the distorted reality they see on unsupervised television and on the streets.

Sometimes it's parents who have to give up unreal ideas and expectations in order for them and their kids to grow up.

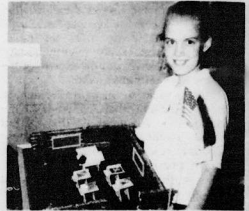
## check-it-out...

A "Prayer for the Earth" service in conjunction with the Earth Summit in Brazil on June 6 will be held at 1 p.m. E.S.T. at the Sisters of St. Francis motherhouse in Oldenburg. The day of commitment to the earth will take place at the Farm at the motherhouse. For more information call Franciscan Sister Anita Brelage at 812-934-2475.

## vips...

Linda Fitzpatrick, a member of St. Vincent de Paul Parish in Bedford, was named recently as the 1992 winner of the Book of Golden Deeds award presented by the Bedford Exchange Club. The award was given to her for "going above and beyond the call of duty any time she has been called on over the years to take on a task relating to church matters, as well as the civic community," said Father Daniel Armstrong, pastor of St. Vincent de Paul. Fitzpatrick is rectory coordinator at her parish, and plans weekly religious education programs for parish teen-agers who attend non-Catholic schools.

Maryknoll Sister Janet Srebalus, a missionary to Tanzania, is featured in the June issue of Maryknoll magazine. Sister Janet is a graduate of the former St. Agnes Academy.



'PIONEERS'—St. Jude fourth-graders (top, from left) Kevin Brown, Dan Stevens, Dan Ludwig and Stephanie Kennedy show their knowledge of forts. Megan Tinder shows a pioneer school. The social studies class is studying pioneers and Indians of early Indiana. They made cabins, mills, general stores and Indian villages. (Photos by Sr. James Michael Keesterson, SP)

Providence Sister Dr. Barbara Dougherty, president of St. Mary of the Woods College, recently received the first annual Athena Award presented by the Women's Business Network of the Greater Terre Haute Chamber of Commerce. The award is given to a woman who personifies the highest level of professional and personal excellence, serving as a role model for the community.

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ANNIVERSARY—Father Lawrence Moran, pastor of St. Patrick, Terre Haute, celebrates his 40th anniversary of ordination with his parents, Lawrence and Loretta Moran, of Our Lady of Lourdes Parish in Indianapolis, following an anniversary Mass. The parish honored Father Moran with a special luncheon and gave him this 1992 Grand Prix Pontiac. (Photo by John Fuller)



ARCHDIOCESAN AWARD—Pat Haney, Tell City Catholic Charities board president, holds his award as 1991-92 Catholic Charities Board Member of the Year. Standing by are (from left) Peg Brenner, treasurer; Father Larry Richards, Tell City dean; and Mary Fortwendel, vice-president of the Tell City board. (Photo by Peg Hall)

# Providence Sisters publish third history volume

by Michon Bechamps

For more than 151 years, the Sisters of Providence of Saint Mary-of-the-Woods have been integrally involved in providing quality education in the Archdiocese of Indianapolis and across the United States.

To chronicle this dedication and commitment, the order has recently published "The Path Marked Out: History of the Sisters of Providence, Volume III" by Sister Mary Roger Madden.

Part of a continuing series of congregation histories, "The Path Marked Out" covers the years 1890-1926. It chronicles the rapid, turn-of-the-century expansion of the sisters' educational mission and the growth of the parishes those missions served.

Over the years, the Sisters of Providence have accepted more than 75 missions in the archdiocese. Throughout the period covered in the book, many of those missions were in service to growing, urban, immigrant parishes.

The author, Sister Mary, devoted more than five years to research and writing. Interested in compiling "a contextual history," she began by studying church history. "It was not only

important to record the Sisters of Providence story but also what was happening around them in the late 19th and early 20th centuries," she said.

Much of the book focuses on Mother Mary Cleophas Foley who came from the small farming town of Scipio, Ind., to join the Sisters of Providence when she was 17. She went on to become novice mistress for 18 years and general superior for an unprecedented six consecutive terms. First elected leader of the congregation in 1890, she held the post of mother superior until 1926.

"It was amazing to me that one woman could serve 36 years as general superior," noted Sister Mary. "I wondered what kind of woman could do that."

"In my mind, Mother Mary Cleophas was a builder and businesswoman, but she also had a native genius. It is not because she had a lot of training, for she only attended 'common school.' She never had a degree, but she had a lot of ability," Sister Mary added.

Mother Mary Cleophas displayed her innate ability for business and concern for her sisters by assessing all aspects of a

school before she would agree to send them to a particular parish.

Schools founded or accepted by Sisters of Providence in the Archdiocese during her tenure include St. Bernard in Frenchtown; St. Joseph Training School, Cathedral Grade School, St. Agnes Academy, Holy Cross, St. Anthony, St. Patrick, Holy Cross, Holy Rosary, Holy Trinity, St. Joan of Arc, and Ladywood in Indianapolis; St. Ann, Mars Hill; St. Paul, Greencastle; St. Charles, Bloomington; St. Leonard, West Terre Haute; and Sacred Heart, Terre Haute.

At her death in 1928, Mother Mary Cleophas left a legacy that remains intact. In her last circular letter, she wrote: "Woe to us if we depart from the path marked out for us by Divine Providence, the path wherein our holy founders and those who have preceded us have walked with so much courage and generosity."

Guided by Mother Mary Cleophas' words, the Sisters of Providence continue to further their journey of love, mercy and

justice in numerous schools and parishes in Indianapolis and throughout the United States and Taiwan, the book points out.

"The Path Marked Out" is available from the Sisters of Providence Gift Shop located in Providence Center at Saint Mary-of-the-Woods. Copies can also be obtained by sending \$12.75 to the Providence Center Gift Shop, Saint Mary-of-the-Woods, IN 47876. Mail order costs include postage and handling.

## Text of Fr. McBrien's lecture is available

The text of Father Richard McBrien's lecture in Indianapolis April 29 has been published in *Origins*, the Catholic News Service documentary service. Single copies are \$3.50. Write to *Origins*, Catholic News Service, 3211 4th St., N.E., Washington, D.C. 10017-1100.

## Sr. Marie Kevin Tighe resigns as Pastoral Councils Director

by Margaret Nelson

Providence Sister Marie Kevin Tighe, director of the Office for Pastoral Councils in the archdiocese, has announced her resignation, effective July 1.

Archbishop Edward T. O'Meara named Sister Marie Kevin as director of the office in 1984. Before that she had served four years as associate director of formation at St. Meinrad College Seminary, during two years of which she was a division of pastoral studies faculty member at St. Meinrad School of Theology.

From 1976-79, Sister was an associate staff member in the Center for Planned Change at St. Louis, Missouri. After that she studied for one year at St. Louis University there.

Sister Marie Kevin has served on the corporate renewal team and as a member of the St. Gabriel provincial council for her Providence congregation. She began teaching in 1944 and served as teacher and principal at both elementary and secondary levels until 1968.

Through the years 1976-92, Sister Marie Kevin has undertaken many special assignments. She served as a member of the Sisters of Providence long-range planning committee from 1976-81. In 1978, she was assistant project director for "A Year of Learning for Pastoral Planning for Evangelization" for the Archdiocese of Boston.

She was general chapter facilitator for the International Congregation of Women Religious in Rome in 1980, planning consultant for English-Irish Province of Women Religious in London in 1981.

In 1981, Sister Marie Kevin was facilitator for the planning process for the revision of marriage preparation policies and programs for the Office of Family Life Ministry in the Diocese of Dallas. In 1982, she was facilitator of the planning session for the Priests' Council in the Indianapolis Archdiocese. She was facilitator for the Vigo County Roman Catholic Planning Commission in Terre Haute in 1981-83.

In 1983, she was facilitator for the planning session for the Indianapolis Archdiocesan Liturgical Commission and a



Sister Marie Kevin Tighe, SP

member of the coordinating task force for Urban Ministry Study.

Sister Marie Kevin was consultant to the Diocese of Springfield, Illinois, for council development and pastoral planning in 1985-86. In 1989, she was a member of the archdiocesan team for Family Perspective in Church and Society in Denver, Colorado.

In 1990, she became a member of the national steering committee for the Conference for Pastoral Planning and the Parish and Diocesan Council Network. This year, she was elected to the executive committee for the national Conference for Pastoral Planning and Council Development.

Her associate director, Franciscan Sister Catherine Schneider has high praise for the director. She said, "I value her sense of church in a universal sense, and a sense that really places responsibility in the people for furthering the mission of the church. She has a belief in the ability of people to really come together and make significant changes that can really further the church's mission."

Father David Coats, administrator of the archdiocese, has named Sister Catherine to serve as the new acting director.

## UPC workshop for day care teachers attracts 51 people

Fifty-one people who are involved in center day care ministry attended a May 16 workshop at St. Rita Parish, sponsored by the Urban Parish Cooperative.

The theme for the day was "Growing Together." Nina Bishop spoke on "Taking Care of Yourself to Care for Others."

Each participant had the choice of three workshops: Scrubby Bear, offered by

Carol Douglas from Holy Trinity; Music, by Karen Stinger, St. Andrew; and Storytelling, Yvonne Guynn, from the Claver Day Nursery.

Later in the program, there was peer group sharing. All of the kindergarten, 3-year-old, and 4-year-old teachers shared experiences and highlights with others who worked with the same age level.

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# Artists beautify St. Patrick's nursery

by David W. Delaney

Three Terre Haute women have made life a little brighter for kids who attend the nursery at St. Patrick Church.

They pooled their artistic talents and recently completed a 160-foot-long mural that covers the nursery's four walls.

The subject they chose seems to be a kid pleaser—Noah and the coddles of animals that squeezed onto his ark.

"We enjoyed every minute of it," said

Josephine de Blecourt, who with her sister, Thea Johnson, and also RoseMarie King, began the project March 2 and dabbled the last paint on the wall April 15.

A menagerie of animal portraits now occupies the walls at St. Pat's. The pictures range from such animals as ants to elephants. Swimming dolphins, slithering snakes, black panthers, and laughing chimpanzees are now part of the nursery scenery as are turtles, tiger cubs and lambs. Approximately 140 animals are represented on the walls.

Before the women began wielding their paint brushes, they studied zoo magazines, skimmed through copies of *National Geographic World* and other publications.

"If we found a picture of an animal we liked, we put it in," said King.

The women estimate they put in around 200 hours on the mural. It was a labor of love since the nursery was not paid.

The three hope the kids like the newly decorated nursery.

"I think this has brightened the children's lives," Johnson said of the visual Bible story.



NOAH'S ARK—Josephine de Blecourt, Thea Johnson and RoseMarie King stand before the menagerie of animals they painted on the walls of St. Patrick's nursery. (Photo by David D. Delaney)

## Archdiocese includes many locations for mini-vacations

by Mary Ann Wyand

"Oh that I had wings like a dove! for then would I fly away, and be at rest." (Psalms 55-6)

When life gets a little too stressful, consider a mini-vacation or retreat at a quiet place or retreat center. A weekend getaway doesn't cost much, and new surroundings coupled with time for reflection and prayer can foster spiritual renewal.

Mini-vacation locations might include Fatima Retreat House in Indianapolis, which is the archdiocesan retreat center, or the St. Jude Guest House on the campus of St. Meinrad Seminary and College, Mount St. Francis Retreat Center in southern Indiana is another good choice, as is the Beech Grove Benedictine Center.

Those facilities coordinate year-round group retreat programs on weekends and staff members can arrange personalized retreats on weekdays by reservation.

St. Maur Hospitality Center in Indianapolis offers fishing permits, swimming memberships, and other recreational opportunities on their scenic grounds.

Another option is the "pick your own place" retreat, which might include a shopping trip to Brown County, a trip to Madison for hiking at Clifty Falls State Park, or a visit to New Harmony for historical perspective. Simply pack a suitcase and take along a Bible.

Scripture and nature are a magnificent combination, so take a Bible along with a camera, binoculars, and snacks in a backpack for day trips.

Three Brebeuf Preparatory School faculty and staff members who participated in a winter weekend retreat at Lake Monroe this year said the snow-covered grounds provided inspiration for their reflection, prayer and faith-sharing time.

"We shared stories of our spiritual backgrounds and we are within ourselves," Carolyn Lausch, chairperson of Brebeuf's Eucharist Department, recalled.

King has her own reasons for why she put in all those hours on the project.

"Any talent you have is God-given," said the artist who is also an art instructor. "You have to give something back."

The three women have taken art classes over the years. King's father was a painter and her son is a sculptor.

The trio also volunteers at the St. Patrick soup kitchen. Some days they volunteered at the kitchen after working on the mural. They then returned to the mural after the soup kitchen closed.

The women's art work can also be seen at Rose Southside Child Care and Development Center.

King and de Blecourt are members of St. Patrick Church and Johnson attends Sacred Heart Church. Johnson and de Blecourt are originally from the Netherlands.

about the weekend. "Several women told some of their early childhood Catholic stories. We also talked about the importance of solitude in our lives and the reality that we as career women, wives and mothers need time by ourselves because that enriches us."

Their cabin stood on a hill overlooking Lake Monroe, Lausch said, and the scenic view and sense of quiet helped make the weekend a time of rest and healing.

"The sun shone on the trees and on the boardwalk, and gave the countryside a mystical look," she remembered. "The mist on the lake was beautiful. Sometimes we just enjoyed looking at the scenery and listening to the silence of it all."

Individual or small-group retreats "put quality into your life," she said. "Sometimes life is too much of a routine, and every day tends to be the same. If you can get away for a few days, then it's an adventure."

Brebeuf staff member Cathy Mue described the weekend retreat as "refreshing" and said she rarely gets away from her responsibilities at work and at home.

"I thought many times over the weekend about how I had not been away from my family for a long time on my own like that," she said. "I didn't realize how much I would enjoy it and how much better I felt after I had that time away."

Getting away from the telephones at home and at work was especially peaceful, Brebeuf staff member Mary Kirby noted, and the weekend retreat in a place of silence was a great opportunity to "pull within ourselves" and grow closer to God. "We were right on the water," she recalled. "You could look around and see the snow on the trees and you just felt God's presence. It was the most beautiful feeling, so peaceful."

Jesuit Father Michael Dorrier, Brebeuf's campus minister, had prepared the retreat for the weekend. Kirby said, by reminding them that, "When you go on a spiritual retreat, you're on God's time."

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## Volunteers sought for third annual CSS Christmas Store

by Sarah Graf

Catholic Social Services of Indianapolis will sponsor its third annual Christmas Store this year to help needy families, but volunteers are needed to help with the project.

Throughout the year, the Store is stocked with new clothing for people of all ages and sizes and toys for children. The merchandise is purchased by volunteers or donated by merchants.

In September, referral forms are distributed to parishes that solicit referrals of needy families. The Office of Catholic Social Services and the United Christmas Service also refer families who would benefit from the Store. In December, referred families come to the Store and buy the merchandise at discount prices. Volunteers assist in the set-up of the store and in helping the families shop.

Last year, 368 people in 90 families were served by the Store. Nineteen volunteers helped set up the Store and 34 volunteers served as "clerks" to assist the families in shopping.

The results of an evaluation from participating families and volunteers of the

1991 Christmas Store, indicate that the Store was very beneficial to everyone involved in the project. One "shopper" said that "the store was a life saver." Other participants commented that the Store allowed them to provide their children with a special Christmas because they were able to afford gifts for them.

The evaluation also indicated that some of the shoppers appreciated the variety of items available, such as clothing, gift wrapping, shampoo, toothpaste and toys. The organization of the Store and the helpful volunteers were also mentioned by some shoppers.

A few improvements have been made to this year's Store because of suggestions made on the evaluation forms. Extending the availability of the store to two weeks instead of one as in previous years is one of the changes made.

Nancy Timpe, who co-chaired the 1991 Store, is chairing the Store this year. For more information about helping with the Christmas Store, either by buying merchandise or helping set up and run the Store, call the Office of Catholic Social Services at (317)236-1500.



# Two cardinals debate about birth control issue

by Agostino Bono

VATICAN CITY—The search for unity within diversity led two giants of modern Catholicism to Regensburg, Germany, last September to debate birth control.

The two cardinals argued with the passion of youth and the experience of decades.

One jabbed away at the current teaching, criticizing the "irritating distinction between 'artificial' and 'natural' contraception." The other defended the moral need to keep sex absolutely tied to procreation within marriage.

Doing the jabbing was Cardinal Franz Konig, 86-year-old retired archbishop of Vienna, Austria. The defender was Cardinal Joseph Ratzinger, 65, head of the Vatican Congregation for the Doctrine of the Faith since 1981.

During the day-long conversation in front of a tape recorder, the two cardinals jostled in German over numerous church issues.

Cardinal Konig said he originated the idea to show "Catholics of good will" that it is possible "to live very concretely the unity of the church even when differences persist." Cardinal Ratzinger chose the spot, his brother's house in Regensburg.

The German weekly *Die Zeit* published the transcript of the debate. An Italian translation was published in May by *Jesus*, a Catholic magazine.

Regarding birth control, the cardinals found unity in the need for sex to be guided by morals, but quickly began walking different paths.

"The rule of prudence should be of value even on the subject of birth control," said Cardinal Konig.

"Here we have ended up in a bottleneck" because of the distinction between "artificial" and "natural" birth control "as if even from the moral viewpoint what is important is the 'trick' of cheating nature," he said.

"In a world in which sexism and promiscuity are spreading, the goal of the magisterium (the church's teaching authority) should be to humanize sex within matrimony and the family," he said.

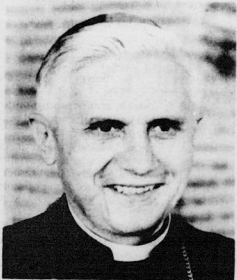
Cardinal Konig added a practical reason for rethinking birth control: "The question of world overpopulation cannot be simply ignored."

Cardinal Ratzinger answered that, with pills and condoms, "sexuality has become easily available merchandise, to be used at any moment 'without danger.'"

If sex is separated from reproduction and reproduction becomes a technical matter, then "sex has almost the same



Cardinal Franz Konig



Cardinal Joseph Ratzinger

relationship to morality as drinking a cup of coffee," said Cardinal Ratzinger.

The consequences include "a growing loss of the importance of marital fidelity" and a "strong explosion of homosexuality," he said.

Regarding world population, he said the Catholic Church is wrongly blamed "as if overpopulation were caused by the fact that the Catholic Church prohibits use of the pill."

Both cardinals debated the role of individual conscience regarding birth control.

"Too little is said of the fact that conscience is the final standard. Everyone is called to decide according to their own conscience," said Cardinal Konig.

Cardinal Ratzinger answered: "The danger is exactly that conscience could become nothing else than a superficial conviction and thus be degraded to a mechanism for making excuses. Hitler and his accomplices, for example, performed their crimes in a state of fanatic conviction, therefore with absolute tranquility of conscience."

Thrusts and parries continued on other topics. Yet the conversation produced some surprises. Both agreed that the church needs a "process of apprenticeship" in applying collegiality, the sharing of power between the pope and the world's bishops.

Cardinal Konig also showed some sympathy for Cardinal Ratzinger's work.

"One often gets the impression that envious theologians, highly competitive among themselves, take advantage of the Congregation for the Doctrine of the Faith" by making efforts to get condemned as a status symbol, said Cardinal Konig.

Cardinal Ratzinger showed that he is not entirely opposed to scholarly creativity. "A theology that was based solely on the affirmations of the papal magisterium would be completely mistaken. The teachings of the pope are not a substitute for theology," he said.

## Gladys' Choice

Hometown: Richmond, Indiana

Age: 82 This Fall

Former Occupation: Medical Technologist

Hobbies: Reading, music, exercise, cooking, baking, arts & crafts, President of the resident's council (which is almost a full-time job).

Favorite Musical: The Sound of Music

Home: A cozy studio—just the right size for a busy gal at Westside Village, 8616 West Tenth Street, Indianapolis, Indiana

Why Westside Village: Because of the friendliness of the employees and the overall atmosphere. I really enjoy the food—I even remember my first meal here. My family and I all felt the same way. When we got out the door, my sister said, "This is it!"



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## Vatican denies trying to keep population off conference agenda

by John Thavis  
Catholic News Service

VATICAN CITY—The Vatican, in a sharply worded statement, denied trying to keep population issues off the agenda at an upcoming environmental conference in Brazil. On the contrary, said Vatican spokesman Joaquin Navarro-Valls, the Vatican has an interest in discussing the topic, in part because of concern about coercive birth control programs.

Navarro-Valls issued the statement May 22 after newspapers reported that the Vatican wanted to curb debate on population control at the U.N. Conference on Environment and Development, June 3-14 in Rio de Janeiro, Brazil. The Vatican will send a delegation to the meeting and has been involved in its planning.

Anglicanism's spiritual leader, Archbishop George Carey of Canterbury, England, recently questioned Catholic teaching against contraception and expressed apprehension that it would thwart discussion of population control at the Rio de Janeiro conference. Navarro-Valls said Archbishop Carey's comments were not helpful.

Navarro-Valls said the Vatican was emphasizing a moral approach to the population question, but made no effort to take it off the agenda of the conference, commonly called the Earth Summit. "Whoever states that the Holy See tried to eliminate the theme of population

at this conference is not only making a mistake but is telling a falsehood," Navarro-Valls said.

In talks held to prepare the agenda, the Vatican delegation refrained from commenting on proposals to leave out population issues, Navarro-Valls said. Nor did the Vatican pressure other delegations, he said.

The Vatican did point out that moral and ethical values should be part of any such discussion, he said.

Thus the Vatican sought to improve the context of the debate, "keeping in mind respect for the freedom and conscience of the human individual" and "defending the poor from unjust impositions," he said.

The Vatican spokesman said the church is particularly concerned about population control programs that end up imposing limits on family size and that do not take into account existing cultural and religious traditions. Such an approach amounts to "neo-colonialism," he said.

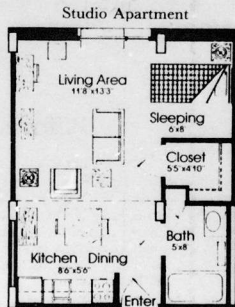
Some birth control programs seem to assume that "the poor, by the very fact that they exist and are numerous, are the cause instead of the victims of lagging development or ecological degradation," Navarro-Valls said.

The church teaches that use of contraception is morally wrong. In recent years, church officials have increasingly criticized governments and international aid agencies for "coercive" policies linking birthrights and foreign assistance to the success of birth control programs.

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CR 5/82

# Chinese bishop reported tortured before death

by Catholic News Service

BEIJING—An Italian newspaper has reported that an aged Chinese bishop loyal to the Vatican was tortured before his death in prison in April.

China's government-controlled Catholic organization, which does not recognize Vatican authority, denied the report.

The Italian Catholic newspaper *Avvenire* May 21 published a photo of what it said was the battered corpse of 85-year-old Bishop Peter Joseph Fan Xueyan of Baoding. It said he had died in prison rather than in a hospital as Chinese authorities had asserted.

Anthony Liu Bainian, a spokesman for the pro-government Chinese Catholic Patriotic Association, said the newspaper story "is not true" and it is a pure attack on China.

Liu said the bishop died in a hospital of pneumonia April 13.

"The issue of Fan being tortured in prison does not exist," Liu said. "He had received good treatment and care when he was in the hospital before his death."

*Avvenire*, in a story headlined "The Martyrdom of Fan," said it had received a package of photos from a dissident group called the Persecuted Church in China which said the pictures were of the late bishop.

The newspaper published what it said was a photo of Bishop Fan's body, which showed a large bruise on the right side of the man's face.

The group told the newspaper that local authorities had given them Bishop Fan's corpse in a plastic bag but refused to tell them the cause of his death.

"The bones of his legs appeared to be broken. The two legs were tied so tightly together with white cloth that it was difficult to untie them. There was obviously something they wanted to hide," the newspaper quoted the group as saying.

Bishop Fan, one of the most public figures in the

underground Catholic Church, had been in jail or under police detention almost continuously since 1958 for adhering to the authority of the Vatican.

China's underground church is not tolerated by Beijing's communist authorities. Church sources in China say scores of underground Catholic clergy and laymen are in prison.

In other Catholic news from China, Bishop Paul Li Zhenrong of Shienhsien, 72, died of cancer sometime after April 20, Liu said.

The place where he died and the location of his grave were not immediately known, reported UCA News, an Asian church news agency based in Thailand.

A third member of the underground hierarchy, Auxiliary Bishop Paul Shi Chunjie of Baoding, also died within the last six months.

The three bishops were members of the Chinese Bishops' Conference on the Mainland, the underground episcopal conference inaugurated Nov. 21, 1989, in Shaanxi province, northwestern China.

At that meeting the conference stated that it fully accepts the leadership of the pope and keeps itself in complete communion with the worldwide Catholic Church.

The Chinese government regarded the formation of the conference as illegal and has been arresting participants since December 1989.

For two years Bishop Li hid to escape police arrest, Catholic sources in Hong Kong said. In June 1991, he became the acting head of the conference when all the other officers were held by Chinese authorities.

He was the last of the conference bishops discovered and detained by police, sources said.

The Hong Kong sources confirmed a news report that Bishop Li was arrested by police on Dec. 11, 1991, shortly after a stomach cancer operation in a Tianjin hospital, where he was registered under a false name.

The Catholic surgeons who performed the operation and a seminarian were arrested as well, the Dec. 23, 1991, news report said.

The report was denied a week later by the Chinese government, which alleged that it was "pure fabrication" and that Bishop Li was under medical treatment in a Tianjin hospital on Nov. 22, 1991, and being cared for by his nephew. Since then, his whereabouts have been unknown, sources said.

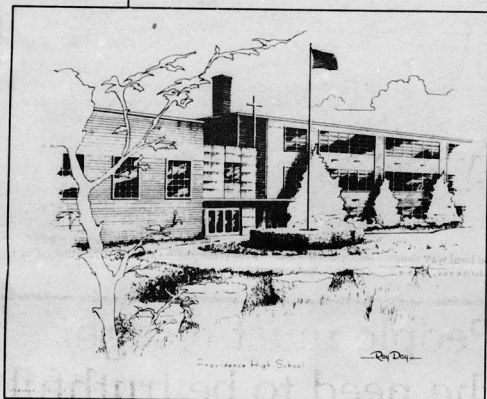
On May 30, 1951, then-Bishop Ignatius Kung Pin-mei of Shanghai, now a cardinal, ordained Paul Li Zhenrong a priest. The Jesuit order then sent him to serve in Shienhsien Diocese, which was entrusted to the Jesuits in 1956.

His refusal to join the government-approved Catholic Patriotic Association led to several periods of detention, amounting to nearly 14 years in prison.

In April 1983, he was ordained a bishop.

Today Shienhsien Diocese comprises two Catholic communities: the underground church and the church affiliated with the Patriotic Association and headed by another Jesuit, China-appointed Bishop John Liu Dinghan.

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## Evangelization is needed by all, archbishop says

by Catholic News Service

ARLINGTON, Va.—People want and need to hear that they have a reason for living, Cincinnati Archbishop Daniel E. Pylarczyk told priests attending an evangelization conference.

Everyone from non-believers to the clergy needs to be evangelized, Archbishop Pylarczyk told priests attending the Evangelization 2000 National Priest's Retreat at Marymount University in mid-May.

Archbishop Pylarczyk, president of the National Conference of Catholic Bishops, said there are probably more true pagans than the Catholic clergy would like to admit and even priests and bishops risk taking religious faith for granted.

"There is a great place in hell for people who make God's kingdom seem grim or dull," he said. "They disevangelize." Many American Catholics have fallen into what he called a dangerous syndrome, thinking "whatever is not immediate is irrelevant." Archbishop Pylarczyk told the gathering of more than 70 priests from 19 states.

For many people "there is too much going on" and they feel there is little time in their lives for spiritual reflection, he said, adding that faith takes a back seat to bank statements and the sports page.

The archbishop outlined what he called the "Evangelical Big Six," points that include, he said, the basic context of all revelation. He suggested the priests use the six basic steps to reflect upon their faith.

He said the six are:

- "God loves us."
  - "God likes to be with us."
  - "In order to love us and be with us, he became like us in the person of Jesus Christ."
  - "God wants us to love him."
  - "God wants us to be with him."
  - "God wants us to be like him, now and forever."
- "One might call these six propositions God's agenda—an agenda of final oneness," he said. "That agenda is what we traditionally call salvation. Evangelization is the teaching of God's agenda."

# Faith Alive!

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## People look to truth to foster charity and justice

by Br. Cyprian L. Rowe, FMS

I was only 5 years old when I first began to understand the difference between fact and truth.

Memory calls to mind instances when cruel talk masqueraded as truth. It would be much later that I would understand the other side of this: that truth, even when shared with compassion, will sometimes bring cruelty, rejection and pain back upon the teller.

All of us have known the teasers—the "executioners" masquerading as clowns—who used to inform the other kids that they were fat or skinny or dumb, or that their parents drank too much or that their clothes came from Goodwill.

When confronted with the pain caused by this behavior, the teaser will insist that he or she was only telling the truth.

But the real truth of the tease is that it is meant to diminish and to pain and, ultimately, to kill another's goodwill about himself or herself.

How many people wind up in offices of psychotherapists because they have been assassinated with "the truth" in a gale of laughter and boisterous jousts by teasers!

One cannot resist thinking about the woman caught in adultery and Jesus' confronting those men who wanted to use "the truth" of Scriptural ordinance to kill her.

When Jesus started writing on the ground, the facts these men relied upon flew away. The would-be killers fed for safety when shown Jesus' compassionate telling of the truth.

Truth has the power to bring the universe to greater completion. Truth builds; it is constructive. It brings necessary information to others but it never brings it to hurt or destroy.

We look to the truth to foster charity and justice—even when we know there is risk that it might hurt.

Isn't it possible that recovering junkies would have changed earlier if someone had told them the truth and not helped them to cover up?

Would recovering alcoholics have faced the inevitable choice between change and death earlier if they had been confronted with the truth sooner?

Lots of people who seem absolutely unable to operate with any skill in social situations—because they create problems for themselves—because they might be different if someone had decided to speak the truth rather than walk away permanently.

But many of us have learned to be afraid. Why? You tell the truth, you lose a friend. Leaving well enough alone seems preferable to bearing the angry silences, the impassive faces, the nastiness.

So we walk in dishonesty accompanied by anger, never understanding that unless



FACT AND TRUTH—Sometimes children learn the hard way about the importance of distinguishing fact from truth. However, it is an important life lesson to be remembered always. (CNS illustration by Robert F. McGovern)

we make a commitment to growth—by way of the truth—we will fail to engage that part of other human beings that permits them to trust us beyond the pain that our shared insights might bring.

My aunt taught me about the difference between fact and truth years ago. Her lesson was not lost. Though not always followed, it was not lost. Somewhere in time it became part of the way I thought and tried to live.

Life is risky. Add to this risk the Christian imperative, given so well by James in his epistle, of watching our tongues.

Then we realize that not only must we be silent when no greater good is to be achieved, but also that we must speak when the love of another and justice for humankind demand that we utter what Christ won't have us utter.

(Dr. Cyprian Rowe, a Marist brother, is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine in Baltimore, Md. He also is a faculty member at the graduate school of Social Work at the University of Maryland in Baltimore.)

## People must recognize the need to be truthful

by David Gibson

Two parties are involved whenever the truth is told: its tellers and its hearers.

In thinking about the importance of truthfulness, frequently we focus on the teller—the one whose burden is to tell the truth. But there also is a burden on the hearer.

The hearer easily can convey the impression that the truth is unwelcome. Perhaps the hearer's anxiety, fatigue or anger signals that at this moment the truth will be painful, too complicated.

This signal instantly is recognized by the teen-ager who is in some hot water that

needs discussing or the employee who has made a mistake on the job.

What does it take to create a good atmosphere for the telling of truth? It takes, first, a willingness to hear of reality, since that is what the truth will be.

Again, a self-righteous spirit in the hearer won't foster truth telling. Sometimes we need to share our own failures or weaknesses as others tell the truth about theirs.

Finally, telling the truth is easier—especially when the truth is hard—if the teller is made confident that the hearer won't close him out or overlook his human worth from that point forward.

(David Gibson edits Faith Alive!)

### DISCUSSION POINT

## Lies rob people of trust, growth

### This Week's Question

What is the real problem, as you see it, when people lie to each other?

"The real problem is fear, whether it be of anger, rejection, ridicule or failure. The sad result is that we rob ourselves and/or the other person of an opportunity to grow." (Lonnie Graf Glenn, Mobile, Alabama)

"They hurt themselves because they just get deeper and deeper in. You're having to create a whole new reality—but one that isn't real." (Lucia Preuss, Anoka, Minnesota)

"It contaminates all possibility for trust—one of the most important human connections we have." (Michelle Paetow, Lafayette, New York)

"Fear of rejection . . . A national fad among young people and (so-called) 'in' people today is to state a blatant lie but with the word 'not' at the end of the statement that

will clue the listener in that what was just said is a lie! Supposedly a joke!" (Gerry Watson, Marietta, Georgia)

"As a high school teacher, I try to stress to my students that if you lie, you're not going to feel good about yourself. And if you don't feel good about yourself, how can other people feel good about you?" (Patti Jo DeVillers, Green Bay, Wisconsin)

"They're not being faithful to each other. You can't be honest and loving when you're lying. You change your own integrity—and end up changing the other person's integrity too." (Don Coen, Steubenville, Ohio)

### Send Us Your Voice

An upcoming Faith Alive! edition asks: Why do you think couples benefit from taking steps to clarify their expectations of their marriage? If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.





# Lying hurts trust even if no one else realizes the remark wasn't true

by Lief Kehrwald

Dennis felt good about the extra money he had just earned building storage shelves for a friend.

His family could certainly use it. Yet when he arrived home he found himself telling his wife he received less money than he actually earned.

It was a "little white lie" that slipped out before he could catch it.

"No big deal," Dennis rationalized. "She's happy I came home with something extra, and I deserve some for myself."

His deceit appears not to have hurt anyone, and all involved are happy. But his secret was a burden. He had to be careful not to draw attention to his portion of the money, lest he be forced to explain.

In their book "Secrets of Strong Families," Nick Stinnett and John DeFrain found that healthy families don't keep secrets. Their closeness and overall health come from trusting each other.

Trust demands telling the truth, even when no one may know the difference. When truth is slighted, trust breaks down and family intimacy is compromised.

Another characteristic common among healthy families is that they communicate well. They know how and when to say the things that need to be said and listen well.

Few people could argue that lying leads to good communication. But are there situations where lying is necessary? What about softening the truth or delaying it to spare someone pain or embarrassment? What about lying to protect the honor of your family? What about Dennis' "little white lie" where nobody gets hurt?

Delaying the truth may seem attractive at the moment, but the person involved will likely get the real message sooner or later, and the pain may be greater then.

Better to own up to the truth even though it is hard to admit one's failings.

I know a woman who began deceiving her family as a teen-ager. Her pattern of lying and manipulation continued into adulthood, alienating family members.

Today her life is such that she really needs support and understanding, but like the boy who cried "wolf" no one will listen to her or help.

Once trust is broken, it is difficult to recover. We tend to remember that we've been burned, and we'll shy away from repeating that experience.

Recovering trust requires three key ingredients: reconciliation and renewed commitment to honesty and time.

The person who has lied must make a clean breast of the offense and promise to be forthcoming in the future. This reconciliation allows the layers of trust to begin rebuilding. In time, the hurting party will trust again.

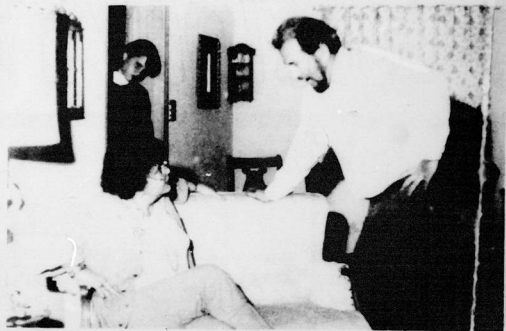
Honesty is more than not lying; it's an absence of manipulation. Sometimes we play deception games to get our way, or we blame others instead of accepting responsibility. Sometimes we take on the martyr role to make others feel guilty. These manipulative tactics lead to false-ness and shallow relationships.

A little kindness also is required. Sometimes we use "brutal honesty" to be malicious and hurtful. Kindness calls us to say what needs to be said in ways sensitive to others' feelings.

Dennis loves his wife and family; no question. Yet his deceit compromised his personal and family integrity.

While not a big deal by itself, it's easy to slip into a pattern of "little white lies" and manipulations to make things go our way. Meanwhile, others pay the price, and we slowly alienate ourselves from the ones we love.

(Lief Kehrwald is director of family life for the Archdiocese of Portland, Ore.)



COMPROMISE—When truth is slighted, trust breaks down and family intimacy is compromised. (CNS photo from Cleo Freelance Photo)

## What kind of person are you?

by Linda Rome  
Catholic News Service

"You're certainly a person of your word," someone said to me recently in a voice tinged with unmistakable surprise.

"I try to be," I answered. I had promised the person a guide to preparing a resume that could help in his job search, and I brought it over as soon as I could.

No big deal, I thought. But I realized he had not actually expected to receive it.

What about you? Do you expect others to keep their word? Do you keep yours?

Keeping one's word is an old-fashioned concept. I'm reminded of sayings like, "Your word is your bond," "He's as good as his word," and "I gave my word."

When my father said "I gave my word," his voice would deepen, indicating the gravity, the sheer sacredness of what he meant. I knew that keeping his word had something to do with honor, trust and self-respect. I knew it meant I could count on him to do whatever he had promised.

Somehow his word was even more than a promise. Like the biblical Word ("In the beginning was the Word"), my father's

word was intimately connected with his idea of himself as a person.

There were gradations: "I said" would do it, "I promised," I gave my word." With my dad, all these were good currency, but unknown circumstances could change the timing or the possibilities of the first two statements. In the case of the third, only disaster could interfere.

With such a standard, he did not give his word lightly. You might ask what difference it makes. Then can elaborate what kind of person you are or want to be.

I've learned the hard way that of all the world lives by my father's standard. On principle, I give each person the benefit of the doubt and a clean slate, but I no longer pretend someone can be trusted when his or her actions have shown otherwise. Renewed faith has to be earned.

Honor, trust and self-respect are important to me. I realize now it was even more important to me than to my friend that I bring over that guide to preparing a resume. For I want to be a person in my word, not just in the big things but the everyday things, too.

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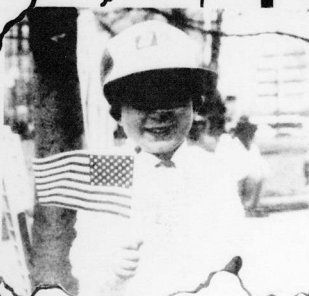
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# Vacation/Travel Guide



## God's Country

Remembering the Past  
Enjoying the Present

(Photos by Charles J. Schisia)

# The Parish Guide

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

simply find your location on the map using the grid for reference. Churches are located by city using these reference numbers. (See Summer Mass Schedules, pages 20 & 21.

- F-2 Montezuma — St. Mary  
F-5 Brownsburg — St. Malachi  
F-4 Fairville — St. Thomas  
Greenfield — St. Michael  
F-7 Knightstown — St. Rose  
New Castle — St. Anne  
F-8 Cambridge City — St. Elizabeth  
F-4 Richmond — Holy Family, St. Andrew  
St. Mary  
G-1 St. Mary of the Woods — St. Mary of the Woods  
Universal — St. Joseph  
West Terre Haute — St. Leonard  
G-2 Brazil — Annunciation  
Clinton — Sacred Heart  
Rockville — St. Joseph  
Seelyville — Holy Rosary  
Terre Haute — Sacred Heart, St. Ann, St. Bernard, St. Joseph, St. Margaret Mary, St. Patrick  
G-4 Greencastle — Holy Name  
G-4 Danville — Mary Queen of Peace  
Plainfield — St. Lawrence  
G-4 Beach Grove — Holy Name  
Franklin — St. Rose of Lima  
Greensburg — Our Lady of Greenwood  
Indianapolis — SS. Peter & Paul Cathedral, Assumption, Holy Angels, Holy Cross, Holy Name, Holy Rosary, Holy Spirit, Holy Trinity, Immaculate Heart of Mary, Nativity, Our Lady of Lourdes, Christ the King, Sacred Heart, St. Andrew, St. Ann, St. Anthony, St. Bernadette, St. Bernadette, St. Brother, St. Catherine, St. Christopher, St. Gabriel, St. James, St. John of the Arc, St. John, St. Joseph, St. Jude, St. Lawrence, St. Luke, St. Mark, St. Mary, St. Matthew, St. Michael, St. Monica, St. Patrick, St. Philomena, St. Pius, St. Rita, St. Roch, St. Simon, St. Thomas, St. Thomas Aquinas  
G-4 Shelby County — St. Vincent  
Shelbyville — St. Joseph  
G-7 Decatur County — St. Paul  
Rustville — St. Mary  
St. Maurice — St. Maurice  
G-8 Brookville — St. Michael  
Connersville — St. Gabriel  
Huntingburg — St. Anne  
G-8 Cedar Grove — Holy Guardian Angels  
Oak Forest — St. Cecilia of Rome  
Liberty — St. Bridget  
H-3 Spencer — St. John  
H-4 Bloomington — St. Charles, St. John, St. Paul Catholic Center  
Martinsville — St. Martin  
H-6 Nashville — St. Agnes  
H-6 Columbus — St. Bernardine, St. Columba  
Edinburgh — Holy Trinity  
H-7 Greensburg — St. Mary  
Jennings County — St. Anne, St. Dennis  
Millsboro — Immaculate Conception  
Napoleon — St. Maurice  
H-6 Bensenville — St. Louis  
Enochville — St. John  
Mills — St. Charles  
Morris — St. Anthony  
New Albany — St. John  
Oldenburg — Holy Family  
Osgood — St. John  
Riley County — St. Nicholas, St. Pius  
St. Mary of the Rock — St. Mary of the Rock  
H-6 Aurora — Immaculate Conception  
Dover — St. John the Baptist  
Franklin County — St. Paul  
Lawrenceburg — St. Lawrence  
St. Leon — St. Joseph  
Yorkville — St. Martin  
H-6 Bedford — St. Vincent  
H-6 Mitchell — St. Mary  
H-6 Brownstown — Our Lady of Providence  
H-6 Jennings County — St. Joseph  
Seymour — St. Andrew  
Scottsburg — American Martyrs  
H-7 Madison — St. Mary, St. Michael, St. Patrick  
New Market — St. Margaret  
North Vernon — St. Mary  
H-6 China — St. Anthony  
Vevay — Most Sacred Mother  
H-6 French Lick — Our Lady of the Springs  
Paoli — Christ the King  
H-6 Bradford — St. Michael  
Crawfordsville — St. Joseph  
Frankfort — St. Bernard  
Salem — St. Patrick  
H-6 Charlestown — St. Michael  
Clarksville — St. Anthony  
Hartsville — St. Francis Xavier  
Jeffersonville — Sacred Heart, St. Augustine  
Hartsville — St. Mary  
New Albany — Holy Family  
Our Lady of Perpetual Help, St. Mary  
St. Joseph Hill — St. Joseph  
St. Mary of the Knobs — St. Mary of the Knobs  
H-6 Sellersburg — St. Paul  
Starling — St. John  
H-6 Fulton — St. Boniface  
St. Meinrad — St. Meinrad  
Siberia — St. Martin  
Tell City — St. Paul  
Troy — St. Pius  
H-6 Carmel — St. Michael  
Leopold — St. Augustine  
Perry County — St. Isidore, St. Mark  
St. Creas — Holy Cross  
H-6 Cory — St. Joseph  
New Middletown — Most Precious Blood  
H-6 Harrison County — St. Peter  
Lanesville — St. Mary





# New book guides Christian travelers to shrines

by Marj Ann Wyand

Catholic tourists might want to pick up a copy of J. Anthony Moran's new book "Pilgrims' Guide to America—U.S. Catholic Shrines and Centers of Devotions" before planning a summer vacation this year.

Moran's informative guide, published by Our Sunday Visitor Books, offers lots of suggestions for visiting sacred places throughout the United States.

It's the perfect map for travelers who want to set aside time for prayer and reflection on their journeys. Listed by region and state, Moran's book lists hundreds of sites for Christian wayfarers to visit.

"Shrines are by no means uniquely Catholic or Christian phenomena," Moran explained in the introduction. "From time immemorial people have considered certain places sacred. Shrines and pilgrimages are found in many non-Christian religions; they are integral to Hinduism, Islam and Shinto, among others. And they are part of our Old Testament heritage."

Every year, the author noted, Jews were required to come to Jerusalem for the three traditional pilgrimage festivals: Passover, the Feasts of Weeks (Pentecost) and Tabernacles (Booths).

"Jesus observed these practices while on earth," Moran explained. "After Christ's death, pilgrims began to frequent the locations of significant events in his life. Records indicate that pilgrimages were made to Palestine and Jerusalem as early as the second century."

Catholic shrines are "holy places dedicated to God, one of the Persons of the Trinity, the Blessed Virgin, or one or more of the saints," he wrote. "Devotions are held on a regular basis and attract persons from outside the parish or the immediate vicinity. Attention usually focuses on a relic, significant statue, icon or painting. Sometimes the holy place is the site of an

apparition or an important and/or miraculous event."

In the chapter on Indiana, Moran lists eight sites of shrines or centers of devotion open to visitors. Of those sites, three are within the archdiocese.

Visitors to St. Meinrad Archabbey in the Tell City Deanery often stop by Our Lady of Monte Cassino Shrine located on a hilltop one mile east of the monastery.

"Named after the birthplace of the Benedictine order," Moran explained, "the current stone structure replaces an earlier wooden one which itself superseded an open-air sanctuary."

Pilgrims have been visiting the shrine for more than a century. Its fame dates back to the 1872 healing of several seminarian students who became ill during a smallpox epidemic. Following a nine-day pilgrimage novena to the shrine, no new cases developed and all the students who had the disease recovered in due time.

Since 1932, pilgrims have been coming to the shrine every Sunday afternoon during May and October for a rosary procession, sermons and special prayers.

At St. Mary of the Woods in the Terre Haute Deanery, the Sisters of Providence have established a Shrine to Our Lady of Providence on the grounds of their motherhouse and college campus.

"Scipione Pulzoni, better known as Gaetano, painted the original picture of Our Lady of Providence (c. 1880)," Moran wrote. "It came into the possession of the Barnabite Fathers in Rome. By 1774, the fame of this wonder-working image became so great that Pope Benedict established the Confraternity of Our Lady of Providence."

Devotion to her spread to the United States in 1925, the author explained, when a shrine to Gaetano's Madonna painting was established at St. Mary of the Woods.

Also located in the archdiocese is the Shrine of Our Lady of Consolation at St.

Augustine Church in Leopold within the Tell City Deanery.

This shrine features a replica of the famous statue of Our Lady of Consolation which is housed in Luxembourg. The replica was brought to St. Augustine Church by a Union soldier who was held prisoner during the Civil War. After his release, the soldier journeyed to Europe and returned with the copy of the famous statue, which is enshrined on the left side of the altar. Another larger statue was erected outside the church at a later date.

Elsewhere in Indiana, Christians can visit the Grotto of Our Lady of Lourdes on the campus of the University of Notre

Dame just north of South Bend or view nearly 70 ornate marble sculptures at the Carmelite Shrines near Munster.

Pilgrims may also want to visit the Seven Dolores Shrine near Valparaiso, the Shrine of Our Lady of Czestochowa at the Salvatorian Fathers Monastery in Merrillville, and the St. Ann Church and Shrine at Lafayette.

Not listed in Moran's guide book but also located in the archdiocese is the Marian shrine at the Schoenstatt Center in Revvill. That shrine is found by traveling south of Versailles on Highway 421, then driving eight miles east on 925 South. The center is associated with the International Schoenstatt Movement.

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MONTE CASSINO SHRINE—This historic shrine near St. Meinrad Archabbey in the Tell City Deanery pays homage to Our Lady of Monte Cassino.

## Sesame Street comes to Indianapolis in June

by Mary Ann Wyand

Do you know the way to Sesame Street? For one magical day in June, Sesame Street will come to Indianapolis and the Catholic Center will have a temporary new address of—you guessed it—1400 Sesame Street!

On June 13, WFYI Channel 20 in Indianapolis will welcome "Cookie Monster" to the city with a special parade and festival on North Meridian Street between 14th and 16th streets.

The local public broadcasting station, which is located across the street from the Catholic Center, has permission from the city to close that segment of Meridian

Street from 10:30 a.m. until 6 p.m. for the festive occasion.

Channel 20 spokesperson Lori Plummer told *The Criterion* that "Cookie Monster" has agreed to be the grand marshal for the parade if snacks are provided along the route. Indianapolis Mayor Stephen Goldsmith will participate, along with "Rex," the dinosaur mascot from the Children's Museum of Indianapolis.

And the public is invited, of course, with parking available in the Catholic Center parking lot. For additional information, call WFYI at (317) 636-2020.

Plummer said Linda Bove, the librarian on the PBS children's program, also will attend the all-day family extravaganza. Bove plans to use sign language and an interpreter to interact with children.

# Travelers' experiences can be so educational

by Cynthia Devies

Travel is so educational. We learn all kinds of things we intend to remember next time we get back to a place, and then we never return.

For instance, we learned not to put up a tent in Nebraska on high ground. The wind there, which is constant and unnerving anyway, will whip up thunderstorms out of Stephen King, and snatch your tent away in the dark of night.

This is not fun, to wake up shivering in your summer jammies unprotected, with lightning searing giant trees directly to the right and left of your head, and thunder blasting the earth. Somehow, we were not moved to take that experience under "repeat" in our storehouse of summer activities.

We also learned not to travel up from 7,500 to 10,000 feet in the mountains in one afternoon. We learned this by driving 1,500 feet by auto, and then hiking 1,000 more on foot until we were suddenly stricken with altitude sickness.

This may not sound like much of a threat, but altitude sickness is probably right up there next to intestinal flu in wretchedness. You get this dull headache, nausea and blurred vision. All the neat camping food you brought along—freeze-

dried pork chops and other exotica—make your stomach flip just to think about.

We learned about sleeping in a tent in Florida campgrounds. Not. After a stubborn but eventually futile effort to get comfy in a soggy-floored tent, we resorted to cramming all of ourselves into a station wagon for the night.

Now, we wouldn't want anyone to think we whimpered out just because of Florida's summer afternoon monsoons of rain. But when there are critters peering back at you from the darkened recesses of the tent corners, it's time to get out.

We learned that we made a mistake by not taking a French dictionary along when traveling through French Canada. It took an entire Sunday afternoon in a small Quebec village just to buy enough camping groceries for supper.

The evening's menu turned out to be pork chops (that ill-fated food), peas and fruit, not because those were our favorites, but because they were the only things we could select by pointing. Looking at the illustration on the can also proved useful, since the pictured vegetable was peas but the writing said "legumes."

We learned that the bears in Yellowstone National Park are not cuddly or friendly, and they do not answer to the name of Yogi. They are, in fact, wild

animals who claw up the tent if you keep bedtime snacks under your pillow, and wrestle garbage cans all night to keep campers awake.

We learned not to lean out of the car on the "out" side when driving switchbacks through the mountains. After a particularly gruesome day crammed in with the kids, however, the thought did cross our minds to attach them to bungee cords and let them hang over the "out" side.

We learned not to eat sandwiches on the shore of Lake Michigan when the wind is blowing sand. We found out that deodorant and hairspray attract sweat bees and horse flies, a fact which provides surly teen-agers with a convenient excuse for slovenly camping hygiene.

Our travels educated us to the fact that there is no such thing as a jackalone (half jack rabbit, half antelope), or, for that matter, a snipe (small game-type bird which prances around the woods and beaches at night). There are indeed, however, hired saddle horses which are so smart that they know an inexperienced rider when they carry one.

These shrewd nags will turn their heads in mid-trot to look incredulously at the unfortunate novice, and then continue to show contempt by breaking into a gallop at inappropriate times.



We learned that an air-conditioned car is a necessity, not a luxury, when you're traveling through the desert in summer. Furthermore, we discovered that besides possessing a certain "cowboy chic," those neat canvas water bags on the hoods of westerners' cars are there for a darned good reason.

Most of all we learned, despite the difficulty and discomfort of some of our lessons, that they make for great stories to share when we're sitting around the next campfire. And marshmallows don't hurt, either.

## Helpful tips on traveling abroad can lessen fears for the accidental tourist

by Cynthia Devies

Many people ask, "Why go abroad when there is so much to see in the U.S.?"

The answer: "Because it's *fun*!" People are afraid to go to a strange land, where they can't speak the language or count the money. Believe me, this will not stop you from enjoying a trip abroad. Spending money can be done in any language, including Sign.

For the novice world traveler, here are a few tips that may ease anxiety and be useful in organizing the journey:

**To Tour or Not to Tour:** On a first trip abroad, it is helpful to sign on with a tour sponsored by a travel agency or special interest group. This way, you are taken care of and can learn the ropes at the same time. Also, there will be a responsible person available to answer questions. Some people like to travel this way all the time, while others are more adventuresome.

**Passports:** You'll need one, and you'd better apply for it at least three months in advance to make sure you have it in time. You may need visas when you enter certain countries, too. Consult a travel agent, airline or foreign embassies.

**Language:** This is a personal judgment, but it has been our experience that language is rarely a problem. There is almost always an ombudsman, who speaks some English, at your service in transportation centers and hotels. Be sure to buy and study phrase books or other language aids before you go on the trip, and carry them along.

**Luggage:** Travel light, especially if you're going to walk around foreign cities looking for a hotel or a cab. Bring walking shoes. Suitcases with wheels and collapsible luggage carriers are a good idea. Put your name, home address and telephone number on a card inside each bag, in case they are lost somewhere.

Bring a retractable clothesline and a few tiny clothespins to dry your undies overnight when you wash them in your hotel bathroom. It's also a good idea to bring a voltage converter for hair dryers and other small electric appliances.

**Getting Around:** If you know how to read maps, train and airplane schedules at all, you should be OK. Remember that the day is divided into 24 hours on European

schedules etc., so that 2:30 p.m. here becomes 14:30 p.m. there.

**Where to Stay:** This is another personal judgment, but whenever possible we prefer to stay in local hotels or pensions, not international or American chains. One of the best memories we have of Spain is the delicious cooking smell of garlic, peppers and onions every time we entered our hotel lobby.

If a private bath is a must for you, be sure to establish that fact up front. Travel bureaus, located in almost every train station, will arrange overnight accommodations for you within your price range when you arrive.

**Money:** It's a good idea to have travelers' checks for part of your money, unless you're going to a place where banks will be inaccessible and you won't have a place to cash them. In non-touristy areas abroad, residents and business people may not know what travelers' checks are. Change your cash into local currency, some in small denominations, before you leave the U.S. (or as soon as you reach the foreign airport), so that you can buy a sandwich or take a cab to the hotel when you arrive.

**Food:** In Mexico and some other areas, the old cliché is still true: Do not drink the local water, or eat vegetables and fruit from local merchants, or brush your teeth with tap water. Always buy bottled water. The corollary to this advice is: take Kaopetate or something stronger along to ward off you-know-who's revenge.

**Shopping:** This is pretty much the same as it is at home, except the products are different. If a bargain sounds too good to be true it probably is. If you are unsure about the quality of something, give it the "crazy" test: If you're crazy about it, buy it. If not, forget it. Buy film before you leave, because it is very expensive in some other countries.

**Tipping:** Gratuities are usually included in the restaurant tab abroad, but tips for hotel personnel and cabbies may be different. Ask a local authority. In some places, such as restrooms in train stations and airports in Germany, tips are required for the attendant. There will be a small dish near the wash basin with the acceptable coin prominently displayed. See thou and do likewise.

One last thing. It's fun to keep a diary and take lots of pictures while you're traveling, because if you're like us you'll forget all the interesting details within a few weeks.

Happy trails!

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**LOTS OF FUN**—Brownies Joan Wyand, Kate Bloemker (standing) and Kate Huffman of Indianapolis enjoy playing inside a tent at the Turkey Run State Park campgrounds.

## Enjoy the beauty of nature by tent camping in a state park

by Mary Ann Wyand

The night was cool, the hour was late, and the Brownies were still awake telling ghost stories and giggling about noises in the dark.

Tent camping with Brownies—that's the Girl Scout variety, not the delicious chocolate dessert kind—at a state park is really lots of fun if the air mattresses under the sleeping bags hold out for most of the night.

Given the fact that the Brownies were jumping on the air mattresses before bedtime, foam rubber padding would have made a better cushion against the hard ground.

Nevertheless, that overnight camping trip to Turkey Run State Park near Terre Haute was a great experience. Especially memorable were the times when something went bump in the night and friendly—or perhaps just hungry—raccoons rubbed against the zipped tent.

Hoosiers can telephone the Indiana Division of State Parks at 1-800-622-4931 for information about camping opportunities in Indiana's scenic state parks.

Senior citizens receive special camping rates at state properties in August and September, but for those who are less mobile the state parks also provide handicap-accessible lodgings at the inns.

Becky Weber, editor of the free "Indiana Recreation Guide" published by the State Department of Natural Resources, said Hoosiers who don't own their own tents

and equipment can learn how to camp the easy way by participating in the Indiana State Parks Family Rent-a-Tent Program May 1 through Oct. 15 at Tippecanoe River State Park near Winamac or Lincoln State Park in Spencer County.

To reserve a Rent-a-Tent site, telephone the park office at (219) 946-3213. To request a free copy of the "Indiana Recreation Guide," call 1-800-622-4931 or (317) 232-4124.

Weber said Rent-a-Tent equipment includes a 14' by 10' canvas tent mounted on a wooden platform, a camp stove, a lantern, a 100-quart cooler, two cots, and four foam sleeping pads.

"Wow!" I thought. "These people are real professionals! They've already figured out that air mattresses pop and flashlight batteries die before midnight."

Campers are asked to bring sleeping bags and additional bedding as desired, cooking and eating utensils, a water jug, rain gear, outdoor clothing, a flashlight, a first-aid kit, and insect repellent.

Another good idea is storing extra food inside automobiles. Unless, of course, you like watching raccoons eat your breakfast. Since we were camping with an experienced Girl Scout leader, the sneaky critters didn't get lucky at our campsite.

The birds woke up at 5:30 a.m. and the Brownies were awake soon after. I pretended to be asleep, but to no avail. When I didn't move, one of the Brownies cried out, "Joan! I think your mom is dead!"

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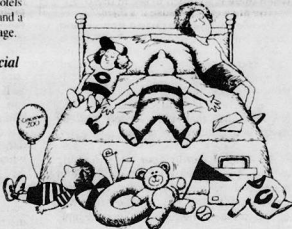
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# There are lots of fun things to do this summer

God's country, resplendent during the spring and summer, awaits Hoosier travelers who seek Indiana's hidden trails and roads less traveled.

Creation is priceless, of course, and fortunately there are a variety of free or not so very expensive recreational opportunities in the Hoosier state.

For a free copy of the 1992 "Indiana Recreation Guide," published by the Indiana Department of Natural Resources, Division of State Parks, telephone 1-800-622-4931 or (317) 232-4124.

From parish festivals to art fairs to sports events, Indiana offers lots of fun vacation-time activities. Many of those summer events located in the Archdiocese of Indianapolis are listed in this calendar.

## May 29-Oct 25

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

## May 29-30

**Summer Festival.** St. Mary School, 420 E. 8th St., New Albany (Floyd County). Friday night is family night with booths, food and bingo. Saturday night is a street dance with food and booths. Featured attraction on Saturday night is The Marlin Family. Friday 5 p.m.-11 p.m. and Saturday 6:30 p.m.-1 a.m. Joyce Schindler, (812) 944-0888.

## May 29-31

**Quilt America! 1992.** Quilt Show and Sale, Indianapolis Convention Center, downtown Indianapolis (Marion County). Thursday through Saturday 10 a.m.-6 p.m. and Sunday Noon-5 p.m. Admission charge. (317) 455-3110.

## May 29-31

**Summer Festival '92.** St. Bernadette Church, 4826 Fletcher Ave., Indianapolis (Marion County). Wabash Valley Amusements rides, crafts, games, Music of Memories Band and lots of homemade food. Friday 5 p.m.-midnight, Saturday 4 p.m.-midnight and Sunday 3 p.m.-10 p.m. (317) 356-5867.

## May 30

**Indy Jazz Festival '92.** Massachusetts Avenue Corridor, Indianapolis (Marion County). Outdoor jazz festival to feature local and national acts. Vendor proceeds benefit Survive Alive. Noon-8 p.m. James Rogers, (317) 637-6550.

## May 30-31

**Festival of the Green Corn.** Alton (Crawford County). Arts, crafts, exhibits, local music, Indian artifacts and flea market. Tom or Aileen Roll, (317) 739-4564.

☆☆☆

Indiana Shakespeare Festival, Mainstage Season, Gar-

field Park Amphitheater, Indianapolis (Marion County). "Shakespeare In the Park," two classic Shakespeare plays run in repertory, usually a comedy and tragedy. Thursday-Sunday 8 p.m. Martinlow Spaulding, (317) 298-7382.

## June 2

**Bingo.** St. Malachy Church, 326 N. Green St., Brownsburg (Hendricks County). Special cover-all and pork barrel. Warm-up 5:30 p.m. and regular games 6:30 p.m. every Tuesday night. (317) 852-8643.

## June 4-6

**10th Annual Garage Sale.** St. Patrick Church parking lot and cafeteria, 8400 E. Roy Rd., Indianapolis (Marion County). Proceeds go to St. Simon School Educational Fund. 8 a.m.-5 p.m. each day.

## June 4-7

**Annual Parish Festival.** Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood (Johnson County). Poor Jack rides, bingo, food and flea market. Thursday 5 p.m.-11 p.m., Friday 5 p.m.-midnight, Saturday 3 p.m.-midnight and Sunday 11:30 a.m.-10 p.m. (317) 888-2861.

## June 4-9 and 12

**Mission to Mars.** Children's Museum of Indianapolis, 3000 N. Meridian St., Indianapolis (Marion County). This summer-long



**WEARABLE ART**—With help from a clown, this girl finds out that "wearable art" like face paint can tickle during application. (Photo by Charles J. Schisla)

adventure allows children to work as mission specialists on board a Martian space lab, test themselves for "astronaut material," monitor events and analyze the "Real Planet." Admission charge. (317) 924-5451.

## June 5

**Napton Races.** Indiana State Fairgrounds Event Center, 1202 E. 38th St., Indianapolis (Marion County). Mock pari-mutuel

harness racing event. Season opener. 6:30 p.m. Sara Throgmorton, (317) 927-324.

☆☆☆

**Fourth Annual County Fair.** Westminster Village, 1120 Davis Avenue, Terre Haute (Vigo County). Booths by more than 100 area crafts people. Enjoy food, crafts and artwork. 10 a.m.-3 p.m. (812) 232-7533.

☆☆☆

**Third annual June Dairy Month.** Market Street be-

tween Alabama and Delaware in front of the City Market, Indianapolis (Marion County). Sundaes will be sold for \$1 each, with all proceeds benefiting the Central Indiana Council on Aging. 11 a.m. to 2 p.m.

## June 5-6

**Indianapolis Symphony Orchestra Symphony Promenades.** Circle Theatre, 45 Monument Circle, Indianapolis (Marion County).

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### June 5-7

SeniorFest '92. A three-day information and entertainment festival created especially for persons age 50 and over. Indiana State Fair Grounds Exposition Hall, Indianapolis (Marion County). The renowned Glenn Miller Orchestra will be Friday's headline entertainment beginning at 6:30 p.m. The Jimmy McDaniel's Ensemble and the Indy Tops will take to the stage on Saturday evening beginning at 4 p.m. and 7 p.m. respectively. Seminars and demonstrations, health screenings, antique telephone and automobile displays, and a retirement opportunities fair highlighting job and volunteer openings in and around the Indianapolis metropolitan area are among other activities planned for the three-day celebration of mature living. Friday 1 p.m.-10 p.m., Saturday 10 a.m.-10 p.m. and Sunday noon-6 p.m. (317) 571-0101.

☆☆☆

Parish Festival. Little Flower Church, 1401 N. Bosart, Indianapolis (Marion County). Food, games, rides and music. Three on Three Basketball Tourney June 4-June 7. Festival runs Friday 5 p.m.-midnight, Saturday 3 p.m.-midnight and Sunday noon-11 p.m. (317) 357-8352.

☆☆☆

Rummage Sale. St. Louis School, 17 St. Louis Place, Batesville (Ripley County). Friday 9 a.m.-6 p.m., Saturday 9 a.m.-4 p.m. and Sunday 8:30 a.m.-midnight. Deliver donated items to St. Louis School gym from 9 a.m.-7 p.m. on June 1 and 2.

☆☆☆

1992 Indiana Special Olympics Summer Games. Indiana State University, Terre Haute (Vigo County). Nearly 2,300 athletes with mental handicaps compete from all over the state in a variety of Olympic-type

sports. Friday noon-7 p.m., Saturday 8 a.m.-6 p.m. and Sunday 9 a.m.-noon. Rhonda Hite (317) 328-2000.

### June 6

Parish Picnic. St. Paul Church, 218 Schellers Ave., Sellersburg (Clark County). Booths, games, raffles, food, bingo, kids-booths, beer garden and a Rock 'n' Roll disc jockey. Homemade "all you can eat" chicken dinners. 4 p.m.-midnight. Barbara Smith, (812) 246-5890.

☆☆☆

Concert on the Green. Indiana University East, Richmond (Wayne County). Special concert featuring a national soloist and the Richmond Symphony Orchestra under the direction of Thomas Elant, maestro. Call (317) 966-5181 for time and directions.

☆☆☆

Heartland Antique Show. Wayne County Fairgrounds, Richmond (Wayne County). More than 150 antique dealers from 20 states participate in this quality antique show. 8 a.m.-4 p.m. Admission charge. (513) 456-5087.

### June 6-7

Parish Food Festival. Holy Angels Church, 740 W. 28th Street, Indianapolis (Marion County). Experience African-American cuisine, pit barbecue, fried chicken, fresh fried fish, home cooked garden vegetables including greens, green beans and candied yams plus an array of home-cooked desserts. Kiddie games, Las Vegas, bingo, door prizes and raffles. Noon-10 p.m. Saturday and Sunday. (317) 926-3324.

☆☆☆

Sixth Annual Strawberry Daze. Village of Metamora, (Franklin County). All types of strawberry items sold in shops. Even the village is decorated with strawberries during this festival. 10 a.m.-6 p.m. (317) 647-2109 or (317) 647-3707.

☆☆☆

Log Cabin Tour. Downtown Nashville (Brown County). A self-guided tour leads visitors through the countryside as they visit five or six of the county's log cabins and country homes.

Brown County is famous for its rustic lifestyle and visitors can share some of the country charm. 10 a.m.-4 p.m. Admission charge. (812) 988-7303.

### June 6-8

13th Annual Quilt and Coverlet Show. Brown County Society Building, Nashville (Brown County). Heirloom quilts and coverlets as well as contemporary quilts of both original and traditional design. Over 100 entries, including wall hangings, crib quilts, quilted garments and a block contest. Quilting, spinning and weaving demonstrations. Some quilts for sale. Friday and Saturday 10 a.m.-5 p.m. Admission charge. (812) 988-6288.

### June 7

Reminiscence Day at the Coffin House, Fountain City (Wayne County). Tour the Historic Levi Coffin House, "Grand Central Station" of the Underground Railroad. See demonstrations of weaving, tatting, spinning, blacksmithing. 1 p.m.-5

p.m. Admission charge. (317) 847-2432.

☆☆☆

Wes Montgomery Jazz Festival. Washington Park, Indianapolis (Marion County). National and local jazz musicians come together for a day of jazz music to honor Wes Montgomery. (317) 545-0341.

### June 11

Strawberry Fest. Christ Church Cathedral on Monument Circle, downtown Indianapolis (Marion County). Delicious shortcakes, strawberries and ice cream combined with the joy of fellowship. Proceeds benefit charity. Thursday 8:30 a.m.-6 p.m.

☆☆☆

Downtown Terre Haute Strawberry Festival. First Congregational Church, Terre Haute (Vigo County). Large portion of Indiana-grown strawberries served on a shortcake biscuit, with vanilla ice cream and whipped topping. Sidewalk cafe or indoor carry-out lines. Carriage rides. 10 a.m.-6 p.m. (812) 232-8880.

### June 11-13

Summer Festival. St. Anthony Church, 379 N. Warman Ave., Indianapolis (Marion County). "Trash to Treasures" booth, games, family fun and \$2.50 raffle. Hog roast on Saturday. Thursday, Friday and Saturday 5:30 p.m.-11 p.m. (317) 636-4828.

### June 11-14

Rose Festival. Downtown Richmond (Wayne County). Various sites downtown, indoor and outdoor family fun. Food, music, arts and crafts, exhibitors, entertainment, daytime and evening parades. 9 a.m.-10 p.m. (317) 935-7673.

### June 12-13

Lion's Club Red, White and Blue Festival. Community school grounds, Cynthiansville (Jackson County). Help honor the country's flag while enjoying arts and crafts, parade, cloggers, waterball contest, antique engine display, horseshoes, antiques and collectibles. Thursday and Friday 5 p.m.-

10 p.m., Saturday 9 a.m.-11 p.m. (812) 793-2188.

☆☆☆

Ninth Annual Italian Street Festival. Holy Rosary Church, 520 Stevens St., six blocks south of downtown Indianapolis (Marion County). Italian food fair featuring 25 Italian meats, pastas, salads, desserts. Friday and Saturday 5 p.m.-11 p.m. Colorful Italian religious procession at 7:45 p.m. and Mass at 8 p.m. on Saturday.

☆☆☆

Lion's Club Annual Fish Fry and Craft Fair. North First St., Centerville (Wayne County). This event offers fish fry plus arts and crafts. 10 a.m.-10 p.m. (317) 855-5168.

### June 12-14

Railroad Days Festival. Downtown North Vernon (Jennings County). Events are centered around the theme "railroad days," with dress and decorations of the theme encouraged. A "railroad reception" is held, at which time "Railroader of the Year" is named. Depot is

(Continued on page 22)

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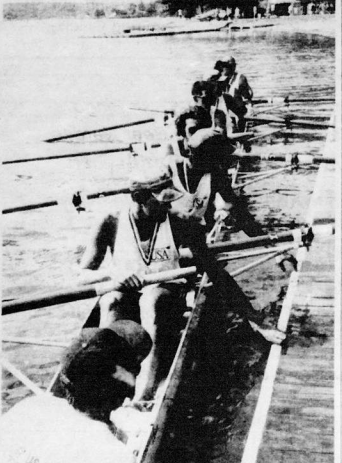
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READY TO ROW—Athletes competing in a U.S. Rowing Association event push off from a pier at Eagle Creek Reservoir in Indianapolis. (Photo by Charles J. Schisla)

# SUMMER MASS SCHEDULES

(May 31, 1992 to August 30, 1992)

PARISH	SATURDAY ANTICIPATION	SUNDAY AM MASS	PM MASS
<b>INDIANAPOLIS</b>			
SS. Peter & Paul Cathedral	5:00	10:30	
Assumption	5:00	9:30	
Christ the King	5:00, 6:30	7:30, 9:00, 10:30	Noon
Holy Angels	6:00	9:00, 11:00	
Holy Cross	5:30	10:00	
Holy Name	5:30	7:30, 9:00, 11:30	
Holy Rosary	4:30		12:15
Holy Spirit	5:30	7:30, 9:00, 10:30	Noon
Holy Trinity	5:30	9:00	
Immaculate Heart of Mary	5:30	8:00, 9:30, 11:30	
Little Flower (St. Therese)	5:00	7:30, 9:00, 11:00	6:00
Nativity	5:30	8:30, 11:00	
Our Lady of Lourdes	5:00	8:30, 10:30	
Sacred Heart	5:00	8:00, 10:00	
St. Andrew	5:30	9:00, 11:30	
St. Ann	5:30	8:30, 11:00	
St. Anthony	5:30	8:00, 11:00	
St. Barnabas	5:30	7:00, 8:45, 10:30	Noon
St. Bernadette	6:00	8:00, 11:00	
St. Bridget		10:30	
St. Catherine	4:30	11:00	
St. Christopher	5:30	7:00, 8:30, 10:30	Noon, 5:30
St. Gabriel	6:00	8:00, 11:00	6:00
St. James		9:00	
St. Joan of Arc	5:30	8:30, 10:30	5:30
St. John	5:30	8:00, 11:00	
St. Joseph	5:30	7:00, 9:00, 11:15	
St. Jude	5:00	7:00, 8:30, 10:00	Noon
St. Lawrence	6:00	7:30, 9:00, 10:30	Noon
St. Luke	5:30	7:30, 9:00, 11:00	12:30
St. Mark	5:30	7:30, 9:30, 11:30	
St. Mary	5:20	10:00	Noon, *1:15
St. Matthew	5:30	7:30, 9:00, 11:30	
St. Michael	5:30	8:00, 10:00	Noon
St. Monica	5:30	8:00, 10:30	Noon, 6:00
St. Patrick		8:45	
St. Philip Neri	5:30	9:00, 11:00	
St. Pius X	5:30	7:45, 9:00, 10:30	Noon
St. Rita	6:00	8:30, 11:00	
St. Roch	6:00	8:00, 10:30	
St. Simon	5:30	7:30, 9:00, 10:30	Noon
St. Thomas Aquinas	5:30	8:00, 10:30	
Aurora, St. Mary	5:00	8:30, 11:00	
Batsville, St. Louis	5:30, 7:30	6:30, 8:00, 9:30, 11:00	
Bedford, St. Vincent de Paul	6:30	10:30	
<b>BLOK MINGTON</b>			
St. Charles	5:00	8:00, 10:00	Noon
St. John	5:30	10:00	
St. Paul Catholic Center	6:30	8:00, 9:30, 11:00	
Bradford, St. Michael	5:30	8:00, 10:15	
Brazil, Annunciation	7:00	9:00, 11:00	

PARISH	SATURDAY ANTICIPATION	AM MASS	SUNDAY PM MASS
<b>BROOKVILLE, St. Michael</b>			
	5:30	7:00, 10:00	
Brownsville, St. Malachy	5:30	8:00, 9:30, 11:30	5:30
Brownstown, Our Lady of Providence			Noon
Cambridge City, St. Elizabeth	5:30	7:30, 10:00	
Cannelton, St. Michael	6:00	8:30	
Cedar Grove, Holy Guardian Angels	7:30	8:30	
Charlestown, St. Michael	5:30	8:30, 11:00	
China, St. Anthony		10:30	
Clarksville, St. Anthony	5:00	8:00, 10:00	12:15
Clinton, Sacred Heart	5:30	10:30	
<b>COLUMBUS</b>			
St. Bartholomew	6:00	9:00, 11:30	
St. Columba	4:30	7:45, 10:15	
Connersville, St. Gabriel (Begins June 3)	5:30	8:00, 10:30	
Corydon, St. Joseph	5:00, 7:30	7:30, 9:30	
<b>CRAWFORD COUNTY, St. Joseph</b>			
		9:00	
Danville, Mary, Queen of Peace	5:00	8:00, 10:00	
DECATUR COUNTY, St. Paul	7:30**		
Dover, St. John	5:30	8:30	
Edinburgh, Holy Trinity	6:00	10:00	
Encelburg, St. John	7:00	9:00	
Floyds Knobs, St. Mary of the Knobs	5:00, 7:30	8:00, 10:00, 11:30	
Fortville, St. Thomas	5:30	8:00, 10:30	
Franklin, St. Rose of Lima	5:00	8:00, 10:45	
<b>FRANKLIN COUNTY, St. Peter</b>			
	6:30	9:30	
French Lick, Our Lady of the Springs	6:00	7:00, 11:00	
Frenchtown, St. Bernard	6:30	7:45, 10:15	
Fulda, St. Boniface	5:00	8:00	
Greencastle, St. Paul	5:15	8:30, 11:00	
Greenfield, St. Michael	6:00	8:00, 10:45	
Greensburg, St. Mary	4:30, 6:00	7:00, 9:00, 11:00	
Greenwood, Our Lady of the Greenwood	5:30	7:45, 9:00, 10:30	Noon
Hamburg, St. Ann		7:30	
<b>HARRISON COUNTY, St. Peter</b>			
		10:00	
Henryville, St. Francis Xavier		9:30	
<b>JEFFERSONVILLE</b>			
Sacred Heart	5:30	8:30, 11:00	
St. Augustine	5:30	9:00, 11:30	
<b>JENNINGS COUNTY</b>			
St. Anne		10:00	
St. Dennis	4:00		
St. Joseph	7:15	8:00	
Knightstown, St. Rose	7:30	11:00	
Lanesville, St. Mary	5:30	8:00, 10:30	
Lawrenceburg, St. Lawrence	5:30	8:30, 10:30	
Leopold, St. Augustine	4:00	10:00	
Liberty, St. Bridget	7:00	7:00, 9:00	
<b>MADISON</b>			
St. Mary (No Masses until after 1st Sun. of Sept.)			
St. Michael	6:00	10:00	
St. Patrick	4:30	8:00	
Martinsville, St. Martin	6:00	7:30, 10:30	
Milan, St. Charles	5:00	8:00, 10:30	

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For Kids 12 And Under  
with purchase of one adult meal over \$4

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INDIANAPOLIS  
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PARISH	SATURDAY ANTICIPATION	AM MASS	SUNDAY PM MASS
Millhousen, Immaculate Conception	5:30	10:30	
Mitchell, St. Mary	4:30	8:30	
Monterzuma, Immaculate Conception		8:45	
Mooresville, St. Thomas More	6:00	8:00, 9:30	
Morris, St. Anthony	5:30	8:30	
Napoleon, St. Maurice	7:00	9:00	
Nashville, St. Agnes	5:00, 6:30	8:30, 10:45	
Navilleton, St. Mary	6:00	8:30, 11:00	
NEW ALBANY			
Holy Family	5:45	8:00, 10:00, 11:30	
Our Lady of Perpetual Help	5:30	8:00, 10:00	
St. Mary	5:30	8:30, 10:30	
New Alsace, St. Paul	7:00	8:30	
New Castle, St. Anne	5:00	8:30	
New Marion, St. Magdalene	7:00		
New Middletown, Most Precious Blood		8:00	
North Vernon, St. Mary		7:30, 8:45, 11:00	
Oak Forest, St. Cecilia	6:00	8:00, 10:00H	
Oldenburg, Holy Family	5:30	7:00, 8:30, 10:30	
Osgood, St. John	5:00	8:00, 10:00	
Paoli, Christ the King		9:00	
PERRY COUNTY			
St. Isidore	6:00	9:00	
St. Mark	5:30	8:30	
Plainfield, St. Susanna	5:30	8:00, 10:30	
RICHMOND			
Holy Family	5:30	8:00, 11:00	
St. Andrew	6:00	10:00	5:00
St. Mary	5:15	9:00, 11:00	
RIPLEY COUNTY, St. Pius	7:00		
Rockville, St. Joseph	5:00	10:30	
Rushville, St. Mary	5:30	7:00, 9:00, 11:00	
St. Croix, Holy Cross	6:00	10:00	
St. Joseph Hill, St. Joseph	5:30	8:00, 11:00	
St. Leon, St. Joseph	5:30	9:00	
St. Mary-of-the-Rock, St. Mary-of-the-Rock	7:00	10:00/10:00H	
St. Mary-of-the-Woods, St. Mary-of-the-Woods	7:00	9:00	
St. Maurice, St. Maurice		10:30	
St. Meinrad, St. Meinrad (Effective June 7)	6:30	9:00	
Salem, St. Patrick		10:30	
Scottsburg, American Martyrs	6:00	8:30	
Seelyville, Holy Rosary		10:30	
Sellersburg, St. Paul	5:00	8:45, 11:00	
Seymour, St. Ambrose	6:00	8:00, 10:00	
SHELBY COUNTY, St. Vincent	6:00	8:00, 10:00	
Shelbyville, St. Joseph (Begins May 31-Aug. 30)	5:00	7:00, 9:30	
Siberia, St. Martin		9:30	
Spencer, St. Jude	5:00	8:00, 10:30	
Starlight, St. John	5:30	8:00, 10:00	
Sunman, St. Nicholas		7:00, 10:15	
Tell City, St. Paul	5:30	7:30, 9:30, 11:30	
TERRE HAUTE			
Sacred Heart	5:00	9:00	
St. Ann		11:00	
St. Benedict	5:30	8:30, 11:00	
St. Joseph	5:00	9:00, 11:00	7:00
St. Margaret Mary	5:00	8:30, 11:00	
St. Patrick	5:30	9:00, 11:30	
Troy, St. Pius	7:30	10:00	
Universal, St. Joseph		8:30	
Vevay, Most Sorrowful Mother	4:30	8:30	
West Terre Haute, St. Leonard	5:00	7:00, 10:00	
Yorkville, St. Martin	5:00	10:30	

\* Special Mass in Spanish at 1:15 PM

\*\* 1st Sunday of the Month Only

1:00 PM Mass on 1st, 3rd and 5th Sundays of the Month; 10:00 Mass on the 2nd and 4th Sundays of the Month

11:00 AM Mass on the 1st and 3rd Sundays of the Month; 10:00 Mass on the 2nd, 4th and 5th Sundays of the Month

12:00 PM Mass on the 1st and 3rd Sundays of the Month; 8:00 Mass on the 2nd and 4th Sundays of the Month

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5 PM-12 Midnight

Saturday — June 27

Noon-Midnight

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✓ International Entertainment ✓ Children's Games

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Tank Tag

Kid's Castle &

Dear Playground

"Gotta Sing, Gotta Dance"

"Back in the Country"

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Kid's Castle is the new address for  
fun near the front of the park. It contains  
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net maze. Just across the wick is Dear  
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**Fireworks!**

July 4 at 9:30 p.m.!

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# Calendar lists a variety of activities for summer

(Continued from page 19)

converted into museum for this event. Annual art show featuring area artists promoting works in oil, pastels, watercolor, pen and ink and enamels. Friday 3 p.m.-9 p.m., Saturday 9 a.m.-9 p.m. and Sunday 11 a.m.-5 p.m.

☆☆☆

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

## June 13

Clay City Pottery Festival. Clay City (Clay County). Goshorn Park and Clay City Pottery. Only working commercial stoneware pottery in Indiana. Pottery tours and demonstrations, craft show and sale, quilt show, flea market, antique car display and entertainment. 9 a.m.-6 p.m. (812) 939-3120 or (812) 939-2258.

## June 13-14

Second Annual Strawberry Festival. Martha's Orchard, Clayton (Hendricks County). Go 3 miles west of Plainfield on U.S. 40, then 1-1/2 miles south at Cartersburg Road (County Road 490 East). Memorial weekend is the time for strawberry picking 8 a.m.-7 p.m. daily at 3-1/2 acre site with six varieties of berries. Free hayrides, small petting zoo. Many crafters will be displaying lots of unusual items and artistic creations in the apple barn and under the apple trees. Jody's Fudge Factory features a new addition of strawberry fudge. Saturday 9 a.m.-5 p.m. and Sunday noon-5 p.m.

☆☆☆

Civil War Days. Billie Creek Village, Rockville (Parke County). Indiana's largest Civil War re-enactment. Saturday at 4 p.m. and Sunday at 1:30 p.m. Civil War "ball" with authentic entertainment at 8 p.m. on Saturday. Battle competitions include best drill unit, bayonet knife and most authentic costume. Ladies' competitions include morning tea and best ball gown. Au-

thentic campsites and mercantile create a total Civil War setting. 11 a.m.-4 p.m. (317) 569-3430 or (317) 569-3650.

☆☆☆

37th Annual Talbot Street Art Fair. Talbot Street from 16th St. to 19th St. between Pennsylvania and Delaware streets, Indianapolis (Marion County). About 250 artists and craftsmen from throughout the country will display original work in all media. Festive atmosphere, strolling minstrels and a variety of ethnic foods. 10 a.m.-6 p.m.

## June 13-21

National Muzzle Loading Rifle Association National Shoot. Walter Cline Shooting Range, Friendship (Ripley County). Recreating skill of our forefathers through muzzle-loading firearms, campfire and competition. 8 a.m.-10 p.m. Admission charge. (812) 667-5131.

## June 14

Fifth Annual Bicknell Reunion. Shelter House "A" in Eagle Creek Park, Indianapolis (Marion County). This is a "pitch-in" affair with each person or couple to

bring a covered dish or dessert, own table service, drinks and one or two folding chairs. (317) 299-3688, (317) 293-2221 or (317) 849-2266.

## June 15-19

Summer Bible School. St. Mary Church, 777 South 11th St., Mitchell (Lawrence

County). Old Testament, music, prayer, daily crafts and snacks. 9:30 a.m.-11:30 a.m. (812) 849-2721.

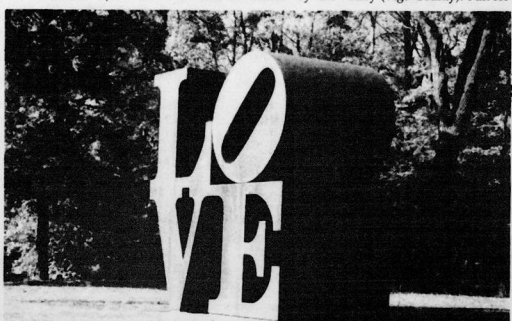
## June 17-20

Batesville Music and Art Festival. Liberty Park, Batesville (Ripley County). Enjoy an outdoor concert by the

Cincinnati Symphony Pops Orchestra, local artists show, musical variety show, country showdown and more. (812) 934-2194.

## June 18-21

Lions Summer Festival. Riley Elementary School, Riley (Vigo County). Fun for



LOVELY STATUE—This massive statue sculpted by artist Robert Indiana gained international fame for its heartwarming message. Indiana's "Love" statue decorates the grounds of the Indianapolis Museum of Art. (Photo by Charles J. Schiala)

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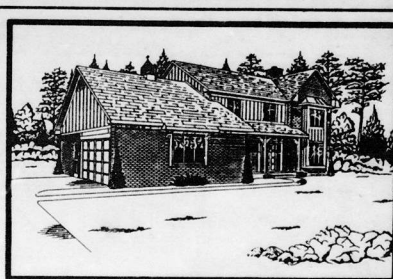
## MISSION TO MARS

June 4-Sept. 13

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#### June 19-20

110th Annual Lexington Old Settlers Festival, Lexington Park, Lexington (Scott County). Arts and crafts, flea markets, kids' games, firemen's games, country music and parade on Saturday. All day. (812) 889-2642.

#### June 19-21

Summer Festival. Holy Name Church, 89 N. 17th St., Beech Grove (Marion County). Rides, food, bands, plenty of games, crafts, beer garden and Monte Carlo. \$10,000 raffle. Friday and Saturday 5 p.m.-11 p.m. and Sunday 1 p.m.-8 p.m. Drawings on Sunday at 8 p.m. ☆☆☆

Parish Festival. St. Simon the Apostle Church, 8400 Roy Road, Indianapolis (Marion County). Rides, games for all ages, international cuisines, dinners, raffles every hour on the hour, Monte Carlo and beer garden. Friday and Saturday 5 p.m.-11 p.m. and Sunday 4 p.m.-11 p.m. ☆☆☆

#### June 20

Summerfest '92. New Palestine (Hancock County). Food booths, entertainment, car show, fitness run/walk, arts and crafts booths, tennis tournament, chili cook-off and hog roast. 7 a.m.-8 p.m. (317) 861-5366. ☆☆☆

25th Ordination Anniversary of Rev. Wilfred Day. St. Malachy Parish, 326 N. Green St., Brownsburg (Hendricks County). 5:30 p.m. Mass. Liturgy followed by open house. (317) 852-3195. ☆☆☆

Kids' Fishing Rodeo. Dobb's Park, Terre Haute (Vigo County). Lots of prizes and free hot dogs and soft drinks. The boy and girl catching the largest fish win a bicycle and other awards. 9 a.m.-noon. (812) 232-2277. ☆☆☆

#### June 20-21

Rotary Arts and Crafts Festival. Memorial Park, Rushville (Rush County).

Juried arts and crafts with excellent entertainment. Midget car race on Saturday night. Saturday 10 a.m.-7 p.m. and Sunday 10 a.m.-5 p.m. (317) 932-2555 or (317) 932-4111.

#### June 20-28

Historic Centerville Quilt and Needlework Show. Mansion House Inn, 214 E. Main St., Centerville (Wayne County). Three floors filled with quilts and other needlework. Demonstrations include weaving, spinning and quilting. Stitching Nook retail shop will have patterns, fabric, books and many surprises. 10 a.m.-5 p.m. Admission charge. (317) 966-2261 or (317) 855-2578. ☆☆☆

#### June 21

Annual Parish Festival. Sacred Heart Church, 1530 Union Street, Indianapolis (Marion County). Festival will be held at German Park, 8600 S. Meridian St., Indianapolis. Games for all ages. German food, quilt raffle. Noon-7 p.m. (317) 638-5551. ☆☆☆

Whitewater Memorial Antique and Classic Car Show. Whitewater Memorial State Park, Liberty (Union County). Classic car show with music and live entertainment. 11 a.m.-4 p.m. Admission charge. (317) 458-5565. ☆☆☆

#### June 22-26

Vacation Bible School. St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis (Marion County). The theme is "Together in Jesus' Name." Activities include music, crafts, Bible lessons, games, snacks and much more fun. Special guest appearance of Minnie the Clown. 9:11-30 a.m. (317) 543-4925. ☆☆☆

#### June 26

Popfest '92. Bartholomew County Public Library. Columbus (Bartholomew County). Noon concert by Pro Musica Orchestra and Chorus. Dinner concert by Columbus City Band. Evening concert by Indianapolis Symphony Orchestra. 11:30 a.m.-9 p.m. (812) 379-1255. ☆☆☆

#### June 26-27

Worldfest '92. St. Monica Church, 6131 N. Michigan

Ave., Indianapolis (Marion County). Juried art fair featuring fine arts and crafts, especially those with an ethnic or international perspective. Friday 5 p.m.-midnight, Saturday noon-midnight. (317) 253-2193. ☆☆☆

Community Fun Festival. St. Mark Church sponsors the festival at the Southside K of C, U.S. 31 and Thompson Rd., Indianapolis (Marion County). Food, beer, kids' games, arts and crafts, music, door prizes and more. Grand prize raffle for a \$25,000 savings bond. Friday and Saturday 4 p.m. to midnight. (317) 787-2551. ☆☆☆

Summer Fun Fest. Community Building and City Park, Westport (Decatur County). Festival offers games, entertainment, food and contests. 1-9 p.m. (812) 591-3801. ☆☆☆

#### June 26-28

Moscow Covered Bridge Festival. Moscow (Rush County). Festival featuring parade, auction, "chicken pull," bingo, lip-synch con-



SCENIC ADVERTISEMENT—An old barn forms a scenic backdrop for a rustic "billboard advertisement" from yesteryear. (Photo by Charles J. Schisla)

test, street dance, outdoor church service, arts and crafts, flea market, food concessions, entertainment. The 330-foot Moscow Bridge is one of five in Rush County listed on the National Register of Historic Places. Friday 10-midnight, Saturday 6

a.m.-midnight and Sunday 6 a.m.-5 p.m. (317) 629-2468 or (317) 629-2427. ☆☆☆

#### June 27

"Luau." St. Malachy Church, Noll Hall, 316 N. Green St., Brownsburg (Hendricks County). Hawaiian

dress optional. Sponsored by the Social & Recreation Committee. Dinner 7:30-9 p.m. Dance 9 p.m.-1 a.m. (317) 852-7664. ☆☆☆

Versailles Chicken Barbecue and 5-kilometer Run. Versailles (Ripley County).

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PEACEFUL—Scenes like this meandering stream and little wood encourage hikers to explore hidden trails in remote areas of the Hoosier state. (Photo by Charles J. Schisla)



Chicken barbecue, live entertainment and a 5-kilometer race.

☆☆

**Community Wide Yard Sale.** Vevay (Switzerland County). Participants have scoured their attics and basements and have hordes of treasures to tempt pack rats. 9 a.m.-4 p.m. (812) 427-2655.

☆☆

**Midsummer Fest.** Monument Circle, Indianapolis (Marion County). Festival featuring 30 restaurant booths and live entertainment. 3 p.m.-midnight. (317) 637-4574.

#### June 26-28

**Abe Martin Folk Music Festival.** Nashville (Brown County). Dulcimer music, workshops, square dancers, cloggers, concerts, entertainment, food. 11 a.m.-5 p.m. (812) 988-7303.

#### June 27-28

**125th Anniversary Summer Festival.** Sisters of St. Benedict Monastery grounds, 802 E. 10th Street, Ferdinand (Dubois County). Farm show and antique implement display.

play, quilt show, arts and crafts. 11 a.m.-5 p.m. Sunday. Old-fashioned church social events, food, entertainment, tours of the monastery, quilt raffle (125 homemade quilts). 10 a.m.-8 p.m.

☆☆

**Arts Fair on The Square.** Monroe County Court House, Bloomington (Monroe County). An open air event emphasizing the work of local (South Central Indiana and Indiana) artists, craftspeople and performers. Application is open to all. Saturday 10 a.m.-6 p.m. Sunday noon-6 p.m. (812) 334-3100.

☆☆

**Terre Haute Golf Association-Senior Championship.** Rea Park, Terre Haute (Vigo County). (812) 232-0709.

☆☆

**20th Annual Festival.** St. Michael Church, 354 High St., Brookville (Franklin County). Games for all ages, arts and crafts booth, hourly drawings. Pork chop supper Saturday. Family-style chicken dinners Sunday. \$100 attendance price awarded after supper and

dinner hours. Saturday 4 p.m.-10 p.m. and Sunday 10 a.m.-1 p.m.

#### June 27-28

**Limestone Heritage Festival.** "S" Street between Highway 450 and 19th Street, Bedford (Lawrence County). Limestone exhibits and quarry tours Saturday at 2 p.m. Festival features one of the largest parades in southern Indiana. Fourth of July events include ice cream social, bands and fireworks. (812) 279-6555.

#### June 28

**Parish Festival.** St. Nicholas Parish grounds and hall, 6461 E. St. Nicholas Dr., Sunman (Ripley County). Country-style chicken dinners 10:30 a.m.-3 p.m. Cafeteria style dinner 3 p.m.-7 p.m. genuine turtle soup (eat in or carry out). Raffles, games, homemade quilts, and horse-show pitching contest open 10:30 a.m.-7 p.m. Kenneth Hountz (812) 623-2894.

☆☆

**Festival Forest.** Forest Park, State Road 19 North, Noblesville (Hamilton County).

Crafts, antiques, dance, food, children's events, games, contests, train rides, sports tournaments, and much more. 11 a.m.-7 p.m. (317) 776-6350.

☆☆

**Old Settler's Day.** Downtown Wanamaker (Marion County). About 175 arts and crafts booths, miniature flea market, kids' corner with pony rides, etc. Pioneer crafts, antique cars and motorcycles, entertainment. 10 a.m.-4:30 p.m. (317) 862-5078 or (317) 862-6386.

#### June 29-July 4

**Annual Fourth of July Celebration.** Brazil Rotary Club, Brazil (Clay County). Shows, carnival, large fireworks display, entertainment and go-cart races are just some of the things to do. Monday-Friday 5:30-11 p.m. Saturday, Sunday and the Fourth of July noon-11 p.m. (812) 448-2505.

#### June 30-July 1

**St. Malachy Church, Brownsburg** (Hendricks County). Overnight bus trip to Amish Acres and world

famous Shipshewana Flea Market. Call for details. Nancy Bishop (317) 852-3195.

#### July 1-5

**Fourth of July Celebration.** Railroad St., Roachdale (Putnam County). Annual fish fry (since 1932), entertainment each night, carnival rides and street booths each night. Annual International Roach Race will be held on the Fourth of July. 4 p.m.-7 (317) 522-4244 or (317) 522-1704.

#### July 3-5

**Liberty Festival.** Courthouse Square, Liberty (Union County). Parade, waterball contest, fireworks, children's games, and flea market on the courthouse lawn. 9 a.m.-dark. (317) 458-5792.

☆☆

**162nd Fourth of July Celebration** (oldest in the United States). Pekin Community Park (Washington County). Old-fashioned fiddler's contest, parade, queen contest, prince and princess contest, fireworks, bluegrass band contest, music. 9 a.m.-5 p.m. (812) 967-3402.

☆☆

**Owen County Arts Festival.** Spencer (Owen County). Highway 46 East of Spencer, one-quarter mile east of McCormick Creek State Park. Artists and crafters are invited to show and sell their wares. This event promotes the Owen County Art Guild. Friday and Saturday 9 a.m.-9 p.m., Sunday 9 a.m.-5 p.m. (812) 829-3293.

#### July 4

**Independence Day Festival.** Hagerstown Airport, Hagerstown (Wayne County). Custom car show, plane rides, dinner, horse show, volleyball tournament and fireworks. 6:30 a.m.-10 p.m. (317) 489-5328.

☆☆

**Fourth Fest.** North steps of War Memorial, Indianapolis (Marion County). Food booths, top national county acts and fireworks displays. All day. (317) 237-2222.

☆☆

**17th Annual Ice Cream Social.** President Benjamin Harrison House, 1230 N. Delaware St., Indianapolis

(Marion County). Outcor entertainment appropriate to the Victorian era. 11 a.m.-5 p.m. Admission charge. (317) 631-1898.

☆☆

**Independence Day Celebration.** Lawrence Community Park, Lawrence (Marion County). Parade starts the activities and gigantic fireworks climax the day. 10 a.m.-9 p.m.

☆☆

**Fourth of July Parade.** Main St., Metamora (Franklin County). Frolics, people walking in costume, horseshoes and buggies and covered wagons are some of the features of the parade. 6 p.m. (317) 667-2793.

☆☆

**Frontier Day.** Wabash Ave. and Wabash Valley Fairgrounds, Terre Haute (Vigo County). Patriotic parade with about 30 horse-drawn wagons and horse-drawn wagons. Awards given at the fairgrounds in the afternoon. 9:45-1 p.m. (812) 293-2637.

☆☆

**Mayor's Cup Mile Race.** Terre Haute (Vigo County). Held on a fast, straight course that is a special parade route. No other race of its kind in the Midwest. Admission charge. (812) 62-7251 or (812) 462-7230.

☆☆

**Firecracker Open.** Rea Park Men's Club, Rea Park, 3500 S. 7th St., Terre Haute (Vigo County). (812) 232-0709.

☆☆

**69th Community Patriotic Program and Fireworks Display.** Fairbanks Park on the Banks of the Wabash River, Terre Haute (Vigo County). Started in 1922 to entertain children from two orphan homes. Festival went public in 1923. 2 p.m.-10 p.m. (812) 232-6870.

☆☆

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

☆☆

**USA International Harp Competition.** Indiana University School of Music, Recital Hall and Musical Arts

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**July 5-6**

**USA International Harp Competition.** Indiana University School of Music, Recital Hall and Musical Arts

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REMEMBRANCE—Memorial Day and Fourth of July observances in the archdiocese pay tribute to the men and women who died in warfare. (Photo by Charles J. Schila)

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#### July 5

Parish Picnic, St. Maurice Church, R.R. 11, Box 204, Greensburg (Decatur County). Games, raffles and chicken dinners. 10 a.m.-6:30 p.m. (812) 663-4754.

#### July 8

Jonesville Fireman's Festival. Various sites, Jonesville (Bartholomew County). 16th annual celebration, parade, flea market and bazaar, fish fry, garden tractor pull, auction, cloggers, horseshoe pitch tournament, bucket bribe game competition and more. All day. (812) 522-7728.

#### July 9-12

Indiana Black Expo Art Competition and Exhibit. Indiana Convention Center, Indianapolis (Marion County). Ethnic food of original works by African American artists, professional and amateur. Open to African American artists nationwide. Juried entries, final selections made by nationally recognized artist. 10 a.m.-10 p.m. Admission charge. (317) 274-4395 or (317) 257-7242.

#### July 10-12

General Morgan Days. Dupont (Jefferson County). Confederate troop encampment with demonstration, fireworks, pork chop supper, flea market, food, games, entertainment and parade. (812) 265-9942.

Parish Festival, Holy Spirit Church, 7243 E. 10th St., Indianapolis (Marion County). Rides, food, fish supper on Friday. Call Dick Hess (317) 353-0474 for hours.

#### July 11

St. Malachy Altar Society Garage Sale. St. Malachy Church, 326 N. Green St., Brownsburg (Hendricks County). Saturday 8 a.m.-4 p.m. (317) 272-2925.

#### July 12

St. Joseph Parish Picnic. Harrison County Fairgrounds, Corydon (Harrison County). Booths, bingo, homemade quilts, homemade cake stand and chicken dinners. 11 a.m.-4 p.m. (812) 738-2742.

Zorah Shrine Golf Scramble, Rea Park, 3500 S. 7th St., Terre Haute (Vigo County). (812) 232-0709.

#### July 12-18

Floyd County 4-H Fair. Floyd County 4-H Fairgrounds, New Albany (Floyd County). 4-H exhibits, 4-H livestock shows, nightly entertainment. Rodeo both nights. Friday and Saturday 6 p.m.-10 p.m. (812) 948-5470.

#### July 13-18

Dearborn County 4-H and Dearborn County Fair. Dearborn County Fairgrounds, Lawrenceburg (Dearborn County). 4-H sponsored county fair with 4-H exhibits including livestock, complete amusement midway, commercial exhibits, horse pull, draft horse show, entertainment area with continuous free entertainment and free parking. 6 p.m.-11 p.m. (812) 926-1189 or (812) 432-5634.

Wayne County 4-H Fair.

Salisbury Road, Richmond (Wayne County). Livestock show and sales, track events, demolition derby, midway, crafts, free entertainment. 10 a.m.-10 p.m. Admission charge. (317) 489-4830.

#### July 16-19

Raspberry Festival. Sherman House Restaurant and Inn, Batesville (Ripley County). Freshly picked red raspberries will be on the menu for breakfast, lunch and dinner as well as featured in mouth-watering desserts. (800) 445-4939.

#### July 17-19

Summer Festival. St. Jude Church, 5353 McFarland Rd., Indianapolis (Marion County). Children's rides, games for all ages, bingo, Monte Carlo, raffles, beer garden, crafts, white elephant stand and door prizes. Dinners all three nights. (317) 786-4371.

White River Park State Games Finals Festival. Military Park, Indianapolis (Marion County). Finals festival is the pre-competition family festival. Enjoy food, music, sports demonstrations and exhibitions, fun and games at the third annual festival. Party ends at 6:30 p.m., just in time for the traditional opening ceremonies at 7:30 p.m. (800) 443-4837.

White River Park State Games. Indianapolis (Marion County). Various locations within Indianapolis. Indiana's only statewide amateur sports festival. Hours vary. Admission charge. (317) 237-5000.

#### July 18

Countryside Peddlers Arts and Crafts in the Park. Arbuckle Acres Park, Brownsburg (Hendricks County). The largest art show in Hendricks County with over 400 exhibitors (all juried). Features country, Amish, Victorian and Shaker items. All art and craft items are handmade by artists from Indiana as well as 10 other states. 9 a.m.-4:30 p.m. (317) 852-8466.

Oldenburg Freudenfest. Tocon Hall, Oldenburg (Franklin County). German food and music. 11 a.m.-midnight. (812) 934-4676.

#### July 19

Summer Festival. St. John the Baptist Church, 25470 State Route 1, Guilford (Dearborn County). Bingo, raffles, booths, chicken dinners and games. Chicken dinners served 11 a.m.-5:30 p.m. (ET). Festival hours 11 a.m.-7 p.m. (812) 576-4159 or (812) 689-4244.

Parish Picnic. St. Mary Church, 7500 Navilleton Rd., Floyd Knobs (Floyd County). Booths, games, quilts, candy and fruit stands, homemade cakes, country-style chicken dinners. 10:30 a.m.-? (812) 923-5226.

Early Wheels Antique Classic Car Show. Billie Creek Village, Rockville (Pike County). Cars on display are for show. Other early wheels modes of transportation such as wagon and pony rides available. People's choice awards given. Also 30 historic exhibits and turn-of-the-century craft demonstrations. 11 a.m.-4 p.m. Admission



**MAKING SORGHUM**—Two men load sugar cane into a sorghum mill to extract the syrup in the old-fashioned manner. Many festivals feature historical demonstrations and glimpses into the past. (Photo by Charles J. Schiele)



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### July 19-July 25

Shelby County Fair. Shelby County Fairgrounds, Shelbyville (Shelby County). 4-H judging and exhibits, queen pageant, farm machinery, auto dealers, midway carnival, displays, entertainment, grandstand event, antique exhibits, petting zoo, demolition derby, truck pull and various concessions. 9 a.m.-midnight. Admission charge. (317) 392-2333 or (317) 398-2888 or (317) 392-1032.

### July 23-25

Parish Festival. St. Christopher Church, 5301 W. 16th St., Speedway (Marion County). Rides, games, booths, dinners (dining room or carry-outs). 4:30 p.m.-7 (317) 248-0004.

### July 25

Celebrate Summit. Summit Lake State Park, New Castle (Henry County). Concerts, kite flying, fun-fest and family fishing contest. Hours vary. Admission charge. (317) 766-5873.

### July 25-26

United Cerebral Palsy Golf Scramble. Rea Park, Terre Haute (Vigo County). (812) 232-0709.

### July 25-26

Church Picnic. St. Martin Church, 8075 Yorkridge Rd., Guilford (Yorkville County). Race, volleyball tournament

and family-style chicken dinners. Saturday 3 p.m., Sunday 11 a.m. (812) 487-2711.

### July 29

Civil War Drama. Corydon (Harrison County). On the train, 1883 scenic railroad. Drama on wheels includes the execution of a spy. Train leaves daily at 10:30 a.m., 1 p.m., 3 p.m., and 5 p.m. Admission charge. (812) 738-8000.

### July 29

Riverfest '92. Fairbanks Park, Terre Haute (Vigo County). Sports events for entire family, running, bicycle races, 5-mile Wabash River race, skateboarding contest, waterball, volleyball contests, children's games, arts, crafts and music. 9 a.m.-9 p.m. (812) 299-1121.

### July 26

Homecoming. St. Augustine Church, Leopold (Perry County). Chicken dinners and quilts. 11 a.m.-6 p.m. (812) 836-2481.

### July 27-31

Vacation Bible School. Holy Cross Parish, 125 N. Oriental St., Indianapolis (Marion County). Ages 4 to 12. 9 a.m.-noon. (317) 637-2620.

### July 26-August 2

Parade of Homes. Terre Haute (Vigo County). Area subdivisions throughout Terre Haute. Builders display new homes in some of Terre Haute's developed subdivisions. (812) 234-5736.

### July 29-August 2

Chamberfest '92. Cumberland (Marion County and Hancock County). Food, arts, crafts, commercial booths, youth talent show, baby contest, gospel sing, bands, dancing, car show, door prizes, rodeo, parade, etc. (317) 894-3153.

### July 31

Monte Carlo. St. Thomas Church, 523 S. Merrill St., Fortville (Hancock County). Admission charge includes food. 7 p.m. (317) 485-5101.

### August 1

Parish Festival. St. Thomas Church, 523 S. Merrill St., Fortville (Hancock County). Kids' games, quilt raffle, 10 a.m.-noon, country and western band, and raffle. Homemade chicken and noodles dinner. 11 a.m.-10 p.m. (317) 485-5101.

### August 1

Circlefest. Monument Circle, Indianapolis (Marion County). Fun, family-oriented festival for people of all ages. Food, games and entertainment all day long. Noon-11 p.m. (317) 237-2222.

### August 2

Summer Social. St. Boniface Church, Main and Jefferson Streets, Fulda (Spencer County). Games, bingo, raffles, handmade quilts raffled throughout the day. Grand raffle with over 80 prizes each night. 11 a.m.-7 (812) 387-2483.

### August 2

Parish Festival. St. Cecilia Church, St. Mary Rd. midway between Oldenburg and Brookville at Oak Forest (Franklin County). Raffles, booth games and chicken dinners (sit down or carry-out). Sunday 10 a.m.-3 p.m. (812) 623-4017.

Parish Festival. St. Cecilia Church, St. Mary Rd. midway between Oldenburg and Brookville at Oak Forest (Franklin County). Raffles, booth games and chicken dinners (sit down or carry-out). Sunday 10 a.m.-3 p.m. (812) 623-4017.

### August 3-7

Vacation Bible School. Sacred Heart Church, 1530 Union St., Indianapolis (Marion County). 9 a.m.-noon. Sherie Berg. (317) 637-9741.

### August 5-7

Country Music Week. The Commons, Columbus (Bartholomew County). Featuring the best in traditional country music by local and regional artists. 7 p.m.-9 p.m. (812) 376-2535.

### August 7

Melodifest. City Market, downtown Indianapolis (Marion County). Delicious watermelon and cantaloupe sold to benefit the Indianapolis Senior Citizens Center. Also included are arts and crafts booths and entertainment. 10 a.m.-2 p.m. (317) 261-8539.

### August 7-9

Gosport Lazy Days. Town Park on Main St., Gosport (Owen County). Hog roast and country music show, fish fry, talent show, bean dinner, parade and bed race. Times vary. (812) 879-4445.

### August 8

Mid-America Regional Championship Drum & Bugle Corps Competition. Indiana University Memorial Football Stadium, Bloomington (Monroe County). Twelve of top world-class drum and bugle corps present a unique evening of family musical entertainment. Performances feature highly skilled musicians and dancers, colorful costumes and choreography, and a wide range of musical selections from classical to jazz. 6 p.m. Admission charge. (800) 321 YMCA or (812) 332-5555 or (812) 829-2766.

### August 8-9

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

### August 8-9

MacLyn Fifth Annual Artists and Craftsmen's Fair. MacLyn Museum, Metamora (Franklin County). Artists will demonstrate and offer for sale a variety of arts and crafts. 9 a.m.-5 p.m. (317) 647-2541 or (317) 926-1100.

Hannah's Herbs & Ever-

lasting August Herbfest. Hannah's Herb Farm, North Vernon (Jennings County). Garden in full bloom for garden tour. Wreath demonstrations, cooking with herbs instruction, lessons on making potpourri and planting herb gardens. (800) 928 DOOR or (812) 346-5671.

### August 8-9

Parke County Arts and Crafts Days. Billie Creek Village, Rockville (Parke County). About 30 craft booths in addition to over 35,000 hand-crafted items in the Billie Creek General Store. 11 a.m.-4 p.m. Admission charge. (317) 569-3430 or (317) 569-3650.

### August 9

Parish Festival. St. Mary Church, Box 144, Lanesville (Harrison County). Dinner and picnic. Call Jerry Reinhardt (812) 952-2800 for time.

### August 12-23

1992 Indiana State Fair. Indiana State Fairgrounds, 1202 E. 38th St., Indianapolis (Marion County). Showcases Indiana's best exhibitors, competitors and entertainers, along with top national entertainment. Blue ribbon agricultural exhibits top Indiana closing (varies). Admission charge. (317) 927-7524.

### August 13-15

Hagerstown Jubilee Days. Downtown Hagerstown (Wayne County). Flea market, fish fry, entertain-

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#### August 14-15

Summer Festival. Assumption Church, 1117 Blaine Ave., Indianapolis (Marion County). Delicious fish and chicken dinners with fresh vegetables. Dinners served under covered tent, bingo in air-conditioned hall. Carry-out food starts at 4 p.m. Festival hours 5 p.m.-10 p.m. (317) 632-4157.

#### August 14-16

10th Annual Indiana Avenue Jazz Festival, Madame Walker Theatre, 617 Indiana Ave., Indianapolis (Marion County). Street festival featuring local, regional and national jazz musicians, fair activities, food vendors and arts and crafts. Jazz on the Avenue Friday 6 p.m.-9 p.m. has admission charge. Street festival Saturday noon-10 p.m. is free. Jazz brunch Sunday 11:30 a.m.-3 p.m. Admission charge. (317) 236-2099.

#### August 16

President Harrison's 15th Birthday Celebration. President Harrison Home, 1230 N. Delaware St., Indianapolis (Marion County). Concert by

Ft. Harrison U.S. Army Band and a Civil War encampment. 12:30 p.m.-4 p.m. (317) 631-1898.

#### August 16-18

Revival. Holy Trinity, 2618 W. St. Clair St., Indianapolis (Marion County). Parish grounds. Speaker is Sr. Pat Haley from Philadelphia. Theme is "Jesus Alive In Our Neighborhood." 6:30 p.m. Donations, Molly Schmitt or Sister Helen (317) 631-2939.

#### August 21-23

Sellersburg Celebrates! Silver Creek High School, Sellersburg (Clark County). Parade, food, entertainment and contests. Celebration includes a business luncheon and style show. 10 a.m.-10 p.m. (812) 949-6681.

#### August 22-23

Parish Festival. St. Lawrence Church, 542 Walnut St., Lawrenceburg (Dearborn County). Raffles, games, biergarten, chicken and beef dinners. Country western band and dance on Saturday. Bingo on Sunday. Saturday 3 p.m.-midnight and Sunday 11 a.m.-7 (812) 537-3903.

#### September 4-7

Little Italy Festival. Festival Grounds, Water Street by

river, Clinton (Vermillion County). Grape stomping, puppet shows, pizza and spaghetti eating contest, several museums, arts and crafts show, Italian singers, polka bands, celebrity auction, state bocce ball tournament. Friday night parade. Friday 5 p.m.-11 p.m., Saturday, Sunday and Monday 11 a.m.-11 p.m. (317) 832-3128.

#### September 4-6

Steamboat Days Festival. Spring Street, Jeffersonville (Clark County). Entertainment, booths, arts and crafts, rides and something for everyone. Noon-11 p.m. (812) 282 BOAT or (812) 282-0478.

#### September 4-7

Farmers Pike Festival. Corner of 200 South and 850 East, New Castle (Henry County). Over 200 spaces of antiques, crafts and antiques. Old-time dance bands, country bands and surprises. Many great food concessions. Shuttle service for parking area to gate. Friday 6:30-10 p.m., Saturday, Sunday and Monday 9 a.m.-10 p.m. (317) 332-1534.

#### September 5

Old-Fashioned Pig Roast. St. Bernadette Church, 4826

Fletcher Ave., Indianapolis (Marion County). Pig roast, country-western music, Monte carlo and beer. 5 p.m.-midnight. Admission charge \$5.50 for adults and \$3 for children (12 and under). "All you care to eat." (317) 356-5867.

☆☆

Civil War Re-enactment. Hayden (Jennings County). Re-enacting battle of Chickamauga, the 82nd regiment defense on Snod Grass Hill in Georgia. Event includes encampment, parades and a chicken barbecue dinner. 1:30 p.m. (812) 346-7779.

☆☆

Rivertown 17th Annual Antique and Classic Car Show. High St., downtown Lawrenceburg (Dearborn County). Thirty classes with 1st and 2nd place trophies in each and 10 special awards. Free dash plaque to the first 200 registered. Registration 9 a.m.-noon. Judging 1:30 p.m. (812) 537-5540.

#### September 5-6

Fourth Street Festival of the Arts and Crafts. Fourth and Grant Streets, Bloomington (Monroe County). Over 100 exhibitors of arts and crafts, music, food, fun and

more. Arts-related information booths. Saturday 10 a.m.-6 p.m. and Sunday noon-6 p.m. (812) 988-0438.

#### September 6

Annual Chicken Dinner. St. John the Evangelist Church, 2004 County Line Rd., Greensburg (Decatur County). Chicken dinners. 11 a.m.-5 p.m. (812) 663-7880.

☆☆

Labor Day Parade. 11th St. and Washburn Ave., Terre Haute (Vigo County). Parade to Fairbanks Park and enjoy free beans, entertainment, speakers and music. (812) 877-1531.

#### September 6-7

Antiques and Collectibles Festival. Vernon (Jennings County). Over 200 quality dealers in antiques, crafts and collectibles. 7 a.m.-5 p.m. (812) 346-6102.

#### September 7

Labor Day Picnic and Church Festival. St. Anthony of Padua Parish, 4774 E. Morris Church St., Morris (Ripley County). Raffle, entertainment for all ages, turtle soup, lunch stand, refreshments, chicken and roast beef dinners. 10:30 a.m.-8 p.m. (812) 934-6218.

#### September 9-12

Edinburgh Fall Festival. Downton Edinburgh (Johnson County). Carnival midway with food and novelty booths, art show, queen crowning, prince and princess crowning, parade on Saturday morning, Lions' Club chicken and rib barbecue. No times listed.

#### September 10-12

Dale Fall Festival. Dale City Park, Dale (Spencer County). Annual homecoming and surrounding community's big Fall Festival. Queen pageant, parade, volleyball, horseshoe, basketball tournaments, hog wrestle and food show. Thursday and Friday 4 p.m.-a.m., Saturday 8 a.m.-1 a.m.

#### September 11-13

Canaan Fall Festival. Village Square, Canaan (Jefferson County). Antique flea market, longest-running U.S. Pony Express, old-fashioned parade, entertainment, contests, practicing craftsmen, food, museum, tour, Indian painting and papoose contest, and 25th Pony Express Mail "Run." Friday 10 a.m.-10 p.m., Saturday 9 a.m.-11 p.m. and Sunday 9 a.m.-6 p.m. (812) 839-4770.



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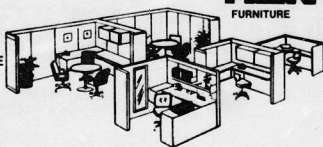
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☆☆

**Sunman Balloon Fest.** Sunman Community Park, Sunman (Ripley County). Hot-air balloon races, games, prizes, food and fun activities. (812) 623-3330 or (812) 623-2665.

### September 12

**Old Oakland Days Arts and Crafts Fair.** Streets surrounding Oakland Fire Station, Oakland (Marion County). Small-town atmosphere with local artists and craftsmen displaying their works. Entertainment, food. 10 a.m.-5 p.m. (317) 841-0140 or (317) 823-6756.

☆☆

**Community Fun Fest.** St. Vincent de Paul Church, 1711

"I" St., Bedford (Lawrence County). Food, raffle, games for all ages. 5 p.m.-11 p.m. (812) 275-6539.

☆☆

**Oktoberfest.** Liberty Park, Batesville (Ripley County). German food, entertainment, games for all ages. Noon-midnight. (812) 934-7311.

☆☆

**Great Outdoor Art Contest.** T.C. Steele State Historic Site, Nashville (Brown County). Contestants using their own supplies create an original artwork in any medium. All work must be done out of doors on site. The contest gives today's artists a unique insight into Steele's art and the turn of the century plein-air method of painting. 9 a.m.-5 p.m.

☆☆

**Scott County Courtfest.** Scott County Courtyard, downtown Scottsburg (Scott County). Large arts and crafts festival features first-class entertainment, food booths, contest between rival fire

departments, continuous dancing and exhibitions. Approximately 100 booths. 8 a.m.-6 p.m. (812) 752-5705 or (812) 752-4940.

### September 12-13

**Raintree Jamboree.** Memorial Park, New Castle (Henry County). Arts and crafts, entertainment, auction, pancake breakfast, teen dance, games, food and contests. Saturday 10 a.m.-5 p.m. and Sunday noon-5 p.m. (317) 529-3033.

### September 13

**Pork Festival.** St. Mary Church, 212 Washington St., North Vernon (Jennings County). Dinner, raffle, booths and games. 10:30 a.m.-5 p.m. (812) 346-4891.

☆☆

**Fall Festival.** St. Mary Church, 512 N. Perkins St., Rushville (Rush County). Dinner, raffle, games and booths. 10 a.m.-4 p.m. (317) 645-5078.

### September 18-19

**Country Fare.** St. Malachy

Parish, 326 N. Green St., Brownsburg (Hendricks County). Rides, Monte Carlo, reverse raffle, mini-affle, roast pork dinners and porkburgers. Friday 4 p.m.-10 p.m. and Saturday noon-10 p.m. (317) 892-4077.

### September 19

**Church Festival.** St. Bridget Church, 801 Dr. Martin Luther King Jr. St., Indianapolis (Marion County). Food, games and raffles. 10 a.m.-10 p.m. (317) 635-6604.

☆☆

**Parking Lot Dance.** St. Paul Church, 218 Scheller Ave., Sellersburg (Clark County). Featuring "The Chase" Band. 7 p.m.-11 p.m. \$5 cover charge. (812) 246-5980.

### September 20

**Heritage Festival and Church Picnic.** St. Paul Catholic Church, 814 Jefferson St., Tell City (Perry County). Dinners, entertainment, bingo, children's games and raffles. Mass at 11:30 a.m. Festival continues until late afternoon. (812) 547-7994.

☆☆

**Celebration of 100 Years of Black Catholic Education.** St. Bridget Church, 801 Dr. Martin Luther King Jr. St., Indianapolis (Marion County). An event of prayer, song and speeches. (317) 635-6604.

☆☆

**Annual Fall Festival.** St. Louis Church, 13 St. Louis Pl., Batesville (Ripley County). Family-style chicken dinner, games, homemade items and quilts, home-grown vegetables, booths, raffles, etc. 10 a.m.-8 p.m. (812) 934-3204.

### September 25

**Genuine Turtle Soup Supper.** St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman (Ripley County). Fish, ham, homemade pies and cakes, raffles, home-made quilts and games. 5 p.m. till 7 (812) 623-2894.

### September 25-27

**Apple Festival.** St. Thomas More Church, 1200 N. Indiana St., Mooresville (Morgan

County). Rides, pig roast and bed races. 11 a.m.-10 p.m. (317) 831-4142 or (317) 831-3802.

### September 26

**Pork Festival.** St. Mary Parish Center, 212 Washington St., North Vernon (Jennings

### September 27

**Parish Picnic.** St. Michael Church, P.O. Box 22, Bradford (Harrison County). Turkey shoot and chicken dinners. 11 a.m.-5 p.m. (812) 364-6646.

### September 30

**Fall Festival.** St. Mark Church, R.R. 1, Box 324, Tell City (Perry County). Quilts, country store, raffles and food. 11 a.m.-6 p.m. (812) 836-2481.

### October 4

**Fall Festival.** St. Joseph Hill Parish, 2605 St. Joe Rd., West, Sellersburg (Clark County). Raffle, homemade quilts and turkey shoot. 11 a.m.-7 (812) 246-5655.

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## SEVENTH SUNDAY OF EASTER

## The Sunday Readings

Sunday, May 31, 1992

Acts of the Apostles 7:55-60 — Revelation 22:12-14, 16-17, 20 — John 17:20-26

by Fr. Owen F. Campion

The church presents a reading from the Acts of the Apostles as the first scriptural reading for this weekend's liturgy. It is the story of the martyrdom of Stephen.

Stephen is mentioned elsewhere as being first among the seven men selected by the Christians of Jerusalem to hold the common purse and distribute alms to the needy. His popularity among the early Christians in the Holy City easily may be assumed. Surely it was a popularity based upon reverence and regard for his piety.

Not only did Stephen care for the poor and sick, but he also preached. He and the other six are considered by the church to be the first deacons.

In the first generations of Christianity, Christians still saw themselves as faithful Jews, if they had been Jews initially. A conflict arose in Jerusalem, however, between Christians and Jews who had come to the city from elsewhere, Jews of birth or residence in some foreign place but, of course, of Jewish heritage. They charged Stephen with blasphemy, of equating Jesus with God, and of downplaying Moses in favor of Jesus.

The Jewish society was theocratic, and it was quite humane and compassionate by comparison with the pagan societies surrounding it. However, since it was theocratic, the single greatest crime, and the crime punishable by death, one of few such

transgressions among the Jews, was to blaspheme. So Stephen was taken before the Sanhedrin, the body that heard accusations of blasphemy, was tried, convicted, and sentenced.

Despite the Jewish law that blasphemy was a capital crime, the Romans denied the Jews, and other subject-people, the right to execute an accused. (This situation led to the death of Jesus not as a result of Jewish orders, but by the authority of the Roman governor.) In the case of Stephen, however, apparently there was such an outcry that emotions took hold and he was stoned to death, the Jewish ritual execution in such cases, with recourse to the Roman authorities. Had such recourse occurred, and had the Romans found him guilty of a crime before their law, he would have been crucified.

Stephen died pleading God to forgive those who were hurting him.

Interestingly, Acts informs us that Saul held the cloaks of those stoning Stephen to death. Readers of Acts will meet Saul again, as the great apostle Paul.

The second reading is from the Book of Revelation. As impressive and moving as the rest of the book, this passage excitedly tells us that Jesus will come again. It identifies the Lord as God, the "first and the last," "Alpha and Omega," the first and final letters of the Greek alphabet. In other words, he is everything.

To read the Lord in the city is the answer to every wish and need. All thirst. Spiritually, only the water of baptism relieves such thirst. Finally, the Lord repeats that soon he will return. To that statement, the Book of Revelation replies with anticipation and yearning, "Come, Lord Jesus!"

## THE POPE TEACHES

## Church bears witness to faith

by Pope John Paul II  
Remarks at audience May 20

In these talks we have been speaking of the church's prophetic office, by which she bears witness to her faith in Jesus Christ and to the significance of his life and teaching for all mankind.

In making manifest the mystery of God as revealed in Christ, the church sheds light on the ultimate meaning of human existence and reveals the most profound truth about man himself (cf. "Gaudium et Spes," 22).

As a prophetic community, the church is called to present this truth not only in the abstract, but in a living way, by enabling people to share in the life of the crucified and risen Christ in their everyday experience.

Through baptism, we first receive this new life and become members of the one body of Christ. In celebrating the sacraments, the church carries out a specific "evangelization," insofar as she leads her members to the "following of Christ," not

just in the moral sense, but by reproducing the life of Christ in her members.

Through her witness to Christ, the church shows humanity the way to its complete fulfillment. She makes Christ known as the one who revealed most perfectly the "supreme commandment" of love of God and neighbor (Matthew 22:38-40).

She strives to increase the number of those who model their lives on the beatitudes. She likewise exercises her prophetic office in her witness to the cross and to the value of suffering offered in union with Christ's sacrifice.

A special part of this witness is manifested in the perseverance of those Christians who, today, as in every period of the church's history, suffer for their faith.

The church's prophetic mission is both centered on Christ and profoundly concerned with the good of mankind. Because it is only in the proclamation of Christ that the noble calling of all humanity is fully revealed, today more than ever it is apparent that "man is the way for the church" ("Redemptor Hominis," 14).

## MY JOURNEY TO GOD

## World War II: Fifty Years After

There was a time when we thought wars were just, government leaders were honorable, and technological progress was good. We called it World War II.

We had heroes then — great men — Churchill, Roosevelt, de Gaulle. We claimed values — mercy toward the weak, justice for the downtrodden, punishment against the wicked — and worked to make them real. We were Christians and Jews, Hispanics, Blacks, Orientals, Europeans and Native Americans together, but most of all we were Americans and proud of it.

We spoke many languages at home and in our neighborhoods, but at school or church or on the radio we spoke American. We enjoyed our origins and passed them on to our children, but we gloried in being part of the whole, the exciting experiment, the United States of America.

We were the richest country in the world, bearing the heaviest responsibility for solving the world's troubles, and feeling up to the task. Our people were the best educated, the best fed, the healthiest of any on earth, and we were anxious to share our gifts. We were the Golden People.

Fifty years have passed since World War II, and our gold has tarnished. On this Memorial Day, let us pray that God will help us to restore our pride and unity. Pray that the many gifts and blessings he has given this nation can once again inspire freedom, dignity and respect among all the people of the world.

Amen.

—by Cynthia Dewes

(Cynthia Dewes is an assistant editor of The Criterion and is a member of St. Monica Parish in Indianapolis.)

## Daily Readings

Monday, June 1  
Justin, martyr  
Easter weekday  
Acts 19:1-8  
Psalms 68:2-7  
John 16:29-33

Tuesday, June 2  
Marcellinus and Peter, martyrs  
Easter weekday  
Acts 20:17-27  
Psalms 68:10-11, 20-21  
John 17:1-11

Wednesday, June 3  
Charles Lwanga and companions, martyrs  
Easter weekday  
Acts 20:28-38  
Psalms 68:29-30, 33-36  
John 17:11-19

Thursday, June 4  
Easter weekday  
Acts 22:30; 23:6-11  
Psalms 16:1-2, 5, 7-11  
John 17:20-26

Friday, June 5  
Boniface, bishop and martyr  
Easter weekday  
Acts 25:13-21  
Psalms 103:1-2, 11-12, 19-20  
John 21:15-19

Saturday, June 6  
Norbert, bishop  
Easter weekday  
Acts 28:16-20, 30-31  
Psalms 114:4-5, 7  
John 21:20-25

St. John's Gospel describes his mission as Savior, and indeed the divine plan. Jesus came into the world so that all might know God, and that they might love God, and most critically that God might love humanity indeed as he loves his own divine Son. That is the depth and the majesty of the Incarnation and Redemption.

## Reflection

The church has celebrated the great feast of the Ascension. The fact of living now in times after the Ascension presents questions for followers of Jesus. How must we live? What does it mean to be without the visible, bodily presence of Jesus?

The second reading from the Book of Revelation, reminds us that as faithful people we are part of the church and live in the City of God.

In the first reading, we heard of the exceptional life and profession of faith that Stephen provided. Circumstances gathered

against him. He was scorned. Ultimately, he died. Yet he never wavered in his dedication to God. It was a dedication expressed in a love so unselfish it forgave his persecutors even at the moment of death.

The Christian mission today is just as was the mission of Jesus 2,000 years ago. It is a flame with love. It reaches out in love to embrace the weary, the frightened, the angry, and the rejected. That is the lesson of the Gospel. Christians today continue the mission of Jesus as Stephen continued it. Consoling them in this effort in spite of difficulty is the realization, so well glimpsed by the Book of Revelation, that in the church we reside in an earthly city, but also a city in which God is present. He is our hope and our strength. As Christians, we are summoned to love the world, reconciling it to God. This summons has its serious demands, but God is with us. We are never alone.

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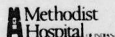
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# Entertainment

## VIEWING WITH ARNOLD

### 'The Player' succeeds in Hollywood-bashing

by James W. Arnold

If Hollywood didn't exist, we'd have to invent it—the symbolic place in our American culture where Everything Wrong Happens.

This is where honor is compromised; where all the values are shallow and the taste is bad and only money counts; where the weather is warm and soft, and mindless greed, lust and ambition rule, where status is everything and humiliation is routine, where lies and beautiful creature people lose their souls every day in one way or another.

Of course, (except for the nice weather) all this stuff happens almost everywhere. But it is nice to have one place to kick around. (Some prefer Rome or Washington.) Thus Robert Altman's new movie, *"The Player,"* fits into a respected tradition—not just of anti-Hollywood movies, but of Hollywood-bashing movies in general.

Did any quote ever become immortal for saying something nice about the place? Does anybody really like what the word stands for? Marilyn Monroe said it was "where they pay you \$50,000 for a kiss and 50 cents for your soul." Somebody else once called it "paradise with a lobotomy." Hollywood is the capital of snide remarks.



The veteran (70) Altman, who had Catholic roots in Kansas City, is probably best known for the original "M\*A\*S\*H" and "Nashville." Stubbornly anti-commercial and a nagging moral satirist, he's rated among America's top two or three most artful filmmakers.

So it's logical that Altman should direct and enrich Michael Tolkin's adaptation of his dark comic novel about the money-grubbing in contemporary Tinseltown. The major recent anti-Hollywood diatribes, except for the Steve Martin subplot in "Grand Canyon," were set in the 1940s ("Barton Fink," "Guilty By Suspicion," "Bugsy").

In the 1990s era of megabucks and big deals, Tolkin's hero is a slick, young producer Griffin Mill (Tim Robbins). He's suitably hollow, extravagantly paid and cowed to, has an encyclopedic knowledge of movies but no love for them, and the power to make a dozen films a year. His job is hearing story pitches, trashing their pitiful attempts to imitate recent hits, and saying "no."

For Mill, a good plot can be described in 25 words or less, has marketable stars, and a smorgasbord of "elements": suspense, laughter, love, violence, hope, heart, nudity, sex and a happy ending—"especially a happy ending." Such a man is usually paranoid for good reason: somebody is always trying to take his job, and his snap decisions and arrogance constantly make enemies.

In "The Player," Mill is worried about all this stuff, but mainly the death threats he's getting from an anonymous disappointed writer. In the film's best sequence, he tracks the fellow down in a revival theater in Pasadena (which is showing "The Bicycle Thief"), tries to pacify him and fails. Then after a credibly tense emotional exchange, he kills him in a rage and tries to cover it up.

Unfortunately, the threats keep coming and the Pasadena cops (with Whoopi Goldberg as an improbable investigator) join the growing list of his enemies. With a few pang of conscience, Mill also finds himself falling for the dead writer's lovely but equally calculating artist-girlfriend (Greta Scacchi). Altman and Tolkin by now have locked us into a classic movie plot, and their major joke is that we'll get the ending Griffin Mill would approve of.

As in many Altman projects, the actors



**INCIDENT AT OGLALA**—An American Indian Movement supporter stands guard in a scene from the documentary movie "Incident at Oglala." The film recounts events before, during and after the 1975 killing of two FBI agents on South Dakota's Pine Ridge Sioux reservation. The U.S. Catholic Conference says the "work raises a contemporary justice issue in realistic fashion." Its classification is A-II for adults and adolescents. (CNS photo from Miramax)

improvise much of their dialogue and represent a wide range of types. What they have in common is their ambition and willingness to betray. You know little and care less about them, which is one of the faults of satire compared to, say, Billy Wilder's anti-Hollywood masterpiece, "Sunset Boulevard."

In terms of information and insight, "The Player" covers the same ground as last year's TV documentary series, "Naked Hollywood," skewering the mainstream moviemakers for their bottom-line greed and formula approach to an artform. (In interviews, Altman has said this is happening to all the arts, not just movies.) Viewers shouldn't expect an attack on moral trends in sex and violence, despite some relevant inside jokes, including a Robbins-Scacchi lovemaking scene.

"The Player" is witty and fun, especially for movie fans who can taste the multiple ironies. (E.g., the visual and verbal references to classic films, or the writer's funeral, where a friend reads the last page of a terrible script as the deceased's final epitaph.) Others will enjoy picking out the scores of stars playing themselves in bits or as background extras.

Most will also be delighted by the main running gag, which is what happens to a scenario for a tragic love story earnestly proposed by an idealistic director, a project Mill hates so much he tries to palm it off on his rising young rival producer.

(Deft film biz satire; language, brief nudity, sex situation; recommended for adult movie aficionados.)

USCC classification: A-II, adults.

### Recent USCC Film Classifications

Adam's Rib	A-II
Incident at Oglala	A-II
A Midnight Clear	A-II
The Adjuster	O
Alien 3	A-III
Encino Man	A-II
Night on Earth	A-III
Sister Act	A-III

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

## 'The Last Cowboys' profiles their enduring appeal

by Gerri Pare and Henry Herx  
Catholic News Service

The enduring appeal of cowpokes is emphasized in this look at modern-day men of the range in "The Last Cowboys," airing Wednesday, June 3, from 9 p.m. to 10 p.m. on PBS. (Check local listings to verify program date and time.)

Though faced with long hours and low pay for seven-day work weeks, today's cowboys, much like their predecessors, can't imagine any other life.

Joseph Campanella describes what their workdays are like as he narrates from three colorfully-named working ranches, the Dugout Ranch in Utah and the Robber's Roost and Fish Creek ranches in Nevada.

Actually, not much has changed from the Old West's heyday, that period from the end of the Civil War to the turn of the century. Like those in the last century, cowboys today still shoe horses, rope calves and go on cattle drives dressed in much the same get-up they wore a century ago.

The freedom they feel, a sense of the eternal romance on the range and the love of the land and its beauty seem to be what motivates current cowboys, who are apt to explain their career choice with the phrase "I just want to do it."

Producer-director John Howe employs a leisurely pace and gives a historical perspective via archive stills and romanticized paintings.

Though working cowboys seem to be a dying breed, their skills endure in rodeo competitions. Women are holding their own here, as one woman interviewed has won over a

million dollars as seven-time world champion barrel racer, performing hairpin turns on horseback.

Other rodeo footage includes the most dangerous event—bull riding—a perilous pursuit given the critter's nasty temperaments and the fact that riders regularly are hurt.

While the cowboys interviewed sound very much alike and a staged nighttime look dropped in for no reason, those who are drawn to the legend of the cowboy may enjoy this documentary update on the sturdy souls who still carry on the tradition.

"The Last Cowboys" is an ambling, rambling documentary the family can share.

### TV Programs of Note

Sunday, May 31, 9-11 p.m. (CBS) "The 46th Annual Tony Awards." The American Theater Wing's 1992 Antoinette Perry Awards will be broadcast live from Broadway's Gershwin Theater with excerpts from some of the nominated plays and musicals.

Sunday, May 31, 10-11 p.m. (PBS) "Revolutionary." In a rebroadcast of the three-part "Stalin" series, the first episode examines the Soviet dictator's early years and his autocratic yearnings that were contrary to the goals of the Bolshevik Revolution.

Monday, June 1, 9-11 p.m. (PBS) "A Poor Man Shames Us All"/"Inventing Reality." The fourth of the five-part series, "Millennium: Tribal Wisdom and the Modern World," looks first at the issues of wealth and need, then examines the relationship between scientific knowledge and belief systems.

Tuesday, June 2, 8-9:30 p.m. (PBS) "China After Tiananmen." Three years after the brutal suppression of the student democracy movement in Tiananmen Square, "Frontline" visits China for this report on a country torn by the conflict between liberal economic reform and continuing political repression.

Thursday, June 4, 9-11 p.m. (CBS) "The Year of the Generals." Hosted by Charles Kuralt and Gen. H. Norman Schwarzkopf, this documentary looks back to 1942 and the emergence of such World War II leaders as Eisenhower, Patton, MacArthur, Marshall and Nimitz.

Thursday, June 4, 10-11 p.m. (PBS) "Arctic Wars." Rebroadcast of a 1990 documentary examining the environmental issues confronting Alaska's Arctic National Wildlife Refuge which happens to have attracted the attentions of the oil industry.

Friday, June 5, 8-9 p.m. (NBC) "The Brokaw Report: America the Violent." Focuses on the growing problem of violence in this country, looking especially at three concerns: guns in the hands of kids and teen-agers, the role of the media and America's love of firearms.

Friday, June 5, 9-11 p.m. EDT (PBS) "Earth Tech '92." This special combines live coverage of the United Nations' "Earth Summit" in Rio de Janeiro with documentary segments illuminating specific environmental questions on the international meeting's agenda.

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

## QUESTION CORNER

# Preparing liturgies requires sensitivity

by Fr. John Dietzen

Q Since you touched on liturgy and the Alleluia in a recent column, perhaps you'd comment about how we are subjected to so many new songs in church during the year.

A The amount is unreal. We hardly have learned one when another comes along. We're senior citizens and like to sing, but seldom will they keep a song around long enough to do it well and enjoy it. What happened to the old policy of repeating songs that we learn? We know the melody, we know the words and we can enjoy them. (Texas)

A Your feelings are, I'm sure, shared by a multitude of others and they deserve to be seriously considered.



## FAMILY TALK

## Expensive baby items are not a necessity

by Dr. James and Mary Kenny

Dear Mary: I am pregnant with our first child. We welcome this child, but we don't have a lot of money. I am a bit overwhelmed by the amount of money we'll have to spend for baby things. What things are really necessary and what can I skip? How do other families manage with limited funds for baby supplies? (Pennsylvania)

Answer: In an earlier column I offered a basic needs list for the young family having a first child. The list included: clothing comprised of undershirts, all-in-one suits and cloth diapers; blankets; a small bed which can be improvised; a baby carrier; a car seat which doubles as a baby seat in the home; and a washer and dryer if you can possibly afford them. A changing table and rocking chair were also recommended if money and space permit.

Here is a list of items you do not need. If you choose to breast-feed, you can eliminate virtually all items connected with feeding. Breast milk alone is the optimum food for your baby for many months.

Most babies do not like water. Hence, you will not need bottles, formula (a big expense), special dishes or spoons, juice or baby food.

### When your child begins to crawl, the chance to explore is important

You do not need a crib. Babies like a snug enclosure such as a lined cardboard box described in our earlier column. Frequently moms like to nap with their baby, and babies like the closeness and sleep soundly.

While sometimes frowned upon by outsiders, babies have slept with parents for most of the history of the human race. On the other hand, if a relative offers you a crib, take it, as your child can use it later.

If you have a spare dresser drawer, an extra shelf or the shelf space in a changing table, you do not need an extra dresser.

You do not need fancy clothing. Babies don't care, and you will probably get some as gifts. Special outdoor clothing is unnecessary, as blankets are sufficient to keep the infant snug and warm.

You do not need special bathing equipment or materials. A kitchen sink makes a fine bathtub for an infant. Other mothers find it convenient to bathe baby right along with mom in her bath.

Special soaps and shampoos are fine if you like them, but they are not necessary, as ordinary soaps and shampoos are quite gentle.

You do not need disposable diapers. Rinse soiled diapers in the toilet and put them in the diaper pail. Each day wash diapers along with other baby clothes this way. Empty the soiled diapers into the washing machine and run the rinse cycle.

Add other baby clothing and, if desired, family clothing to fill the washer, and wash as usual. If you have problems with sensitive skin, give the clothes an extra rinse.

You do not need a playpen, a cradle, a swing or more than one bed. When your child begins to crawl, and then walk, the chance to explore is the most important factor in his development. Do not limit it by attempting to imprison baby in a playpen.

If you are given rocking, swinging or twirling devices to hold and entertain baby and if you have room, enjoy them. If you don't have them, being rocked, set in a baby seat or carried from room to room in an adult's arms will be just as interesting and pleasing for baby.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 West Harrison St., Bensenville, Ind. 47078.)

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Two fatal dangers lurk in any liturgy planning. One is to have everything always new, the other is to have everything always old.

Real liturgy, whether it is family, patriotic or religious, always has a core that remains the same. An individual family may have its own traditional manner, for example, of celebrating birthdays.

In the Mass we have a basic core of actions and words that we call Liturgies of the Word and Eucharist. Even outside of that core, however, there needs to be a degree of continuity and familiarity, or as you say, enjoyment.

Some ability to be comfortable and free in singing chants or hymns is absolutely essential for genuine individual and community worship. I believe most mistakes and frustrations with our liturgical worship are caused by forgetting that truth.

The other kind of error, always having everything the same, can be just as disastrous to active and intelligent prayer. Even within a good and healthy family birthday "liturgy," the celebrant still may choose the meal or the color of the cake.

Well-prepared and musically decent new hymns, used

long enough for people to really come to enjoy praying with them, are also essential for any community that wants a living liturgy.

Obviously there can be no strict rules about this. So much depends on the nature of the worshipping community, its age and culture, even its understanding of and commitment to good liturgy. All enter the picture.

What is essential is that everyone sincerely claiming this interest be sensitive to both sides of the scale. If you feel one or other of these considerations is lacking in your community, you have every right to surface your concern and request whatever insights might be offered by those responsible for the liturgies and other services in your parish.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage 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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# Black clergy criticize silence of church leaders in King verdict

by Catholic News Service

CHICAGO—The National Black Catholic Clergy Caucus, in a statement, warned that the Rodney King "tragedy" may be compounded by the "silence of religious leaders who seem uncertain of how to respond."

The statement said the clergy caucus found "incomprehensible" the acquittal of four Los Angeles police officers "who savagely beat Rodney King, in our view, beyond any conceivable legitimate use of force."

The statement was released May 17 during a meeting of the clergy caucus board of directors. The clergy caucus represents more than 800 black clergy and religious.

It said religious leaders appear unsure of how to react to "this harsh revelation of the deeply-seated tensions and divisions within our nation."

The statement committed the clergy caucus members to take "a prophetic, creative, visible and vocal role" in shaping the moral consensus of the nation on issues of race.

"The cry of the people in the streets—'No justice, no peace!'—must not be foreign or strange to Catholic ears," it said, citing Pope Paul VI's often-quoted refrain: "If you want peace, work for justice."

"We remind all the faithful and people of good will that the unity, peace and stability of a society cannot be guaranteed through simplistic appeals to 'law and order,' but only by a real respect for the human rights of all citizens," it said.

Such respect includes the "right to meaningful work and an adequate living wage," said the statement.

The statement quoted from the U.S. bishops' 1979 pastoral letter on racism, titled "Brothers and Sisters to Us," which said that "racism is not merely one sin among many: it is a radical evil that divides the human family."

"We must commit ourselves to assertively eradicate racism in every diocese and parish in the land, in every chapel and religious house, in every school, in every social service agency, and in every institution that bears the name Catholic," it said.

Although Catholic social teachings have been "bold and uncompromising," the statement said, "they are all too often unknown, unpreached, untaught and unbelieved."

A separate statement issued by the Washington-based National Catholic Conference for Interracial Justice said the violence against Rodney King was symbolic of the "larger violence of racism and oppression that non-white people suffer" in the United States today.

Similarly the jury's acquittal of the officers involved was symptomatic of the stereotypes that still exist in white America, the statement said.

"It was once again the victim who was put on trial thereby making it possible to dismiss the guilt of the police who were the perpetrators of this racist action," it said.

The statement said the police in the Rodney King case "simply carried out the expectations and the practices of the criminal justice system within which they operate."

It charged that churches, like other U.S. institutions, were "incapable of bringing a moral presence to bear on the sin of racism."

While Catholic leaders express "a genuine good will on race," racism is so embedded in every American institution that "the church, like other institutions, continues to operate" as it did before the civil rights movement of the 1960s, the statement said.

The Catholic Church, it said, is "approaching 40 percent non-white in the United States, and yet it is white in virtually all of its institutional practices, including leadership, employment, purchasing, banking and cultural expression."

To address the situation, the church needs to take action at all levels "in a methodical and systematic way," the statement said.

"Only then can it establish credibility in calling into question the practices of other American institutions and the attitudes of its people," it said.

## Changes proposed for Creed, Our Father

(Continued from page 1)

around the world in a new report by the International Commission on English in the Liturgy.

The ICLE report says one notable feature of the new changes is the use of inclusive language in references to the

people, such as "brothers and sisters in Christ" instead of "brethren," and the avoidance of masculine pronouns for the Father and the Holy Spirit "where doctrinal or linguistic considerations allowed."

(See related story on page 40.)

The report, titled "Third Progress Report on the Revision of the Roman Missal," marks the beginning of the final stages in the commission's project, begun in 1982, to revise its 1973 English translation of the Roman Missal. The 1973 text is the one currently in use, with minor variations, in Catholic churches throughout the English-speaking world.

The new 154-page book is the last of three such reports marking the final consultation phase with English-speaking bishops in drafting a new translation of the entire Roman Missal.

John R. Page, ICLE executive secretary, said the commission's board of directors—consisting of one bishop from each of the 11 bishops' conferences that are full members of ICLE—has already voted on one portion of the new texts and will be voting on another portion this summer. Additional sections will be voted on over the next year or so.

Each individual text is voted on separately and must be approved by two-thirds of the board before it can be sent to bishops' conferences as a recommended text, he said.

By June 1994 ICLE hopes to have all the revised Mass texts approved and sent out to all the English-speaking bishops' conferences, Page said.

That means that November 1994 would be the earliest that the U.S. bishops could discuss the new translation and vote on it.

The new Our Father translation was originally recommended by ICLE in the early 1970s. It was adopted by some bishops' conferences such as those in India, Pakistan and New Zealand, but not in the United States.

Also recommended in 1975 by an international ecumenical group working on common prayer texts, the modernized translation of the Our Father has now been adopted as at least an optional text by most English-speaking Protestant churches, Page said.

It begins, "Our Father in heaven, hallowed be your name." It asks God to forgive our "sins" instead of "trespasses" and to "save us from the time of trial" instead of "lead us not into temptation."

Page said that ICLE did a "wholesale revision" of the priests' prayers for particular feasts because there were numerous complaints that they were so short and spare in style that many of them were over before the people had time to get into them.

He said the new translations of those prayers will have more subordinate clauses and draw on richer and stronger language in order to draw people into them more fully.

On the other hand, he said, there was an effort to make as few changes as possible in the eucharistic prayers, which have been widely accepted and are now familiar to many people.

One major change is a proposal for the priest to use a different introduction for each of the four possible memorial acclamations after the consecration. Currently each acclamation is introduced by "Let us proclaim the mystery of faith." Then either the priest or the music ministers have to use some additional means to cue the people as to which acclamation to use. Page said the idea of four different introductions is that once they are learned, each introduction would cue the people to a particular acclamation.

For example, the acclamation that begins, "When we eat this bread and drink this cup," would be cued by the introduction, "Christ is the bread of life." The cue word "bread" occurs only in that introduction and response.

For those who might object that "became truly human" changes the meaning of the original Nicene Creed, the report notes that in the original Greek the word used was "ἐνανθρωπήσας," which, literally translated, means "was inhuman," which, literally

The report says the desire of some to keep "became man" was rejected because neither the Greek nor the Latin version of the creed carries "male overtones as 'man' in contemporary English normally does."

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# Pro-lifers praise research bank using non-aborted fetal tissue

by Nancy Frazier O'Brien  
Catholic News Service

WASHINGTON—Pro-life leaders hailed President Bush's May 19 executive order establishing fetal tissue banks using non-aborted fetuses and said the move might help defeat a fetal experimentation bill pending in Congress.

"He has in one stroke of his pen eliminated the need for fetal tissue harvesting from intentionally aborted babies while meeting the requirements of medical science for an ethical source of human tissue," said Judie Brown, president of the American Life League.

The executive order calls for the establishment of fetal tissue banks using only tissue from the estimated 750,000 spontaneous abortions (miscarriages) and the 100,000 ectopic (tubal) pregnancies that occur each year.

Some 1,500 to 2,000 fetuses suitable for scientific research would be available annually, according to government estimates. That fetal tissue could be used in federally funded research on Parkinson's, Alzheimer's, diabetes and other diseases.

A coalition of scientific, religious and educational groups called the Committee on Research Ethics backed the Bush initiative, saying it ensures "that fetal transplantation research can go forward, with federal funding, utilizing tissue obtained from sources that do not depend upon the practice of induced abortion."

Coalition members include the U.S. Catholic Conference, the Knights of Columbus and the National Right to Life Committee.

Dr. Louis W. Sullivan, who as secretary of the Department of Health and Human Services is charged with setting up the tissue banks, said May 19 that the plan "will guarantee that tissue will be available to the research community without conflicting with important ethical concerns."

Since 1988, the U.S. government has banned the use of federal funds for research projects using deliberately

aborted fetuses. Both the Senate and House have voted to overturn the ban, but there were not enough votes in the House to overturn an expected presidential veto.

A House-Senate conference committee completed work on the National Institutes of Health funding bill that contains the fetal experimentation provision just hours before Bush's executive order was announced.

Gail Quinn, executive director of the U.S. bishops' Secretariat for Pro-Life Activities, said the conference

committee version of the bill contains several provisions that make it unacceptable to the members of the pro-life movement.

"To put the matter bluntly, some members of Congress argue that abortion children 'are dead already' so their organs and tissues may as well be harvested to help others," she said in a May 19 letter to members of Congress.

"This argument misrepresents the issue," Quinn said. "The organs and tissues of aborted children who 'are dead already' are no longer of use to any researcher. H.R. 2507 is prospective—it affects unborn children who are now alive in their mothers' wombs, and potentially millions of others not yet conceived."

Quinn said the conference committee plan would put Congress in "a new partnership with the abortion industry" involving "both moral complexity and financial ties, since federal funds will be used to pay abortion clinics for obtaining, storing and transporting fetal tissue."

## New Bible translation approved for liturgy

by Jerry Filteau  
Catholic News Service

WASHINGTON—The New Revised Standard Version of the Bible has been approved for Catholic liturgical use in the United States.

Archbishop Daniel E. Pilarczyk of Cincinnati, president of the National Conference of Catholic Bishops, notified the bishops May 15 that the Vatican recently confirmed the decision they made last November to permit use of the new translation for liturgical readings and prayers.

He issued a decree, dated May 14, authorizing such use.

The NRSV, as it is usually called, was completed in 1989 and approved for general Catholic use last year by the U.S. and Canadian Catholic bishops. The work of an international, ecumenical team of scholars under the sponsorship of the National Council of Churches, it replaced the Revised Standard Version, a translation done in the 1940s and '50s and approved for Catholic use in 1965.

In his decree Archbishop Pilarczyk said, "Henceforth the new translation may be used as a replacement for the earlier approved Revised Standard Version whenever any liturgical books containing that translation need to be reprinted. It may be used in newly revised translations of liturgical books, once these have been approved by the National

Conference of Catholic Bishops. Finally, it may be used in an NRSV edition of the Lectionary for Mass, once the date for the publication of the revised second edition of the lectionary has been established."

Father Ronald Krisman, director of the bishops' Secretariat for the Liturgy, said when the bishops meet this June they are to vote on use of the revised New American Bible in a revised Lectionary as well.

The New American Bible, a translation done under the sponsorship of the Catholic bishops, was completed in 1970, but the New Testament was revised in 1986. More recently the New American Bible translation of the Book of Psalms, the most important of the Old Testament books for liturgical use, was also revised.

Father Krisman said that the only approved Lectionary currently in print is the New American Bible version. Lectionaries using the Jerusalem Bible and the Revised Standard Version have also been approved, he said, "but both went out of print a long time ago."

He said Rome has indicated it will issue some final changes soon in its 1981 revision of the Lectionary, and then the liturgy committee hopes to be able to set a timetable for simultaneous publication of the revised lectionary in two editions: one using the revised translations of the New American Bible and the other using the New Revised Standard Version.

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# The Active List

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

## May 29

Catholic Alumni Club (CAC) will attend Cinemark Theatre, 1848 E. Stop 13, Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

## May 29-30

St. Mary Parish, New Albany will hold a Summer Festival from 5-11 p.m. Fri. and from 6-30 p.m.-1 a.m. Sat. The Marlin Family band for dancing Sat., booths, bingo.

☆☆

St. Ann Parish, 2862 S. Holt Rd. will celebrate its 75th anniversary with a Diamond Festival from 4 p.m.-12 midnight. Chicken dinners, Fast Food Alley, live entertainment, rides, bingo.

☆☆

Mary, Queen of Peace Parish in Danville continues Festival '92 from 5 p.m.-12 midnight Fri. and 9-30 a.m.-12 midnight Sat. Arts and crafts show; Quack; King of Clowns 3:30 p.m. Sat.; dinners; Sun. breakfast.

## May 29-31

St. Bernadette Parish, 4826

## May 31

May Pilgrimages to Mary's Schoenstatt Center conclude at 2 p.m. Mass 3:30 p.m. (south of Versailles off 421 S.; at Reville take 925 S. east 810 of a mile.)

☆☆

The "Gift II: Households of Prayer" program concludes at 7:30 p.m. at St. Charles Borromeo Parish, Bloomington. Childcare available.

☆☆

May Pilgrimages to the Shrine of Monte Cassino near St. Meinrad Archabbey conclude at 2 p.m. CDT with Benedictine Father Damian Schmelz speaking on "Mary, Woman of Faith."

☆☆

The Secular Franciscans will meet at 3 p.m. following Marian Devotions at Sacred Heart Parish, chapel, 1530 Union St. Business meeting, refreshments.

☆☆

Catholic Alumni Club (CAC) will hold a General Meeting at 6:30 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St. Bring ideas for activities.

☆☆

St. Joan of Arc Parish, 42nd and Central will hold a Benefit Cocktail Reception in honor of its patron saint at 6:30 p.m. in the Parish Garden. Donation \$50. For more information call the rectory 317-283-5508.

☆☆

Fletcher Ave. will hold Summer Festival '92 from 5 p.m.-12 midnight Fri., from 4 p.m.-12 midnight Sat. and from 3-10 p.m. Sun. Music of "Memories," homemade food, games.

☆☆

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 3353 E. 56th St. Call 317-545-7681.

## May 30

St. Monica Club Pack #514 will hold a Yard Sale from 8 a.m.-3 p.m. at 9043 Moorhead Dr., College Park. Call 317-328-8340.

☆☆

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

☆☆

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

☆☆

The Guild of St. Agnes Parish, Nashville continues its annual Rummage Sale from 9 a.m.-12 noon.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville 8 a.m.; St. Barnabas, 8300 Kahle Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 S. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

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. Shadland Ave.

## June 1

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.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. at the Catholic Center, 1400 N. Meridian St. for a program on "How to Prioritize Your Financial Future."

☆☆

A Prayer Vigil for the Unborn will be held at 7 p.m. in St. Patrick Church, 1807 Poplar St., Terre Haute.

## June 2

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.

☆☆

A Spiritual Book Series begins from 7:30-9 p.m. at Beech Grove Benedictine Center, \$5/session. Call 317-788-7581 for details.

☆☆

Benediction of the Blessed Sacrament and consecration to the Sacred Heart will be held at 7:30 p.m. in Divine Mercy Chapel, behind Ritter High School. Sacrament of Reconciliation offered 6:45 p.m.

☆☆

## June 3

Janaan Maternach and Carl Pfeiffer will conduct two free Workshops on the "This is Our Faith" textbook series from 3:30-5:30 p.m. for catechists and from 7:30-9:30 p.m. for parents, at Richmond Catholic Education Center, 233 S. 5th St.

☆☆

## June 4

A Holy Hour with Exposition of the Blessed Sacrament, Scripture and Benediction will be held at 7 p.m. in St. Roch Church, 3600 S. Pennsylvania St.

☆☆

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A "Lord of the Harvest Day" of prayer for vocations to the priest hood and religious life will be held from 12 noon-7:30 p.m. in St. Patrick Church, 1807 Poplar St., Terre Haute.

## June 4-6

St. Simon Parish, 8400 Roy Rd. will hold its 10th Annual Garage Sale from 8 a.m.-5 p.m. daily. Proceeds benefit student financial assistance.

## June 4-7

Our Lady of the Greenwood Parish, Greenwood will hold a Summer Festival from 5-11 p.m. Thurs., 5 p.m.-12 midnight Fri., 3 p.m.-12 midnight Sat., and from 11:30 a.m.-10 p.m. Sun.

☆☆

## June 5

Catholic Alumni Club (CAC) will play Miniature Golf at 7:30 p.m. at Rustic Gardens, 1500 S. Arlington. Call Mary 317-255-3841 late evenings.

☆☆

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

☆☆

## June 5-6

An Irish Street Fair will be held from 5 p.m.-12 midnight Fri. and from 3 p.m.-12 midnight Sat. Home Style dinners, prize drawings.

## June 5-7

Little Flower Parish, 1401 N. Bosart will hold a Summer Festival from 5 p.m.-12 midnight Fri., from 3 p.m.-12 midnight Sat., and from 12 noon-11 p.m. Sun. Basketball tourney June 4-7.

☆☆

A Summer Festival will be held at Our Lady of the Greenwood Parish, Greenwood from 5 p.m.-12 midnight Fri., 3 p.m.-12 midnight Sat., and from 11:30 (Continued on page 35)



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# Priest couldn't deter Kevorkian's latest victim

by Robert Delaney  
Catholic News Service

DETROIT—By the time Susan Williams talked to Father Robert McGrath about having Dr. Jack Kevorkian help her end her life, it was probably already too late to convince her not to go through with it, the Detroit priest said May 19.

From his own experience as the son of a woman with multiple sclerosis, Father McGrath said he believes the condition can affect the person's thought processes, though there is no medical evidence that it does.

Williams had multiple sclerosis as well as a number of other medical disorders.

The priest talked with Williams for two-and-a-half hours April 8, five weeks before the 52-year-old resident of the

Detroit suburb of Clawson became the fourth woman to die with Kevorkian's assistance.

Father McGrath, pastor of St. Francis de Sales Parish in Detroit, was among a number of individuals invited to talk with Williams and fill out a report on their meeting with her. When asked to take part, Father McGrath let it be known he was not likely to endorse the idea. "I said, 'I'm not sure I'm the one you want to talk to. I'm very much of a womb-to-tomb kind of guy on these issues,'" he recalled.

Although not Williams' pastor, Father McGrath became involved at the request of one of her sisters. He said the sister had chosen him partly because they knew each other from the Ancient Order of Hibernians, of which he is chaplain, but also because she knew that Father McGrath's mother had had multiple sclerosis.

Father McGrath's late mother, who he said was diagnosed with multiple sclerosis when she was about 25, died in 1967, also at age 52. But while Williams contracted multiple sclerosis much later in life, hers was a story of unrelenting decline without the period of remission Father McGrath's mother had experienced.

"She seemed to have no remission, and she also had problems with her immune system—she was even allergic to her own perspiration," he said.

A more powerful factor than the pain and inconvenience she experienced may have been the psychological effects Father McGrath believes to be related to some people with multiple sclerosis.

"One is a blocking-out mechanism. At first, (my mother) would focus on things that bothered her terribly, but then she began blocking out anything that was unpleasant," he said.

She even blocked out her husband's death when Father McGrath's father died two years before his mother.

He said he also has observed a tendency to hang on to an idea "once it gets into their head that they're going to do something," and he felt Williams was no longer really open to discussion by the time he talked with her.

"Sue had a very good idea of God, but she felt God would understand. She figured she'd take her chances with God," he said.

In his written response after his meeting with Williams, Father McGrath wrote: "In my opinion, Dr. Kevorkian is taking advantage of Sue Williams, who is asked to go through with something that she has always been taught is wrong."

"I can't determine what his motives are, but I believe that—had there not been a Kevorkian—none of these people would have ended their lives," he told *The Michigan Catholic*, Detroit archdiocesan newspaper.

Kevorkian, a retired pathologist, has been charged with murder in the Oct. 23, 1991, deaths of two women who were connected to suicide machines that Kevorkian designed. The first death he assisted in June 1990 was ruled a suicide; efforts to prosecute Kevorkian in that case were dropped after a court ruled that assisted suicide was not illegal in Michigan.

But Father McGrath said he doubts any law can be passed to cope with the Kevorkian phenomenon. Instead, "the church just has to sell its position to such a degree that it outdoes Kevorkian," Father McGrath said. He noted two recent pastoral letters by Detroit Archbishop Adam J. Maida on death-and-dying issues.

## The Active List

(Continued from page 34)  
a.m.-10 p.m. Sun. Family dinners, rides, flea market.

☆☆

An Enneagram retreat on "Intimacy" will be held at Beech Grove Benedictine Center. Enneagram Basics required. Call 317-788-7561.

☆☆

St. Louis School, Batesville will hold a Rummage Sale from 9 a.m.-6 p.m. Fri., 9 a.m.-4 p.m. Sat. and from 8:30 a.m.-12 noon Sun. Donate items to gym June 1-2 from 9 a.m.-7 p.m.

### June 6

The Divorce and Beyond recovery program continues at 10 a.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

St. Paul Parish, Sellersburg will sponsor a Picnic from 4 p.m.-12 midnight. All-you-can-eat Chicken Dinners, kiddie booths, booths.

☆☆

Faithful devotions and a FIRE chapter meeting will follow 8 a.m. Mass in St. Nicholas Church, Sunman.

☆☆

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc church, 42nd and Central. Rosary, procession.

☆☆

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

☆☆

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

☆☆

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

☆☆

A "Prayer for the Earth" service in conjunction with the Earth Summit in Brazil will be held at 1 p.m. EST at the Sisters of St. Francis' Farm at the Oldenburg motherhouse.

### June 6-7

Holy Angels Parish, 740 W. 28th St. will hold its annual Summer Food Fest from 12 noon-10 p.m. daily. African-American cuisine, Las Vegas, bingo, kiddie games.

### June 7

St. Agnes Academy Alumni Association will hold its Annual All-School Reunion at 10:30 a.m. Mass in St. Peter and Paul Cathedral followed by Brunch at the Marrot.

☆☆

A Pentecost Celebration on the "Spirit of Praise" will be held at 10 a.m. preceding Mass in St. Paul Church, Sellersburg.

☆☆

A support group for central city families which have a member with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 2822 Dr. Martin

Luther King Jr. St. Call Doris Peck 317-545-9907.

☆☆

Catholic Alumni Club (CAC) will attend Nashville Log Cabin Tour. Meet at Southern Plaza Pizza Hut at 10:30 a.m. \$6 cost. Call Dan 317-842-0855 for details.

### Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 6:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

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Fri., June 5 — 5 PM-Midnight  
Sat., June 6 — 3 PM-Midnight  
Sun., June 7 — 11:30 AM-10 PM

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# Youth News/Views

## Teen magazine mixes faith and pop culture

by Mary Ann Wyand

This month's "You! Magazine," a Catholic teen publication which mixes faith and pop culture, hits the nation's secular newsstands.

Formerly called "Veritas," which means "truth," the monthly magazine originated by Paul Lauer in the Archdiocese of Los Angeles a few years ago formerly sold by subscription only.

Its introduction in a national marketplace marks the realization of a dream for the youthful publisher.

"They said it couldn't be done," Joe Maher, vice president of Veritas Communications, explained, but the fledgling publishing company persisted anyway because staff members saw the need to reach a national youth audience with Catholic messages of faith and values.

The magazine is "solidly Catholic," Maher said, "but it has the appeal of a secular teen magazine, so we figured let's get it out there with the other teen magazines."

Maher said "You! Magazine" may be "the only Catholic publication ever to accomplish that feat."

Circulation manager Dennis Muth noted that the decade of the '90s marks "the rebirth of people's search for God" and this publication taps into a youth market interested in faith and values.

"You! Magazine" founder and editor Paul Lauer said he sees the mission of his magazine finally being fulfilled.

"Christ came to reach the lost sheep," Lauer said, "and today that means the young people out there who are so victimized by drugs, violence, sex, suicide, and negativity. These youth aren't likely to go to church to receive God's

healing love, but they might pick up a trendy magazine like ours. Imagine the look on some of these kids' faces when they buy 'You! Magazine' because Gloria Estefan is on the cover, and then they get home and start reading about Jesus, Mary and Mother Teresa!"

The publication features exclusive interviews with Catholic and Christian celebrities such as Kirk Cameron and Brooke Shields, as well as features about sports, TV, movies, explanations of Catholic beliefs, Scripture, and testimonies from youth living their faith around the world.

With over 100,000 readers nationwide, it has become the most successful Catholic youth magazine in American history.

That's pretty remarkable for a publication which started out small-scale in the garage of Paul Lauer's parents' home.

In 1989, Lauer spoke to Catholic Press Association members at a conference in Baltimore about the importance of reaching young Catholics with faith messages.

"Nowadays, who raises the kids?" the former rocker and surfer turned editor asked his audience of Catholic journalists. "TV!"

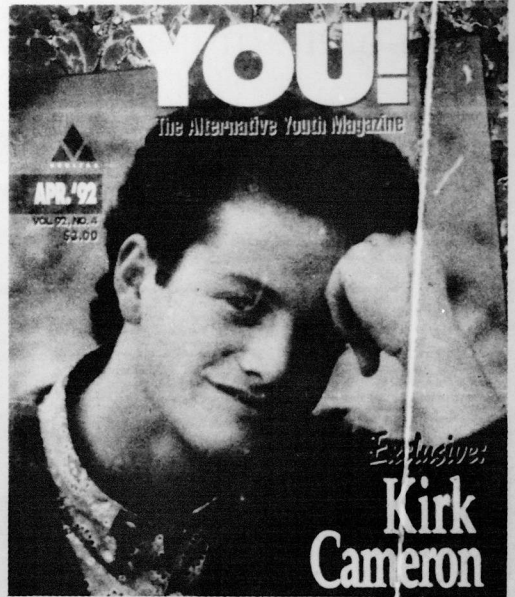
Sounding a lot like a parent, Lauer emphasized to the journalists that, "What we say is just one of many voices reaching our kids. We're raising our children in an MTV generation."

The charismatic editor, who is 29 years old, upholds pro-life, family and faith issues in the large-size magazine which he said requires "aerobic reading."

Lauer told Catholic press members that religious journalists need to "close the gap between pop culture and religion."

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

"We need the clear, bold light (of solid Catholicism) shining through," he advised.



NOW ON NEWSSTANDS—"You! Magazine," a Catholic teen publication formerly called "Veritas," goes on sale at the nation's newsstands this month after previously being available by subscription only. (Cover art courtesy of Paul Lauer)

"Kids want answers. Young people are looking for a clear identity. The ark today is the church, and the sword is Catholic truth. Create answers. Don't knock problems. The cross is a plus sign. God is positive. God is expansive. Be Catholic. Be authentic. Live what we believe."

American teen-agers appreciate openness, he added, as well as positive faith messages.

"They're fed up with what they've been born into—AIDS, violence—they're fed up with this culture," he said. "They

don't see a glimmer of hope. That's why some kids get involved in drugs. There's a new desperation there, and we can tap into that. We need to promote the faith and commandments. We need to maintain our sexuality 'till God wants us to. And we need to let the kids involved because kids follow I do's."

(Single copies are \$3 and one-year subscriptions cost \$19.95. For a subscription information, write to "You! Magazine" at 29800 Agoura Road, Suite 102, Agoura Hills, Calif., 91301 or call the office at 818-991-1813.)

## High schools offer variety of summer sports camps

by Sarah Graf

Youth in central and southern Indiana have the opportunity to participate in a variety of sports camps this summer at Catholic high schools throughout the archdiocese.

Bishop Chatard High School will offer a

basketball camp June 22-26 for boys in the fifth through the ninth grades. The fee includes guest speakers, prizes and tournament games. For more information, contact the school at 317-251-1451.

Cardinal Ritter High School will host a Lady Raiders Basketball Camp June 29 through July 3 for girls in the sixth through ninth grades. The registration fee includes

a T-shirt, basketball and awards. For registration information, contact Coach Alan Mac Donald at 317-924-4333.

Cathedral High School is sponsoring a variety of sports camps. A Lady Irish Basketball Camp will be held July 20-24 for girls in fourth through ninth grades. Contact Coach Linda Allen at 317-542-1481 for more information.

Cathedral is also sponsoring a basketball camp for boys in the third through eighth grades on June 8-12, June 15-19 and June 22-26. Interested students should contact Howard Renner at 317-542-1481.

Volleyball coaches at Cathedral will host a volleyball camp July 13-17 for girls in the seventh through ninth grades. For additional information, contact Jean Kesterson at 317-786-3939.

Also this summer, Cathedral will host a baseball camp for boys in the fourth through eighth grades during the weeks of June 29-July 3 and July 6-10. For registration information, contact Ken Kaufman or Chris Kaufman at 317-542-1481.

A football camp for boys in the fifth through the ninth grades will be held June 15-19 at Cathedral High School. Contact Rick Streiff at 317-542-1481 for information. Our Lady of Providence High School in Clarksville is holding four sports camps this summer.

A girls' basketball camp for grades three through nine will be held during the weeks of June 15-19 and June 22-26. A boys' basketball camp will also be held for third through ninth-graders during the weeks of June 1-5 and June 8-12.

Providence will also sponsor a football clinic July 6-10 for fifth- through eighth-graders.

Also at Providence, a volleyball camp will be held August 3-7 for girls in the third through eighth grade.

For more information on Providence sports camps, telephone 812-945-2538.

Roncalli High School also has many camps planned for summer. A girls' basketball camp will be held June 8-12 from 10 a.m. until noon for fourth- through eighth-graders.

Also that same week, a football camp will be held from 9 a.m. to 11:30 a.m. for boys enrolled in the seventh and eighth grades during the 1991-92 school year.

A boys' basketball camp for grades four through eight will be held from 8 a.m. to 3:30 p.m. June 15-19 at Roncalli.

Roncalli will also sponsor a volleyball camp for girls in fourth through eighth grades on June 22-26 from 9 a.m. to 4 p.m.

For any of the camps at Roncalli, a discount of \$5 will be given to those who pre-register. Discount rates are also available for families who have two or more participants in any one camp. For registration information, contact the school at 317-887-8277.

Secunia Memorial High School is holding a variety of camps this summer for students in fourth through ninth grades.

A girls' basketball camp will be held June 15-19 from 1:30 p.m. to 5 p.m. For registration information, contact Ron Huck at 317-356-6377.

A basketball camp for boys will be offered June 15-19 from 9 a.m. to 11:30 a.m. Contact Mike McKenzie at 317-356-6377 for more information.

Secunia will also sponsor a football camp June 22-26 from 10:30 a.m. to 12:30 p.m. Contact Ott Hurlie at 317-356-6377 for registration information.

A volleyball camp for girls will be held at Secunia from June 22 through June 26 from 9 a.m. to 1:15 p.m. For more information, contact Carol Kauchak at 317-356-6377.

The camps offer fun and learning for participants, and also serve as effective marketing tools for the schools.



GOOD TIME—Indianapolis South Deanery eighth-grade students play volleyball at St. Jude School May 14 during the deanery's first year-end gathering for graduates. St. Jude students Alison Carter and Jennifer Wilson organized the Mass and cook-out to celebrate the completion of primary school. (Photo by Mary Ann Wyand)

# Taize gathering draws youth from 20 countries

by Catholic News Service

DAYTON, Ohio—Cultural divisions at home may contribute to poverty and injustice, but diversity at an international prayer gathering gave hope to several thousand young participants.

"We speak 72 dialects," Mary Geraldine Obra of the Philippines told the international audience May 24 at the University of Dayton.

"We are divided because of economic reasons, political reasons, poverty and injustice," she said. "Despite our suffering, our people are not merely surviving. Despite oppression, we have not lost our faith."

Obra said while she sees poverty and injustice in her country, there is reason for hope, reflected in the diverse faces at a five-day "Pilgrimage of Trust on Earth" sponsored by the Taize ecumenical community at the University of Dayton.

Larry Tucker said he also finds hope amid the racism and inequality of his inner-city Milwaukee home.

"I come from a community that's poor, all black," Tucker said. "People don't really accept people from the outside. A lot of times, they don't even accept and understand themselves. You all here have given me hope to see that there are people who care enough about each other to come together."

Reconciliation—both on the international level and within communities—was the main theme of the meeting, which drew 2,000 young people from 46 states and 20 countries to Dayton. The Taize community, an ecumenical French monastery of 90 brothers, brought the first U.S. pilgrimage to North America May 21-25.

The youths and many older participants prayed three times a day in the song-filled but simple Taize services. They formed small groups for Bible discussions, shared the troubles they see in their own communities, and discussed how to make a difference.

Tucker and Obra were among speakers at an intercultural forum about celebrating diversity. Reconciliation and unity are dominant themes for the Taize community.

Marianist Father Joseph Davis, who heads a predominantly African-American parish in Cleveland, said the United States needs the healing touch of Taize—particularly after the riots in Los Angeles and other cities.

"Fear dominates our country," Father Davis said. "Our people do not associate with one another because of fear. We separate ourselves. We worship in different churches. But we are one people in Christ."

Looking out over the racially diverse audience, Father Davis observed that, "Here is the hope for our society today."

Brother Roger, the 76-year-old founder of Taize, encouraged the young adults to work to sow seeds of trust in their own communities.

"Faith makes us able to take risks for others," he said. "Faith can allow us to leave behind the time of mistrust and suspicion, to enter a time of trust and reconciliation."

Pilgrims stayed at churches and private homes throughout the Dayton area. Their host families were invited to join

the common prayer services in a gymnasium at the university.

Ann and Joe Gottschlich, members of Corpus Christi Catholic Church, made room for three visitors from Toronto.

"It gave us an opportunity to live our faith," they said. "We're taught to be Christ's people. By opening our home, that's a chance to open our heart."

By welcoming people from such diverse places as El Salvador, Mexico, Milwaukee and Chicago, Father James R. Schutte, pastor of Corpus Christi Parish, said "It shows that in spite of our differences, we're not that far apart."

Brother Emile, spokesman for the community, said what the brothers hope to have accomplished in Dayton is establishing the spirit that divisions can be overcome.

"No one is pretending it is easy," Brother Emile said.

Brother Emile said the suffering that people talked about in the intercultural forum, that suffering was talked of with hope. People are thinking about how they can give their life for others. That's something very great."

## Terre Haute girls make it to state AAU basketball tournament in May

by David Delaney

Students from tiny St. Patrick School made it all the way to the state AAU basketball tournament in girls' under 13 competition before running into an all-star team which eliminated them.

The Force, of the Greenfield area, downed the Terre Haute team 77-22 on May 16 in the Ben Davis High School gymnasium in Indianapolis. The loss ended the season for the Irish at 28-7.

There are only 14 girls enrolled in the seventh and eighth grades at St. Patrick, and nine are members of the basketball team. Most of the other entries at the state tourney were staffed by all-star players, and some entries used personnel from a few-county area.

Irish coach Tony Clark praised his squad for making it to the Sweet 16 at state from an original statewide field of 79 AAU entries.

"We did well playing an all-star team," Clark said. The Irish coach played center for Springs Valley High School the

season that Larry Bird was a starting forward and later played with Bird again at Indiana State University.

St. Patrick School made it to the state tourney by winning two games at the Spencer regional where 19 teams entered. Unlike at state, they didn't have to face all-star opponents.

Leading rebounder on the St. Patrick team was Molly Jacobs, a 5'11" player and the squad's lone eighth-grader. Gina Hancewicz, a 5'5" seventh-grader, led the team in scoring this season with a 15-point average.

Under Clark's guidance, the team also made it to the AAU state tournament last year and have fashioned a 53-15 record the past two seasons.

Clark said his former teammate, Larry Bird, often stressed the need to "play your hardest once you step onto the floor," so "I told that to my team quite frequently during the season. They're a great bunch of kids. They are hard workers and also good students."

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## BOOK REVIEW

# The value in Catholic colleges

**VISIONS AND VALUES IN CATHOLIC HIGHER EDUCATION**, by Vincentian Father J. Patrick Murphy. Sheed & Ward (Kansas City, Mo., 1991). 234 pp., \$14.95.

*Reviewed by William Droel*

What's Catholic about Catholic colleges? Vincentian Father J. Patrick Murphy in "Visions and Values in Catholic Higher Education" sets out to answer a question that's being asked in the Vatican, in college board rooms and over kitchen tables as parents struggle to help their children pay tuition at a Catholic college.

What's Catholic about these schools is not the religious affiliation of the faculty. Of course, in this day and age, the majority of faculty could not possibly be priests or religious. In fact—and here's a shocker—"only two Vincentians teach at DePaul University, both new to the classroom in the past three years." Furthermore, Father Murphy's study finds that only 45 percent of the faculty at Catholic colleges call themselves Catholic and his report carries no "implication" of "how active" in their faith respondents might be. Nearly 15 percent of the faculty are neither Catholic nor Protestant and a full 15 percent have no religious affiliation.

What's Catholic about these schools is not the externals of Catholic piety, many of which (meatless Fridays, for example) have disappeared from the general Catholic culture. Some Catholic colleges don't even have the traditional crucifix in each classroom.

Very much alive, however, are the core values of the Catholic faith.

Father Murphy uses the method popularized by Thomas

Peters and Robert Waterman in their 1982 book "The Search for Excellence: Lessons from America's Best Run Companies." He visits five Catholic colleges and, using interviews and surveys, uncovers each college's values in its stories, its culture.

The lessons that successful corporations are learning from management gurus apply equally to Catholic colleges, says Father Murphy. An organization is successful today primarily because its chief executive officer is strong, competent, but not authoritarian. "Effective leaders are always preaching," explains Father Murphy. They tell the stories of their colleges morning to night.

These stories are inspiring. Stories about nursing students who volunteer round-the-clock to help a fellow student

overcome a serious physical disability. Stories of faculty who stretch to make their campus more personal. Stories about staff who maintain contact with alumni in their times of need.

Father Murphy claims that these stories and the values they represent document "how Catholic universities and colleges are different. The reader won't find these values nor people talking about these values in secular institutions."

Father Murphy leaves it to a fine author by Ann O'Hara Graff to explain how values like "caring," "academic quality," or "respect for the person" are related to Catholicism. I'm not convinced that these values are uniquely Catholic. In fact, I invite Father Murphy to visit my so-called "secular" institution. His research with its profiles of five colleges is important information for anyone thinking about the future of higher education.

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

(At your bookstore or order prepaid from Sheed & Ward, Box 419492, 115 E. Armour Blvd., Kansas City, MO 64141-4292. Add \$2 for shipping and handling.)

## BOOK REVIEW

## Dealing with those 'Irregular People'

**IRREGULAR PEOPLE**, by Joyce Landorf Heatherley. Balcory Publishing, paper, \$7.95 (Austin, Tex.) Walker and Co., large print, paper, \$10.95. (New York, N.Y.)

*by Shirley Vogler Meister*

Coping with an irregular person is "one of the most exasperating tasks of our existence," writes Joyce Landorf Heatherley, author of "Irregular People."

Who are irregular people?

They are not those who temporarily irritate us.

They are usually those who are a permanent part of our lives—the ones who keep us frustrated and off-balance because of their personality traits, reactions and responses. These reactions can be verbal or non-verbal, physical or passive, deliberate or unintentional.

Irregular people are emotionally blind and cannot see your strengths, talents, skills, or successes. You can rarely please them.

Irregular people are emotionally deaf and cannot really hear what you say.

Irregular people are vocally handicapped. They cannot apologize, cannot ask forgiveness (because they're never wrong), can't compliment another person sincerely, and are defensive when asked simple questions.

Irregular people have trouble cooperating, communicating, or changing their negative ways.

If readers recognize any of these signs in someone they love, then Joyce Landorf Heatherley's book is a must. With a charming personal story, she explains the origin of the book's title. She gives clear examples of suffering relationships, making it easy for readers to identify themselves and others. All of this happens within a couple of chapters.

After that comes some of the soundest advice that can be given to someone struggling with an irregular person. Using the Bible as background, the author explores—step by step—the Christian principles to successful relationships with irregular people. *Christian* is the key word here.

I'm sure that, much of the time, irregular people have no idea of the continual hurts inflicted by the darts they hurl. Sometimes they do know, but can't (or won't) stop the verbal or non-verbal abuse," the author claims.

(Shirley Vogler Meister is an Indianapolis free lance writer of prose and poetry.)

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Minimum requirements include a baccalaureate degree; five or more years of progressive experience in communications, public relations, or journalism, preferably for a Roman Catholic institution; strong organizational, interpersonal and communication (written and oral) skills; familiarity with Macintosh desk-top publishing (and Microsoft Works and Ready, Set, Go software); a willingness to travel; and a clear understanding of and strong commitment to the values and mission of a Benedictine monastery and a Roman Catholic seminary.

Send letter of application and complete resume (with references and compensation requirements) to the following address by June 1, 1992:

**St. Meinrad Archabbey**



Director of Human Resources  
Saint Meinrad Archabbey  
St. Meinrad, IN 47577

## +Rest in Peace

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

+ CHAMPINE, Suzanne, 46, St. Columba, Columbus, May 17. Wife of William; mother of William III, Nicole and Leon; daughter of Grace Osowski; sister of Paula Boglarsky.

+ COOGAN, Mark D., 41, St. Joan of Arc, Indianapolis, May 13. Husband of Deborah (Flanagan); son of Martin D. and Gretchen; brother of John, Jim, Paul, Phil, Carol Stephen and Maggie Mosby.

+ ELSNER, Ambrose A., 75, St. Ambrose, Seymour, May 10. Husband of Ruth; father of Timothy, Susan Wainner, Lisa Runge, Thomas and Pete; brother of Carl, Paul, Omer, Oscar, Martha Hinnfeldt, Agnes Cardinal, Stella Vogel and Helen Hauerperger; grandfather of five.

+ FORD, Pansy R., 87, St. Joseph, Shelbyville, May 18. Mother of Dorothy Hirschauer; sister of Lena Dreyer, Gladys Bryson and Nadine Stark; grandmother of three; great-grandmother of five.

+ GATES, Arnold Leo, 77, St. Barnabas, Indianapolis, May 14. Husband of Mildred (Radon).

+ KELLY, Juliette Marie, 33, St. Pius X, Indianapolis, May 12. Wife of Dr. Timothy J.; mother of

Jared, Gattlyn and Maureen; daughter of John and Adriana Urte; sister of John Jr., Kyrstin and Adriana Urte, Licia Murrell and Jacqueline DelGado; granddaughter of Teresa Rubens.

+ MEIRING, Edward, 83, St. Albans, May 24. Husband of 14. Father of Carol Lamkin, Harold, Jerome and James; stepfather of Viola Hardwick and Mary Ann; grandfather of eight; great-grandfather of 12.

+ RAINS, Michael T., 40, St. Anne, New Castle, May 12. Son of Marge; brother of Alan; uncle of Tommy, Tony, Emma, and Kelli Mills.

+ RYAN, Glenn F., 68, St. Anne, New Castle, April 24. Husband of Dorothy; father of Connie Childs, Mary Godsey, Glenna Moles, Frank, Joe, Glenn and Bob; grandfather of 11.

+ STRACK, Phillip J., 90, Our Lady of Perpetual Help, New Albany, May 11. Husband of Mary C.

+ THEIKEN, Ruth M., 70, Christ the King, Indianapolis,

May 15. Wife of Louis J.; mother of Thomas and Jerry;

sister of Howard Kramer;

grandmother of four.

+ WALTERMAN, Clarence Keith, 44, St. Mary, Greensburg, May 19. Husband of Rosemary E.; father of Shawn Eric, Gregory Keith, Julie Ann Cutter and Wendy Adele; son of Lowell E. and Betty L.; brother of Max S. and Rolanna K. Meischer; grandfather of Brenden Howard and Ashley Nicole Cutter.

+ ZOLLER, William L., 68, Our Lady of Perpetual Help, New Albany, May 6. Husband of Ruth E.; father of John W., Patty I., Hughes and Barbara Z Jarboe; son of Lena K.; grandfather of six.



# Democratic platform committee hears testimony on life issues

by Patricia Zapor  
Catholic News Service

WASHINGTON—Pennsylvania Gov. Robert P. Casey warned Democrats that a strong abortion rights platform could spell danger for candidates, and a U.S. bishops' conference official asked for policies seeking a consistent ethic of life.

Both gave testimony May 18 at the Democratic National Committee's platform hearing in Cleveland.

Casey, who opposes abortion, said the party's support for "abortion on demand" has cost its candidates a great many votes and should be at least moderated to back "reasonable regulation" of abortion.

Helen Alvare, director of pro-life planning and information for the National Conference of Catholic Bishops, asked the committee to shape a platform "which respects the life, enhances the dignity and protects the rights of all our sisters and brothers, especially the poor and defenseless."

Casey and Alvare were among more than 80 speakers to address the platform hearing.

Casey appeared early in the day as part of a panel on the theme of community empowerment, along with several elected municipal officials, two members of Congress, a spokesman for the Progressive Policy Institute, and the president of the National Abortion Rights Action League, Kate Michelman.

Casey, a Michigan, a Michigan vice chairman, took issue with Casey's recommendations, saying what he considered reasonable regulations had no support among the mainstream.

That evening Alvare's testimony cited two recent Catholic bishops' statements: "Putting Children and Families First," approved last November, which discussed the need for a comprehensive family policy, and "Political Responsibility: Revitalizing American Democracy," issued

last October, which called for a community of conscience within society that tests all areas of public life according to values that support fundamental human dignity.

"We especially want to call your attention to the needs of poor children and vulnerable families, both in this country and around the world," said Alvare. "We believe that the needs of our children—all children, but especially unborn children and poor children—ought to take first place in the dialogue over values and vision that ought to guide our nation."

The concerns of the NCCB are non-partisan and diverse, Alvare said, but "have a uniform, underlying basis" in seeking a consistent ethic of life.

"It means we regard the life of each human person, at each and every stage of his or her development, to be of inestimable value: to be, in fact, sacred and inviolable."

Among recommendations for the Democratic platform, Alvare said the NCCB supports:

► A constitutional amendment giving legal protection to the unborn and public funding policies that encourage childbirth over abortion.

► A refundable tax credit for parents, expanded earned income credit and changes in family leave, welfare, education, divorce, child support, housing and health policies to help families meet basic needs of their children.

► Opposition to the death penalty, more effective

police protection, swift punishment for violent crime and adequate resources to provide protection, prevention and rehabilitation.

► Full enforcement of civil rights laws.

► A domestic policy that stresses creating jobs with adequate pay and decent working conditions.

► Education policies that maximize opportunities for all, including parental choice of schools.

► National health care reform that ensures universal access, priority for unmet needs of the poor, cost control and "preservation and enhancement of the sanctity and dignity of human life from its beginning to its end."

► National policies preserving and increasing the supply of affordable housing and help for poor families to pay for it.

► Help for the emerging democracies of the world, diplomatic involvement in seeking peace and justice in the Middle East, support of democratic expression in Central America and continued work toward peacefully dismantling apartheid in South Africa.

Witnesses as diverse as the Rev. Jesse Jackson and speakers from the Breast Cancer Coalition and a group called Reinvest in Ohio were booked throughout the day and night, with the last panel scheduled to begin at 11 p.m. Alvare was on one of the last panels.

The 37-member committee will start writing the party's platform in June, with the final positions to be decided at the national convention in New York in July. Despite Casey's high-profile criticism of the plank on abortion rights, party leaders anticipate no substantial platform debates on the convention floor.

The third in a series of Republican Party platform hearings was scheduled for Salt Lake City May 26. Alvare was to testify.

## Archbishop critical of second college to honor Moynihan

SAN FRANCISCO (CNS)—Archbishop John R. Quinn has called a decision by the Jesuit-run University of San Francisco to give an honorary degree to U.S. Sen. Daniel Patrick Moynihan "a mistake."

The Democratic senator from New York, who is Catholic, prompted a similar controversy at the University of Notre Dame, where he received the prestigious Laetere Medal May 17. He received the University of San Francisco degree May 23.

"While I applaud Sen. Moynihan's sincere efforts for social improvement in our country, the timeliness and necessity of which are underlined by the recent riots in Los Angeles, his position on abortion is not consonant with clear and unambiguous Catholic teaching which rightly calls abortion an unspeakable crime," the San Francisco archbishop said in a May 19 statement.

## Catholic hospitals advised to offer genetic counseling

NEW YORK (CNS)—Jesuit Father Robert C. Baumbiller, an authority on genetic counseling, told administrators of Catholic hospitals that they should offer genetic testing despite the difficulties it could bring. "The possibilities for mischief are tremendous," he said. "But we'd better be involved in it, rather than just turning away."

Father Baumbiller said a key difficulty for Catholics was that many couples opt for abortion of a fetus found genetically defective. But whether they do or not, he said, they need the ministry a Catholic hospital can give if its officers testing and has well-trained personnel in its pastoral care department.

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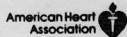
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# Proposed new English version of Our Father avoids 'thy,' 'art'

by Jerry Filleau  
Catholic News Service

WASHINGTON—A proposed new English version of the Our Father avoids such archaic English forms as "who art," "thy" and "trespasses."

Back in the 1970s, when the U.S. Catholic bishops first voted on an English translation of the Mass, they decided against the new Our Father and instead chose the traditional version. Bishops in some other English-speaking countries adopted the new translation and Catholics in those countries have been using it in their liturgies.

Now the U.S. bishops are a couple of years away from considering a new translation of all the Mass prayers, however, and the International Commission on English in the Liturgy will be including the new Our Father again in its proposed translation.

(This story is related to the article that begins at the top of page 1 and continues to page 32.)

ICEL is a joint commission of English-speaking bishops' conferences, formed by the bishops during the Second Vatican Council. Its purpose is to pool financial and scholarly resources and to provide a degree of uniformity to the English texts used in Catholic liturgical rites around the world. Its current president is Archbishop Daniel E. Pilarczyk of Cincinnati.

In a 154-page progress report on the new Mass translations recently sent to the conferences, ICEL included the proposed new version of the Our Father, or Lord's Prayer. It goes:

Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial  
and deliver us from evil.  
For the kingdom, the power, and the glory are yours  
now and for ever. (Amen.)

The report acknowledged that any attempt to change the translation of the Our Father "prompts all kinds of reactions."

"The Lord's Prayer lies at the heart of Christian devotion, and it is laden with rich personal and traditional associations," it said.

But it also noted that "change is no new thing in the history of this prayer" and even in Scripture there are two versions—Matthew's and Luke's.

The commentary noted that the proposed new translation retained the word "daily" even though that translation of "epiousios," the original Greek word, "is notoriously uncertain."

Given the wide range of other possible interpretations of the original term and the uncertainty as to which is most appropriate, however, "there seems to be no sufficient reason for substantially varying the familiar translation," the commentary said.

It discussed the line, "Save us from the time of trial," at some length.

"Two errors must be avoided in this line," it said. "The first is the misconception that God would 'tempt' or entice people to evil, and the second is to think that the original Greek word 'peinasmos' means 'temptation' as it is meant today. The reference here is primarily eschatological—a petition for deliverance from the final 'time of trial' which, in biblical thought, marks the last days and the full revelation of anti-Christ."

Although the primary peril alluded to seems to be that of apostasy or renunciation of the faith, it added, "a reference to any occasion of testing, including the lure to sin, is not excluded."

Referring to the closing lines, "For the kingdom, the power, and the glory are yours, now and for ever," the report commented: "The presence of this doxology in

many Greek manuscripts of the New Testament, even if not the earliest and most reliable ones, and in quotations by early Christian writers (for example, the 'Didache'), reflects the normal Jewish practice of concluding prayers of petition with a doxology of praise. This formula has enjoyed a wide and long use. It is therefore commended for liturgical use."

John R. Page, executive secretary of ICEL, said that when English-speaking bishops' conferences began approving the first English translation of the new Roman Missal in the 1970s, several adopted the new version of the Our Father for liturgical use. These included India, Pakistan and New Zealand, he said.

The only difference was that "name" was capitalized in the new version in the 1970s. The commentary in the new ICEL report says this capitalization now "appears unnecessary." It noted that "as in modern versions of Scripture, honorific capitals are now used more rarely than they were formerly."

In 1975 the ecumenical International Consultation on English Texts recommended the new translation of the Our Father to all English-speaking Christian churches. Its successor group, the English Language Liturgical Consultation, has also endorsed it.

Page said he thinks that over the past 15 to 20 years nearly all English-speaking Protestant churches have adopted the new translation at least as an option.

According to the report, acceptance of the new translation "has been growing steadily but is still far from universal. Many Christians are deeply attached to more traditional versions. Some churches await a greater measure of agreement before they can consider adopting any modern version."

Although the U.S. bishops would have to approve the new version for liturgical use before it could be used in Mass or in other liturgical rites, anyone can use the new translation for private or non-liturgical prayer.

"It would be great" if parents would teach their children the new version as well as the traditional one, said Father Ronald Krisman, director of the U.S. bishops' Secretariat for the Liturgy.

He said the U.S. bishops have not yet been surveyed about their views on the new translation, but he suspected their main concern would not be with the translation itself, but with the "need for a lot of catechesis" before making such a change.

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